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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*

EZRA A. COOK & CO., PUBLISHERS, NO. 113 WABASH AVENUE. CHICAGO, THURSDAY, OCTOBER 5, 1876. VOL. VIII., NO. 53.—WHOLE NO. 341 WEEKLY (post paid) $2 20 A YEAR

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Notices.

THE WISCONSIN STATE MEETING.

It is announced by the Secretary that the annual convention of the Wisconsin State Christian Association will be held in Delavan, Walworth Co., October 11th to 13th. The General Secretary of the N. C. A., Rev. J. P. Stoddard, and Past Master Ronayne are invited and will probably attend. Let immediate steps be taken by every local association or reform church to send a delegation; and let the questions to be settled at that meeting be discussed as much as possible beforehand through every available channel.

CONVENTION AT SANDY LAKE, PA.

The Western Pennsylvania Christian Association will hold its first anniversary meeting in the Wesleyan Methodist Church at Sandy Lake, Mercer Co., Pa., commencing on Tuesday, October 31st, at 7 o'clock P. M., and continue over the two following days. Rev. A. M. Milligan [illegible] and Prof. J. R. W. Sloane, D.D., [illegible]ttsburgh, and other distinguished speakers will be present and address the Convention.

Free entertainment will be provided for all who come. Let the friends of Christ come up to give help against the *Masonic anti-Christ*. Let the lovers of republican liberty rally for the overthrow of Masonic despotism. Let the friends of law and order come and plead for impartial justice against the sworn favoritism of the lodge. Gather from all over western Pennsylvania and may the Lord of Hosts be with us

By order of the Executive Committee.
REV. C. F. HAWLEY, Cor. Sec.

Bro. C. B. Remington, Financial Agent for Michigan, writes:

"J. L. Barlow and myself are now wholly engaged on the war path, and do not know the exact time when we shall meet with *Masonic argument* such as J. P. Stoddard and Hinman have met. Still we are confident that they will have to have a large supply of eggs to make a thorough covering. We should be pleased to hear from our friends of Michigan in regard to lectures, for we want to accomplish all we possibly can before our year is up."

The special fund for sustaining our agent at the Centennial and keeping him supplied with tracts for his work should not be overlooked by our friends. Its importance at this juncture of our reform cannot be over-estimated. Never probably will there be such another opportunity in your lifetime or mine to reach the utter-most parts of the earth at an expense so trifling. Will not friends visiting the Exposition at such greatly reduced rates on the railroads consecrate a tithe of the money thus saved to the Lord in this work, handing their contributions to Bro. Hodge at his stand in the main building or sending direct to the office of the National Christian Association. All such contributions will be promptly reported in the *Cynosure* and applied as the donor shall direct, either to the expenses of our agent or for tracts. J. P. STODDARD.

Topics of the Time.

It has been widely reported and believed that Gov. Hayes was lately elected member of the "American Alliance," the latest name assumed by the American Protestant Association, *alias* Patriotic Sons of America, a secret society framed to oppose Jesuitism with jesuitry; and that he had written them a letter of thanks. It will be a source of gratification to thousands to know that the story is denied in a letter from Mr. Hayes' private secretary. The Republican nominee needs no bolstering of that kind to gain votes, or to establish a reputation as an opponent of the wiles of Romanism. And as for secret orders let us hope he has had enough of them whether he is ever elected or not.

The Chicago *Tribune* publishes a long letter from Hon. Bluford Wilson reviewing the late jail delivery of the whisky ring thieves by order of the President and Attorney General. He considers the pardon of Hesing and Miller, who with Rehm were the political members of the ring, as a grave mistake and shows at length the reason why. It seems well enough established that the prosecution of the ring was a failure in Chicago and we have pointed out the Masonic connection of the government prosecutors and most of the whisky ring as a sufficient explanation of the failure. U. S. Attorney Bangs indeed testified that the effort of the prosecution was only to break up the ring; to punish its members for crime was a consideration which was pocketed and never brought up. Judge Blodgett could hardly restrain his indignation to find Bangs, Dexter and their Masonic coteric interfering with justice by bargaining with the ring for its immunity. It is on the basis of this base bargain that pardons have been granted to all but Rehm; and on the same ground the prosecution of the cases first indicted was wholly given up. This last trade was the broadest force. Emory Storrs, Babcock's counsel in St. Louis and the leading lawyer for the defense here, who worked long and hard at Washington to get these pardons granted, was appointed prosecutor for the government. When these cases, numbering over a score, came up the, defense moved that they be abandoned and Storrs agreed without an "if" or a "but."

Tne blowing up of a sunken rock in the East River, New York, on Sabbath week was the occasion of a great sensation in that city. The reef had been honey-combed in all directions by mining, and fifty thousand pounds of dynamite furnished the tremendous force to crush its strong back to atoms. The United States began the work of excavation in 1869, and the little daughter of Gen. Newton, the engineer in charge, touched the electric key that completed it. The object is to remove a dangerous obstruction to navigation, and some are sanguine enough to believe it will wonderfully affect ocean travel by opening a shorter route. The inhabitants of the upper portion of the city anticipated an earthquake shock, and great damage. They were happily disappointed, not even the window glass being broken, though the blast did its work thoroughly. Great, however, as the rejoicing may be at the completion of this great work, that it was done on the Sabbath was an evil that mars the whole. Scores of thousands crowded to the place, and for the whole population the day of rest was rudely broken into by government authority. The *Daily Witness* justly says of this crime against the laws of God and of nature: "There is a time foretold, in Scripture when sinners shall call on the mountains and rocks to fall upon them, and there will be great crowds there. There is also a special woe pronounced against him that causeth another to sin. What shall be said then of those who are responsible for causing yesterday's wholesale Sabbath-breaking."

Rev. Mr. Wardner, the Wesleyan evangelist now laboring in Tennessee, writes to the *American Wesleyan*, "I believe the colored people of the South are the worst lied-to people on the face of the earth, both on politics and religion." He specifies the misrepresentation practiced upon the ignorant and confiding freedmen by some ministers of the Methodist Episcopal church for the purpose of proselyting. He urges reasonably the enlarging of the Wesleyan Methodist work in the South, that its principles may be spread; and referring to the dark winding of the coils of secretism around these people he says: "We want men who can be relied upon, who would not take missionary money to pay their initiation fee into an Odd-fellows lodge."

SKETCHES OF SUMMER TRAVEL.

NEW YORK — TARRYTOWN — PHILADELPHIA.

A pleasant ride from New York of about an hour, by rail, along the eastern bank of the Hudson, brings us to Tarrytown, a place of no particular business importance, but noted for its fine scenery and beautiful building sites. Many men of wealth from the city and elsewhere, have erected on these elegant mansions, some of which, peering above trees on the top of high hills, present a most picturesque appearance, That of Bierstadt, the painter, is conspicuous among them. The Hoe brothers, inventors of the improved printing press, reside in this place; also Mr. Wm. E. Dodge, the great temperance worker; also Mr. Harvey, who was at one time quite active in getting into operation the elevated railway of New York. Mr. Graves, who has made a great fortune in the manufacture of wall paper in New York, has spent vast sums of money in improving his extensive grounds here. An artificial lake, stocked with black and white swans, a deer park, an aviary, a tower 125 feet high, with a winding iron staircase, located on a high point of land, and quite an amount of statuary, are among the attractions his place affords. He has also a fine collection of paintings, and has built a play house for his children which is said to be a marvel in the taste displayed in its construction, and in the completeness of its arrangements. The care and expense of keeping up such an establishment must detract much from the pleasure a few months summer residence affords. But it furnishes quite a pleasant drive for the many people of leisure who spend the season here, and in that way ministers to the public good. Broadway, the principal street of the place, furnishes a drive of indefinite length, being a continuation of Broadway in Troy, and extending on to Broadway, New York—the old stage road.

A ride of about two miles south, partly on this road, to Irvington, and then through "Sleepy Hollow," brings us to "Sunnyside," the Dutch mansion of the late Washington Irving. The building is old and antiquated, but being covered and festooned with trumpet-flower vines of immense growth, presents an attractive but rather desolate appearance. It is at present uninhab-

ited, the nieces to whom the property was bequeathed, we are told, finding it too lonely for occupancy. There is a beautiful green lawn and bank on the side fronting the Hudson, and the scenery is very fine. We think this must have been the favorite spot of the gifted author—where his rustic chair was placed, and many happy hours spent during the last years of his life. He died Nov. 28th, 1859, aged 76 years.

But there is another spot in this vicinity, around which very different memories cluster. It is marked by a plain, weather-stained, marble monument, on a ridge of land above the Hudson, near the business part of Tarrytown. Here, in 1780, Major Andre was captured. He was returning on horse-back to New York after his interview with the traitor, Arnold, having in his boots papers from him, that would enable Gen. Clinton, without difficulty, to get possession of West Point, a most important post, the key of communication between the Eastern and Southern States. Thus an event that might have changed the whole face of affairs, and must at any rate have been most disastrous to the American cause, was averted by a kind Providence. One cannot help a feeling of sadness at the tragic fate of the young and gifted Andre, or of contempt at Arnold, who, next to Judas Iscariot, has well earned the approbrious epithet of "*traitor.*" The churches in this place are the Dutch Reformed, Presbyterian, Baptist, Episcopal and Catholic. Notwithstanding the surrounding wealth, some of them are not as well supported as their needs require, and there is no special religious interest. The transient nature of the population is an obstacle with which they have to contend. Some noble Christian women are laboring, with some success, to raise the standard of holy living, and their weekly meetings are of great interest. As all things must have an end, so our delightful visit here comes to a close all too soon, and we are off for Philadelphia.

The great Exhibition, with its fine buildings, and tasteful general arrangements, and its flags waving welcome, is soon spread out before us. But to attempt a description is beyond our power. Indeed, to do justice to it, weeks of study would be required and a volume filled. We can only glance at a few things that interested us during our stay, and which some of your readers who have not the privilege of going, may like to hear. One of the things that struck us with surprise, was the vast amount of ore which had been taken from the bowels of the earth in widely separated districts and brought here at an immense expense of time, strength and money. Huge masses of iron, lead, silver, copper and gold ore, plumbago, antimony, gypsum, mica, cinnabar, marble, coal, etc., abounded. It was interesting to look at these in their native state and then observe the transforming hand of man, which, after separating the pure metal from the dross, had wrought out of them articles of utility and beauty. We learned in our school-days that iron was the most useful of all metals, but our ideas on this subject were enlarged exceedingly on a visit to Machinery Hall, where machines of every kind and description, adapted to all ends and purposes, and all supplied with moving power by the great Corliss engine, give ocular demonstration of the variety of uses to which the skill of man has applied this metal. The gold and silver, too, purified from dross, shone forth in the beautiful watches and tea sets, and with pearls, diamonds, and precious stones, glittered in the jewelry so lavishly displayed. In one place the marble lay in its native state, so cold and compact, and in another, not far distant, it was wrought by the hand of the sculptor into almost breathing forms of human beauty. In the Russian department, were huge specimens of the malachite stone, and, near by, slabs of the same, which, highly polished, and presenting a surface of beautifully variegated green, formed the tops and tables of stands, set in gilt frames. One of them was marked $900 and another $1,900. Mantles and other articles were also made from it.

Every variety of wool and cotton from all parts of the earth, could be seen in the raw state, and then the manner of converting these into carpets and clothing, was exhibited, while the finished goods abounded everywhere. The process of silk culture was developed from the hatching of the egg, the metamorphose of the worm in the cocoon to the forming of the thread, and then in the Woman's Department a weaving machine was constantly turning off strips of ribbon, mottoes and neckties. There were stuffed specimens of all the fine fur-coated animals, and the skins of the same dressed and hung up, while in the main building was a splendid display of articles made from them.

We will just allude briefly to a few of the leading articles exhibited by some of the different nations as seen in a walk through the main building. The Orange States have ostrich feathers, birds of every hue, and an enormous elephant tusk. Italy, painting and sculpture, not equal to our expectations. China, fine carving on ivory and wood and curious miniature pagodas and towers and vases. Japan, beautiful gold and lacquer work and embroidery on silk. Norway and Sweden, a great display of iron and shipping, and life-like scenes in the domestic life of the latter, also furs and linen goods. Great Britain, carpets, tiling and stone-ware. Of her colonies Australia is prominent, having within her small enclosure a most interesting display of mineral wealth, hides, fruits, nuts, specimens of wood, and the finest of grain and wool. There were *fac-similes* of nuggets of gold, one of which weighed 2195 oz., worth $43,900. Maps of the country and adjacent islands were hung round, and we thought the place decidedly dangerous for those liable to Australian fever. Canada has a fine show of minerals and wood. A pyramid covered with gold, represents the amount of gold Great Britain has obtained from her mines in Columbia. France has silks and merinos. Russia sits as a queen among the nations, which is a surprise to those in the habit of looking upon her dominion as a cold, desolate region, destitute of modern improvements. She must be taking strides forward. Her display of furs is magnificent and her silks and gold and silver cloth unrivaled; some of the latter is fifty dollars per yard. Even in light summer goods she excels. Of her malachite articles we have spoken; her amber specimens are beautiful. Germany has a great papal display of cardinals and church dignitaries arranged around the Saviour on the cross. We thought the place unsuitable for such an exhibition. Spain and Portugal have silks, saddles, pottery, glass-ware, jewelry, etc. Brazil has mineral specimens. The United States has the fruit of her mills, rubber work, clothing from Wanamaker's house, Phila., and an elegant display of silver and glass-ware and drugs.

We were glad to find after much hunting, the place devoted to anti-secret publications, where Mr. Hodge is doing so noble a work, and regretted not finding him, that we might bid him God-speed.

We found in the Woman's Pavilion much to admire; exquisite specimens of lace and needle-work, worsted work, flowers and specimens of embroidery and drawings executed by Queen Victoria and her daughters.

But as we are already too long, we will close with a notice of the Kansas house, which we should judge represents a live State, having at least one live woman in it. The inside of the main room is adorned quite artistically with quantities of stalks of corn, wheat and other grain. A fountain dispenses coolness in the center, and tastefully arranged around is a splendid display of native products. There is a great collection of stuffed birds, mineral specimens, silk cocoons, fruit and vegetables, etc. One wing is devoted to Colorado, and one side of this is filled with huge rocks, which form a ground-work for a display of native animals, which have been all killed and stuffed by Mrs. Maxwell, who also arranged this department. There is a panther on a high rock, just ready to pounce upon a stricken deer. Many deer, foxes and other animals are arranged among the rocks, and there is a running rill of water and a small grotto. The lady herself is in the house, but we see only her photograph. We think Kansas is her home. H. W. P.

"*Cease Firing!*" or the *Bishop's Joke.*

We give the following story which shows what Indiana may expect if she ceases firing before the presidential election is decided. Bishop Polk, the hero, was probably a Mason, and understood Masonic tricks thoroughly; and perhaps the Indiana colonel did not show the Golden Circle sign. But be this as it may, we would recommend to Indiana regiments not to cease firing, nor to aim obliquely, but to aim directly at the lodge and to continue the fire in spite of high priests or bishops until the enemy lay down their arms.

The story is told by Col. Freemantle, of the English Coldstream Guards, who visited some of the rebel armies during the war, and heard the Bishop narrate his exploit as follows:

I got out of General Polk the story of his celebrated adventure with the——Indiana (Northern) regiment, which resulted in the almost total destruction of that corps. I had often during my travels heard officers and soldiers talking of this extraordinary feat of the "Bishop's." The modest yet graphic manner in which Gen. Polk related this wonderful instance of coolness and bravery was extremely interesting, and I now repeat it, as nearly as I can, in his own words:

"Well, sir, it was at the battle of Perryville, late in the evening—in fact it was almost dark when Liddell's brigade came into action. Shortly after its arrival I observed a body of men whom I believed to be Confederates, standing at an angle to this brigade and firing obliquely at the newly arrived troops. I said, 'Dear me, this is very sad, and must be stopped;' so I turned round, but could find none of my young men, who were absent on different messages; so I determined to ride myself and settle the matter. Having cantered up to the colonel of the regiment which was firing I asked him in angry tones what he meant by shooting his own friends, and I desired him to cease doing so at once. He answered with surprise, 'I don't think there can be any mistake about it, I am sure they are the enemy.' 'Enemy!' I said, 'why I have only just left them myself. Cease firing, sir; what is your name, sir?' '*My name is Colonel ——, of the —— Indiana; and pray, sir, who are you?*'

"Then, for the first time, I saw to my astonishment, that he was a Yankee, and that I was in the rear of a regiment of Yankees. Well, I saw there was no hope but to brazen it out; my dark blouse and the increasing obscurity befriended me, so I approached quite close to him and shook my fist in his face, saying, 'I'll soon show you who I am, sir; cease firing, sir, at once.' I then turned my horse and cantered slowly down the line, shouting in an authoritative manner to the Yankees to cease firing; at the same time I experienced a disagreeable sensation, like screwing up my back, and calculating how many bullets would be between my shoulders every moment. I was afraid to increase my pace until I got to a small copse, when I put the spurs in and galloped back to my men. I immediately went up to the nearest colonel, and said to him, 'Colonel, I

have reconnoitered those fellows pretty closely and I find there is no mistake who they are; you may get up and go at them.' And I assure you, sir, that the slaughter of that Indiana regiment was the greatest I have ever seen in the war."

How the Lodge Disposes of Private Offences.

It was a Sabbath morning just fifty years and three weeks from the first day of the present week when Nicholas G. Chesebro, of Canadaigua, N. Y., and Master of the Masonic lodge of that place, applied to Jeffrey Chipman, a magistrate of the same town, for a warrant. Chesebro came to the office with a man named Ebenezer C. Kingsley, who made complaint against a certain William Morgan for having taken away a shirt and cravat which he had borrowed of Kingsley — a grave offense surely! The magistrate issued the warrant upon the oath of Kingsley, directing it to Chesebro, who was one of the coroners of Ontario county, N. Y., and handed it to him. Chesebro immediately with a constable named Holloway Hayward and other parties, Henry Howard, Harris Seymour, Moses Roberts and Joseph Scofield, all Freemasons of Canadaigua, left that place for Batavia, a town about forty miles west in the same State. They started about ten o'clock in the morning in an extra stage hired by Chesebro.

The party were joined by four other persons, all Freemasons, at different places, before they reached Batavia. They stopped to take supper at James Ganson's house, in Stafford, six miles east of Batavia. Doctor Samuel S. Butler, of Stafford, was then introduced to some of the party and informed that they had a warrant for Morgan. Doctor Butler went to Batavia the same evening and was requested to inform Nathan Follett, and William Seaver, then Master of the Batavia lodge, that the party were coming. He did so, and on his return met the Canandaigua party about two miles from Batavia, and informed Ganson that Follett had sent to them not to come. The stage turned about, the party that originally started from Canandaigua went into Batavia on foot, and the remainder returned. The next morning early Morgan was arrested and taken to the public house where the party had slept; an extra stage coach was procured and the party left Batavia for Canandaigua with Morgan in their custody. Miller attempted to procure the release of Morgan, just as the carriage was starting, but he was pushed aside and the coach was driven off very fast; Chesebro being on the outside with the driver and urging him to drive fast until they should get out of the county. The driver appeared to feel uneasy about the proceedings, but was pacified by Ganson's assurance that he would save him harmless from all responsibility. Chesebro repeatedly looked back and said they should not take Morgan alive. They arrived at Canandaigua with Morgan the same day, and in the evening took him before the magistrate who issued the warrant, by whom he was examined and discharged; Loton Lawson appearing as a witness on behalf of Morgan. Chesebro then immediately applied to the same magistrate for a warrant against Morgan for a debt of about two dollars, claimed to be due from him to Aaron Ackley, a tavern keeper, which debt, Chesebro alleged, was assigned to him. Judgment was entered against Morgan for two dollars and sixty-nine cents, debt and costs, and an execution immediately issued which was put into the hands of Halloway Hayward, then present. Morgan took off his coat and offered it to the constable to levy upon for the debt. The constable declined receiving it and arrested Morgan and committed him to the jail of Canandaigua the same evening on the execution. He remained in custody in the Canandaigua jail until the evening of the next day.

Immediately after Morgan was committed to jail, Loton Lawson, a farmer residing near Canandaigua, procured a horse and went to Rochester the same night, a distance of twenty-eight miles, and returned the next morning a little after breakfast. He went to bed soon after his return, and informed the innkeeper where he slept that some gentlemen from Rochester would call for him in the course of the day. On the 12th of September Burrage Smith and John Whitney, of Rochester, took the stage from that place in the morning for Canandaigua. They were joined by James Gillis at Victor, ten miles distant from Canandaigua, and all three arrived at the latter place early in the afternoon of the same day. Smith and Whitney called upon Loton Lawson in the evening of the same day, September 12th; Loton Lawson called at the jail a little after dark, and asked for William Morgan. The jailor was absent and Lawson informed the jailor's wife that he wished to pay the debt for which Morgan was confined and take him away. Mrs. Hall (the jailer's wife) declined to accept the amount of the execution on the ground that she did not know the amount, and also refused to permit Lawson to have any private conversation with Morgan. Lawson asked Morgan, however, in the presence of Mrs. Hall, if he would go home with him if he would pay the debt and take him out, to which Morgan answered that he would. Lawson then expressed great anxiety to get Morgan out that night; and pressed Mrs. Hall to receive the amount of the debt; which she still declined.

Lawson went out and returned soon with another person, whom Mrs. Hall cannot identify, and insisted on her receiving the amount of the execution. Mrs. Hall peremptorily refused. He went away and returned again, reiterating his request with the same effect. He went away again and soon returned with Edward Sawyer, who advised Mrs. Hall to receive the amount of the debt and let Morgan go. She still refused. She subsequently consented to discharge Morgan at the request of Nicholas G. Chesebro, who was the real plaintiff in the execution, and took the keys of the prison for the purpose of opening Morgan's cell. Before she opened the cell Lawson gave a single whistle at the front door which brought a man to the jail steps. Morgan's cell was unlocked; he came out and Lawson took him by his arm and went toward the door of the prison hall which was unlocked by a person on the outside, and they went out. Before they left the jail steps Morgan was seized with violence by Lawson and the person who was called there by his whistle. Morgan struggled, and cried "Murder!" once or twice, resisting as much as possible; and in the struggle his hat fell off. Edward Sawyer and Nicholas G. Chesebro were waiting near the jail steps; and when the struggle commenced they followed Morgan and the two men who were with him, and who were going eastwardly from the jail. Chesebro came up with them and stopped Morgan's outcry by thrusting a handkerchief or something similar into his mouth. Sawyer gave a distinct rap upon the curb of a well, at which signal Hiram Hubbard drove up with a two horse carriage, which had been harnessed and was in waiting for the purpose. He overtook the party having Morgan in their possession a few rods east of the jail, when two of them thrust Morgan into the carriage and then got in themselves. The carriage immediately turned around and drove through Canandaigua, Main street, northerly. This was about nine o'clock in the evening and it was a bright, moonlight night. Loton Lawson, Burrage Smith, John Whitney, James Gillis, and probably one or two other persons whose names are not known, either rode in or accompanied the carriage containing Morgan. It would seem that this carriage was accompanied most of the distance by outriders, either on horseback or in some separate conveyance. A sulky, with a man in it, started from Canandaigua just after the carriage drove through the street, for which it appeared to have been waiting for some time; it drove past the carriage about three miles from Canandaigua, and stopped at Victor over night. At Victor the carriage containing Morgan and the party with him drove into Enos Gillis' yard, back of his barn, and out of sight from the road; and the party remained there about an hour and took some refreshment. James Gillis here took a horse from his brother's stable, and it would also seem that one other of the party accompanied or preceded the carriage on horseback when it left Victor. On the morning of the 13th of September, between four and five o'clock, Ezra Platt, a livery stable keeper in Rochester, and a Royal Arch Mason, was called upon for a carriage to go to Lewiston, and requested it to be sent to Ensworth's tavern in the village. Platt has sworn that he did not know who it was that called or who wanted the carriage. He called up Orson Parkhurst, one of his drivers, who is also a Mason, and directed him to prepare the carriage. Platt charged the hire of the carriage, as he has sworn, to the "Grand Chapter, pro tem." He has not yet received his pay for such a singular charge.

Dr. Mackey Weds Freemasonry to Solomon.

BY J. W. RAYNOR.

Editor of *Cynosure*:—The following quotations from Mackey's Lexicon and Morris' Dictionary of Freemasonry, show that this vicious secret order claims to have originated with Solomon at the building of the Temple:

Mackey's Lexicon, *p. 31*: "Freemasonry is in its principles undoubtedly co-eval with the creation, but in its organization as a *peculiar* institution, *such* as it *now exists* we dare not trace it further back than to the *building* of King Solomon's *Temple*."

Mackey's Lexicon, *p. 57*: "As the standard or banner of Freemasonry is thus made up of, and derived from the banner of the four leading tribes of Israel, (viz: Judah, Ephraim, Reuben and Dan) the combination of them in the Masonic banner is only intended to indicate the *Jewish origin* of our institution from *Solomon*, who was the last King of Israel under whom the twelve tribes were united."

Mackey's Lexicon, *p. 120*: "All Masonic lodges, like their *great prototype*, the Temple of Jerusalem, are built, or supposed to be built, *due* East and West, and as the North is esteemed a place of darkness, the East, on the contrary, is considered a place of light."

Mackey's Lexicon, *p. 161*: (Art "Gavel,") "Hence, too, we see the propriety of adopting the *gavel* as the instrument for maintaining order in the lodge. For, as *the lodge is an imitation of the Temple*, and each member represents a stone thereof, so, by the influence of the gavel, [*i. e.*, a stone hammer] all the ubolitions of temper, and the indecorum of frivolity are restrained, as the material stones of *that building* [*i. e.*, the Temple] were by the same instrument, divested of their asperities and imperfections."

Mackey's Lexicon, *p. 188*: "Mt. Moriah on which the Temple of Solomon was built, is symbolically called the Ground Floor of the lodge, and hence it is said that *the lodge* rests on *holy ground*."

Mackey's Lexicon, *p. 317*: "I find the connection between the Ancient Mysteries and Freemasonry commencing at the building of King Solomon's Temple."

Mackey's Lexicon, *p. 381*: "The three principal officers of the lodge represent respectively Solomon, Hiram of Tyre, and Hiram Abiff; and in the first three degrees the drama or ritual ceremony has reference to the Temple, as is also the case in some of the higher degrees.

Reform News.

The Illinois Wesleyan Conference and Secretism.

Clinton, Wis., Sept. 25.

The Illinois Annual Conference of the Wesleyan connection convened at Sugar Creek, Wisconsin, on Wednesday, Sept. 20th, and continued until a late hour on Saturday evening, the 23d. Having had the honor of attending and participating in its discussions, I desire to report briefly so much of its action as relates to the special reform in which we are engaged.

It will be remembered that the General Conference at Sycamore, Illinois, on the last day of its session voted to change the rule on secret societies so as to be prohibitory to *all* secret societies. The long and able discussion on this subject in the General Conference will be remembered by all who heard it. After the adjournment of the General Conference it was discovered that at the time of the final action on this question a quorum was not present, and hence that the action was invalid. Accordingly the Champlain Conference, in order to settle the question, voted that the rule be so changed as to prohibit membership in all secret societies and sent its action to the other annual conferences for their concurrence. The subject was brought before the Ill. Annual Conference in the following manner:

Rev. J. M. Snyder moved that a committee be appointed to whom should be referred the action of the Champlain Conference, and accordingly the Chair appointed Rev. J. M. Snyder, Rev. D. W. Bond and Bro. J. Bradley. This committee made two reports, the majority recommending that no action be taken on the subject at present, and the minority that the Conference dissent from the action of the Champlain Conference on the ground that it is inexpedient and unjust.

A motion being made for the adoption of the majority report, Rev. D. W. Bond made a few remarks favoring a more stringent rule, but advising for the present that no action be taken. H. H. Hinman opposed adopting the report. He thought we ought to stand by the Word of God, and *that* condemned *all* secret societies. It was never intended that an organized church should receive to its membership all persons whom we might hope to be Christians, but only such as are consistent Christians. There are Universalists, Roman Catholics, Mormons and Freemasons whom we hope and believe to be Christians, but no one proposes to have a rule that shall take them all into the church. Membership in *any* seccret society is inconsistent with the principles of the Gospel: 1st. Because it requires conformity to an unknown obligation, which is distinctly prohibited by the spirit and letter of the Word. (Lev. v: 4, 5.) 2d. Because it forbids candor and Christian simplicity and tends to divide the family and the church. 3d. Membership in *any* secret society is a practical endorsement of *all other* secret societies.

At this stage Rev. G. P. Riley moved as a substitute for the majority report the action of the Champlain Conference be concurred in, and on the question of its adoption Rev. J. M. Snyder made a long and able address. He thought the action sought for by the Champlain Conference to be improper and wrong; that it originated in a spirit of fanaticism which had ever been the bane of the church; that the rule *as it is*, prohibiting Freemasonry and Odd-fellowship had worked well; that there is but a little handful of Grangers and Good Templars in the church, and the evil would soon be removed if they had patience, without any change of the rule; but he objected to a change: 1st. Because it violates a fundamental rule in the Wesleyan denomination, which declares that no person shall be deprived of membership who loves the Lord Jesus and obeys his Gospel; that membership in a Good Templar's lodge or in the Grange was not a *sin per se*, and hence should not be a bar to membership. 2d. That to make a new rule of membership was to make a *new church*, and to tear down the spiritual temple raised with so much toil and suffering, and pull it down on the heads of those who had reared it. 3d. That it was injudicious and inexpedient. 4th. That it was in bad faith.

Rev. Wm. Pinckney approved the report as it now stood, but for the sake of harmony offered a substitute slightly modifying the action sought for, which was lost; yeas 9, nays 11.

Rev. U. B. Lathrop addressed the Convention in an able and earnest manner. He thought it no breach of faith to change any rule of the church if changed in a legitimate way; for every member joined with the distinct understanding that every rule will be changed if occasion requires. He held that the time had come when we needed a change; there had been new light thrown on this question and it had brought with it new responsibilities, and that the church was to keep step with the onward march of events. He thought membership in these minor societies was wrong because it implied fellowship with the unfruitful works of darkness, and took away the capacity to reprove them; for every member of the Grange who reproved Freemasonry was like a beer drinker reproving intemperance; his mouth was closed. He thought such members were unequally yoked with *unbelievers*, and that whatever they might think of these societies they were bound to abstain from them because their connection was an *offence to the brethren.*

Bro. Wm. Loomis opposed the report. He was a Good Templar and thought it an innocent and useful institution. He thought any change in the rule would greatly injure the church.

Bro. Wood said he had been Dist. Deputy Grand Worthy Chief Templar, and he thought the lodge was doing more for temperance than the church. The first step was to get men into the lodge and then bring them to Christ.

Rev. G. P. Riley thought if this was the case we might dispense with the church and depend on the lodge to save men. He said it had been conceded by those who opposed the report that these minor forms of secretism are an evil which the present rule is calculated to *cure* and there could be no wrong in prohibiting an *evil*, and speedily effecting a *cure.*

Rev. Wm. Spencer spoke earnestly against any change in the rule as inexpedient, unjust and calculated to divide and destroy the church.

Rev. Wm. VanDoren spoke briefly. He said the action proposed was just what the Ill. Annual Conference had one year ago instructed him to vote for, and just what the General Conference had (in substance) *unanimously* adopted. The rule as it now stands is of doubtful interpretation. and the General Conference had voted *unanimously* to *interpret* it as forbidding membership in any secret society, and now we propose to do *legally* what was resolved to be done in an irregular manner. It was just to all that we should have a rule on this subject of *no doubtful character.*

Rev. A. R. Brooks, Rev. W. W. Stewart and Rev. J. P. Spaulding spoke briefly giving their reasons for voting in the negative; when the vote being called by yeas and nays thirteen voted in the affirmative and ten in the negative.

I have sketched very imperfectly this most interesting discussion, and would add that a beautiful spirit of brotherly love pervaded the Conference, and that they united in the Lord's Supper on Sabbath after a most excellent sermon by Bro. Snyder, and on Sabbath ensuing ten dear young people came forward for prayers and found the Lord.

Yours for Christ.

H. H. Hinman.

"Who is E. Ronayne?"—The Question Answered at Ames, Iowa.

The great event of the season at Ames, has been the three lectures of Mr. E. Ronayne exposing the false pretentions and blasphemy of Masonry. It is now more evident than ever to us all, that, not *one* man in fifty, in the bar, on the platform, "on the stump," in the pulpit, is fit for his work! That E. Ronayne is master of his subject, all men, friend or foe, must and do admit. No man in Ames, no champion of Masonry here or in the vicinity, could be found to stand for a moment before him, or he would have been produced. For sound argument and unanswerable logic and conclusive debate; for point and power and piercing wit; for readiness and perspicuity; for making points and clinching them by ready proof, he has few if any equals. The howls of Masonry, the low attack on his character under the caption of this article by our city editor, only confirms this. It is the *truth* that cuts, and rends, and kills! The true question is *not*, "Who *is* E. Ronayne?" or what his character, —*he* is not on trial. Masonry is; and God himself raised up and qualified this man to combat, if not to kill it!

The question is, did he tell the *truth* about Masonry? Was he master of his subject and his audience? Did the large audience in the Congregational church, kindly lent for the occasion, hang enraptured on his words for hours during three successive nights? Did he clearly show how Jesus Christ was excluded from the rituals and the lodge? How Masonry stole not our money, (a comparatively small matter,) but our Savior,—under false pretenses? How it promoted infidelity, interfered with justice, opening prisons for the escape of the worst criminals when Masons,—"*Murder and treason not excepted*;"—and especially degraded the Gospel ministry beneath contempt? "What *God* hates, men come presently to hate too," says an old proverb; and if God hates not Masonry he hates *no* evil. But that term, "presently," answers the question as to Ronayne, "If Masonry is such a monster evil,such a blasphemy, such a crime against God and man, why did you not leave it *sooner*?" He did "presently;" he did when he saw the light and found the "Truth!" "He bought the truth and *sold it* not!" He did as did Martin Luther in leaving Romanism, and Charles G. Finney Masonry. My brother, are *you* a Mason *and* a Christian? "Go *thou* and do likewise!" *Don't* stay *longer* than Ronayne! *Do* you, *can* you deny that this *is* "The temple of idols," not of *God*—"a most *unfruitful* work of darkness?" Obey the command, "Walk in the light as He is in the light, and ye shall have fellowship one with another and the blood of Jesus Christ shall cleanse you from *all* sin!" O see you not how that "*accursed* thing" rises up as "a middle wall of partition" against fraternal, Christian fellowship, between you and holiness, between you and the "cleansing?"

What does the Divine law require in case of such deception as leads multitudes to take these false Masonic oaths? Let us read it in Lev. v. 4-5: "Or if a soul swear with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and *it be hid from him*; when he knoweth of it, he shall be *guilty* in one of these. And it shall be, when he shall be guilty in one of these, that he *shall*

confess that he hath sinned in that thing"!! This Ronayne obeys. The next verse enjoins to repair the wrong, "A trespass offering, a lamb or kid of the goats;" Ronayne does much better,—renders his "trespass offering" in the Gospel way; exposing Masonry; doing all that in him lies to repair and undo the great wrong he had done to Christ Jesus, to religion and to manhood, and to the vital principles of all our free, American institutions.

Ronayne more than fulfilled all his friends expected of him; did his work and God's, nobly, bravely and well! Indeed we never saw a braver man; it being universally admitted, that it requires, (which many know by experience,) more true courage to face a sneering crowd, a frowning world, than to face death at the cannon's mouth in the bloody fray. 'Oh," (but says our small, sagacious editor,) "his character is in his face!" We admit it. His *was* a warrior's face, revealing the glorious scars of many a well-fought battle for the right and the true, a face with a warlike captain's character. And when that small editor, and all who think and speak as he, shall have fought Romanism and Masonry for a quarter of a century, or done something or anything to bless mankind, or save their puny names from speedy oblivion after death, they too will show *some* character in *their* faces!

It is not necessary that his friends admire E. Ronayne except in his work, or to extol his signal triumph here, only as it glorifies God and Christ, and rescues souls from the "wiles of the devil," and so reaches out into the great, unknown, endless eternity! His exhortations to our ministry so entrapped, for Jesus' sake, for the sake of perishing souls, for the sake of the largest out-pouring of the Holy Spirit, and the widest spread revival, (thus alone *possible*,) on the next Lord's day to rise like men and publicly confess their sins and repentance, melted some to tears, sending deep convictions home to many a heart, and were never excelled in fervor and power, by any sermons *ever* uttered in Ames.

If we employ a man to cut our grain, or remove massive rocks away, do *we* care for a sweet, smooth, smiling face, or for a face and form expressive of manly, giant strength? Was it not for these alone that our two Masonic brethren here tried to bribe a noble man in Ames for $10, to stand at the church door and prevent all entrance on the second night of the lecture? An offer he proudly spurned and threatened death to any man who would touch Ronayne!

The real crime of Ronayne with the Masons is, that he did his work most effectually; he clinched each assertion by standard Masonic proof, and left no place for evasion, quibble or reply. Crime enough; *poor* Ronayne!

We may add, that we are happy to record, our editor will have for his reward the formation of a large Anti-masonic club in Ames.

ROBT. BURGESS,
CALEB LAMB,
H. R. BARDWELL.

AMES, Sept. 24, 1876.

FOOTFALLS AMONG THE WOLVERINES.

DEAR K:—Labor after rest. The footfalls of Father Time have carried us swiftly along through the months of July and August, and nigh through September as well—the months of short evenings and days of sweating toil, for our strong-armed, gallant-hearted and hard-handed yeomany;—and now the time has come when food for the body, for man and beast, having been garnered safely, the hungering mind begins to cry for nutriment, and willingly seeks it from pamphlet, paper, book, pulpit and the platform, with all of which my footfalls are hastening, with that mental food for starving minds and that light for blinded eyes without which the people are perishing.

MILLER SETTLEMENT.

On Sabbath, Aug. 13th, I preached at this place, in the M. E. Church, at 5 P. M., to a large and attentive congregation. On my way to the place I was informed that I was expected to lecture on Monday and Tuesday evenings in a school-house near the house of worship where I was to preach. The pastor, Brockway by name, positively refused to give the use of the meeting-house for my lectures, which he annouuced for the school-house at the close of his morning discourse, or during the services. He assured my friends that all was now "quiet" on his field, and he did not want me there to make a row in *his* church as I had elsewhere. On hearing of this "quiet," my mind immediately ran out after a suitable text from which to give this "quiet" place a sermon; nor did it have far to go to find one. I had a good time on the the occasion, and so did the people, as I endeavored to "improve" from the following words, Jude 3: "Earnestly *contend* for the faith once delivered to tne saints." After reading my text, I at once plunged into the middle of things by saying: "My friends, this word 'contend' is a *militant* word, and means fight;" from which I went on to show them that the Christian life was no such "Miss Nancy" affair, as so many seem to suppose it to be, but a genuine warfare, calling into exercise, and finding enough to do for every power of man's triune nature. I reminded them of Christ's saying, "I came not to send peace on the earth; but a sword;" and that his coming did not conduce much to the world's "quiet," in his own days or since; that the very object of his coming, was to drive the devil out of men's hearts, and thus out of the church, and out of the world; and that this work can never be accomplished by keeping "quiet." They were reminded that during our "late unpleasantness," so long as the cry, "all quiet on the Potomac," was heard in the land, the rebellion gained strength; and, not until there was an "advance all along the line," was there a glimmering of hope for the success of our arms. As in this, so in the *spiritual* warfare. Nor is the Christian to maintain a merely defensive warfare. He must be *aggressive!* He must not sit behind his defenses, and await an attack; but he must hunt out his enemy and force him from the field. A warrior kept on the defensive, is practically defeated, &c.

I could see while speaking, that the people were moved, but in what direction I could not tell, whether angry or pleased; but the following night cleared up all doubts. So well pleased were my hearers that it was at length determined I *should* speak in the meeting house, which I did for two evenings to large and ataentive congregations, who, with the exception of the secretists, were well pleased. On Tuesday morning I started out to call on the pastor, whom I had not seen. But he was sharp; he was already on his way to the county seat. I have since noticed that the gentleman has removed to a new field of labor. Perhaps he will lay *that* all to my charge. Who knows?

DYE SCHOOL HOUSE.

I spoke here on Wednesday evening, Aug. 16th, to an audience composed largely of Free Methodists, who heard the word gladly, and will doubtless profit thereby. The same week I took a trip to Midland Co., stopping off at Freeland station Saturday, from whence, the next morning, I went with Rev. J. H. Lewis to

LEE'S CORNERS,

to attend a W. M. quarterly meeting, under the supervision of Rev. M. Fisk, who received me joyfully, and for whom I preached twice, and on Monday and Tuesday evening, lectured on my specialty. Here the secretists are in large numbers, Masons, grangers, Odd-fellows, &c., and these were fearfully stirred up, the grangers especially. Madam Flora was present, and seemed quite enraged, as I informed the audience of the character of the heathen goddess she represented in the grange. But singularly enough, her anger did not seem at all to go out against those who had revived this shred of heathenism, and trapped her into it; but it all fell on my devoted head, who only warned her of the insult. It was nothing to her or hers, that she was thus made to take the place and name of a vile woman. She was only angry that it should be known. Queer! isn't it?

After my first lecture the craft undertook to close the house (a large school-house), the school-director giving orders to the teacher to lock the house and bring away the key. This becoming known, two elderly gentlemen went and sat in the door at the close of school, and told the teacher he could not lock it, nor did he. The enraged director, declared that the house had been caotured and held by a mob! Two old men, and one of them a cripple!! *O tempora! O mores!* The real mob will appear in my next.

J. L. BARLOW.

INTERESTING FACTS FROM FRIENDS IOWA MEETING.

LYNNVILLE, Iowa,
Sept. 18th, 1876.

I would have written to thee sooner, giving a sketch of our yearly meeting &c., had not Bro. Stoddard been there, who I presume has given you all a full report ere this. Nevertheless I will say we had a very interesting yearly meeting. Our morning services were very interesting and instructive to all in attendance. Dr. Dugan Clark, of Ind., gave a series of lectures (they might be termed) on justification and sanctification, giving the pure and true outlines of a holy life, which shows clearly to my mind that no man can be wholly sanctified and belong to a Christ-rejecting institution.

On the revision of our discipline, many important points were freely and harmoniously discussed and changed, among which was that any of our members who now belong, or hereafter may join the Masonic fraternity, and remain adhering Masons, are to be dealt with, and unless they submit to our rule they are to be disowned; and I hope that every overseer will attend strictly and in the fear of God to this all-important point. On temperance they came very near passing a clause that liquors should not be used even for mechanical and medicinal purposes. Many of us were encouraged to labor more earnestly both for the downfall of intemperance and secretism. May God help us is my prayer.

Bro. Stoddard spoke nearly two hours in the yearly meeting house, which was densely crowded on second day at 3:30 o'clock, giving the details of the workings and religion of Masonry. I presume that hundreds that were present never before had the privilege of hearing an Anti-masonic lecture. We believe that now a more widely extended interest on this point will be taken. After Bro. S. was through an Odd-fellow gave some of his experience showing the irresistable power that these orders are trying to gain and tear down our Republican government. Bro. Snell of New Sharon gave some history of the trial of the Morgan abductors and said he sat nineteen days on the jury, was well acquainted with Bruce and some of the other scoundrels who helped him (Morgan) off to Fort Niagara.

Bro. Stoddard gave two very interesting lectures at the U. P. Church in the city of Oskaloosa, in which general good order prevailed, and your humble servant gave out tracts, *Cynosures*, &c., and sold all the Morgan and Ronayne expositions I had, and think I could have sold a dozen more of each if I had ordered them; other Anti-masonic literature was eagerly sought for. Bro. Vandever of the *Iowa Freeman* took orders for several books I did not have. Bro. Stoddard got seven or eight subscribers for the *Cynosure*. So we can say in our hearts, thank God, the work is moving on. More anon,

T. K. BUFKIN.

The Work in New Hampshire.

Center Strafford, N. H., Sept. 24, 1876.

We had a glorious Anti-masonic meeting at Strafford Corner last Friday evening. The house was crowed, the singing excellent, and the attention all that could be asked. The Masons present sweat profusely but kept their jewal, although I begged them to speak if I misstated a single point. Anti-masonic tracts were distributed and books sold as usual. Ronayne's book takes the lead, and those two confirmations in the last *Cynosure* are just what we need to open the eyes of those who are morally stone blind. S. C. Kimball.

Correspondence.

Our Centennial Letter.

Philadelphia, Sept. 18, 1876.

Through the kindness of Rev. T. P. Stevenson, D.D., editor of the *Christian Statesman* and his Church, who pay for my entertainment this month, I am now enjoying the comforts of a Christian home at the house of Mrs. Bryan.

When I contrast my remarkably pleasant home with the poor accommodations that thousands here enjoy or have to endure at crowded hotels and boarding houses, I feel like one at home in a cosy parlor when the storm rages without or like one seated in an easy carriage while others are crowded to suffocation in a street car or trying to get a foot hold so as to hang on behind!

Thus far in my experience here I have had, all things considered, fair wind and weather and a pleasant voyage. Possibly a storm may yet arise, but we may safely trust him who overrules all things and can say to the raging billows of men's passions as to the waves of the Sea of Galilee, "Peace, be still." We need not sink if we look to Him from whom our strength cometh. Storms are necessary to purify the atmosphere; so out of the contests of human opinions are frequently evolved the greatest blessings of civil and religious liberty.

What are the Molly Maguires and other secret organizations but exceptional conditions in society? As exceptional as disease to health or malaria to the pure atmosphere, thus exceptional and antagonistic to the best interests of church and State are these secret combinations. A storm like that of yesterday, which uprooted some of the beautiful trees which adorn this city may yet be found necessary to relieve society from these pests. Yet the storm is far better than stagnation, sickness and death. Secrecy is the ally of despotism where it reigns supreme freedom dies.

Rev. Jonas Barnham, Congregationalist, of Farmington Maine, a venerable and faithful servant of Christ, well posted in the past history of Masonry and also Rev. Nathan Callender, gave me words of cheer and the latter left a dollar for the Tract Fund.

A slight of hand trick was played on me by a passer-by. He returned the tracts I handed him with the remark: "I'm posted on that." A Mason thought I, but the bright silver half dollar which was with them changed my opinion.

In proof of what the malaria of secretism can do to paralize freemen and deaden their sense of the value of liberty and justice, I will cite the following: A Freemason on being shown the pamphlet containing the charges made against Judge Whitney before the Grand Lodge of Illinois, for unmasonic conduct in causing the arrest of a brother Mason for murdering a woman at Belvidere, Ill., did not question the fact, but denounced Judge Whitney, and attempted to prove that the lodge had the *right* to shield its members from punishment for crime. The deluded man seemed surprised that his views of right were indignantly spurned. Another man who examined the same pamphlet, and said he had taken over forty degrees in Masonry, remarked as he walked away: "If any man says that Freemasonry interferes in courts of justice, tell him he lies." By all rules of evidence he would not be considered a disinterested witness. A lawyer from Trinity College, who has studied Freemasonry in the old world, got a copy of Bernard. Tracts are accepted freely, especially in the evening when visitors are on their way out.

Sept. 21st.—There was an inundation of Odd-fellows and New Yorkers yesterday. The grand procession of the I. O. O. F., was a sight intended to make many proselytes to that order. Away with reflection, judgment and common sense, and welcome the happy day when gew-gaws on masculine bipeds shall be admired even as ribbons on girls, and beads on babies! Glorious Centennial! let us rejoice in the charming name of Odd-fellow!

This order forms one of the Grand Divisions of the army of secretists arrayed against the freedom for which our fathers so foolishly left their homes and shed their blood! Alas that these secretists should know not what they do! Civil and religious liberty is endangered and the watchmen are asleep. Let secretism alone for another century and what will the end be? But we are not in despair. We have the *Cynosure*, and many earnest Christians see the danger, while many now in the ranks of the secret orders themselves, also begin to to realize the child's play or positive wickedness of the various orders and are dropping out of them in large numbers. Not always do we rightly value those kind words which never die, of those who bid us God speed on our way. It gives me pleasure to record the following names of earnest friends of our cause who have called on me lately: Rev. H. N. Bissell, Presbyterian, from Mich., Rev. J. L. Fall, New Paris, Ohio, Messrs Stewart of Tennessee, Bell, of Toledo, Ohio, J. C. Telford of Penna. Mr. Irving of Canada, J. M. Shellebarger of Iowa, E. Acker of Kansas, D. Chesnut of Pittsburgh, Pa., and J. P. Coulter. Thus from all quarters there are those who testify against secretism.

Sept. 23d.—In spite of a heavy rain this forenoon the crowd seems about the same as usual to-day. A man of about thirty claimed that Freemasonry was Christian, and at first pronounced the lodge better than the church, but backed down to "As good.' He however, refused to declare *his* belief in Christ as a crucified Saviour, yet seemed surprised that I would not acknowledge that he was a Christian. So much for Masonic Christianity. Rev. H. Baldrick and wife, of Varick, N. Y., conferred much pleasure by their hearty words of encouragement. Alexander Wood, a lawyer of Ridgeville, Ind., authorizes you to put his name in the list of seceding Masons. President Finney, though dead yet speaketh. I have almost daily testimony to the effectiveness of his book on Masonry. The same is true of Elder Bernard, Stearns, and others. Rev. O. E. Burch, and Messrs. Fisk, Ritchie, Andrews, Anderson, Spencer and others have given words of cheer, but I must not fill up the *Cynosure* with these names. In contrast I have received calls from a Masonic elder of the Disciple church in this State, and a Congregationalist who would leave the church rather than the lodge. A young man, a Baptist, had seen no harm in Masonry, and wished to be shown any harm in a Masonic prayer printed in Mackey's Ritual. The difficulty was to show him anything in it that was right. It was not in the name of Christ, nor were the petitions asked, such as Christ would approve of. He left, evidently under conviction, but I fear will not follow them. Thomas Hodge.

Masonry in the Courts.—Io wa Ahead!

That Masonry works in the courts, will hardly be denied, yet to what extent its operations extend, most of the people are not aware; cannot be aware. Its workings are secret and if a few facts do come to light, many, and perhaps most of them never see the light. A few things, however, have been uncovered in this county (Bremer) since the anti-secret movement was inaugurated. which the readers of the *Cynosure* and the world should know.

About a year ago, the present editor of the Shellrock *News* (Butler Co.,) was editor of the *Waverly Republican*, and while editor, did frequently publish articles—of his own writing—against the Anti-masons. In one reply to an article in the Bremer county *Independent*, by an advocate of Anti-masonry, he very positively denied that part of the Master Mason's oath: "Furthermore do I promise and swear that I will keep a brother M. M.'s secrets when communicated to me as such, murder and treason only excepted and they left to my on election," and the part of the R. A.M.'s oath, "That I will espouse a companion R. A. M.'s cause so far as to extricate him from any difficulty if in my power,' and to apprise him of all approaching danger if in my power," and called the writer a falsifier, libeller, &c.

Shortly thereafter one of the "brothers," a merchant doing business in the building in which is also the Masonic hall in Waverly, failed in business, and was suspected of fraud, swindling his creditors to a vast amount. Quite an excitement was occasioned, so much so that the leading merchants issued a circular to his eastern creditors stating that he had done things crookedly. Masons were very bitter against him of course, and freely talked over the matter, and I heard it frequently asserted by them that he would go to the penitentiary.

Well, our editor—who was also Worshipful Master, and is now, of this same lodge—goes East. But suddenly the merchant is arrested by the U. S. Marshall, sent here for this purpose. He is searched, and on his person is found a letter of which the following is a copy.

Thomas: No show for settlement. *The detective is after you.* Burn this when read:

W. V. Lucas.

Ah, how true to his obligation! Yes, an editor, a Worshipful Master, and a member of the Grand Jury of the district! What an opportunity and facility for doing the craft service, and he did it—so he is re-elected W. M. of Tyrrell lodge, A. F. and A. M. Waverly, Iowa! But more than this, he is chosen on the grand jury *three times in succession* I am informed, and not only this but is chosen on the grand jury of U. S. at Dubuque, where this same merchant is brought for trial. Great heavens, what a farce! But our merchant is yet free, and will doubtless remain so. Well, this Worshipful, editor, grand juror, is now nominated as an elector on the Republican ticket from this district. Masons will vote for him. A great many good men will vote for him; but I know one who will keep clear of him, knowing that just such men rule and run the party and the Government.

Fellow citizens, how do you like the complexion? Here is a man, a Worshipful Master in a lodge, an editor, instructing the rising generation in morals, (?) is a grand juror three terms in succession (contrary to the code of Iowa) is a U. S. District Grand Juror before whom is tried the man who he has "apprised of approaching danger;" who still holds the office of W. M. in the lodge and is an elector and on our ticket as an elector, ready to prosti' tute anything to the "good of the order. Perhaps more anon,

Spectator.

Our Mail.

J W. I ogue, Northfield, Ohio, writes:

As a minister I have always opposed secret societies in public and private. * * I have preached against it in at least one special sermon. * * We exclude from our Church, by discipline, both Masons and Grangers. * * We have a Methodist minister here who is chaplain of the neighboring Masonic lodge. I have no intercourse with him and will have none. I simply hate the whole fraternity of secret societies with a perfect loathing."

Let us always hate sin and love sinners, whoever they are. Pray for them and seek to lead them into the narrow way. Separation of the Church from those who will not follow Christ is Scriptural and hence necessary.

B. Williams, Warren, Ill , writes:

"The light is increasing even here. I showed Ronayne's book recently to a Mason and asked him if he had seen it before. He said, 'No; but it looks familiar!' I said, 'You have been there?' 'Yes; but I am done with them; it is no place for an honest man or a Christian.'"

C. Winter, Goulderville, Vt., writes:

"I am surrounded with secretism of various kinds; quite too many, I think, for the good of Christianity and the upbuilding of the Redeemer's kingdom on earth."

Rev. Isaac Bancroft, Belmont, Lafayette Co., Wis., writes:

"I shall vote the Walker and Kirkpatrick ticket if I can get a chance. Is anything being done for a State ticket for Wisconsin? I have been opposed to secret societies ever since the days of Morgan. I was then a boy of eleven years of age."

Thos. J. Muzzy, Wilton Center, Will Co., Ill., sends three new subscribers and writes:

"Sow thy seed in the morning and in the evening withhold not thy hand. That means he who sows his seed betimes will surely have sheaves to gather in due season. I have been sowing seed one year."

O. C. Stoughton, Maquoketa, Ia., writes:

"We are beginning to take courage here; things have a better outlook. The good work is gaining ground. We are making arrangements to get Mr. Ronayne here. * * One day last week I left sixty copies of the *Cynosure* at different houses as I was driving through the country."

David Peebler, Sodaville, Linn Co., Oregon, writes:

"We are surrounded in this county with all the lodges from the Masons down to the Grangers, and there are very few to say anything against them. I was glad to see in a late paper that there was one man in Halsey, Oregon, who was not ashamed to raise his voice against the old serpent. If we had one such in every town and station in Oregon I would be glad. If we had a man who would lecture I think there might some good be done. There are a great many in Oregon who are opposed to secrecy but they are timid and indifferent about it just as they were forty years ago on the slavery question."

J. G. Trask, Silver City, ——, writes:

"I am thanking God for your paper every hour in the day. It stands with me next to the Bible. The work of reform can never stop while your God-given sheet is before the nation."

Samuel Martin, Parshallville, Mich., writes:

"I am seventy years old. I lived eighteen miles from Canandaigua when Morgan was taken from that place. I became a voter soon after; went into the Anti masonic ranks and remain there to-day and ever. * * Does a man who takes several degrees of Masonry, by his oath bind himself indirectly to murder his fellow man, if ordered to do so by his superiors?"

In answer to the above question, we say he does. On page 196, Webb's Monitor, Rob. Morris says: "The one unpardonable crime in a Mason is contumacy or disobedience. * * Right or wrong his very existence as a Mason hangs upon obedienee to the powers immediately set above him." This will be seen to be the case by reading the Master Mason's oath.

Jas. Bullock, College Springs, Page Co., Iowa, writes:

"Two weeks ago I received a letter from David T. Couch, in Australia. He likes your paper. I will try to obtain some new subscriptions soon, if I have to pay for them myself, that the light may shine into some dark places and to prepare the people for a successful Anti-masonic vote in four years' time. There is no use in trying now because the people are not ready. They are not sufficiently enlightened on the subject, and so we are unprepared to vote the Anti-masonic ticket to any purpose but certain defeat. We should patiently work and wait, and get ready and do the best we can by voting the Republican ticket, and so save our country from utter ruin."

Eli Tapley, Columbus, Miss., writes:

"I was informed by a leading character among the grangers that all the candidates of the Democratic party of last year, but three were grangers. The most prominent leaders in political affairs were lawyers who were Masons, and we have the same this year I trust the Lord will direct and bless your efforts for the good of our country. Do not be in the least discouraged whatever may be in any place your apparent lack of success. God will doubtless reward those who labor and sacrifice for the overthrow of the works of the wicked one, whether or not their expectations are fulfilled. You will never know till the day of eternity, the good that you have done. I am still unwavering in my opposition to all secret orders and only wish I could do more to advance the cause of truth and light."

Christ has said, "There is nothing covered that shall not be revealed: and hid that shall not be known." Matt. x. 26. We trust the time will soon come when the hood-wink shall be removed from the eyes of the American people, and even Masons themselves be set free from the bondage of the lodge. May the good Lord bless brother Ronayne, and his work.

Home and Farm.

Protecting Horses from Flies. —A French pharmaceutical chemist has discovered a way to protect horses from attacks of flies, according to a London medical paper. His invention consists in rubbing the horses, especially on the part most subject to attack, with a little concentrated oil of laurel. There is not the slightest danger in its use, and the cost is said to be very small. Another repellent, suggested by the same person, is a solution of sixty grammes (one pound and five ounces avoirdupois) of asafœtida in two glasses of water, and one of vinegar. If horses be well washed with this, not a fly will settle upon them, as the odor of the asafœtida drives the flies away. This drug has no deleterious qualities as an external application, and may be used unhesitatingly.

Taking timothy hay as the standard of comparison, it requires 100 pounds of it to supply a certain amount of nourishment. It is estimated by careful experiment that the same amount of nourishment can be obtained by using the following quantities of other food: Clover hay, 95 lbs; rye straw, 355 lbs; oat straw, 220 lbs; potatoes, 195 lbs; carrots, 280 lbs; beets, 346 lbs; ruta bagas, 262 lbs; wheat, 43 lbs: peas, 44 lbs; beans, 46 lbs; rye, 49 lbs; barley, 51 lbs; corn, 56 lbs; oats, 59 lbs; buckwheat, 64 lbs, and oil cake, 54 lbs.

Warts are not only very troublesome, but disfigure the hands. Our readers will thank us for calling their attention to the following perfect cure, even of the largest, without leaving a scar: "Take a small piece of raw beef, steep it all night in vinegar, cut as much from it as will cover the wart, and tie it on, or, if the excrescence is on the forehead, fasten it on with strips of plaster. It may be removed during the day and put on every night. In one fortnight the wart will die and peal off." The same prescription will cure corns.

I have a recipe to prevent the foraging of rabbits on young fruit trees. I have practiced it for eighteen years and I know it to be a specific. I intended to have given it to the public every winter since I proved it by experiment, but somehow I have hitherto failed until yesterday I was reminded of it again by reading a lengthy, troublesome, and expensive remedy. Mine is simple and easy. First catch a rabbit and kill it. I'll guarantee that it will quit its depredations, but its influence is not done yet. Cut it open and take out the bowels, lungs, liver, etc., and rub them on the young trees as high up as a rabbit can reach; when you get through that, cut a piece of the flesh, a quarter for instance, and rub till you get through. One rabbit is sufficient for 500 trees, and it will last all through the winter. I have rubbed them so in November, and a rabbit will not touch it all through the winter, provided you had no tar or grease previously on them.

While all has not been said that could be said in favor of rye for fall, winter and early spring pasturage, enough has been said to convince the most skeptical that it pays. Rye is a hardy and certain crop, and rarely fails. Rye sown early in the fall will endure the winter frosts better than almost any other grain. Another advantage is that it affords such an early and abundant supply of green food in the spring, when it is so much relished by stock. By having a patch of rye adjoining the feed lot, the cattle may be kept yarded longer, and thus give the grasses in the pasture time to get large and strong enough to afford a good and nutritious bite for the stock, and all danger of injury to them, or injury to the land by tramping of it when too wet, will be avoided. By all means sow some winter rye.

Farmers who design to feed either pigs or cattle for market or home consumption are reminded that a bushel of meal fed before the weather is uncomfortably cold is worth two fed after that time for putting on fat. Now is the time to begin. Feed moderately and regularly, and keep the animals as comfortable as possible and quiet. A hundred pounds of meat will cost a great deal less money. A steer or cow intended for the shambles can digest more food than it is likely to get in the pasture now. There are various sources from which supplementary feed may be procured without the use of grain. Fodder corn, fresh mown rowen, turnips or other roots, may be used to good advantage. If nothing else is available, it is better to begin feeding meal.

Many horses are ruined by harsh treatment when they are colts. Their dispositions are soured, and they come to look on man as a demon and an enemy. Teach the colt by every act that you are his friend. Be kind to him always, and you will gain his confidence to that degree that he will always obey the word when he understands your meaning.

A correspondent of the *Country Gentleman* says he has been experimenting with Berkshire swine, having kept them with Suffolks, Yorkshires, and Chester whites, and he is thoroughly convinced that he can make more and better pork and hams with them than with any of the others on the same food.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 5, 1876.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*Disraeli.*

CONGREGATIONALISM AND THE LODGE.

A late "letter missive," called a Congregational Council to settle a young minister in a church which is opposed to secret societies. In the letter missive the following clause was inserted: "It is not expected that adhering members of Masonic lodges will be members of the council." As Freemasons were members of Congregational churches and so might be chosen delegates to the council, the above was a wise and necessary Christian precaution, respectful to Anti-masons who do not wish to fraternize with men sworn to conceal the crimes of Freemasons if given them as secrets, and respectful to Freemasons who might be delegated to the council, as it forewarned them that they would be likely to hear sentiments condemning their connection with the lodges, and it would be discourteous to invite Masons to sit in council where their Masonry would be attacked, or themselves censured for being lodgemen.

The history of church actions in this country is full of precedents justifying the said clause in the letter missive. In the slavery struggle while opinion was divided, the presbytery of Cincinnati voted to refuse to receive ministers from slave-holding presbyteries, or their letters, until they had purged themselves of slavery. Old school bodies refused to receive Presbyterian ministers whom they regarded unsound or "New-school" in theology, though their standing in the Presbyterian church was good, and in 1837 an Old-school convention met at Philadelphia and published a list of errors which would exclude New-school ministers from bodies where they had control; and this Old-school action was right and just if the men they excluded held destructive errors. There was no other way in which they could clear themselves of complicity with what they believed to be heresy. Slave-holders and Freemasons have always acted on this principle. A suspicion of abolitionism used to exclude from slavery church-organizations; and, not long since, Freemasons issued a circular enjoining on all the fraternity in Michigan to forsake the ministrations of Congregational ministers in that State until they should repeal certain resolutions against Masonry passed by Grand Traverse Association. And yet of seven Congregational ministers invited to the council above referred to, five are said to have resented the anti-secrecy clause of the letter as an insult, and refused to attend; at the same time, we are told, professing to be hostile to secret societies!

We are utterly at a loss to understand the motives or, indeed, the explanation of such conduct, unless those pastors were intimidated by the Masonic members of their flocks, and wished to retain and conciliate them by a blustering condemnation of that just and proper letter missive; while, at the same time, they quieted their Anti-masonic members by pretending to be opposed to secret societies, concerning which they, doubtless, give no instructions to their people whatever. If this is the case with these brethren, they will meet the fate of the man with his feet in two boats. The Freemasons will despise them, and those who understand the nature of the lodge and loathe it, will also despise them; and worst of all, God will abhor them as hypocrites, pretending a hostility to secret societies which they never evince to their people or give to them the reasons for their hostility.

But when a sister Congregational church, in the exercise of its undoubted, indisputable rights, gives notice that they do not wish to invite or receive Freemasons to their council, which was the only way in the world properly and respectfully to keep them out, these brethren censure and condemn that church, and thus subvert the first principle of Congregationalism, viz.: The independence of the local church.

DR. PATTON'S SPEECH.

We promised to notify our readers if Dr. W. W. Patton, in his Farwell Hall speech, receded from his opposition to "*The Bible in* Schools." He has receded from some of the most important ideas with which he set out in public life, but seems, like most minds which make such evolutions, incapable of return to reason and the Scripture. Indeed, the only Scripture he quotes, in a speech of five or six closely printed columns, to justify excluding the Bible from schools, is, "My Kingdom is not of this world;" which would exclude the Bible from the world as well as the school room. His speech was a Sunday political lecture, without Scripture-text; and, if rightly reported, without opening prayer. Indeed, a prayer to God to help exclude the Bible from schools, would be a curiosity.

We give a few points of the speech. He says:

"Really, it is somewhat brazen in view of such facts, to face an intelligent public with the declaration that this has always been a Protestant country." This is said of hundreds of such men as Taylor Lewis, L. L. D., the late Bishop McIlvaine, etc., etc.

The "*facts*" which make it, in his (Patton's) judgment, "brazen" to say that ours "has always been a Protestant country," are:—

1st, The Maryland colony, whose charters given by a Protestant king reversed the main ideas of popery, as that of Massachusetts did ideas of monarchy; 2nd, Florida, first purchased from Spain, and then conquered from Indians and slaves; and 3d, that a handful of French priests and adventurers left saints' names on their missions and trading-posts; which the Americans and English retained, or did not wipe out when they opened the country and established government, where most of the half-breed posterity of the explorers had become savages: "In the face of these facts" he thinks it is "*brazen*" to say this country has always been Protestant!!

His fundamental principle is thus stated: "The only safe principle is to take the whole subject of religion out of the public schools, and remit it to the church and the family." What "church" and what "family?" we ask; and the government must answer.

Our travellers around the globe, when they came home, tell us they have witnessed child-murder and beast-worship, and joss-worship and fetish have their gods in this country. Putting the the infinite and eternal God on a level with these, is denying Him altogther. For there is no "Infinite and eternal God" on a level with these. To treat truth as a lie, is to treat both as lies, and altogether deny truth.

The truth is, Dr. Patton's idea of complete neutrality between God and Baal is a simple moral and religious absurdity and impossibility. Thus he states it: "We have adopted the principle of civil neutrality as to religious faiths, and the law allows the Christian church, the Jewish synagogue, and the Chinese joss-house to stand side by side." And yet that same law, swears witnesses by the name of God wherever there is a court house. Does the law know no difference between the God of the Bible and the bauble of the Chinaman? Suppose the witness was to ask, "What god's help do I forfeit if I swear falsely? Whom or what did the law makers mean to swear me by in this oath?" Will Dr. Patton pretend that the law means no God in particular; or whatever god turns up? To say so is to stullify himself. But if "So help me god," in our courts means the God of the Bible, then Dr. Patton's "principle of civil neutrality" is fallacious and false. True the law allows the Chinese pagoda to stand untorn down, but from that fact of tolerance to impute indifference to law, between God and idols, is to deny history and insult American common sense.

Indeed the speech itself concedes the impossibility and falseness of his "neutrality," and concedes the whole ground we contend for. Thus he says: "It (the state) properly recognizes the church and the family as having rights and duties in connection with the civil and religious wants of the community." Ha! "recognizes THE CHURCH and FAMILY." That must mean that the state recognizes the church of the Bible, and not of the Koran; the *Christian* family, and not that of Victoria Woodhull with two husbands, or Brigham Young with twenty wives. And, if so, to put the Bible out of its schools is for that state to deprive children of the means of learning and understanding its institutions. Thus this weak writer contradicts himself; destroys in one sentence the doctrine of his entire speech.

This error consists in confounding "church and state;" that is, religious coercion with religious "recognition," which he concedes and affirms. The state by recognizing, *i. e.*, officially confessing Christ, no more establishes "church and state" or religious coercion than an individual does when he confesses Christ. The children of the one, or the citizens of the other may be infidels if they will. When Lincoln or Grant proclaims a fast or thanksgiving, they recognize, and the state by their official act recognizes the God of the Bible. But it compels no citizen to go without his dinner on fast day, or to eat pumpkin pies on thanksgiving. Blind to this plain distinction, Dr. Patton goes on to dechristianize this country and put it on a level with the pagan nations. And pleased with "the applause frequent and hearty" which his Sunday harangue evoked from Jew, atheist, and weak Christian alike; he has taken ground which he will one day be as silent concerning and ashamed of as he now is of writing concerning licensed prostitution in St. Louis, "Let the experiment proceed."

We observe that the *Advance* notices this hateful and irreligious Sunday harangue, and utters a feeble protest with an intimation that it may say something more concerning it.—When? and what?

—Prof. H. A. Fischer, who has been sojourning for over a year on the continent of Europe has safely returned with his wife and child to home and friends in America, receiving their warm welcome here and in Wheaton on Friday last. His return puts an end to his interesting foreign letters unless he continues to give us from a rich experience some further glimpses of European manners and history. We are not without hope that other friends now traveling or temporarily residing in Europe will write occasionally for our readers.

—The *Advance* quotes from the *Interior:*

"How a man with good solid sense can stand the turgid nonsense of Masonry is a mystery. One

would suppose that men capable of taking care of themselves on the street would be ashamed of it. Here we see a coterie of them advertising themselves as "The Supreme Council of Sovereign Grand Inspectors General." A Philadelphia paper announces the arrival in that city of the "Thirty-second Degree Ancient and Accepted Rite and Sublime Princes of the Royal Secret, of Chicago." It would be impossible to write words of burlesque and ridicule more ridiculous than what they write of themselves."

This is true and good and worth adding to. Though it be "impossible" to outdo Masons in ridiculing their order, it is not enough that the young men of the nation gain their only ideas of lodge folly from that source.

—Philadelphia and the Centennial Exposition is the end of every journey this season, and so our entertaining "Sketches of Summer Travel" have fitly closed at that point. Our readers are greatly indebted to the talented writer who freely sent the notes of the summer tour for their interest and instruction.

—We add several names to the list of lecturers this week. Brethren Gilley and Carter are clergymen well known in their localities and have intimated their willingness to speak against the great modern idolatry as occasion may serve. Bro. Cooper was recommended for State Lecturer for Missouri, and the following recommendation speaks for itself. These friends will doubtless find everywhere need of their best work in the cause. We hope during the coming season to hear many reverberations from their blows upon the groves of the high places of Masonry:—

MONROE, Iowa, Sep. 26, 1876.

Editor Cynosure,

DEAR SIR:—After having heard a lecture delivered in this place by Dr. James McCleery on the evils of secret orders we must heartily and cheerfully endorse his sentiments. His lecture throughout was mighty, masterly, and exhaustive. He made a perfect digest of his subject; and I wish there were more like him to take the field in defense of right against this great evil.

Respectfully, W. H. SALLADA.
J. B. BENINGTON.

CORRECTION:—The Freewill Baptist General Conference has condemned Masonry and all kindred secret societies *six* times, not "*sixteen*" as your types make me say in my last letter. S. C. KIMBALL.

THE CAMPAIGN IN IOWA.

STANFORD, Marshall Co., Iowa, Sept. 28,

DEAR K.—Albion is in a state of fermentation and likely to be purged and purified. Ronayne gave the degrees there with more than usual success in the Seminary Hall. I have spoken to good audiences here the last two evenings. Ronayne has just arrived from Albion, and is to initiate this evening in Friends large church at Bangor. I speak at Liscomb to-morow evening, and spend Sabbath at State Center, speaking twice at Lamoille, on Monday.

The people are waking up wonderfully, and are finding among other things of interest that most, if not all, the nominees for county officers are Masons, and are talking of a convention to nominate on a square issue with the lodge. Several have declared their purpose never again to vote for a lodge man or his apologist, and it will not be long before this county will tremble under the goings of the friends of this reform. Several events have here occurred which have been preparing the honest tax-payers for a new order of things about the county seat. J. P. STODDARD.

Religious Intelligence

—The revival meetings under Moody and Sankey began on Sabbath last. Services were held at 8 A. M and 4 P M. with large audiences. It is estimated that fourteen thousand or more were unable to crowd into the audience room. Mr. Moody spoke with his usual earnestness and was assisted by several of the city pastors.

—The *Religious Telescope* notices the preparations for departure of several missionaries to Shungay, Africa, the foreign mission station of the United Brethren in Christ: "Rev. Joseph Gomer and wife, who have been in America for the last six months, expect to return to Africa to continue missionary labor there, about the 15th of November. Miss Emily Baker, of Oberlin, Ohio, and Miss A Lizzie Bowman, of Corinth, Michigan, are also under appointment from the Board, and will accompany Mr. and Mrs. Gomer to Africa."

—A granite tombstone, tasteful in design, has just been placed over the grave of Adam Crooks, of beloved memory, in the cemetery of Syracuse. May the sterling integrity and godliness of that good man ever pervade the Wesleyan churches!

—Rev. W. A Bartlett, of the Plymouth Congregational church of this city, has resigned his pastorate, and the usual council having been held finds no disagreement between pastor and people. Ill health is the main reason of the change. Mr. Bartlett expects soon to take charge of the Second Presbyterian church of Indianapolis.

—It is said that during the past year two thousand and forty-three French Catholics in Montreal abjured the Papal religion.

—Mr. Moody says he never saw an infidel that wanted to live in a country where there were no Christians and no Bibles.

—Thirteen students from Yale Seminary, three from Hartford and two from Chicago, have spent their vacations in Nebraska supplying vacant churches, assisting overworked pastors, and working up new fields

—A Waldensian church has been organized in Missouri. It is in connection with the Northern Presbyterian General Assembly,

—The Southern Methodist church has established a Swede Mission at Austin, Texas, and the membership has been increased in a short time from 5 to 91.

—A mothers' prayer meeting has been organized in connection with the mission church at Santander, Spain. Of the sixteen women who attend it some have suffered severely for their attachment to the Gospel.

—An anonymous friend has offered $5,000 to the Church Missionary Society toward commencing a mission in one of the countries of Central Asia, where no Protestant missionaries are as yet stationed.

News of the Week.

—James Lick, the eccentric and wealthy Californian died in San Francisco on Sabbath morning.

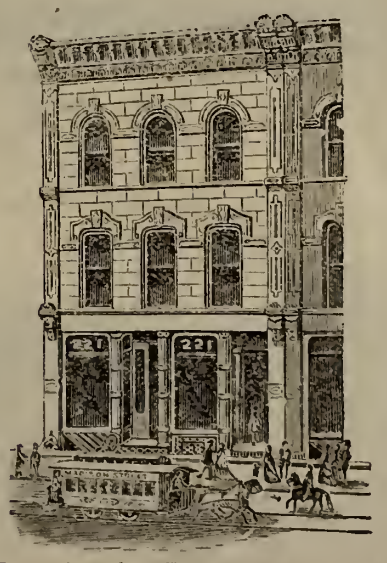
—In both the leading parties it took a deal of wire-pulling to nominate for representative to Congress in this city last week. The Republicans nominated Wm. Aldrich in the 1st District, a prominent Freemason, and the Democratic convention almost ended in a fight.

—The trial of Gen. Babcock, late secretary to Pres. Grant, for complicity in the notorious safe-burglary case in Washington has ended as did the St. Louis whisky trial—in his acquittal by the jury.

—The British ship Lammermuir, bound from Calcutta to Demarara, is reported missing. It is believed she has foundered with all hands and three hundred coolie emigrants.—— The "Davdenong," from Melbourne to Sydney, foundered near Jervis Bay during a hurricane on the 11th inst. Sixty of the crew and passengers were drowned.

—The Servian armistice closed on the 25th ult., as no satisfactory arrangement had been reached the Porte, at the request of the Powers, extended it eight days, but the Servian army re-inforced and re-officered, would not wait, and resumed hostilities. Under Gens. Tchernayeff and Popovich, they simultaneously attacked the Turks on Thursday morning last, and drove them beyond Teshitzo. During the engagement the Servian artillery fired seven caissons of gunpowder in the Turkish ammunition depot. The explosion caused a fearful havoc among the Turks. Gen. Harvatovich made a flank movement, and occupied the heights in the rear of the Turkish position. Other reports are of a contradictory nature.—— The Servian army has proclaimed Prince Milan King of Servia. Russia and Austria will not allow of his accepting the title.

—The latest from Europe gives stronger indications than ever of general war. Russians largely compose the Servian army, and it is believed that their government will formally assume the responsibility of the strife shortly.



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C. F. Wiggins, Angola, Ind
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W M. Love, Baker, St Clair Co Mo.
[illegible] Medina O
A D. Freeman, Downers Grove, Ill.
Jas Springer, Springerton Ill
S. A. Gilley, Durand, Pepin Co., Wis.
A. D. Carter, Declaville, Harrison Co, O.
Dr. James McCleery, Monroe, Iowa.

The Home Circle

Milton's Prayer of Patience.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father, supreme, to thee.

All merciful One!
When men are farthest, then thou art most near;
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown—
My vision thou hast dimmed that I may see
Thyself—thyself alone.

I have naught to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in that radiance from the sinless land,
Which eye hath never seen.

Visions come and go;
Shades of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is open to my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime,
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine!
Within my bosom glows unearthly fire,
Lit by no skill of mine!

Extravagance and Dishonesty.

In the earlier years of our government, Mr. Adams addressed these words to his countrymen:

"But let us take warning and give it to our children. Whenever vanity and gayety, a love of pomp and dress, furniture, equipage, buildings, great company, expensive diversions and elegant entertainments get the better of the principles and judgments of men and women, there is no knowing where they will stop, nor into what evils, natural, moral, or political, they will lead us."

That was written in our infancy, before Americans got into the way of borrowing evil things from Paris. Let us now see what Mr. Talmage said on this matter in a recent discourse. He now finds the full realization of the habits deplored by Adams, and this is what he says:

"To make a true and noble woman, such as I have described in the Christian home sphere, how many thousand would you want of those people who go in the round of godlessness, fashion and dissipation? Distorting their bodies until in their monstrosity they seem to outdo the dromedary and hippopotamus; going so far toward disgraceful apparel as they dare go so as not to be arrested by the police; their behaviour a sorrow to the good, a carricature of the vicious, and an insult to that God who made women, and not gorgons; tramping on down through a godless and frivolous life to temporal and eternal damnation."

The prophetic words of the dead statesman, and the descriptive words of the living minister fit each other exactly. We are wasting our earnings on riotous living, and whether we are doomed or not to further shame and trouble, depends altogether on whether we have wisdom enough, and Christianity enough to check the growing evil of mad and stupid display. It is not only at Washington that great families are brought down by putting on airs—the evil permeates all society, the maid in the kitchen, the girl in the factory. The clerk on seven dollars a week, and the post carrier on a thousand dollars a year, all are equally afflicted with the contagion of ornament and show.

Families whose incomes are moderate vie with their independent neighbor who is rapidly going through the fortune which he inherited from careful, hard-working ancestors. Imitation is ruining us, and we lack the courage to inquire the end of these frivolous expenditures. The first intimation many get is from their bankers, who refuse them further loans. We have not the power to see ourselves as others see us. It is not bad trade that bankrupts ninety per cent. of our merchants. It is silly expenditure and unproductive lives. The lad steals from his master's till that he may enjoy himself as well as his companion, who gets double his salary. Merchants steal from their creditors, that they may appear as respectable as their neighbors. Politicians steal from the State, that they may attract the attention and excite the admiration of the voters.

The example of the first families of the country a century ago we have despised. Instead of following the economical habits of Washington and Franklin, we have copied the style and expenditure of aristocratic nations, where the people are ground down that the court may be supported in luxury. The lust of the eye, and the pride of life are surrounding us with great dangers. Good things are languishing, while evil things abound in high life and low. We are forgetting that pride precedes a fall. *Selected.*

Look on this Picture.

When De Tocqueville the celebrated publicist of France, first came to this country he was the guest of Hon. John C. Spencer, then living in Canandaigna, N. Y. The village is delightfully located in the heart of a rich farming country, and was then mainly on one broad, beautiful street, on or near which were all the churches of the village. The inhabitants were mostly of New England origin, and were remarkably a church-going people. De Tocqueville arrived there towards the end of the week; and on Saturday, as the country people came in, in crowds to make their purchases and close up the business of the week, he spoke with surprise of their numbers, and their comfortable and thrifty appearance. On the morning of Sunday, a bright, cool, delightful day, as he looked out after breakfast he was still more surprised to see no one in the streets, and all as quiet and still as if the place had been deserted: and he asked Mr. Spencer, "What does this mean?" "Why," said Mr. S., "it is Sunday." But this was no explanation to the Frenchman, and when he asked still further as to its meaning, Mr. S. Replied: "Wait till the bells ring, and then you will see." At half-past ten o'clock the bells from all the churches rang out their call to divine worship, and soon the broad walks of the street were crowded with people, neatly and comfortably, and many of them expensively dressed, and all quietly thronging their way to the churches. And as again De Tocqueville asked Mr. Spencer as to the meaning of all this, he was told in reply that this was the American way of keeping the holy Sabbath; and that every Sunday the great masses of the people thus laid aside their labor and secular occupations, and went to the house of God, there to be instructed in truth and directed in duty, both for this world and the next. And as De Tocqueville pondered the spectacle, and heard the explanation, he raised his hands, and with deep earnestness said, "Mr. Spencer, France must have your American Sabbath or she is ruined!" —*Tyron Edwards, D. D.*

The Beauty of Large Families.

I know it is not so fashionable to raise large families as in days gone past; but I hope no mother who reads this will ever have any greater trouble than raising large families, and I hope not one of the readers of your valuable paper will be guilty of the great sin in this direction. We often hear it remarked that there are but few if any children in many of our largest houses. For shame, to let the sunshine of this world fade out in that way! To be sure, a mother with a large family must work harder and have more care than one who has not; but when we get a few spare moments to sit down how sweet to have a pair or two of little arms thrown around our neck, and to hear those lips say, "Mother, I love you!" Are we not paid then, for all the extra steps those little innocents have caused? It is our children that will take our places when we are through and take care of us if we live to be old; and I think we should be very careful of the example we set before them, so we may not be ashamed to have it said as they grow to be men and women, they are walking in our footsteps!

Parents should be united in government of their children, and carry a steady hand, but should not be too strict. I think it a poor plan to fret and scold to children, and some go as far as to call their children fools, and they soon begin to think they are, and no child was ever made brighter in that way.—*Lady Correspondent in the Maine Farmer.*

Children's Corner

Our Grandmother.

Our grandmother sits in her old arm-chair,
With lines of silver threading her hair;
A smile of peace rests upon her face;
Her room to us seems the brightest place.

An influence, like a strange, sweet spell,
Seems ever around the spot to dwell;
Yet well we know 'tis her presence there
Makes sacred to us her room and chair.

That dear old face, with its lines of care,
Seems now to us more sweet and fair
Than all the beauty of girlhood's prime,
Though very fair ere the hand of time

Had left, as it does upon all, its trace
And with many wrinkles seamed her face,
But we know her love will never grow cold,
Though grandma herself is getting old.

How oft, when a child, I've knelt in prayer
At grandmother's knee, by the old arm chair.
In all the world there never will be
A spot so sacred and sweet to me.

—*Selected.*

How Girls can Easily Learn to be Housekeepers.

Begin with your own things and your own place. That is what your mother will tell you if you rush to her, enthusiastic with good intentions, and offer to relieve her of half of her housekeeping. Don't draw that little bucket of cold water to have it poured back upon your early zeal. Reform your upper bureau drawer; relieve your closet pegs of their accumulation of garments out of use a month or two ago. Institute a clear and cheerful order, in the midst of which you can daily move; and learn to keep it. Use yourself to the beautiful—which is the right—disposing of things as you handle them; so that it will be a part of your toilet to dress your room and its arrangements while you dress yourself; leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, as the skirts you loop carefully to wear, or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing that you have about you. Let it grow impossible to you to put down so much as a pin-box where it will disturb the orderly and pleasant grouping upon your dressing table; or to stick your pins in your cushion, even, at all sorts of tipsy and uncomfortable inclinations. This will not make you "fussy"—it is the other thing that does that; the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation. Once get your knowledge beyond study and turn it into fact—which is literally having it at your fingers' ends—and order will breathe about you, and grace evolve from commonest things, and uses and belongings, wherever you may be; and "putting things to rights" will not be separate task-work and trouble, any more than it is in the working of the solar system. It will go on all the time, and with a continual pleasure.

Take upon yourself gradually—for the sake of getting them in hand in like manner, if for no other need—all the cares that belong to your own small territory of home. Get together things for use in these cases. Have your wash-cloths and your sponges for cleaning; your furniture brush and your feather duster; your broom and your whisk and pan; your bottle of sweet oil and

spirits of turpentine, and piece of flannel, to preserve the polish, or restore the gloss, where dark wood grows dim or gets spotted. Find out, by following your surely growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. I shall not lay down rules or a system for you. When you have made yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone—so that you don't count the time it takes any more than that which you have to give to your own bathing and hair-dressing—then you have learned enough to keep a whole house, so far as its cleanly ordering is concerned. *St. Nicholas for August.*

A Boy's Way to Success.

Every boy wishes to be successful; and he thinks if he could only find a sure road to success in any undertaking, he would not hesitate to do it. It is the fear of failure at the last that keeps many from pushing on.

There are three qualities which will ensure success in any walk in life, namely, ability, integrity, and industry; and though, at first sight, it might seem as if the first of these must be a gift and cannot be cultivated, you will find it is a fact that every boy has ability if he only finds out in which line of study or action it lies. Ability is the power of doing a thing well. A boy should learn early that he cannot have ability in every thing; that is, few boys have a great deal of general ability. The first rule should be that "whatever is worth doing at all, is worth doing well" A boy who does his best in whatever he undertakes, will soon find in what direction his efforts meet with most marked success; and having discovered that, let him bend all his energies to be *first* in that particularbranch of study or work. Better be a first class carpenter than a fourth-rate lawyer; a good machinist, than a poor doctor.

But many boys cannot judge of their own abilities; and the father, who should study his son's peculiar temperament and characteristics, gives it little thought. Don't give them up; be on the watch to make a good friend; choose your associates among those who aim high, not as to money, or social standing, but as to learning and earnest Christian living. A boy should have, at least, one friend several years his senior, who can guide him as to a choice of what branch of work or study to set his best efforts. He will by earnest endeavor gain ability;but let him guard well his integrity. This is more than truthfulness; it is whole-heartedness. A boy of integrity is like a stout, staunch ship sailing through the ocean, the waves may sway her from side to side, but she remains whole and firm. Boys, make up your minds to be true. If you have deceived, say so to yourself, and say, "By God's help, I'll stop short, from this day. I must *earn* an honorable name, and I *will*," and at whatever cost to yourself, be true; let no temptation spring a leak in your heart.

Now, about industry. A boy with good ability and integrity, even if he is rather lazy and shiftless, will perhaps get along; but what opportunities lost, for usefulness! Boys,remember that the most successful men have been the most industrious. It is easy to point out some rich man and say, "He began as a poor boy." Yes; but he worked hard, year in and year out. One word about this industry. Don't let it be simply being industrious to be rich. Aim higher than riches. Store your mind with gleanings from the best writers; cultivate a taste for reading, and let the success at which you aim be the approval of a good conscience. Riches are not to be despised; but it is only when they are united to learning and religion, that they are to be envied.

I wish boys would realize more that every little event of their boyhood is shaping their future character. The boy who is more anxious to understand perfectly what he learns, than to appear to make great progress, who cares more for acquiring knowledge than to shine as a student, will be a man of more ability and integrity than one who cares for the mere surface show.—*S. S. Times.*

The Drunkard's Daughter.

A Detroiter was sent to the house of correction, for habitual drunkenness. The wife, a hard-working woman, and sorely afflicted in health, managed to provide food and fuel for herself and child until death came to end the struggle. The little girl, hardly eight years old, was all alone in the house when her mother died. The event occurred at dark, and at midnight the child was heard singing in the darkness. A pedestrian who halted, heard her say:

"Mother, won't you wake up and light the lamp? If you will, I will sing some more!"

Suspecting what had happened, he roused some of the neighbors; and as they went in, the child sat in the darkness, holding its mother's cold hand, and singing:

The Lord will lead a little child
And teach me how to pr y.

A dark room, death on the bed, poverty, hunger, and cold, to make her situation more desolate, and yet the child of shadows was not afraid. She said:

"I kept still a long while to let mother sleep. Then I sang all my songs to keep me awake. Then I looked out of the window and didn't move, so that the angels wouldn't be afraid to come and talk to her and make her smile! I wish God had made more daylight for poor folks!"—*Detroit Free Press.*

The Sabbath School

LESSON XLIII.—OCTOBER 22, 1876.—SIMON THE SORCERER.

SCRIPTURE.—Acts viii: 7 25. Commit 18 24, Primary Verse, 20.

9 But there was a certain man, called Simon which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them and they received the Holy Ghost.

18 And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thy heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and the bond of iniquity.

24 Then answered Simon and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

GOLDEN TEXT.—"Thy heart is not right in the sight of God."—21.

TOPIC.—Without money and without price.

HOME READINGS.

M. Deut. 18: 1-22. Not to hearken unto Diviners.
T. Jer. 27: 1-22 Sorcerers and false Prophets.
W. Jer. 29: 1-14. "Ye shall seek me."
Th. Ezek. 12: 1-28 "No more any vain vision."
F. 1 Sam. 28: 1-25. Saul at Endor.
S. 2 K. 17: 1-24 Israel given to Divination.
S. Ezek. 21: 18-32. Nebuchadnezzar's Divination.

1 Our lesson shows how God can make the wrath of man to praise him. The very steps taken by the enemies of Christianity—their bitter persecution of its professors—resulted in spreading the gospel instead of repressing it. "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. 2 Sam. 17:14; Ps. 21:11; 33:10, 11; 76:10; Prov. 10.21; 21:30; Acts 4.26, 28; 5:39; 1 Cor. 3:19; Phil. 1:12, 13.

2 Whatever may be the accessories which help to make the gospel effective—whether miracles or music or methods—still let it be remembered that it is the Word of God that is quick and powerful and sharper than any two-edged sword, and that it is only with that one can ever reach the heart. For converting men Philip put his faith not in the works he performed, but in the truths he spoke. Is. 49:2; cr. 23.29; Acts 7:38, Rom. 1:16; 2 Cor. 10:4, 5. Eph. 6:17; 1 Thess. 2.13; Heb. 4 12; 1 Pet. 1.23; Rev. 1:16; 2:16.—*National S. S. Teacher.*

The Moody and Sankey Meetings.

The arrangements for the meetings to be conducted by Messrs Moody and Sankey, in Chicago, are rapidly approaching completion; a large new building is being erected on Monroe street, between Market and Franklin. The dimensions of the building are a hundred and ninety feet front, from east to west, on Monroe street, by one hundred and sixty feet in depth. It stands on an open space, joining its west wall to a large block of stores, but open on its other three sides, between which and the streets on the east and the south, are wide, unoccupied spaces of ground, wher by great quietness will be enjoyed even in the very heart of the city. To the main floor there are four wide double entrances; two by flights of steps downward from the wide stone pavement on Monroe street, and two from the south side at the ground level. This floor will be seated with four thousand five hundred chairs. A gallery forty feet deep will extend around three sides of the hall, sloping at a convenient angle, and seated with twent -nine hundred chairs. To this gallery there are six entrances by flights of steps twelve feet wide, entirely separate from the entrances to the main floor, thus enabling the great hall to be filled or emptied in about five minutes. The hall will comfortably seat some eight thousand people. The platform extends across the west end of the building; on this will be Mr. Moody's pulpit and Mr. Sankey's organ, a choir of three hundred singers, and seats for three hundred city pastors, ministers, and others. The platform entrance is at the north-west corner of Monroe street The sloping floors of the wide galleries form two ranges of rooms at the level of the street floor, which will be used for offices, inquiry and committee rooms. There will also be a commodious office on the Monroe street side, fitted up for the use of the press. The roof, which is thirty-eight feet high, is supported by heavy posts standing on the ground. The walls are of brick, the fronts are of iron; and it would seem to be impossible to construct a great auditorium, in which convenience and security should be more perfectly attained. The hall is lighted by two rows of windows along the whole length of the north and south sides, sides, and at night it will be well lighted by gas. The whole building will be heated by steam.

The cost of the building, when completed, will be about twenty-one thousand dollars, about one-half of which has already been subscribed; and it is proposed to raise the balance before the meetings begin. Quite a large additional sum will be required to defray the expenses of the meetings for three months, which sum it is hoped will be voluntarily given by those in sympathy with the work.

The meetings will begin on the Lord's day, Oct. 1st. A meeting will be held at 8 a. m. for Christians, and a mass meeting at 4 p. m. During the week two daily meetings will be held; one from 12 to 1 o'clock, conducted by Messrs. Moody and Sankey, in Farwell Hall, and one at 8 p. m., in the Tabernacle.

A notable galaxy of Christian workers will be engaged in these meetings. Besides Mr. Moody it is expected that the following gentlemen will bear a laborious part: Maj. D. W. Whittle, whose evangelistic work in the West and South is well known; Geo. C. Needham, the Irish evangelist; Harry Morehouse, C. M. Morton, J. V. Farwell, H. G. Spafford, J. W. Dean and Mr. Inglis. Such a corps of Gospel singers has seldom been united as Sankey, Bliss, Stebbins and Johnson, who are expected to help on the work.

Beside the Chicago meeting it is proposed to hold evangelistic meetings in such cities and larger towns in the West and Northwest as are ready for union evangelistic effort, and where the ministers will join in an invitation, and co-operate with the evangelists in special effort to awaken Christians and reach the unconverted. Special efforts will be made to reach young men in our cities and towns in connection with these evangelistic movements.

Ministers or others wishing further information in regard to the meetings, or the movements of the evangelists connected with them, can communicate with Mr. Thomas K. Cree, at the Y. M. C. A., Chicago.

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.

2d. A proper observance of the Sabbath.

3d Prohibition of intoxicating liquors as a beverage.

4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.

5th. Civil Rights.

6th. Arbitration better than war.

7th. The Bible in schools.

8th. Monopolies discountenanced.

9th. A return to specie payments

10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.

11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6 That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

CALIFORNIA STATE TICKET.

Electors: 1st. Dis., J. H. Purdy, San Francisco; 2d Dis., A. Musselman, Sacramento; 3d Dis., John Black, Lake Co.; 4th Dis., J. W. Stetson, Stanislaus Co. *At large:* Phil Beck, Yolo Co.; M. F. Bishop, Alameda Co.

For Congress: 1st Dis., C. A. Merrill, San Francisco; 2nd Dis., Levi Rodman, Sacramento; 3d Dis., N. W. Harrow, Lake Co.; 4th Dis. J. B. Watts, Stanislaus Co.

For Comptroller: Benjamin Casey, Santa Barbara Co.

To the American Party of California: DEAR FRIENDS:—Our electoral ticket for the State of California is now made out and by the 10th day of October next I will be ready to supply every one with tickets. I want the friends in every election precinct in the State of California, from Siskiyou to San Diego, to write to me and I will send them tickets. If there is only one friend in the precinct, let him be sure and write me for the American ticket, and I will send him one. Then go early to the polls on the morning of the election and have our young American ticket placed in the "ballot box," remembering that it represents God and right, and so wields a mighty power for good. Our country, like Esau, has sold her birthright for a mess of pottage. She is chained and enslaved, but she must be disenchanted and rescued from the despotism of the lodge, king alcohol and the corrupt money power, and placed, regenerated and free, in the front rank of the nations of the earth. The new American cause is not exclusively our cause. It is the cause of God, humanity and country, and our mission is to accomplish this grand and blessed work. Let us rejoice, dear friends, that we have been counted worthy to be partakers in the labors and sufferings, as well as the joys and glories of this grand moral achievement.

JAMES KENNEDY,
Los Gatos, Santa Clara Co., Cal.

REBEL ARMY OFFICERS IN CONGRESS.

In the forty-fourth Congress, just closed, nine Senators of the seventy-four were actually officers in the rebel army; (nearly one-eighth of the whole number).

Of the 292 members of the House of Representatives, 43, (nearly one-sixth) were officers of the rebel army, and one (making 44 in all) a civil officer. Twenty-three of these in addition to their commissions as officers of the rebel army were officers of the Confederate Government, viz: Vice-president, Post-master General, Senators, Representatives, etc.

Fifty-seven soldiers of the Union Army have been sent to the rear, and forty-seven Confederate soldiers occupy as many of their seats.

Facts of this character are the lions which make many patriots like father Preston shudder at the thought of trusting our country in the hands of the Democrats.

Gov. Hayes is said to be in the habit of repeating the Lord's prayer every night and morning in his family, after the reading of a chapter of Scripture. Very good, if true, so far as it goes, whether told for political effect or not; but a man of his gifts of speech, who keeps a family year after year kneeling to hear him go through with that formula, needs exceedingly a forward shove on the subject of prayer.—*Telescope.*

Unless an elector is elected by a majority vote his only duty as a candidate of course, will be to allow those who wish to vote for him. This is all we can expect will be required of the majority of our electors this fall.

The electors chosen cast their votes for President and Vice-president at the capital of their respective States on the first Wednesday in December in the year of the election. If an elector is unable on account of poor health to leave home the State Electoral College fills the vacancy. A mileage of $3.00 for every twenty miles is allowed electors, so their duties require no private expenditure.

—The *Telescope* has a very complimentary notice of the American nominee for Governor of Missouri. It can say nothing less of Pres. Allen, who occupies the same position in Illinois, than this of Mr. Beauchamp: "Rev. Wm. Beauchamp, of Avalon, has been nominated by the American party for Governor of Missouri. A purer or more conscientious man could not easily be named."

LOCAL POLITICS.—President Allen of Westfield College, previous to his nomination for Governor of Illinois wrote: "As for State politics, I have had at no time any hesitancy. I have always felt that a good way, at least, if not decidedly the best, would be to press to the polls with our cause in a local way first * * * Illinois is strong enough to poll quite a vote on a State ticket if all friends of our cause could be induced to vote their wishes. I hope there will be in ample season the necessary tickets prepared and circulated everywhere to parties who would possibly use any!

If good men are at once nominated for town officers where there are a dozen friends that can get together for that purpose, we can easily carry at least 1,000 town elections this fall. When we print the electoral and State tickets we wish to print these local nominations also for all who want them, so as to have as near a complete ticket as possible. Send on your orders for tickets as soon as possible and let those who are able send something towards the expense of printing them.

As the tickets for each congressional district must be printed for that district and but few for each district the tickets will cost us about twenty-five cents per 100.

THE INDIANA TICKETS.—The Indiana State election occurs the second Tuesday in October. The nominee for Governor, Samuel Phillips, on that ticket, has declined the nomination, so we have printed and filled all orders for Indiana State tickets with the Governor's name blank, leaving room for putting in the name of any one you choose. The tickets must be mailed to all who wish them IMMEDIATELY. Let all friends in Indiana send orders at once (and if you can spare it 25 cts. per 100) for tickets.

—We hope every patriot in Mass. will assist in making Charles Francis Adams Governor of that State this year. Sam'l Bowles, editor of the Springfield *Republican* intends to vote for Hayes and Wheeler, but supports Chas. Francis Adams for Governor.

He says:—

"Mr. Adams stands to-day just where he stood last year, an independent then, an independent now. He was not a Republican in a party sense last year; he is not a Democrat in the party sense this year. He is animated by the same principles, he seeks the same ends now as then. Driven, like the rest of us, to a choice of instruments, he chooses Tilden and the Democratic party to secure the same results that some of the rest of us think will be more surely done by Mr. Hayes and the Republicans. It is not absolutely certain which is mistaken; possibly both of us are in a certain sense. But it is an honest and an intelligent difference. If Mr. Adams is the more mistaken, it does not follow that he would not make a better Governor of Massachusetts than Gov. Rice,—that he and the influences that would come in with, and go out from him at the State-House would not be better than the influences now dominant there: and whether he is not the best instrument that the honest, reform-seeking people of Massachusetts can possibly find for putting down the dominant and domineering Butlerism and Loringism in the local Republican party—whether we shall ever have a better opportunity than his candidacy presents for revolutionizing and reforming the politics and politicians of Massachusetts. Because we prefer Gov. Hayes for President and mean to vote for him and hope to elect him, is that any reason why we should not prefer and seek to elect Charles Francis Adams Governor of Massachusetts.

The Chicago *Tribune* replies: "Of course not, Samuel. It is a free country."

We certainly hope that he will be elected by an overwhelming majority.

"The ballot has not yet failed us, and never will as long as patriotism, loyalty, and integrity are the ruling elements in the land. On the ballot we rely for the vindication of our work and the purity of our motives. It is the true reformer that brings about improvement without revolution and corrects all wrongs without exciting rebellion or revolt.

There is a weapon surer yet
And stronger than the bayonet,
A weapon that comes down as still
As snow flakes fall upon the sod;
But executes a freeman's will
As lightning does the will of God."

OUR POLITICAL POSITION.—We publish this week widely differing views concerning co-operation with the American Party in regard to voting for presidential candidates. With those who will not vote for Walker and Kirkpatrick we see the Red Sea before us, mountains on either side and the enemy behind us. We have however as we believe enquired of the Lord and understand His answer to be, "Speak unto the children of Israel that they go forward."

God sent home a brave ten thousand, from Gideon's army, who perhaps, correspond to those who vote this year for Hayes and Wheeler. Nevertheless the three hundred were obliged to remain humbly doing the work given them by their Great Master. The articles published this week are written by strong and intelligent thinkers and if our readers do not believe with us, that the "American Party men" have the best of the argument we will rejoice to see them concientiously and bravely following their own convictions of duty. Convictions established after carefully looking at both sides of the question, and a sincere appeal to God through Christ for wisdom, must not be trifled with.

THE VOTER'S DUTY AT THE BALLOT BOX.

BY HON. SETH M. GATES.

"Do right and leave results with God" is the first sentence in the reply to Father Preston's reasons why Anti-masons should vote for Hayes and Wheeler.

That dictum has a very familiar sound, and to all those persons who have first got it well settled in their minds that it is right of them to cast

their votes for the third or fourth party, anti-secret or temperance ticket—it is supposed to have a very certain meaning, and to end all controversy.

To anybody else, however, this phrase "do right and leave results with God" settles nothing, has not a whit of force as a reply or argument. The very point to be settled is, "what is right, and what is duty" in such a case.

What is the duty of a well-informed, conscientious Christian voter, when he comes to discharge his obligations to his God, his country, to his fellow men at the ballot box?

Is it to fix his mind's eye upon any one evil or sin which may exist in the community, or the government, and determine that he will ignore all else, and will cast his vote in view of that one thing alone—even though it be a great evil like secretism or intemperance? or is it manifestly the duty of every conscientious Christian voter, after a careful review and consideration of all the varied great important interests that cluster around the exercise of the elective franchise, *so to cast his vote as to do the most good, and to prevent the most evil in his power?*

If there be in truth and in fact, as Father Preston thinks, and as I think, and as I doubt not a very great majority of the Anti-masonic voters of this nation think, questions and issues to be determined this fall of greater present importance than secretism or intemperance (bad and important as they both are); questions and issues involving the dearest civil and political rights—yea, the lives and destinies of several millions of our fellow beings;—questions and issues involving virtually the loss of nearly all that has been gained over slavery and treason since 1860; then I hold that God, and right, and duty, all require Father Preston and me and every other friend of his race, and of right rule, so to cast his vote this fall as to shield and save these suffering, persecuted and oppressed millions, and to save our country. There is an opportunity for us to do infinitely more good by casting our votes in that way, than any sane man can hope to accomplish by throwing away his vote for anti-secret candidates, just to make a demonstration, and for whose election he has not the remotest possible hope or expectation.

I wish to dissent most emphatically also from the assertion, the reasoning, and the ethics of that sentence which says, that "if we vote our principles (an anti-secret ticket) and Tilden and Hendricks are elected we should not be in the remotest degree responsible for the misrule of the Democratic party." I believe that God not only holds a man accountable for what good it is in his power to do, but also for neglecting or refusing to prevent all the wrong and evil it is his power to prevent. He is not so poor a logician, I apprehend, as to fail to perceive that in such a crisis as this country is in just now, the person who casts votes for forlorn candidates of whose election he knows perfectly well when he casts his vote, there is no possible hope whatever; is doing by indirection what he may shrink from doing directly by an open ballot—electing the wrong and bad ticket. It is in his power to prevent its election and he prevents it not. He consents to its election.

One might as well say he would not be "in the remotest degree responsible" who should stand directly by and see a villian murder his neighbor, and not lift a hand to protect or defend that neighbor, while he cried to him for help. God will hold a man responsible for neglecting or refusing to prevent it, as certainly and as rigidly as he will for the perpetuation of wrong and evil by his own hand.

Pilate did little more than this. He refused to give his vote in favor of one he had five times pronounced innocent, and just stood by and let the copperhead Jews work their will upon the Master—declared he was not "in the remotest degree responsible" for results, and yet all the water in Jerusalem was insufficient to cleanse his hands of the guilt of his non-interference! He had the power to acquit, but declined to exercise it. One manly vote, or veto would have made a hero of him, and yet his endeavor to shirk all responsibility, while he allowed the wicked conspiracy against the innocent and oppressed to triumph, made him everlastingly infamous. I do not say these cases are exactly parallel. They are sufficiently so for an instructive illustration and warning.

Does any one say these are the views and arguments of the partisan, the politicians? *They* are never ready for anti-secret or temperance organizations and tickets?

No, this is not true of me. I am not opposed to temperance or Anti-masonic agitation, organization, or voting. I have near fifty years labored faithfully and successfully in exposing the evils of secret, oath-bound societies, in organizing an Anti-masonic party, first in my own town, then in my county and State. I was myself twice elected supervisor of my own town, and then a member of the Legislature, as an Anti-mason, and by a distinctive well organized Anti-masonic party. So was Millard Fillmore, and Francis Granger, and George W. Patterson, and William H. Seward, and almost the entire membership of Western New York. We began at home and worked outward and upward; but I confess I greatly doubt the wisdom of that policy which gets up and presses the support of a hopeless national and State ticket for the sake of showing our strength, menacing the other parties, or making a spectacular demonstration, before half a dozen towns in as many States are able to vote a Masonic path-master or supervisor out of office, or an Anti-masonic one in.

In the days I speak of, and in this region, Anti-masonry was very properly the great issue before the people. There was just then nothing else to be compared with it in importance. Now, though, a very important one, it is not the greatest present issue. The question of human rights, slavery, its extension, its abolition, secession, a terrific internal war, emancipation, and the rights of the freedmen, peace and reconstruction measures of the most vital importance have supervened, and the last great crowning battle in regard to the right final settlement of them comes off in November, and I think Father Preston is eminently right in saying to the 250,000 Anti-masonic voters he mentions, that our duty cannot and does not require us so to act and so to vote this fall as to "jeopardize the lives of thousands of our fellow-men, and to deprive five millions of our fellow citizens of all their civil and political rights under the Constitution."

If I vote for Hayes this fall, as I intend to, and it should turn out, as I hope it may not, that he once joined the Odd-fellows, and has never renounced the order, I am not afraid that God is so blind as not to know that I vote not *for*, but *despite* his Odd-fellowship, and because I have full confidence that he will honestly support and carry out measures and principles of government of the utmost importance to its perpetuity and the welfare of the people, and which must be endangered by the success of the treacherous Confederate and copperhead party opposed to him.

In conclusion let me recommend to the favorable consideration of my Anti-masonic friends a rule for voting which I adopted as long ago as 1839, and by which I have endeavored to be governed ever since as an Anti-mason, an abolitionist, and a Republican. "So to cast my vote as to promote the greatest good in my power, to be determined upon a view of all the great moral, political, and religious interests which are involved in the exercise of the elective franchise, each one maintaining its relative importance, and no one being allowed to swallow up all the rest." No party allegiance shall swerve me from that rule.

Warsaw, N. Y.

The Voter's Duty at the Ballot Box.

BY REV. H. D. FREEMAN, DOWNER'S GROVE, ILL.

Jesus says, "Heaven and earth shall pass away, but my word shall not pass away." So we see that he puts principle which his word utters before heaven and earth in point of importance. I think, therefore, we may safely prefer an enlightened conscience, where important principles are involved, to any of the supposed or imagined interests, or even lives of any number of men. I would therefore rather vote for right principles than to attempt to benefit men by wrong principles in violation of conscience, or even to save the lives of any number. On this principle God refuses corrupt men a place in heaven. Let us do right if the heavens fall. I will further add, I would rather vote in harmony with God's law than to attempt to save a nation from national disaster by unrighteous voting, or save millions of human lives by disobedience to the will of God, as indicated by an enlightened conscience; but voting right, which is voting God's will, never did and never will result in national disaster, nor will it result in the destruction of human life. Voting wrong cannot save, but voting right can.

The Voter's Duty at the Ballot Box.

BY J. S. PERRY, THOMPSON, CONN.

Dear Father Preston says that from 1,500 to 4,500 persons have been killed in the last ten years, and not one white man has been punished for those murders. Rum has killed 60,000 a year, or 660,000 since the war. Now if it is right to save 4,500 is it not right to save 60,000 a year? We are often told that if Tilden is elected, we shall have to pay some 500,000,000 or 600,000,000 dollars rebel debt. If it is right to save this sum, it must be right to save the one thousand million dollars that rum costs the nation per year. And I think the best way to do it is to vote for a Christian man who is pledged to prohibition; and if we do not elect him this year, we shall have planted the seed that if Christians do their duty will bring forth the fruit of prohibition.

What Shall We Do?

BY JAS. KENNEDY, LOS GATOS, CAL.

Shall we go forward in the power and strength of the living God? Or shall we falter and turn back like Bunyan's Pliable? Shall we abandon both our cause and our principles? Or shall we nail our colors to the masthead and "stand by the ship?" Let us take warning by Lot's wife, and by the Hebrews that "longed for the fleshpots of Egypt." What does our Lord and Master say on this all-important subject? "He that putteth his hand to the plow and looketh back, is not fit for the kingdom of heaven." This settles the question forever. The Lord needs volunteers for his great army of reform, but he has no need for either cowards or policy men who would run with the saints or work for the devil, according to circumstances. It is moral heroes that he wants. Men that cannot be lured from their loyalty to Jesus and the truth. There is a large class of men who daily pray, "Thy kingdom come, they will be done on earth as it is in heaven," who rise from their knees and join the enemy, and oppose the coming of the kingdom of our Lord Jesus Christ, voting for his enemies by giving their suffrage to wicked men who lend themselves to the lodge, to the saloon-keepers, to the rum-power, and to men who betray their constituents and wink at the massacre of innocent loyal colored men by the secret lodges, except on Presidential campaign occasions like the present, when they need their help to ride into power. This class of men lack consistency, for they try to build up with their prayers what they daily tear down with their own hands.

Brother Preston says: "I freely admit that political organization and action in opposition to these oath-bound combinations is right and proper and necessary." Then, according to his own decision, it would be wrong, improper, and unnecessary to abandon our organization and vote for unprincipled, time-serving men and parties.

(Continued on 16th page.)

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The first thing is to be sure that we are right. Then let no sophistry or false reasoning lure us from the truth and the right. To do evil that good may come is always dangerous and unsafe, and will be sure to lead us to ultimate ruin. Our duty as Christian men and women is to do right at all times and under all circumstances, and leave the results with our Father in Heaven. In regard to the Republican party, they had no principles of their own. They were simply grafted on to the old Liberty party. The non-extension of slavery was the issue when they came into power. They were not abolitionists. They were not opposed to slavery in the States where it then existed. They hated the colored man and they hate him yet, and still keep up the old fiendish spirit of caste and color. They never did anything for him except what they were forced to do from necessity. They were not "governed by moral considerations" in their treatment of him. His emancipation was a military necessity. They armed him from necessity. They made him a citizen from necessity, and they clothed him with the right of suffrage from necessity. And now they only protect and save him from murder and butchery by the secret bandits of the South when they need his help to lift them into power. They have not protected him in the past, and we have no guaranty that they will protect him in the future. They offered to sell him into eternal slavery to the Southern Confederacy, and gave them one hundred days in which to accept the offer, and seal the poor slaves' doom forever. But glory to God, he put a hook into the mouths of the slave-holders and held them firm till the last grains of sand ran through the hour-glass. Can it be possible that we could be induced to turn back from our exalted and advanced moral position and abaudon our organization and platform of principles to vote for such a party of time-serving men? No, my dear brethren, let us be faithful and honest and incorruptible, and stand fast by truth and right both now and forever. Let us be of good cheer and take courage. There is a brighter day close at hand. The glory of the Lord is soon to be revealed in the utter destruction of the rum power and the beast of secrecy. History is rapidly repeating itself. "The American Party" sustains now the same relation to the two great political parties of the day that the Liberty party sustained to the Whig and Democratic parties of 1844. The conflict raged with redoubled fierceness from year to year until the Whig party was destroyed and the Democratic became triumphant. The Liberty party was then young and vigorous, and full of life and truth and stood face to face with and ready to grapple with the slave-power. The defeated Whigs and the best men of the North now rushed to the standard of freedom and right held aloft by the Liberty party. From that hour the conflict became fiercer and fiercer to the day that Richmond fell and Lee surrendered. The American party is now in the field, "God's mighty host." Young, spotless, vigorous and dauntless, full of life and truth, and armed with "the sword of the Spirit," and ready to take part in the coming terrible conflict that will shake this mighty Republic from ocean to ocean, and from British America to the Rio Grande. Let us have faith and courage. Let us work and pray, for the time is at hand. One of the great political parties of this Republic must destroy the other before the great beast of secrecy and its ally, the rum power, fall, and the American party triumphantly take the helm of this great Republic then redeemed, disenthralled and saved.

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[Eastern.]

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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CONNECTICUT STATE MEETING.

The next meeting of the Connecticut Christian Association will be held in Willimantic, commencing Tuesday, Oct. 24th, at 10 o'clock, A. M.

CONVENTION AT SANDY LAKE, PA.

The Western Pennsylvania Christian Association will hold its first anniversary meeting in the Wesleyan Methodist Church at Sandy Lake, Mercer Co., Pa, commencing on Tuesday, October 31st, at 7 o'clock P. M., and continue over the two following days. Rev. A. M. Milligan, D.D., and Prof. J. R. W. Sloane, D.D., of Pittsburgh, and other distinguished speakers will be present and address the Convention.

Free entertainment will be provided for all who come. Let the friends of Christ come up to give help against the *Masonic anti-Christ.* Let the lovers of republican liberty rally for the overthrow of Masonic despotism. Let the friends of law and order come and plead for impartial justice against the sworn favoritism of the lodge. Gather from all over western Pennsylvania and may the Lord of Hosts be with us.

By order of the Executive Committee.
REV. C. F. HAWLEY, Cor. Sec.

Bro. C. B. Remington, Financial Agent for Michigan, writes:

"J. L. Barlow and myself are now wholly engaged on the war path, and do not know the exact time when we shall meet with *Masonic argument* such as J. P. Stoddard and Hinman have met. Still we are confident that they will have to have a large supply of eggs to make a thorough covering. We should be pleased to hear from our friends of Michigan in regard to lectures, for we want to accomplish all we possibly can before our year is up."

The special fund for sustaining our agent at the Centennial and keeping him supplied with tracts for his work should not be overlooked by our friends. Its importance at this juncture of our reform cannot be over-estimated. Never probably will there be such another opportunity in your lifetime or mine to reach the uttermost parts of the earth at an expense so trifling. Will not friends visiting the Exposition at such greatly reduced rates on the railroads consecrate a tithe of the money thus saved to the Lord in this work, handing their contributions to Bro. Hodge at his stand in the main building or sending direct to the office of the National Christian Association. All such contributions will be promptly reported in the *Cynosure* and applied as the donor shall direct, either to the expenses of our agent or for tracts. J. P. STODDARD.

—Rev. A. H. Springstein's address is changed from Pontiac to Sarinac, Ionia county, Mich. Friends writing to him please notice.

—Past Master Ronayne after a series of meetings at Oskaloosa and Maquoketa, Iowa, last week, is now attending the Wisconsin State meeting at Delavan. From thence he visits Morrison, Ill., and will also spend some time in Jasper and Cedar counties, Iowa. In consequence of pressing engagements in Iowa he will not be able to visit Ohio and other points East till after the election.

Topics of the Time.

The revival meetings were continued in this city during last week in Farwell Hall at noon, and in the great Tabernacle in the evening, with continually increasing power. The work began where it should, with professing Christians—it might properly be said with luke-warm, back-slidden Christians, of whom the churches are full. The special meetings for prayer and confession were increasing in numbers and interest and on Friday noon fifteen hundred such arose for prayers. The work of grace had really begun, and Mr. Moody in the evening might have looked upon the situation with hopeful courage. The great hall was filled and the services begun with the usual singing and prayer when a telegram came announcing the death of his brother in Northfield, Conn. A hurried consultation was held and he determined to take the train then waiting, and for a few days leave the work, now in its critical period, in the hands of his tried and faithful co-workers. Upon Major Whittle the mantle seemed to fall, and the whole ordering of this interruption shows the hand of that holy Lord God, whose is all the glory of the great salvation. He would prove the work, try its temper, sound it, know its depth and genuineness; and, perhaps, too, he would bring forward just now one who has been signally blessed in his labors among cold-hearted professors. And his grace has been made manifest, whose is and shall be all the glory. The morning and afternoon meetings on the Lord's day were, as some said, the best yet of this Gospel feast. Major Whittle spoke to about eight thousand in the afternoon from Isaiah lv. 4: "Behold I have given him for a witness to the people;" and his words were "with demonstration of the Spirit, and with power." To-day will be widely observed in the city and a large part of the North-west in fasting and prayer.

In connection with the usual reticence of the late Illinois Grand Lodge we read in the *Voice of Masonry* that "the feeling is becoming general among the craft that the occasions for Masonic parade and display should be reduced to a minimum. Secret societies of every name and character are springing up with marvelous rapidity, the members of which seem to delight to display their ceremonies in public as often as opportunity can be made, but let not the Masonic fraternity partake of this spirit." So Masonic zeal in practicing Masonic principles demonstrates to these deluded men themselves the danger and folly into which they run. Surely "the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

Hon. Wm. E. Dodge protested in a letter against the violation of the Sabbath by the late explosion in New York, and Gen. Newton, superintendent of the work, snubbed him as no gentleman; besides, he curtly answered the Protestant societies that remonstrated. It appears that he is a papist, however, which accounts for his disrespect for the day. The *N. Y. Witness* says: It was well for his theory of the necessity of breaking the Sabbath that high water occurred in the afternoon. Had it occurred in the forenoon (canonical hours) the alleged necessity would doubtless have had to endure a postponement till Monday.

It has been announced in Rome that the "Black Pope," or "General" of the Jesuits, Peter John Beckr, is to be made Cardinal at the express desire of Pio Nino himself. Along with this news it is said that the new Cardinal has been thus promoted in order that he may succeed to the papal chair. While the great age of the Jesuit makes this improbable, there is great significance in the rumor and in the proposed promotion. The Romish church has in years past, rejected the Jesuits as it now does the Freemasons and with tenfold less reason.

Why may we not expect the hostility, more apparent than real, between the Romish and the Masonic system to be permanent?

How much the papists love our common schools is seen in Florida where it is said the Catholic children have been driven from the schools by the threats of the priests. The same has been done in one or two cases in New Jersey. These subordinates are more honest and open in carrying out the Romanist policy toward American institutions than their Bishops.

LEVI COFFIN.

BY DR. J. A. BINGHAM.

And who does not know him? World-wide his reputation! Three thousand three hundred fugitives from bondage passed through his hands, and were housed, fed, clothed and forwarded safely to the Queen's dominions in Canada during the days of American slavery.

By his visits and help among the contrabands along the Mississippi and elsewhere during the war of the rebellion many thousands obtained relief and many were saved from starvation.

His visit to Europe in 1864 resulted in the most extended sympathy for the freedmen, and the contribution of more than one hundred thousand dollars in money and clothing, which was expended among them at that time, and the opening of many hearts of sympathy in their behalf, which has poured a stream of benevolence toward them through the American Missionary Association and other channels, which has continued to flow ever since.

Well may we, as American philanthropists, be proud of the citizen who should receive, when his mission to London was finished, and he about to return home, words of cheer like the following from the men whose names are here annexed:

"Long may it be told that Levi Coffin, in the darkest days of slavery assisted to rescue three thousand three hundred bondsmen from their abject and degraded condition, and placed them in the serene and joyous atmosphere of freedom. And now, thou Apostle of Liberty, we bid thee farewell! Thou hast secured the blessing of him that was ready to perish, and consequently the favor of Him who said: 'Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me.'

"We remain, dear and honored friend, on behalf of the Freedman's Aid Society of London, T. Fowell Buxton, Ch'n; Sam'l Gurney, M. P.; William Allen; Fred Thompkins; Samuel Garrett; F. W. Chesson; John Curwe, Honorary Secretaries, London, June 1876."

Friend Coffin has written a book. It should have been written ten years ago. Then such scenes were fresh. Now they have passed away, and the public mind is quieted on the subject of slavery. But this book revives in all their vividness facts and hair breadth escapes that should never be allowed to lose their thrilling interest. Here is a department of our country's history that

ought to be perpetuated if only to secure to coming generations a wholesome national humility for past wickedness. Uncle Levi, as he is called by the ex-slaves he has liberated, has done well to write this book. It is entitled, "Reminiscences of Levi Coffin, the reputed President of the Underground Railroad, being a brief history of the labors of a lifetime in behalf of the slave, with the stories of numerous fugitives who gained their freedom through his instrumentality, and many other incidents. 712 pages; price $2.00.

From incidents here recorded it is believed a large share were drawn upon by Mrs. Harriet Beecher Stowe, rendering her "Uncle Tom's Cabin" so interesting and popular. The case of Eliza Harris is one of the stories, no less truthful than interesting, furnished by Uncle Levi, who received and forwarded her to Canada soon after her miraculous escape (See p. 147.):

"From the fact that Eliza Harris was sheltered several days at our house, it was generally believed among those acquainted with the circumstances, that I and my wife were the veritable Simeon and Rachel Halliday, the Quaker couple alluded to in 'Uncle Tom's Cabin.'

"Eliza said she had as good a master and mistress and as comfortable a 'home' as a *slave could have*, but she learned that her child was to be sold. She had buried two and was doubly attached to this one."

Extract from her story:

"She watched her oppportunity, and when darkness had settled down and all the family had retired to sleep she started with her child and walked straight toward the Ohio river. It had been frozen over, but the ice had broken. What could she do! She halted! She lingered! Next day at dusk she saw two hunters in full pursuit. She determined to cross or perish in the attempt. Clasping her child in her arms she darted toward the river followed by her pursuers. No fear or thought of danger entered her mind, for she had rather be drowned than captured and separated from her child. Clasping her babe to her bosom, she sprang on to the first cake of ice, then from that to another. Sometimes the cake she was on would sink beneath her weight; then she would slide her child on to the next cake, pull herself on with her hands and so continue her hazardous journey. Wet and cold she made her way from one cake to another, feeling sure that the Lord preserved and upheld her. And so he did. She reached the Ohio side exhausted and almost breathless. A man who had been standing on the bank watching her progress with amazement, expecting every moment to see her go down, assisted her up the bank. After she had recovered strength a little he directed her to a house on the hill where she was kindly received, nourished and conducted to Uncle Levi's depot from which none were ever re-captured."

One thing more with regard to Uncle Levi. He is a true reformer. His principles lead him all the way through. Not a one-sided reformer; he follows Christ, not stopping with one advance movement. Slavery is overthrown, but secret abominations infest the world. Uncle Levi is ever with those that labor for God and humanity.

From Old Virginia.—Labors and Triumphs.

Concord, Va.

Editor Christian Cynosure.

Dear Sir:—My letter published in your issue of the 27th of April last, under the caption "A New Emancipation needed," was the signal for a combined and most determined attack on the part of the lodges and their abettors here on the writer. Your humble correspondent was assailed with a bitterness and vindictiveness that I have never known equalled; a bitterness and vindictiveness that gives the lie direct and in the strongest possible form to the professions of charity and benevolence on the part of the order. And, when at last they (the Masons) could do no better they reported that I was a Mason in the "old country" and came here to expose the system. This is an unmitigated, a wilful, deliberate, downright lie, and the men who carried it and put it into circulation knew what it was and who was the father of it. I am anxious to give this Masonic lie the most emphatic and widest possible denial. It astounded me at first. I could not understand it; and thought they were only betraying their cause by circulating it; but after reading "Judge Whitney's Defense" I found they were willing to do even this, if thereby they could invest me Masonically with what is known as "the black shirt." I pray God to forgive them and lay not this sin to their charge. A state of warfare, however, cannot last forever. The storm is now over in this immediate vicinity, although the waves still roll high at a distance, and bid fair to roll on with undiminished volume and force till they pass the boundaries of the State. Here, however, in the very center of all this commotion we are at length in the enjoyment of peace. Under these circumstances I am happy to be able to report that I have not suffered, as yet, in life, limb, or even to any great extent in reputation. From the better class of Masons I apprehend no danger, indeed I believe that to a man this class all wish us God speed. The other class, the poor, silly dupes of Masonry, who know not their best friends, whose intellects have been darkened and muddled, their consciences seared, and their hearts hardened by oaths and obligations of which "a common cannibal" might well be ashamed; men more to be pitied than blamed. These men, if not restrained by a higher power, may still strike it is true, but it will be in the dark. All active, open opposition is at an end, and our noble little anti-secrecy band remain masters of the field. That band is increasing in numbers, in intelligence, in zeal, efficiency for work, and I doubt not their labors will ultimately be crowned with abundant success.

We hope to be able to send you next time a much larger list of subscribers, and by and by an order for more books. Thankful for what has been achieved in the past, we expect a still larger measure of success in the future. With light and truth and love as the weapons of our warfare we cannot fail, for ours is in reality the cause of Him who "hath on his vesture and on his thigh a name written King of Kings and Lord of Lords;" and though to the eyes of some of our numbers may appear few, and our strength finite, yet in reality that strength is the strength of Omnipotence, and instead of being few in numbers, "they that be with us are more than they that be with them." All things are working together for our good The very opposition we have encountered has helped us greatly. To you Mr. Editor, and every earnest, honest, conscientious laborer in this reform, I would like to say: "Be strong and of good courage, for their rock is not as our rock," even Masons themselves being judges.

Let me in conclusion guard any who may be in danger of doing so, against supposing that because I am a stranger and foreigner, I can have no interest in the onward and upward, the material and moral advancement of these United States. It is not so. I have many, very many relatives and friends in this country, both North and South. For their sake, for the sake of the country at large, I long to see that monster evil, secretism, abolished; that evil that I have been forced to regard as the "sum of all villainies." No one can be brought into conflict with it as I have been without hating it, and loving those qualities which it would if it could, banish from among men.

"I love an open countenance, a kind and noble face,
The index of an honest heart that loves the human race;
A brow on which a smile is throned like sunlight on a flower,
As open as the regal skies with beams of love and power.'

I long to see the negro raised to a higher intellectual, and especially a higher moral platform than he at present occupies. I long also to see the country re-united, and as a consequence of that reunion, great, glorious and free,—great, glorious and free beyond the dreams of even her greatest and her wisest patriots with every wrong thing righted, with every difference re-adjusted, and no rivalry between the sections North and South, East and West, but the honorable one of doing most good! There is a great improvement in this respect during this Centennial year, as well there may be. Witness, amid very many examples that might be adduced, "The Voice of the Silence," a poem read by Mr. Winter,—blessings on his clear head and on his kindly heart!—at the reunion of the army of the Potomac, Philadelphia, June 6, 1876:

Once more in perfect love, O Lord, our alienod hearts unite
And clasp across the broken sword the hands that used to smite!
And since beside Potomac's wave there's nothing left but peace;
Be filled at last the open grave and let the sorrow cease.
Sweet from the pitying northern pines their loving whisper glows,
And sweetly where the orange shines the palm tree woes the rose;
Oh! let that tender music rain o'er all the years to be,
And Thy great blessing make us one—and make us one with Thee!"

Yours respectfully,

J. H. Hanna.

Can a Quaker be a Freemason.

A correspondent of the *Monthly Record* for the last month (Eighth month, 1876) inquires, whether there is anything in Freemasonry to prevent a Friend from becoming a Freemason? To obtain an answer to this question, we know of no better course to pursue than to ascertain what opinion has been formed of Masonry by men of Christian character who have been intimately acquainted with it. Amongst these very few can be entitled to greater confidence and respect than the late well known and much loved Charles G. Finney. When a young man, he became a Mason; passed through "three degrees," and became a "Master Mason." After coming under deep religious conviction, he found himself "converted from Freemasonry to Christ," and then, as he records his impressions, "Its oaths appeared to me to be monstrously profane and barbarous."

This and other similar expressions occur in a book written by C. G. Finney upon Masonry, many years after he had, as a requirement of duty, withdrawn entirely from it. In addition to his own personal knowledge, he gives in his book the testimony of several others, of more extensive acquaintance with the order, whose entire credibility he accepts and attests. He does not charge all those who are Masons with discreditable motives or un-Christian characters; but admits that "many good men are Masons, being strangely blinded to the enormities of the system." But he testifies that "all Masons above the first two degrees have solemnly sworn to conceal each other's crimes, murder and treason alone excepted * * * If these oaths are kept inviolate, the course of justice must be effectively obstructed. If they are not kept, Master Masons are guilty of false swearing, and that continually."

Need more be said to prove that a *Friend* cannot rightly be a Mason? Let us cite Finney's evidence still farther: "It seems to me clear as noonday, that it is an *anti-Christian institution*." Such was the common conviction of a large number of members of different religious denominations, who, about fifty years ago, after the alleged putting to death of one of their number (Morgan) who had renounced the order and revealed its secrets, left Masonry by thousands at a time. Forty-five thousand, as C. G. Finney asserted, abandoned the order within a few years.

The very best claim made on behalf of Masonry by its advocates is, that it promotes mutual beneficence amongst its members. In this, and this *alone*, it *approaches* Christianity; but in the narrowness of its limited benevolence, it falls short. To our judgement, a practical evil connected with it is, that, being essentially without recognition of Christianity, or any religion unless it be "natural" religion, or some vague reference to that of the Old Testament,—its tendency is to *substitute* the Christian religion, with

some, at least, of its votaries. Moreover, the fact that all who enter the portals of any secret association must do so *blindly*, as regards the kind and extent of the obligations they are to submit to, should *alone* suffice, in our judgment, to deter those whose consciences forbid them to yield unreserved allegiance to any authority, to any will whatever, except that which is Divine.—*Friends Review.*

The Prisoner of Fort Niagara.

It is but a single month more than fifty years since William Morgan was seized upon the jail steps of Canandaigua, N. Y., thrust into a close carriage and driven away never to be seen again among his fellowmen. After driving all night the carriage containing Morgan and the party with him drove into the city of Rochester, and the horses were watered at the public reservoir near the center of the city. Hubbard, the driver, afterward testified that one individual alighted from the carriage here, and was absent about fifteen minutes, when the same person returned, as he supposed. The carriage then drove north, about three miles from Rochester, where the ridge road turns off from the river road. It stopped at the tavern at the intersection of the two roads a short time, with the intention of feeding. For some reason this intention was abandoned, and Hubbard drove the carriage about half a mile from the tavern, on the ridge road, and set down the whole party in the road, at a distance from any house, and near a piece of wood. The curtains of the carriage, so far as it had been seen by daylight, were closed. After Hubbard had set his party down, he returned, with the curtains of his carriage rolled up. Soon after the carriage left the tavern, going west, Edward Doyle, of Rochester, rode up on a horse belonging to Ezra Platt, and inquired if such a carriage had passed, and which way it went. Being informed, he followed after it. Platt's carriage, driven by Orson Parkhurst, with some individuals in it, soon drove on the same road. It took up the party that Hubbard had left in the road, or a portion of them, with Morgan, and drove west. Edward Doyle, on horseback, and four or five persons in Hubbard's carriage, returned to Rochester.

A gentleman of Clarkson had engaged a pair of horses of Silas Walbridge of that place, to put before a carriage. The carriage driven by Parkhurst drove up to Clarkson about nine o'clock in the morning, with the curtains and windows closed, though it was a warm day. This is about fifteen miles west of the place where Parkhurst took in his party. Upon its arival in the street of Clarkson, the gentleman who had engaged Walbridge's horses told him that he should not want them, and immediately got into his sulky and drove about two and a half miles further west, and engaged a pair of horses of one Captain Isaac Allen, a farmer. The carriage did not stop in Clarkson, but drove on to Allen's. Upon its arrival Allen's horses were taken out of the orchard where they had been drawing apples, and were harnessed to the carriage which Parkhurst drove, in exchange for the horses which he had before driven; and Parkhurst mounted the box again and drove on west. When the carriage arrived at Gaines, about fifteen miles west of Clarkson, Elihu Mather, residing at that place, took the horses of his brother, James Mather, and followed the carriage which had passed west through the village. He overtook it at some distance from the village, where the horses were exchanged in the street at a distance from any house. When the exchange was effected, Elihu Mather himself got upon the box, and drove the carriage west, while Parkhurst returned east with Allen's horses.

The stage which had left Rochester early the same morning, arrived at Murdoch's tavern before the carriage containing Morgan passed. A gentleman of high standing, of Rochester, was one of the passengers in the stage; when the stage arrived at Murdoch's tavern, this gentleman called the man aside who then had charge of the tavern, and asked him if he was a Royal Arch Mason; being answered in the negative, he asked for writing materials, with which he wrote a note, and despatched a boy with it to Jeremiah Brown, residing in that vicinity. Jeremiah Brown came to the tavern soon after, and held a conversation with him. When the stage went on Brown and the gentleman went on in it. Soon after Brown returned to the tavern with two horses, riding one and leading the other. When the carriage containing Morgan came along, which was soon after, Elihu Mather, who was then driving it, beckoned to Brown after the carriage had passed the house a short distance, and Brown went up to him, and appeared to hold some conversation with him. The carriage drove on. Brown took his horses and followed on after it; but it would seem he left his horses and got on to the carriage himself. Burrage Smith had followed the Morgan carriage in a sulky, but he had not overtaken it when the carriage arrived at Murdoch's. The carriage stopped at evening at the tavern of Solomon C. Wright, in New Fane, in Niagara county, where the road turns off to Lockport, and about three miles distant therefrom. It was here driven into the barn and the doors closed, and the party remained at this place some time to procure refreshments, and to make arrangements for relieving those who had traveled in the carriage with Morgan all day, and the whole of the previous night, and who must necessarily have been greatly fatigued.

Burrage Smith went to Lockport in his sulkey, and, together with Jared Darrow, called upon Eli Bruce, the sheriff of Niagara county, and informed them that Morgan was in their possession, and was going to Canada; and requested Bruce's assistance in getting him along. Bruce and some others went to Wright's, where several persons were assembled. Bruce and David Hague got into the carriage with Morgan; Elihu Mather drove, and Jeremiah Brown was on the box with him, and they left Wright's about ten o'clock in the evening. The persons who came there with Morgan probably most of them went to Lockport that night, and went into Lewiston the next day in a stage coach. At Molyneux's tavern, six miles distant, they stopped; and Bruce procured Molyneux's horses in exchange for Mather's. An individual accompanied the carriage on horseback. Brown then drove, and they reached Lewiston, fourteen miles distant from Molyneux's somewhat after midnight. The carriage was driven around to a back street, and unharnessed. Samuel Burton, one of the proprietors of the stage line at Lewiston, was called upon for assistance. He called up Croydon Fox, one of his drivers, and directed him to harness a carriage. He did so, and drove up to the tavern. Bruce got upon the box with him, and, by his direction, Fox drove around to the back street, where the other carriage was unharnessed; when Morgan was taken out of the one carriage and put into the carriage which Fox drove. Bruce and Hague got in with him, and Fox, by Bruce's direction, drove to Youngstown. They called at the house of Colonel William King, at Youngstown, and stopped. Bruce alighted and called up King, who came out with Bruce, and both got into the carriage. Fox drove on towards the fort, by Bruce's direction; and when arrived at the burying ground near the fort, he was told to stop. He did so; when the persons having Morgan in charge got out, together with Morgan, and all four walked off arm in arm, towards the fort; and Fox was told he might return. Morgan was hoodwinked and bound at this time. It appears that arrangements had been previously made for the reception of Morgan upon the Canada side of the river, with persons residing upon that side. After the party left the carriage they went to the ferry-house, and Colonel King called up Edward Giddins, who then kept the ferry. All of them crossed the river together with Giddins and landed nearly opposite to the fort at some distance from any dwelling. Mr. Giddins and David Hague remained at the boat with Morgan, while Colonel King and sheriff Bruce went into the village of Niagara to see the Masons with whom it had been arranged to receive their victim. They were absent about two hours, and returned with two other men, one of whom was Edward McBride, then a member of the parliament of Upper Canada. After some conference it was determined to bring Morgan back again, inasmuch as the arrangements for the reception in Canada were not yet complete. This event had probably been anticipated, as both Giddins and the keeper of the fort had been requested, two or three days previous, to prepare the magazine for the reception of Morgan; which they had accordingly done, by removing the principal part of of the public property from it. After the refusal of the Canada Masons to receive Morgan, the same persons who had taken him across the river, re-crossed with him, and placed him in the magazine, which had been so prepared for his reception and locked him in. This was sometime before day dawn, on the morning of the 14th of September, 1826. Morgan was left in charge of Edward Giddins. The fort was unoccupied by troops, and indeed was entirely deserted, except by Giddins and the keeper, and their respective families.

Dr. Mackey Weds Freemasonry to Solomon.

BY REV. J. W. RAYNOR.

Morris' Dict., p. 445, "*Art. Solomon*": "From the hour of his first communion with God upon Gibeon, to the closing chapter of Ecclesiastes, every act of his life is more or less intimately incorporated into the lectures of Masonry, the Blue Lodge degrees, the Mark Master, Past Master and Most Excellent Master, the Council degrees, and many of the degrees of the Scotch system." See also Mackey's Lexicon, p. 445.

Mackey's Lexicon, p. 460: Our lodges, supported by wisdom, strength, and beauty, find in these columns, another analogy to their great prototype, the Temple of Jerusalem."

Mackey's Lexicon, p. 467: "The room in which a chapter of Royal Arch Masons meets, is called the Tabernacle, and is a representation of that temporary tabernacle which was erected by Zerubbabel near the ruins of the old temple while the Jews, under his direction, were constructing the new one."

Mackey's Lexicon, p. 496: Art. "Traveling Freemasons,") "Like their ancestors, who were engaged in the erection of the magnificent Temple of Jerusalem, they devoted themselves to labor for the House of the Lord, Masonry was then, as it had been before and has been ever since, intimately connected with religion."

Mackey's Lexicon, p. 520: "Our *ancestors* worked at the construction of the Temple at Jerusalem." *Mackey's Lexicon, p. 450*: "At the Temple of Solomon, true Freemasonry borrowed its present organization," p. 443, (Art. Solomon,) "King of Israel, and First Grand Master of Masonry."

Mackey's Lexicon, p. 458: "Mah-hah-bone, when first *used*, was but a natural expression of horror and astonishment uttered by King Solomon"!!!

Morris, p. 386: "The third step of *progression* is from Fellow Craft

degree into the Master Mason's lodge, representing the sanctum sanctorum of the Temple, and this is Masonically termed *raising*."

Morris Dict., p. 292: "Tradition informs us that Masonic lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master,"

Morris Dict., p. 467, Art. "Temple of Solomon: In the study of Freemasonry we recur to it, [*i. e.*, the Temple,] as the model and *original* of our society."

Ibid, p. 97: "It is evident that King Solomon employed in the construction of the Temple only hale and hearty men, and cunning workmen; so *our* lodges in imitation of that great exemplar *demand men*."

Ibid, p. 111: "We, the successors of those who received their initiatory rites at the hand of Moses and Solomon, received also with this inestimable inheritance, the same symbols with the same meaning."

To be continued.

Is Popularity a Safe Standard?

BY ENOCH HONEYWELL.

If you will go back with me through the last 2,000 years and look at its mammoth crimes, you will then know that it is no safe guide, but has always been polluted with follies and cruelties.

Scribes and Pharisees in their day were the standard of Jewish morals and the leaders of the obsequious multitudes, yet, because of their outside show and inside corruption, Christ pronounced a woe upon them as hypocrites. Can you believe that secret oath-bound lodges are less worthy of that woe than those Pharisees were? Again he says to the people, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye can in no case enter into the Kingdom of Heaven." Neither can *we* if we serve as adjuncts or volunteer as lackeys to popular crimes.

Four hundred years ago Portugal began the slave trade. *Then one horse bought sixteen slaves*; and although the traffic was the very *summum bonum*' of piracy, yet half the nations of the earth were soon drawn into that accursed trade. They, like the sycophants of Masonry, sold their conscience—if not their salvation—to fill, or to save their pockets, and to float lazily down stream with the unthinking multitude; for this pet of Satan had then become popular.

Forty years ago, when slavery ruled America, the man that opposed it was called an *idiot* or an incendiary; he was mobbed, tarred, and egged; and some were shot! But the nation to-day is enjoying the blessed results of that persevering and Christian labor. The voter for the liberty paray was very unpopular; he was accused of wasting his vote; but the accuser soon found that it was seed planted in good ground; final success, through Lincoln, has made that voter a hero. So will Antimasons be esteemed when Masonry dies, as die it must.

Seventy years ago the man who offered no grog to his visitor was, by time-servers, called a niggard. The man or the woman who couldn't or wouldn't play *cards* was thought stupid.

Our Legislators had to legalize gambling—as they yet do groggerics and clans, in order to retain popular favor; for the thoughtless multitudes float with the popular current, right or wrong; nor do they either look up or look down into their own hearts to see which way they are going. They set conscience, self-respect, bold manhood, and the safety of heaven, all at defiance, rather than leave that rotten ship of popularity; though they know that that ship is drifting them and their country to shame and loss.

All those popular sins of olden times seemed in their respective periods of mad carcer, just as innocent as do the midnight orgies of the present day. Paul was perhaps as innocent in holding the clothes of a mob while Stephen was stoned, as those who let Masonry hide its heathen records under the corner-stones of their public houses, and hold them there, as Paul did the clothes, safe for coming ages to read, to thus find what kind of a fungus growth the nineteenth century was defiled with. As innocent too as those who now vote oath-bound clansmen or their adjuncts into the pulpit, the legislature, or the Presidential chair. Those who love to be dandled in the lap of popularity will still continue to hold fond dalliance with "walking smoke-stacks" and play the spaniel to such crimes, such men, and such measures as I will here relate a case of.

Sixty-one years ago I myself both saw and heard a Kentuckian, while taking a gang of slaves to market, make the following Satanic boast: He said; "*I cut three hands full of green beech whips, withered them in the fire, and wore them out on her back*, —[*his slave*]—*and I made the blood and mutton fly nicely.*" And the hearers seemed to sanction the heroic exploit; for whipping women (in the South) was then popular. The devil is proud of such popularity. I saw that slave. She was sold in Natchez, Miss. Davis and Stockton were the slave drivers.

One hundred years ago a British law put men and women in stocks, and then called out the neighboring children to insult and pelt them with filthy missiles. Thus the children were trained, much as a puppy is for lugging pigs; and to about the same moral character.

Roman Catholics once claimed that they were God's vicegerents while stealing men from Africa and making them, first slaves, then Catholics; thus forcing them to a Popish heaven. Masonry claims (by threatening to cut throats and tear out vitals) to fit its members for the "Grand Lodge above." And the Ku-klux say they accept none into their lodge but the *moral* and PIOUS!! Thus all such secret bandits and their adherents seem to be as safe as it is possible for their "Thrice Illustrious Grand Master" Lucifer to make them. One of the best Presidents our nation ever had was assassinated as part of a programme hatched, hovered, and nurtured in a secret den in Washington City. Yet 5,000 such dens are now protected, feared, favored, and fellowshipped all over our nation.

The above cases are or have been samples of popularity for the last 2,000 years; and the devil is not yet chained. Friend, "Choose ye this day whom you will serve." If Baal, serve him, for his laws are very popular But if God, obey his laws and make yourself and your country happy.

God's true workers in every age have protested against popular sins in high places; and they do yet. Such are the salt of the earth. Reader, are you a reformer? If so let me say to you that I have copied off sixty-three clauses from the Bible showing that we shall be "judged according to the deeds done in the body." Yet while pipe and lodge are cursing the world around you, unthinking millions who will be thus judged, give their silent approval of these popular sins; and thus become "*particeps criminis*" in them, by refusing to raise a hand or a word in defence of God's violated laws. I hope you are not one of those idlers; but such crouching to fashionable crimes is as common now as it was in the palmiest days of rampant slavery.

Reform News.

—Rev. H. H. Hinman spoke in Milton, Wis., on last Tuesday. He then visited Baraboo, in Sauk Co., returning to Delevan to the State Convention on the 11th.

—The General Secretary also expects to be at the Wisconsin meeting, and Mr. Ronayne will also be there. A full report may be expected in next issue.

The Missouri Christian Association.

The Christian Association for the State of Missouri met, pursuant to the call of the Executive Committee, in annual convention at Chillicothe, on Thursday, August 31, 1876. The Association was called to order by Nicholas Murray, Esq., one of the vice-presidents.

A committee on permanent organization was opened and when this committee reported the organization was completed as follows:

Rev. James Herbert, *President.*
E. W. Carpenter, *Secretary.*
E. G. Cooper, *Assistant Secretary.*
G. W. Needles, *Corresponding Secretary.*

J. P. Stoddard, General Agent of the N. C. A., Edmond Ronayne of Chicago, and M. R. Britten of Wisconsin, were invited to advisory seats. Committees on Constitution and Publications were appointed.

Upon the report of Committee on Constitution the following preamble and constitution was adopted:

PREAMBLE.

WHEREAS, All secret associations, especially the oath-bound, tend to originate and promote distrust, caste, corruption and class hostility; and

WHEREAS, The oaths and penalties by which Freemasonry binds its members to secrecy and mutual succor are far more terrible, and therefore more potent than any known to "civil law," there is no guarantee for equal justice in the courts of the life, liberty, character or property of any citizen, not a Mason, where his opponent and his judge, his lawyer, a witness, or a juror is a Mason; and

WHEREAS, The Masonic system, its rites, oaths, laws, penalties and morality, all are borrowed from ancient heathenism and are contrary to Christian morality; and

WHEREAS, Its organic despotism, with its "head center" more absolute than Herod, is more attractive to bad men than to good, and the bad more naturally aspire to and control it, while the good swindled into it are snared by its foresworn oaths; and

WHEREAS, It thus becomes an anti-republican training school to our young men, with its titles of nobility, hostile to free speech, subsidizing or awing into silence most of the pulpits and the press; armed and drilled, and grasping for power, already counts its annual revenue by millions, holds most of the offices of every grade and department, usurps the prerogatives of the government and people, in dedicating their public buildings, and holds its own laws superior to the civil laws, executing its own death penalties when it dares, on conscientious members, who, like Morgan, expose it; and

WHEREAS, Self-defense and protection against such secret combinations so potent for evil is an imperative duty to ourselves, our families, our country, and the God of nations; therefore,

We, the undersigned citizens of the State of Missouri, for reasons above recited and others not herein named, associate ourselves under the following

CONSTITUTION.

ARTICLE 1. This Association shall be called the State Christian Association of Missouri, and shall be auxiliary to the National Christian Association.

ART. 2. The object of this Association shall be to enlighten the public mind respecting the evils set forth in the preamble of this Constitution, and to seek by all lawful means to remove them from both church and state.

ART. 3. The officers of this Association shall be a president, vice-president, corresponding and recording secretaries, treasurer and an executive committee of three, who shall perform the duties usually attached to their respective offices until their successors are elected.

ART. 4. The President, Secretaries and Treasurer shall be ex-officio members of the Executive Committee, a majority of whom shall constitute a quorum at any meeting.

ART. 5th. This Association shall meet annually at the call of the Executive Committee.

ART. 6th. Any person in sympa-

thy with the object of this Association may become a member by signing this constitution.

Art. 7. This Constitution may be altered or amended at any meeting of the Association, two-thirds of the members present concurring, provided notice of the proposed change has been given at least one day previous.

ON PUBLICATIONS.

The following paper was adopted:

Resolved, That we hail as a favorable omen to our reform the large increase of tracts, books and publications which have been put in circulation of late, and rejoice in the increased number of testimonies coming from pulpits of different denominations, against the evils of secretism.

Resolved: That we recognize as the State organ, the *American Freeman*, a fearless, faithful, and reliable defender of our principles, and heartily endorse it as worthy the patronage of every friend of the cause throughout the State, and pledge hearty co-operation in extending its circulation.

Resolved: That we are under obligation to several Christian journals of the day for timely and able articles upon this great subject, and that we feel under special obligation to the *Christian Cynosure*, the organ of the National Christian Association, and as such we do most heartily endorse it and recommend it to all friends of this movement throughout the country.

Rev. E. G. Cooper was employed as a State Lecturer, and it was resolved by the convention that the State Executive Committee use their best endeavors to organize each county by appointing a central committee of three therein who shall notify the State Lecturer of times and places of meetings in their respective counties. By vote of the Convention the names of A. W. Geeslin, Josiah Beauchamp and Milton Glendenning were added to the list of official members of the Association to increase the Executive Committee.

Amid prayers and much hopefulness and good feeling the Convention adjourned. E. W. CARPENTER,
Recording Secretary.

THE IOWA MEETINGS.

MARSHALLTOWN, Iowa, Oct. 4, 1876.

DEAR K.—I am waiting the arrival of a train to convey me to State Center, and will drop you a line simply to say that my labors here are measurably satisfactory, and that this whole region is ready to be canvassed and worked up in our reform work. I have spoken eleven times since coming to this county besides assisting at initiations on two different evenings with Bro. Ronayne. I find much indifference or timidity here on the part of professed and real friends, but less than in many localities. There are also a number of active workers who will not be suppressed. At Albion there is an efficient corps, including A. C. Moffatt, Drs. Lewis and Richey, S. Tripp and Bro. Fulcomer; at Liscomb, Mr. Tripp; at Stanford. Levi Marshall; at LaMoille, Stephen Jackson, Jessie Pemberton and Abner Wickersham; State Center, S. P. Read, Mr. Say and Rev. Blakley, and Jos. McCleery of Marshalltown, who can be reckoned among our true friends and active helpers. There are calls for work coming from numerous points in the county and a willingness shown on the part of the people to bear their proportion of the expenses necessary to a thorough canvass of the whole county. I regret that I cannot remain longer to follow up the work now so promising; but after doing what I can the present week I must leave it for the time being to attend the Wisconsin State meeting at Delevan, and then D. V. the meeting of Western Pennsylvania on the 31st. I am glad to be able to add three names to the club of ten subscribers I sent you on Saturday last, and hope to secure at the least another club before leaving the county. I am to meet the friends at Albion on Friday P. M., for the purpose of organizing a local association. In great haste and with devout thanksgiving to God for his mercies, I am your brother,

J. P. STODDARD.

P. S. No eggs in the bill of fare thus far. J. P. S.

LOCAL ORGANIZATION IN CHAUTAUQUA CO., N. Y.

CLYMER, N. Y.

ED. CYNOSURE:—We have organized a town society in the interests of our reform, here in Clymer, with a noble man B. F. Chadwick Esq., as President; A. Wickwire, a seceding Master Mason as Vice President; and E. Ellis as our Secretary and Treasurer—all of them noble men. We purpose soon to call a meeting and enroll the workers who will help us push the battle on. If some political man, or one that could give his time to the work, could be employed in this town, at least twenty-five votes might be polled for Walker and Kirkpatrick. What about electors for the Empire State? tell us soon in the *Cynosure*. We want to vote the American Ticket. Yours,

N. R. LUCE, *P. E. Sugar Grove District, U. B. Church.*

THE FIRES YET AGLOW IN PENNSYLVANIA.

[From the American Wesleyan.]

OAKLAND CROSS ROADS, Pa. Sept. 16th, 1876.

Last week I had the pleasure o accompanying brother J. R. Baird on a lecturing tour in various towns on the Allegheny River, near Pittsburgh.

SPRINGDALE.

A flourishing town of several hundred inhabitants, and a regular hotbed of secrecy. Brother Baird delivered a very able lecture on the evening of September 4th, to a large audience in the United Presbyterian Church. The order was, with a very few exceptions, good. At the close of the lecture, one H. G. G. Fink, a quack doctor, Methodist Episcopal local preacher, Freemason, &c., made a very abusive reply, in which he was kind enough to admit that brother Baird *had been a Mason*, but "was a perjured wretch," (!) and labored hard to beat down what he called a "man of straw," and answer arguments, "as weak (in his estimation), as water," during which a large part of the audience hastily left in disgust; but the quack medicine man, preacher, Mason, &c., all in one, failed to get the "man of straw down," and perhaps a few doses of *Fink's celebrated Magic (?) Oil*" might have strengthened somewhat said "weak (?) as water arguments." The effervescing of *magic oil* did no harm, and only served to show the true spirit of Masonry.

Mr. A. M. Hill, of the Reformed Presbyterian Church, deserves especial mention for laboring in the good cause, as well as for liberality and hospitable kindness.

PARNASSUS.

This beautiful town of seven hundred inhabitants, is situated on the Allegheny Valley R. R., and is the home of many loved friends and relations, and the place where the writer first preached the Gospel. Brother Baird lectured Sept. 5th and 6th, in Mercantile Hall. The "rains descended," but the hall was crowded each evening. Prof. R. S. Dinsmore occupied the chair the first evening, and Rev. S. B. McBride the second, both presiding with dignity and ability. The prosecrecy and anti-secrecy elements are about equal in Parnassus. Both were well represented. Order was excellent. The friends were wonderfully pleased, but if the devil ever got his due, the secret fellows got theirs; but they sat mute, with faces black as thunder clouds.

At the close of the second lecture, a man who has the honor of belonging to five secret orders, accused brother Baird of not being a Methodist (Wesleyan) minister; but the writer, (known to all present) took pleasure in rising and making a little statement concerning brother Baird, which caused the secret order man to suddenly sit down, realizing that his ears weighed considerably more than his brains.

TARENTUM.

The climax of grand success was gloriously capped by the triumph, September 7th and 8th, at Tarentum, a delightful town a few miles above Parnassus. The lectures were in the fine large United Presbyterian Church, of which the eloquent Rev. Mr. Timmons is pastor, and whose thunder-toned denunciations of secrecy, and vanquishings in debate, at various times, of the immaculate and high-toned secrecy champion, Rev. D. L. Dempsey, have caused him to be more hated by all "good Masons and Odd-fellows" than ever the infallible pope at Rome hated Martin Luther. Five hundred present the first night, and brother Baird more than sustained his reputation as an able lecturer, but he told the secret order men that what they got that night was only a mosquito bite, compared with what they would get the next night, announcing at the close that "he would resurrect Hiram Abiff," go through the ceremony of "crossing Jordan," &c., and notice the Odd-fellows and minor orders "simlar to Masonry,

During the day previous to the second evening, in anticipation of the large audience, the aisles and every nook and corner of the church were filled with seats, and they were needed, for by half past seven the church was densely packed with at least seven hundred persons, and brother Baird fully redeemed his promise of the first evening. Every opportunity was given at the close of the second lecture, to test the lecturer and prove him an imposter, if possible, but the Masons only sat and scrowled, without daring to make the attempt. The lectures throughout were a grand success, and brother Baird was well remunerated for his labors, and carried away with him the best wishes of hosts of friends. From Tarentum we proceeded to the Shelhammer Wesleyan Methodist Church in Armstrong county; where brother Baird assisted at our

QUARTERLY MEETING.

Brother Baird preached very able sermons on Saturday evening and Sabbath morning. Notwithstanding the wet weather on Sabbath, a good congregation was present, and we had a precious time in morning lovefeast. Things are working smoothly on Conemaugh Charge, and we feel that the good Lord is blessing us.

Your brother in Christ,
A. THOMPSON WOLFF.

Correspondence.

OUR CENTENNIAL LETTER.

PHILADELPHIA, Sept. 27, 1876.

DEAR CYNOSURE:—If I don't write you to-night some account of the past three days I fear the record would be lost in the great crowd and teeming events of the day of days, to-morrow—the Philadelphia holiday, and State occasion to do the honors on account of having the world's gathering here.

I must not attempt to narrate all the interesting incidents which are continually transpiring, nor to record even the names of the many excellent friends of the cause who call with words of cheer, some of them having spent hours in finding us. Let me here say for the information of future visitors that our stand is in the south-east corner of the main building, nearest forty-first street. Any one looking at the wondrous display of the Bible in two hundred languages can by turning around see our stand and the *Cynosure* Banner in one of the angles facing the British and foreign Bible Society. On the other side of the same case is the display of the American Bible Society. Many Bibles printed hundreds of years ago are here shown.

Every real lover of the Bible and free speech will gladly welcome our testimonial literature against the enslavement of our citizens to the bogus oaths and mythical rites and ceremonies of Masonry borrowed from the dark ages of the world and which *mirabile dictu*, in this age and nation are now being ac-

tively propagated! I desire before giving any incidents to present the following extract from "Mackey's Masonic Ritualist." From 2 Thess. iii. 6-12 verses. We quote only part of wo verses, from edition, 1873:

Now we command you brethren that ye withdraw yourselves from every brother that walketh disorderly. * *	Verse 6. Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw &c.
Now them that are such we command and exhort that with quietness they work * *	V. 12. Now them that are such we command and exhort by our Lord Jesus, that &c.

Mackey's work gives the above as if it was the exact language quoted from 2 Thess. His whole quotation is represented as given from 2 Thess. iii. 6-16, but the glaring and daring omission of the words we have italicized from the New Testament ought to strike with horror every Christian caught in the lodge.

Masonry thus dethrones Christ and enthrones itself; but it tells applicants for its favors that it does not interfere with any one's religion! and hundreds of otherwise intelligent citizens accept the lie. Delusive assertion. Verily it seems like a moral mania raging in our land.

"THE SHOCK OF ENTRANCE."

Under the above head in Mackey's Ritualist occur these sentences:

"Having been wandering amid "the errors and covered over with "the *pollutions* of the *outer and* "*profane world*, he comes inquiring- "ly to our doors seeking the NEW "BIRTH and asking a withdrawal of "the *vail* which conceals DIVINE "TRUTH from his uninitiated sight. "And *here as with Moses at the burn-* "*ing bush*, the solemn admonition is "given, "*Put off thy shoes from off* "*thy feet for the place whereon thou* "*standest is* HOLY *ground:*" and the "ceremonial preparations around "him, all of a significant character, "to indicate to him that some *great* "*change* is about to take place in his "*moral* and *intellectual* condition " * * initiation is, as it were, a "*death to the world* and *a resurrection* "*to a new life* * * Masonry "stands before the neophyte in all "the glory of its form and beauty *to* "*be fully revealed* to him, however, "only when the new birth has been "completely accomplished. * * "Shall not all the sons of light " * * in the heart burst of their "grateful joy, (exclaim) "*O clap your* "*hands all ye people, shout unto God* "*with the voice of triumph.*"

"The shock of entrance is then "the symbol of the disruption of "the candidate from the ties of the "world and his introduction into "the life of Masonry. It is the "symbol of the agonies of the first "death and of the throes of the new "birth."

Reader, we spare you farther quotations at present. The last sentence is italized by Mackey. The preceding italics are ours,

If there are any revivals where greater "heart bursts" and "grateful joy" and "shouts unto God," over the "new birth," from the "pollutions" of the "profane world," in "divine truth," or where "death to the world" and a "resurrection to a new life" should cause all the peo- to clap their hands and shout with the voice of triumph, with more enthusiasm than these Masonic expressions would convey; the reader will please notify the *Cynosure*—but oh! some say that Masonry is not a religion!

Well, now let us have a sample of its song:

"Hail Masonry divine,
Glory of ages shine
Long mayest thou reign
Where e'er thy lodges stand
May they have great command
And always grace the land:
Thou art divine.
Great fabrics still arise
And grace the azure skies;
Great are thy schemes:
Thy noble orders are
Matchless beyond compare,
No art with thee can share;
THOU ART DIVINE.

But what of the prayers? Here is the one I find on page 24. As it is short try to put it all in.

"Vouchsafe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of godliness to the honor of thy holy name. *So mote it be.* Amen."

The above is a faithful copy, italics included. Your readers can see its character. Christ says in John 14: "In my Fathers house are many man sions; if it were not so I would have told you, I go to prepare a place for you....No man cometh unto the Father but by me....If ye shall ask any thing in my name I will do it," and in the preceding verse the reason is given, viz: "That the Father may be glorified in the Son."

But Freemasonry is an infidel concerning Christ. It goes not to his Father nor where the "many mansion's" are, but off in some wild balloon sent from Babel's tower, it tries to reach the cars of the great architect of the universe, whom they imagine has some lodge for them.

"When the final trump shall sound
To judge the world of sin
Within thy courts, may we be found
Eternally til'd in."—[RITUALIST, p. 228.

"Til'd in." Is not *that* fine? "TIL'D IN"! We pause. We cannot imagine that infatuation can carry poor mortals any further. And we have in this country, speaking our language, reading our Bibles, worshipping in our churches, preaching in our pulpits and teaching in our Sunday schools, men, brothers, fathers, husbands, in the sworn bonds of brotherhood with such a religion and such a fraternity as this! With some of them we may sympathize and regard them as unwilling captives, deceived and caught, but unable to get out on account of their dread of committing perjury.

This idea arises from misconception of the Masonic for the judicial oath, which was to confirm truth, and be an end of controversy, no more to be said by the witness. The practice of taking oaths of like character to those of Masonry, is so ancient, that the Divine law (Lev. v. 45) censures them as sin which requires confession, and an offering from the perpetrators of them. The authorized oath was used to testify of things known by the sworn witness, who in our civil courts is bound to tell the truth, the whole truth, and nothing but the truth. But the Mason is bound to "ever conceal and never reveal" any of the secret arts, &c., which may now or in the future be revealed to him. Oaths of this kind are simply profane oaths which require confession and abandonment, no matter how many ministers and members of churches play false to their profession as followers of Christ the only master.

These remarks have extended farther than I intended. Suffice it meantime to say that Mackey is like a valuable gun captured from the enemy and turned against him. The above mutilation of the quotation presented to their own eyes causes them to stare, and already more than one has tried to impeach the authority of even Mackey's Ritualist! Masonic authority for its votaries has a fair parallel in Romanism and its books. Masonry and Romanism are a pair of infallibles, whose infallibility is not in their books but in their myths and mysteries and their supreme pontiffs.

Incidents from Sept. 23d to 28th. A young man who intended to join because he had relatives who are Masons, being pressed to consider the subject, met all efforts by resistance and went off abruptly with an attempted laugh and the remark, "I don't want to be convinced."

A lady writer for Eastern religious journals was shown the "New Birth" language of Mackey, the profane representation of Moses and the holy ground, and astonishment reached its maximum when she saw the unconfessed multilation of the Scriptures and the omission of the name of Christ from 2 Thess. iii. 6-12 verses. It was evident that she thought it high time to testify against such a daring and guilty usurper.

A gentleman from the Dominion once was a Mason but is now against them.

Three hearty young farmers "were boys grown up together." But one had escaped the lodge, and gladdened me by his unexpected response. He had instinctively repelled the yoke, and rejoices now, more assured in his freedom.

WARM FRIENDS.

J. G. Smith, Esq., of Beverly, Mass., a *Cynosure* subscriber, would be glad if some good lecturer could come to that neighborhood.

Robert Paley and his excellent wife, of Illinois made a cheering visit. Very pleasant was the sight and conversation of our revered and aged friend Isaac Preston, now eighty-four years of age, on a visit to his early home and the Centennial.

A Rev. gentleman agreed in sentiment with us but, &c. Oh these Masonic chur.! members how they fetter the expression of sentiment and action of others.

Lady and gentleman from Mass. "What? The look indicated something. Oh, he sets it out, he had been a Mason of three degrees, but it was all a humbug and he told everybody so! Yes, said his good lady, they all know their sentiments.

A Rev. friend of Bro. Stoddard from Ohio, also found the place and a welcome; also Mr. and Mrs. Jerrelden; Wallace of O., and E. E. J. Meyers, one of your subscribers.

We have had several contributors to the tract fund, also. The lead is taken by our energetic Conn. President, J. A. Conant, who handed me three dollars; Mr. Verbeck of Stillwater, one dollar. Mr. V. is neighbor to Mr. Mosher, and both stand equally up to the work; also Mr. George and Mr. Anderson of Ellington, Pa., who are *Cynosure* readers. Miss Post, sister to A. L. Post, gave the tract fund a dollar, and we shall leave the banner at her seat in the meantime. A Rev. gentleman from New Jersey had for two years been intending to join the Masons and was merely waiting convenience, but what he had heard, &c.

Another, a Presbyterian, was with us, but circumstances, &c. He continues to pay in his fees to the lodge. He smiled and smiled. "Masonry is not so bad as Romanism,—ah, well." It was pleasanter to talk with another Rev. and lady. The sword shown was 2 Thess. and the multilation. The lady looked convinced and lovingly turned her eyes to her husband in confidence that he would see it too! But he had been caught, and I believe felt the situation. Her eyes fell and I felt inclined to let go; but he ventured the Masonic theory of three solemn oaths, when Lev. v. 4, and contrast of judicial oath put that straight. It is pitiful to find such men under the shell. They must yearn for soul freedom. No doubt they do. Our excellent friend, Rev. Mr. Habburd, also brought a friend.

A Disciple preacher sat a while listening and then made himself known. There are Masonic and Odd-fellow members in the church where he is. He had often been asked to join, but had not; was strengthened against them. Another member of same body, from another State, found how the wind blew and although at first a Mason, at least had not been in a lodge for five years.

A gentleman was glad to see the *Cynosure*; didn't know of such a paper.

A man who had tried to justify the multilation of the Bible and was blind morally, spiritually and intellectually called again and had a hand-shake, and apologized for not seeing the wrong.

Last but not least we shall introduce you to Samuel French Esq., of Chapin Ill.; the candidate for Lieutenant Governor of Illinois on the American Party ticket. A substantial, honest, Christian farmer, in every way worthy of the honor.

THOMAS HODGE.

Ronayne Again Sustained.

In conversation with a gentleman on the subject of Freemasonry he informed me that he entertained the idea that there was something desirable in the order, and that he had fully determined that he would at some time know for himself. He further informed me that to join the lodge in the city where he resided, would cost one hundred and fifty dollars, and he had not felt that he could yet afford it; but hoped to be able soon to do so. After getting his views, I informed him that he was very much mistaken in his estimate of the order; that it was a stupendous humbug, and how men of good principles could be completely infatuated with the institution was to me something inexplicable. Yet it was undoubtedly true that many good men had been hoodwinked into Freemasonry, and by some strange process of reasoning—or want of reasoning—had been induced to consider it a very worthy order. I then read to him from "Ecce Orienti" some of the more salient points of the secret "work," and assisted him to read the cypher. When I had his interest thoroughly aroused, I proposed to teach him the "secrets" of Masonry and furnish him a "Hand Book" from which he could become "bright," and know all the much vaunted mysteries of the "Blue Lodge," for the modest sum of fifty cents. He accepted my offer, and on the 15th of August I sold him a "Hand Book" and drilled him on the steps, due-guards, signs, grips and words, exactly as Mr. Ronayne taught me, and as he has given them in his book. As I received a letter from him dated at Sedalia, Mo., Sep. 9th, I will give his exact words that all may see how he succeeds as a Mason:—

By the way, I have got to be a "bright," No. 1 Mason, I can work by the square and compass with the best of them, and let me tell you, I am having a "heap" of fun with it. While at Burlington, Iowa, I met a traveling man, who wore the badge of a Mason. As we were stopping at the same house, I thought it would be a fine opportunity for me to practice. He applied the usual test to me and pronounced me "sound," and invited me to his room for practice; said he was J. W. of his lodge, and being away so much he "got dull." I soon found that I understood Masonry *better* than he did, and during my stay (over Sunday,) he kept me all my lessure time practicing with him. Since then I have met *many* Masons who take me for a brother every time. *Many thanks*, Doctor, for your cheap Masonry, as I got the *genuine* article so much below its marked value."

I have not given the gentleman's name or address, but I can "vouch" for him, and he will be a good worker in as yet a comparatively unoccupied field. What a good thing Masonry will be, and how it will help men to *travel*, when we get a few hundred such men scattered all over this country. If Masonry is so good I can see no objection to helping men to it cheap, and then they are not debauched with those blasphemous oaths that were made up in a grog-shop. Well, says one, you encourage men to be hypocrites, in pretending to be what they are not. But such a charge is applicable to *all Masons*, for they claim to be in possession of great mysteries, and superior wisdom, that can be obtained only in the lodge, and that to, at a cost of from twenty-five to one hundred and fifty dollars!!

I should consider Mr. Ronayne one of the greatest philanthropists of the age, if what Masons and their *jacks* say of Masonry is true, and all lovers of the human race should work for such great knowledge to become universal and not confine it to healthy, able-bodied men.

I am willing to do what I can to spread the light, and take every occasion to do so. Masons have withdrawn their patronage, so I am not afraid any more of giving offense to friends, and I feel the greatest freedom and the largest liberty. Yet one thing surprises me, I find they do not control as much public patronage as I supposed. At least I do not feel the loss of their patronage financially.

I was pleased with the remarks of a gentleman yesterday, and I will give them here. He informed me that a number of years ago he was preparing for a trip to California, and some of his friends who were going with him joined the Masons, and urged him to do so. As his father was a Master Mason, he asked his advice. The old gentleman said, "Never do it, my son; only dead-beats, and men who take every advantage to accomplish their selfish ends reap any benefit. It would be a nuisance to you." "So mote it be."

H. W. Marsh.

Our Mail.

Benj. Ulsh, Silver Lake, Ind., writes:

"One man, seventy years of age, and thirty years a Mason, said to me that there is not one truth in Honeywell's tracts I asked him if Masonry was a religious institution. He said it was not. Then why do ministers and Christians belong, and why do some preachers tell us they will leave the church before they would leave the lodge. I asked him if he was acquainted with E. Ronayne. He said he was not. I showed him Mr. Ronayne's picture in the *Cynosure*, and "Freemasonry at a Glance," and explained the pictures, even to the use of the common gavel, and told him that the Freemasons of Chicago have conceded to him the right to tell the truth (which is all he wants) and some have openly confessed that these exhibitions are strictly true, and agree exactly with the truth contained in these tracts. This ended our conversation as he got to reading and then bought that *Cynosure*, the first and only one that I have sold yet. Another Mason about my age, seeing this champion was silenced came up and resumed the argument. I asked him if Masonry was a religious institution. He said it was; that Masonry was founded on the Bible, etc. I read to him in Chase's Digest of Masonic Law, 'Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else;' and also A. G. Mackey and Daniel Sickles on pages 12 and 13 in the address of Pres. H. H. George. So we find Masons differ, for they themselves don't know what Masonry is."

James W. Raynor, Montrose, Susquehanna Co., Pa., writes:

"Will every friend of our cause in Pennsylvania send to me or Rev. N. Callender, Green Grove, or Rev. A. L. Post, Montrose, Pa., the names of men they desire in their respective localities for Presidential electors, that we may make up a ticket as soon as possible?"

P. Bacon, Weatogue, Vt., writes:

"The *Cynosure* is the last paper that I would give up. The longer I read it the better I like it."

A widow of one of our warmest friends writes:

'This is a strong Masonic city. I wish for some tracts to distribute."

We publish this hoping it will meet the eye of other friends who have time to help on the cause in this way.

Rev. A. D. Carter, Deersville, Harrison Co., O., writes:

"I will say that as I am engaged but half of my time the present year in pastoral duties, I propose to devote my leisure time in lecturing against secret societies in Ohio. You may therefore place my name and address in the published list of lecturers."

Lorenzo D. Brown, Montmorenci, Ind., sends for twelve different kinds of tracts and writes:

"I want to scour our township before election. Can you get a list of the names of all the Masons in Indiana? It would be valuable to me. I want to get the people ready for a lecture by Ronayne or some one else."

We do not know of any source from which we can obtain the list you ask for.

John Dorcas, Shiloh, Iowa, writes:

"I tried both of our county papers today to have them publish Edmond Ronayne's affidavit in relation to Masonry as published in the *Cynosure* of August 31st, and I could not get it done. I then engaged with one of them to strike me off three hundred or more copies of the same to hand round. I have also written to Ronayne to see if he can come to our place, provided we can raise the means to defray expenses. We who are opposed to secrecy cannot be heard through our county papers if the editors think best to keep us out. The lodge controls the press whether it owns it or not."

This affidavit is certainly of general interest, and every editor who wishes to benefit his readers should allow it to appear in his paper. Let others test their county papers by presenting this affidavit for publication.

The *National S. S. Teacher* for October will be found as usual of great value to teachers who wish to prepare in a thorough manner for their classes. It introduces to the study of the Bible in a special manner. The "Biblical Lesson Outline" is worth columns of dry notes. Adams, Blackmer and Lyon Pub. Co., Chicago.

The New York *Tribune* has again placed the public under obligations by publishing in its cheap and convenient "Extra" form all of Prof. Huxley's public addresses during his recent stay in this country. All are given in full, and those which will attract the most attention and discussion, the three in New York on the Direct Evidence of Evolution, are fully illustrated by drawings from the diagrams used in the lectures. The opportunity to hear Prof Huxley could be improved by comparatively few, but the *Tribune* extra, for the small sum of 10 cents in pamphlet form, removes the disadvantages and places all on an equality so far as these lectures are concerned. While we recommend no on one to accept the views of Huxley, his lectures give the latest theories of the scientists of his class who have substituted speculation for faith in all spiritual matters.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 12, 1876.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*Disraeli.*

BIBLE IN SCHOOLS:—*E. S. WELLS, ESQ.*

The statement concerning Mr. E. S. Wells, made on the authority of a respected citizen of Chicago, seems to have been incorrect and to do injustice to Mr. Wells. He writes that he signed the call on Dr. Patton requesting him to speak, but adds :—

"I am as far as you can possibly be from any sympathy with the exclusion of the Bible from our public schools."

We imagined that the "numerously signed call on Dr. Patton was a crafty and trumped-up affair, which would seem to have been the case. Many like Messrs. Baird and Bradley signed the call, who, as Mr. Wells writes us, had no spmpathy with Dr. Patton's ideas. Yet the fact that he has all along advocated the Bible exclusion, gave, and doubtless wasintended to give the public an impression that the signers of his call were in sympathy with his views; thus trading upon false capital.

The attempt to denude government of Christianity, men being as they are, "worshiping animals," (as a writer has said,) without sanctioning false religions, is just as impracticable as to put down one end of a scale or balance beam without lifting up the other. The state, like Pilate, has a Saviour on its hands, and must, and will recognize him or crucify him. But recognizing Christianity by administering oaths by fasts, thanksgivings, chaplains etc., is no more "church and state" than saying the Lord's Prayer is sectarianism.

THE MOLLY MAGUIRES.

This dreaded gang of oath-bound murderers has at length fallen into the power of the courts and is likely to be wholly broken up. The conceit of the ancients that justice followed the wrong-doer limping and slow has been completed in their case by Horace's poetical imagery picturing the criminal fleeing but punishment always sitting behind him on his horse. These Molly Maguires have surely verified, too, the Scripture: "Because sentence against an evil work is not exccuted speedily therefore the heart of the sons of men is fully set in them to do evil." For years they have plied their bloody work with impunity, protected by their secrecy and the dread of their vengeance; which is about all the bulwark now left the Masonic order. The immediate occasion of the final efforts to arrest the course of this secret fraternity was the murder of policeman Yost at Tamaqua, Pa. Pinkerton's and other detective agencies were set to work with little result other than to exasperate the order to greater villainy. The efforts of President Gowan of the Reading railroad were more successful in getting into the secrets and plots of the organization and bringing its members to justice. Nine have now been convicted and sentenced to be hung during the present month and the next. About as many more are waiting their triai and will probably meet a like doom. The political use made of this order has been at times referred to in our columns. Alexander Campbell, one of the condemned, was quite a local politician,and men of supposed respectability were known to have sought and used the power he exercised through connection with the Mollies. The origin of this secret clan was Irish and its members are nearly all of that race. A correspondent of the Chicago *Tribuue* furnishes the following sketch of its origin furnished, it is said, by one of its "chiefs":

"The body is but one of the numerous secret organizations that came into existence in Ireland during the latter part of the last century. These secret bodies were known by different appellations, such as the "Levelers," the "White Boys," the "Hearts 'o Steel" or "Steel-Boys," the "Peep-'o-Day Boys," the "Right-Boys" and others. These, although operating under different names, had generally but one common purpose in view, which was to resist the rapacity of landlords, who rented their lands far above their value, and, when the tenant had not the means to pay promptly on "rent-day," seized his goods, or flung him and his family out to perish by the roadside. Many persons are said to have died through exposure by these cruelties. Prior to the accession of George III. to the English throne, secret societies were entirely unknown in Ireland. The first agrarian outrages are said to have been commenced about November, 1760. Numerous causes combined to create these organizations,—the prime cause, however, being the despotism of the landlords and the heartlessness of the "tithe-mongers," who squeezed out the very vitals of the people, and by process, citation, and sequestration, dragged from them the little which the landlord had left them. The people were ground down to very servitude; there was no law for them. The ear of Justice was deaf to their appeals. So outrageous and continued became these oppressions that the people set about for a remedy, which had for its aim the murder of landlord and agent, and the demolition of their property, as a revenge for their cruelty, which is said to have been unparalleled in the history of any land.

At the time when the name of a landlord in Ireland was the synonym of cruelty, there lived in the County Roscommon an old widow named Molly Maguire. She had a small holding of land, and struggled hard to bring up the family of boys which her husband had left her. The constant failure of the crops made her somewhat tardy in paying her rent; and at length the land-agent, an unscrupulous man, determined to eject her from the little home that was so full of sacred recollections to her. He summoned his "crowbar brigade,"—a gang of men kept in those days by every land-agent, for the purpose of evicting tenants, throwing the houses over the heads of those who refused to leave, and seizing the cattle of others for rent—and went to the "shuling" (hut or cottage) of Molly Maguire. The gray-haired matron was alone at her spinning-wheel when the cruel gang came. They commanded her to leave; but so attached was she to the old hearth, so heart-broken at the prospect of eviction, that she said she would die first, and refused to be dragged from the hut. The brigade then commenced the work of destruction, and, laying their iconoclastic hands on the cottage, soon hurled it over the prostrate form of old Mrs. Maguire, who was killed in the ruins.

The cruel act stirred the popular sentiment to a white heat, and, at the old woman's wake, a few enraged and desperate men pledged themselves to be revenged for her death. Headed by two of Molly Maguire's sons, they banded themselves into a society, to which they gave the murdered woman's name, and, in a short time, it spread throughout the adjoining counties of Mayo and Galway. Land agents were occasionally shot, barns burned, and often in the morning an agent went into his domain and was shocked to see his fine herd of cattle disfigured by having their tails cut off during the night. These atrocities continued for some time, but at present are unknown in Ireland. The introduction of the Molly Maguire movement into the coal-regions occurred about the close of the war. It was revived by some dissatisfied and desperate minors, for the purpose of having revenge on mine-bosses and others in authority in and around the collieries, and received its title from some of the old workman, who, in their younger days, at home, held tryst with the leaders in some secluded spot where the "peelers" would not be likely to find them.

As the society grew in numbers and power, it was merged with the Ancient Order of Hibernians, and now exercises the widest and most evil influence in a section of Pennsylvania where law and order are not respected.

The men thus flying from monarchical tyranny in Europe have sought this country under pretense of enjoying its free institutions. They, like the Masonic lodge, have set up a system more despotic than that from which they fled, the despotism of anarchy. Their freedom was to prey on all outside their oath-bound clan freedom—to drink, fight, shoot and murder in cold blood; Masonry also recognizes no laws but its own and they have served to protect the worst crimes excited by lust, revenge or avarice. Let us regard the downfall of the Pennsylvania clan as prophetic. The Centennial year sees the beginning of the end. Let no longer the oaths of secret organizations protect their members from the laws of the land and these fraternities are practically disbanded.

GATHERING AND SCATTERING:—An article in the *Cynosure* of two weeks ago, entitled, "He that gathereth not with me scattereth abroad," contained some views, in our judgment either incorrect or liable to be misunderstood. A reply was intended in the same number but pressure of other matters prevented. The "step-at-a-time policy" is one. Individual reformation is necessarily complete if it is genuine, but in communities and nations it must be "precept upon precept, precept upon precept, line upon line, line upon line." While the standard of reform must be at its highest, and there must be no relaxing of effort until it is reached, the work of raising a whole people to that standard is of Omnipotence alone. The carrying of any moral question to the ballot-box is only one of the steps up the mountain. It is not a final reference either in the anti-lodge, temperance or any other reform. It is no "abandonment" but a proper use of those weapons God has put in our hands. If any one has proposed to leave such questions for final settlement to the ballot-box it is certainly an error and folly. The men engaged in our reform must not yet be given over to stupidity. It would be worse than that to stake our cause for instance on our success in the impending election.

As for Mr. Moody he is human in judgment, but we believe him sincere in his efforts to reform the world, and bring all men into a state of holy living before the Lord.

—Bro. Parker Hurless, of the *Christian Radical*, has published a tract by Rev. W. H. Chandler, of the United Brethren Theological Seminary, Dayton, O., entitled, "Shall we Abandon our Position on Secret Societies?" We have not seen the tract, but the characters of its author and publisher is a good endorsement. May it be scattered by the hundreds of thousands.

—Bro. Needles is beginning to reap already in Missouri. So strongly does public sentiment set in against the lodge, that in a late Democratic nominating convention, at least two candidates were chosen who are non-Masons and one of whom is a decided Anti-mason.

—"August Newhaus, a store-keeper and secret partner in the Lake Shore Distillery Company, yesterday pleaded guilty to "whisky crookedness" before Judge Blodget and was fined $500. Sentence was suspended. Lorenz Mattern, a revenue official, likewise pleaded guilty, and was fined $500. His fine was likewise suspended."—*Tribune.*

This is the old story. Both men are members of Chicago lodges.

—Can any reader answer the following?

I see in the *Cynosure* of Sept 21st, that Waldenses from South America are settling in Missouri. Can you tell in what county, and any of their ministers' names and post offices? Perhaps some of the readers can give information. F. S.

The Grand Lodge of Illinois held its annual meeting in this city last week, but kept out of the papers so entirely that little but the names of committees and of the officers elected are generally known. The great charity known as the Masonic Orphan's Home which has burdened the Grand Lodge for several years was at length buried by reference to the subordinate lodges. The report of the last day's session is as follows :

The Grand Lodge convened at 9 A. M. yesterday, M W Deputy Grand Master Joseph Robbins, of Quincy, in the Chair. The special order for 10 A. M. being the election of officers, the Grand Lodge went into election, with the following result ; R W W J A De Sanery, of Centralia, Deputy Grand Master ; R W Henry E. Hamilton, of Chicago, Senior Grand Warden ; R W W H Scott, of Troy, Junior Grand Warden ; R W A A Glenn, of Mt. Sterline, Grand Treasurer ; R W John F Burrill, of Springfield, Grand Secretary. The report of the Committee on Masons' Orphanns' Home was referred to the subordinate Lodges for action. The annual oration was delivered by the Grand Orator, George M. McConnell, of Chicago, after which the Lodge adjourned.

There has be en recently incorporated in Boston an association of teachers and others interested in the introduction of the Metric weights and measures, under the name of the American Metric Bureau. Art. 2 of its constitution reads as follows:—

"The object of this Bureau shall be to disseminate information concerning the Metric System; to urge its early adoption; and to bring about actual introductions wherever practicable. To this end it will secure the delivery of addresses; publish article; circulate books, pamphlets and charts; distribute scales and measures; introduce the practical teaching of the system in schools; and in all proper ways, as far as the means at its disposal will allow, the Bureau will urge the matter upon the attention of the American people till they shall join the rest of the world in the exclusive use of the International Decimal Weights and Measures."

This Bureau already includes among its members many of our prominent educators, and its numbers are rapidly increasing. An office has been opened at 13 Tremont place, Boston, and as soon as suitable arrangements can be made, branch offices are to be opened in New York, Philadelphia, Chicago and other central localities, where all persons interested are invited to call or to write freely in regard to any matter pertaining to the work of the Bureau.

N. C. A Receipts for Sept. 1876.

PUBLISHING HOUSE FUND.

Allen Haverfield, West Windsor, O.	$ 5 00
Jas. S. McClelland and L. R Livingston, Oberlin O., [note].	10 00

INTEREST.

P. Bernard, Howell, Micb., [note 14].	7 00
A. J. Burgess, Worth, Pa , [note 41]	1 20
James S. McClelland, Oberlin, O., [note 219].	40

GENERAL FUND.

First Church of Christ, Wheaton [additional].	5 00

ILLINOIS FUND.

B. Williams, Warren	1 00

RENTS.

For main floor, Carpenter Building	83 33
For basement " "	20 00
Total	$132 93

H. L. Kellogg, Treas.

Religious Intelligence

—Societies called "Mother's Peace Associations" are being formed among the Friends, and the object deserves the attention and co-operation of all evangelical bodies. The object as stated in the constitution is to cultivate in the minds of children and all others, a desire for the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith," and also a distaste for envy, hatred, strife, jealousy, revenge, and the like, that they may grow up lovers of peace, and with an abhorrence of war and the untold evils that follow in its train. Members of these societies are expected to guard the children as much as they can from reading literature calculated to fire the martial spirit, and to supply them plentifully with such tracts and other publications as will help to build them up in the principles of peace.

—The Emperor of Germany has expressed a desire that the next General Conference of the Evangelical Alliance may be held in Berlin.

—The Presbytery of Butler, Pa., United Presbyterian church, at a late meeting, adopted the following relating to secret societies:

Whereas, The secret orders of the day are sweeping broadcast over our country almost unrebuked, daring to come into our U. P. congregations and families, taking our hopes and helps from our own ranks and depleting our numbers, reducing our power and disgracing our Master and his gospel; therefore,

Resolved, That we use our influence in a gospel way to secure such a county convention and organization as will, in future, educate the people on this form of Anti-christ so thoroughly that the deception and bondage of Satan may be the exception and not the rule in our country and churches.

—A deep sympathy will be felt for Rev. T. R. Cross, late of Hamilton, N. Y., in recent severe afflictions, as told in the *Advance*. "He with his wife and child, arrived at Cheyenne on their way to his new field of labor at Colorado Springs, Sept. 20. They had a sad journey. When they left Hamilton they brought along with them the remains of a child for burial at Oberlin, Ohio. They arrived at Richland, D. T., just in time for Mrs. Cross to take the hand of her dying mother. On the way down from Portlandville to Sioux City, Thursday evening, an infant child of theirs died on the train, and they returned to Richland to bury it beside its grandmother. The remaining child was taken very ill, but so far recovered that they started on and at last accounts had reached Cheyenne, and expected to push on immediately to Colorado Springs. Mr. and Mrs. Cross have the deep sympathy of all their friends, both old and new, in these great afflictions."

Brother Cross is author of the popular tract on "Secretism," was secretary of the Worcester National Convention, and has always been an active friend of the reform.

News of the Week.

—New lines of street rail way have been put down and 200 new horse-cars have been bought to accommodate the crowds that attend the revival meetings in this city.

Colorado at her first vote as a State has gone Republican.

—Stormy weather on the lakes was very disastrous last week. One or more vessels were lost with all on board.

London, Oct. 9.—It is stated that Russia has offered Roumania absolute independence if Russian troops are allowed to march through Roumanian territory. The military preparations of Russia continue. It is an ugly sign that the Russian reserve have been forbidden to leave their places of residence. The public in Russia look on war as probable. A panic exists on the St. Petersburg Exchange.

The English Cabinet has made a formal proposal to the Powers for a conference. Russia also urges a conference. In addition to this, both powers agree to the necessity of a month's armistice. There is, therefore, reason to hope that Russia and England are not so diametrically opposed to each other as people believe.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $50,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

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For State Lecturers State Ass'n list.

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Josiah McCaskey, Fancy Creek, Wis.
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C. F. Hawley, Damascoville, Ohio.
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C. F. Wigglus, Angola, Ind
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S. A. Gilley, Durand, Pepin Co., Wis.
A. D. Carter, Deersville, Harrison Co, O.
Dr. James McCleery, Monroe Iowa

The Home Circle.

The Barren Fig-tree.

Within the vineyard's sunny bound
An ample fig-tree shelter found,
Enjoying sun and showers;
The boughs were graceful to the view,
With spreading leaves of deep green hue,
And gaily blushing flowers.

When round the vintage season came,
This blooming fig was still the same,
As promising and fair;
But though the leaves were broad and green,
No precious fruit was to be seen,
Because no fruit was there.

"For three long years," the master cried,
"Fruit on this tree to find I've tried,
But all in vain my toil;
Ungrateful tree! the axe's blow
Shall lay thy leafy honors low;
Why cumbers it the soil?"

"Ah! let it stand just one year more,"
The dresser said, "till all my store
Of rural arts I've shown;
About the mossy roots I'll dig,
And if it bear we've gained the fig—
If not, then cut it down."

How many years hast thou, my heart,
Acted the barren fig-tree's part,
Leafy and fresh and fair,
Enjoying heavenly dews of grace,
And sunny smiles from God's own face—
But where the fruit? oh! where?

How often must the Lord have prayed
That still my day might be delayed,
Till all due means were tried;
Afflictions, mercies, health, and pain,
How long shall these be all in vain
To teach this heart of pride?

Learn, O my soul, what God demands
Is not a faith like barren sands,
But fruit of heavenly hue;
By this we prove that Christ we know
If in his holy steps we go—
Faith works by love, if true.

—[Robert Murray McCheyne.

Matters for Thought.

Is not that wisdom that leaves nothing for a dying hour?

What is the distance from earth to heaven to the prayer of faith?

He must be necessarily poor who receives all from another.

There is in every ordinance of the Lord that which is peculiar to itself.

God being what he is, his church must be secure for time and for eternity.

Lowliness of mind is not a flower that grows in the field of nature.

They are the wise whom God esteems wise. They are the wise whom God makes wise.

There are many who know their own wisdom, but there are few who know their own folly.

The wise are they who distinguish clearly between the law court and the equity court.

All our evils are to be traced up to two things—high views of ourselves and low views of Jesus.

Christ never took away an outward blessing but he gave a spiritual one instead of it.

Holy personal conformity to the will of God is that without which neither you nor I can be saved.

If there be tossing and doubting, it is the heaving of a ship at anchor—not the dashing on the rocks.

There is not a trouble a Christian has, but if he lives by faith on Christ in it, it will turn to a blessing.

I am inclined to think that there is not one sin we ever commit but has its effects upon our souls in after years.

It is a glorious thing to see a spark in the midst of the ocean, and all the power of that ocean unable to extinguish it.

"Let us love one another out of a pure heart fervently," bearing and forbearing, dealing tenderly with one another.

Pastors who wish to reach the masses should begin with their own people—heads of families with their own children.

Pray that you might find time for prayer; for rest assured, that if you restrain prayer, you will never be restrained from sin.

In proportion as you have the love of Christ shed abroad in your heart, in that proportion shall ye have the heart of a weaned child.

To return to God is to come to him as a promising God, as a forgiving God, as a paternal God—as our God and Father in Jesus Christ.

I see the tear that falls and the sigh that is heaved! Do I take from thee that beloved one? I will never leave thee! I am ever with thee.

There is no burden that the Christian can have but the burden bearer can enable him to rise above it, and walk happily with God under it.

Never begin with obedience—you will never attain it! Begin with faith and upon faith found this—"He that loveth me, keepeth my commandments."

Jehovah, Jesus our Shepherd, careth for his feeble as well as for his strong ones, with all the sympathies of our nature and all the power of Deity.—*Selected.*

Read your Bible Daily.

The celebrated painter, Benjamin Robert Hayden, gave the following admirable advice to his son at a critical time of his life:—"You are quite right to read history; make yours if master of the history of Greece and Rome. The English people are in many respects not unlike the Athenians without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read and study it, because I already perceive a tendency among our scientific men, and what they call discovery, to set the Bible aside as an oriental legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalization, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God, Read your Bible, do your duty, and leave the rest to God."

Street Education.

A gentleman visited an unhappy man in jail awaiting his trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young!"

Children's Corner.

Pretty is that Pretty Does.

The spider wears a plain brown dress,
And she's a steady spinner;
To see her, quiet as a mouse,
Going about her silver house,
You would never, never guess
The way she gets her dinner.

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still
The way to do some murder.

My child, who reads this simple lay
With eyes downcast and tender,
Remember the old proverb says
That pretty is which pretty does.
And that worth does not go nor stay
For poverty nor splendor.

'Tis not the house, and not the dress,
That makes the saint or sinner.
To see the spider sit and spin,
Shut with her webs of silver in,
You would never, never guess
The way she gets her dinner.

—[Alice Carey.

Overcoming Evil with Good.

A very little girl, who often read her Bible, gave proof that she understood her obligation to obey its precepts. One day she came to her mother, much pleased, to show her some fruit which had been given her. The mother said the friend was very kind in having brought her so much. "Yes," said the child, "very, indeed; and she brought me more than this, but I have given some away." The mother inquired to whom she had given it, when she answered, "To a girl who pushes me off the path, and makes faces at me." On being asked why she had given it to her, she replied, "Because I thought it would make her know that I wish to be kind to her, and she will not, perhaps, be rude and unkind to me again." How admirably did she thus obey the command to "overcome evil with good."

"Put Your Paw Up."

Come here, children, and I'll tell you a little story about a pussy cat named Mew-mew. She was a very good puss, and never stole the cream which cook put on one side, nor frightened Gyp the canary, who used to sing so loudly from his cage in the window. No; she used just to sit and purr, purr, cosily on the rug before the fire in the winter, or lie blinking in the sun on the window-sill in warm weather.

She had one fault, however; when she was a little sleepy or hungry she used to yawn with her mouth very wide open. She could not help that, but the dreadful part of it was that she never put up her paw in front of her wide-open mouth.

Well, Mew-mew lived with a lady who was very fond of all sorts of animals, and one of her pets was a little yellow-hammer, a small bird with a yellowish and blackish coat.

Well, this little bird, whose name was Pippin, was allowed to fly about the room quite freely, and Mew-mew never hurt him, for he was a great friend of hers, and they had grown up together. Pippin used to pretend to peck at Mew-mew's tail, and she would pat at him gently without putting out her claws, for she would not have hurt him for the world.

One day in winter Mew-mew was dozing cosily by the fire, and hoping she would soon have bread and milk, and Pippin was hopping about the floor, or flying up on the picture-frames, or looking at himself in the glass.

Mew-mew was lazy: and she folded her tail neatly about her, and gave, O, such a great, long yawn! One would have thought her head must have split in two; and she never put up her paw.

And then, before you could count one, Pippin had flown into her mouth; and before puss knew what had happened, her mouth had shut again. But oh! sad to say, she had bitten off poor little Pippin's head! She sat staring before her as the poor little yellow body tumbled on the floor, and then ran away into a corner and sat huddled up there, looking so unhappy; and her mistress could not scold because she had not done it on purpose, and because for days afterward she went about the house looking so wretched.

And now that you have heard the story of what may come of this rude habit, I hope none of you, my dear little boys and girls, will ever think of yawning, however sleepy or hungry you may be, without being very careful to "put your hand up!"—*The Prize.*

What a Young Swiss Did.

Professor Nagel, at a meeting held in London in 1862, related the following interesting fact:

He had in his school in Switzerland, a little girl eleven years of age, about whom he had not thought or expected more of than any of the others. She attended about two years, then was obliged to go home into the country.

There was no Sabbath-school in the village. She felt the want deeply, and said to herself: "As there is no school, I must open one."

She spoke to the little girls of the village, telling them of the school in Neuchatel, and asking:

"Will you come to me next Sabbath, and we will pray together, and sing hymns, and read the Bible, as they do in Neuchatel?"

They responded to her request, the first time five or six, then ten or twelve, then twenty or more; then the older girls of the village went with the little girls, having obtained permission; and at length the dear girl of eleven years old saw around her every Sabbath a school of forty children, from six to fifteen years of age. She read the Bible to them, sang hymns, and prayed with them.

Her mother said she sometimes listened from behind the door, and could never hear her little girl reading and praying without shedding tears.—*Selected.*

Home and Farm.

From wheat to bread in eleven minutes.—A trial was made at the Moss Creek Mills, near Carrollton, Missouri, to ascertain the time in which bread could be made from wheat standing in the field, and with the following astonishing result, commencing at one minute after three o'clock and finishing at

twelve minutes after three:

Commenced reaping wheat	3.01
Finishing reaping wheat	3.02
Commenced threshing wheat	3.02¼
Finished threshing wheat (¾ bushel)	3.03¼
Commenced grinding wheat	303¾
Finished grinding wheat	3.06¼
Mrs. Lawton commenced making bread	3.08
Finished making bread	3.08¼
Commenced baking bread	3.08½
Finished baking griddle cakes	3.09½
Finished baking biscuits	3.12

This is an achievement in bread-making equal to the best time of Goldsmith Maid or Smuggler on the turf.—*New York Telegram.*

RIGHT HABITS OF BREATHING.

Good air is one of the first essentials in physical and vocal exertion. No one can keep the body and mind vigorous for any great length of time in impure air. And the most impure air is that which is filled with the emanations from the human system. The lungs should be trained to free, full, and vigorous action. They are, so to speak, the very springs of vitality. The more immediate importance of the lungs in the animal economy will be brought to mind, when we recollect that a person may live for days without food, but to deprive him of air, even for a few moments, is to deprive him of life itself. If our breathing is imperfect, all the functions of body and mind are impeded; in fact, the manner of breathing at any particular time is almost as good a test as the pulse itself of the general state of the system, physical and mental. One of the commonest faults in the use of the lungs is the habit of breathing, as it were, from their surface—not bringing sufficiently into play the costal and abdominal muscles. By watching the domestic animals—a horse or cow, for instance—we may learn a lesson in breathing. We perceive that there is very little motion near the fore extremities, but the breath is impelled from the flanks. So should we have the main action at the waist. Any form of dress or belt, therefore which constrains the base of the lungs, and presses upon the stomach and intestines, must do serious harm.

GETTING READY FOR WINTER.—How many farmers keep their work so well in hand that everything on the farm is in proper order when winter comes? The first shock of severe weather usually finds many little things not quite ready to secure the comfort of the household, as the first requisite, and of the domestic animals, which should not be overlooked. Often a sufficient supply of fuel is not provided, and the wind whistles through the crevices, because weather strips have not been put on the doors and the stray bits of plastering which have fallen off have not yet been replaced.

The first cold storms which occur are often the most severe of any during winter; and stock being unaccustomed to the cold, suffer from its effects so much that they do not fully recover from it during a whole season. A few boards may have been detached from the sides of the sheds or the roofs may not have been put on; if so the stock has no place for protection at the very time it most needs it.

After the cellar has been thoroughly cleaned out and renovated, the vegetables may be put in for winter use; but they should be arranged in an orderly manner, so that any showing symptoms of decay may be at once removed. There is nothing more detrimental to the health of the family than the noxious gases which arise from decaying vegetables in a cellar. Milk and butter should not be kept in the neighborhood of so dangerous an element. Milk is very susceptible to it, and loses all pleasant flavor as a result.

The house should be banked up so as to keep the frost from finding its way into the cellar or the house. A great saving may be made and much comfort and real pleasure derived from having these little things ready in season.

The fall months in the West are usually so delightful that the farmer is carried along without any positive warning of a severe winter, which approaches so stealthily that it is upon him before he is aware of it. The last days preceding a severe storm, are usually among the most delightful days we have. With these things in view, it stands the farmer in hand to make good use of the pleasant days, which may yet occur before the holidays, that he may not be caught in the lurch. The corn is to be husked and cribbed, while the "chores" must be performed daily. The days are short and the work goes on slowly; many important things must be left undone, unless the farmer has taken time by the forelock. At least it turns out so in many cases. It is better to have a piece of work done a long time before it is needed than to not get it done at all.

Corn which has been cut up for the fodder it provides, had better be piled under a shed, for it keeps better thus protected, besides the greater convenience in feeding it to stock. All the animals kept for store or breeding purposes, should be liberally fed now that they may enter the winter in good condition. Stock is often neglected while striving for the last bit of grass upon the pasture. Better leave the stray blades upon the fields to protect the roots of the grass during winter, and bring the animals gradually into the habit of using the dry food, for before the winter is over they will need a good supply of vitality to bring them out in good condition in the spring.

THE MOODY MEETINGS.

The revival meetings led by Moody and Sanky opened on Lord's day, the 1st inst., with preaching in the tabernacle at eight o'clock in the morning. About 7,000 were in the audience. Mr. Moody spoke from John xi: 39: "Take ye away the stone." The discourse was introductory, a defense of revivals, and an exhortation to put away everything from heart and life that came between the dead soul and the life-giving Christ.

In the afternoon at four o'clock he spoke again to a crowded house, while some 14,000 people without were unable to gain a hearing. His theme was John iv: 36: "And he that reapeth receiveth wages and gathereth fruit unto life eternal." The meetings were continued through the week by a short discourse and a prayer-meeting at Farwell Hall at noon and preaching in the evening at the large tabernacle. On Tuesday night the sermon was on "Love and duty;" text, 1 Cor. xiii: 1: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." The following is a brief extract:

If a young man professes to be converted and begins to speak against his brethren, I know his religion is a sham. In the 5th chapter of Galatians you may find out what are the evidences of real conversion. "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But love is put at the head of the list. If love is not the mainspring of our lives we may be sure we have not been born from above. Look at that scene in the temple. There were rich men giving $500, or perhaps $1,000 for the service of the Lord; and that would look very well in the morning papers of Jerusalem, if they had any papers in those days; but there is a poor widow who gives two mites, but she gave her heart with them, and when Jesus saw it he said the poor widow had given more than all the rest. There is a text in the second chapter of Titus which has been too much overlooked. "Sound in faith, in charity, in patience." If a man is not sound in faith we cut his right hand off; we call an ecclesiastical counsel and drive him out of the pulpit; cast him out of the synagogue. But if he is unsound in love we let him go on sowing discord among brethren and keeping the church in a continual quarrel. It is very important to be sound in faith and patience, but it is essential to be sound in love. If we can't live on the fifteenth chapter of Corinthians we are not where God can bless us or make us of any use. It takes a good man to love his enemies.

On Wednesday night Ps. cix: 23, 24 furnished the text: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." In the course of the discourse Mr. Moody said:

"Now I have been thinking that there is a passage in Christ's sermon on the Mount that might point out our hindrances in Chicago—'Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' Now, I don't want you to think me personal, but I hope the Spirit of God may be present to-day to carry the truth to every one who has a quarrel going on. I believe the difficulty with us is the trouble in the church, the strife, the dissension going on among the brethren. If you have come to the altar with a quarrel between you and your brother, leave there thy gift and go out and be reconciled to him. If you have any malice or hatred toward any one your prayers will go for nothing—they will go no higher than your head. I believe this is the reason there is so much work lost among us—that you have something against some one or some one has something against you.

"I know two brothers who had a quarrel—a regular Cain and Abel over again. The mother could not get them reconciled. She could not sleep. Her prayers went up night after night. One of them saw how his mother felt, and was sorry for her. To please her he bought a very costly gift and took it to her. 'I don't want any gift,' she said, 'I want you to be reconciled to your brother.' If he had been reconciled first and then brought the gift to his mother it would have been all right. So it is with God. You take your gifts to the altar and keep in your heart hatred toward your brother. God don't want your gift until you are reconciled.

"Now think for a moment. Think of any one who believes you are a hypocrite, any one who says you are black-hearted, and who does not believe in anything you say in the meetings. Go and seek him out and be reconciled to him. That is the gospel of the New Testament. 'Oh!' you say, 'he will not believe me—he with whom I have a quarrel will not forgive me.' Go and speak kindly to him, show him a forgiving spirit yourself, and be reconciled. Go tell him that you want his forgiveness—that you do not want him to stumble in the way of his salvation over you. I do not think of anything that would lift Chicago more than the fact of every one here taking this truth to their hearts. We would make quick work with it.

"There is a passage in the 11th chapter of Mark, if I know it correctly. I hear it quoted very often in the prayers at the meetings: 'Whatsoever ye desire when ye pray, believe that ye shall receive them, and ye shall have them.' But they stop there, and do not go on to the next verse, and they say, 'God has not answered my prayer,' when nothing comes from their supplication. They should read the next verse for the reason: 'When ye stand praying, forgive, if ye have aught against any, that your Father which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." When they pray they want God to forgive them, but they are not willing to forgive others. Suppose I was a minister, and I had trouble with a brother, and some pretty hard words arose from the quarrel. Well, I get up and go to a man and pray with him. I find he has a great deal of trouble, and I say to him: 'Won't you just cast your troubles on the Lord?' He says: 'Well, the fact is, I have had a quarrel with a man and I feel bitter toward him." Then I say, 'Go and forgive the man, and be reconciled toward him.' But he asks me: 'You had a quarrel with a man, did you go to him and forgive him?' So we cannot go to men and preach Christ if we have hard feelings ourselves for anybody. If there is any body here to-day who has a quarrel with his brother let him go at once and seek a reconciliation."

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.

2d. A proper observance of the Sabbath.

3d Prohibition of intoxicating liquors as a beverage.

4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.

5th. Civil Rights.

6th. Arbitration better than war.

7th. The Bible in schools.

8 h. Monopolies discountenanced.

9th. A return to specie payments

10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.

11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6 That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the American people the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

We publish this week the American Party tickets so far as we have received them. We hope to have the Minnesota and Pennylvania tickets for publication next week. If any one notices a typograhical or other error in the ticket for his State we would esteem it a favor if he would correct it.

We give our readers the position of the Covenanters on voting this week. Let us help them in their work of making the United States Constitution acknowledge God in Christ as the author of said government. We need their help at the polls.

A number of able articles are omitted for want of room.

The Mobile (Ala.) *Register* (Dem.), in stating the issues of the present campaign, says: "The grave question to be settled now, at much cost, is: "What is to be done to get rid of the negro as a voter? Sooner or later he will be disfranchised and thrust out of politics." There is the Democratic platform in a nutshell.

TICKETS! TICKETS!!—Send for American Party tickets, or better still, get them printed at home, if you can get them into the ballot box.

THE SOUTH CAROLINA PLAN.

The Charleston (S. C.) *News and Courier*, which is a red-hot Tilden paper, prints a communication with the heading: "Orangeburg strikes the key-note of political redemption; how to make the Radical leaders understand that the white people are in earnest." The key-note alluded to is contained in a series of resolutions adopted by all the Tilden Clubs in Orangeburg and Barnwell counties, and sent to all the other counties in South Carolina for adoption. The resolutions are as follows:

1. *Resolved*, That we will not rent land to any Radical leader, or any member of his family, or furnish a home, or give employment to any such leader or any member of his family.

2. That we will not furnish any such leader, or any member of his family, any supplies, such as provisions, farm implements, stock, etc., except so far as contracts for the present year are concerned.

3. That we will not purchase anything any Radical leader, or any of his family, may offer for sale, or sell any such leader, or any member of his family, anything whatever.

4. That the names of such persons who may be considered leaders be furnished to this Club at the earliest date, and that a list of the same be furnished each member of the Club.

5. That whenever any person or persons, who shall be denominated Radical leaders, by a vote of this Club shall cease as such, these resolutions shall become null and void so far as such leader or leaders, or any member of his or their families, are concerned.—*Chicago Tribune.*

"Thou hast but an hour to fight,
Now the blazoned cross unfolding;
On! right onward, for the right;
Strike let all the soul within you.
For the truth's sake go abroad:
Strike let every nerve and sinew
Tell on ages tell for God."

George W. Curtis, in a speech at Flushing, said:

"I say the only solution of the Southern question is the destruction in the minds of white men of the South that there is any hope of their return to power in the form of the old Democratic party. Democrats South; let them understand that, while there are differences in the Republican rings, they are a unit upon this question; let them understand that the nominees of the Republican party are determined upon that fact, and a settlement of the southern question will inevitably follow.

HAYES AN ODD-FELLOW ORATOR.—On page 24 of the campaign life of Gen. Hayes published by Robert Clarke & Co., of Cincinnati we find the following:

"He (Hayes) sought to widen the circle of his solid acquaintances and add daily to the number of his friends. Having been a member of the order of Odd-fellows and Sons of Temperance in Fremont, he united again with those organizations in Cincinnati. *The addresses he was invited to deliver at Odd-fellows' lodges and at many more public places were very numerous.* In this way he made reputation as a public speaker, if not money."

If this evidence is not conclusive we do not know what would be.

If the principles of the American Party ever gain the ascendency it must be by voting for them.

The Committee of Thirty-three on the perilous condition of the country, besides their resolutions, reported an amendment to the Constitution of the United States, which Mr. Adams supported in a speech and for which he voted. The proposed amendment was as follows:

Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of both Houses concurring), that the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid, to all intents and proposes, as a part of the said Constitution, namely:

Art. 12. No amendment of this Constitution having for its object any interference within the States with the relation between their citizens and those described in Sec. 2 of the first article of the Constitution as "all other persons" [viz: slaves] shall originate with any State that does not recognize that relation [viz: slavery] within its own limits, or shall be valid without the assent of every one of the States comprising the Union.

Mr. Adams declared in his speech in support of this amendment to the Constitution as follows:

I confess, Mr. Speaker, that I should be very jealous, as a citizen of Massachusetts, of any attempt on the part of Virginia, for example, to propose an amendment to the Constitution designed to rescind or abolish the bill of rights prefixed to our own [*i. e.*, Massachusetts] from of Government. Yet I cannot see why such a proposition would be more unjustifiable than any counter proposition to abolish slavery in Virginia as coming from Massachusetts.

INDIANA STATE TICKET.

Governor———
Secretary of State, Wm. Small, Wabash county.
Auditor, Samuel B. Ervine, Bartholomew county.
Attorney General, Walter March, Delaware county.
Clerk of Supreme Court, Dugan Clark, Wayne county.
Sup't of Public Instruction, B. C. Hobbs.

Electors.

1st Dist. T. B. McCormick, Gibson county.
2nd. Justus Miller, Pike.
3rd. C. F. A. Gantzchow, Bartholomew.
4th. B. G. Barnard, Rush.
5th. H. C. Miller, Franklin.
6th. Jeremiah Howell, Grant.
7th. Preston Allen, Marion.
8th. Wm. Givens, Clay.
9th. Wm. Lacy, Tippecanoe.
10th. Anson Larabee, Lake.
11th. Peter Rich, Hamilton.
12th. Wilson Milligan, Jay.
13th. John Hoge, DeKalb.
Electors at large: S. L. Cook, Wm. Hall.

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Governor—Samuel B. Allen of Cook Co.
Lieut. Governor—Samuel French of Morgan Co.
Secretary of State—Geo. O. Robinson of McLean Co.
Auditor of Public Accounts—J. M. Wallace of Cook Co.
State Treasurer—Moses Pettengill of Peoria Co.
Attorney General—J. M. Snyder, of Kankakee Co.
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3. John Slade.
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6. John Bradley.
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8. Jacob Phillips.
9. P. P. Chapman.
10. James C. Graham.
11. J. A. Wallace.
12. Charles G. Webb.
13. F. R. Lord.
14. A. O. Howell.
15. Jacob H. Snyder.
16. J. P. Logan.
17. Simon Bagley.
18. J. M. Henderson.
19. James Springer.

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Attorney General—D. D. Fisher, St. Louis.
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3. T. R. Shimer.
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5. J. O. Prindale.
6. M. B. Witmer.
7. Charles Barnett.
8. James F. Fort.
9. J. Beauchamp.

10. L. Raymo.
11. S. D. Darly.
12. A. D. Thomas.
13. G. V. Bohrer.

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2d. A. Musselman, Sacramento.
3d. John Black, Lake Co.
4th. J. W. Stetson, Stanislaus Co.
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2d. Levi Rodman, Sacramento.
3d. N. W. Harrow, Lake Co.
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For Comptroller: Benjamin Casey, Santa Barbara Co.

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3. Peter Minton.
4. John Kemp.
5. Rev. W. A. Kindle.
6. J. G. Mattoon.
7. J. Coyner.
8. W. W. Templeton.
9. Alex. Needles.
10. Rev. M. Long.
11. Rev. Warren Taylor.
12. J. Helpman.
13. D. Yant.
14. Wm. Wishart, D. D.
15. S. C. H. Smith.
16. E. V. Downey.
17. J. H. Leiper.
18. Samuel Hale.
19. Wm. Millar.
20. A. Alexander.

ELECTORS AT LARGE.

John Finney.
Jacob Burtner.

ELECTORAL TICKET FOR MICHIGAN.

At large: William Parkis, Goodrich, Genesee county; W. E. Bruce, Hickory Corners, Barry county.
1st Dist. W. Hagerty, Detroit, Wayne county.
2nd. H. S. Limbocker, Litchfield, Hillsdale county.
3rd. S. P. Poole, Assyria, Barry county.
4th. J. B. Crall, Berrien Center, Berrien county.
5th. David Wylie, Martin, Allegan county.
6th. John Remington, Fentonville, Gen. county.
7th. D. Gass, Davis, Macomb county.
8th. A. Oldfield, Bay City, Bay county.
9th. J. L. Lewis, Benzonia, Benzie county.

Electoral College for State of Wisconsin.

Electors at large:
Rev. W. D. Lathrop of Walworth Co.; Geo. Cowley of Columbia Co.
1st District, J. Parish of Delavan, Walworth Co.
2nd District, J. Shaw, Fall River, Columbia Co.
3rd District, Rev. A. Shambaugh, Bear, Richland Co.
4th District, Wm. Hamlyn, West Bend, Washington Co.
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6th District, C. R. Morsman, Dartford, Green Lake Co.
7th District. Rev. S. A. Gilley, Durand, Pepin Co.
8th District, Rev. W. W. Ames, Menomonee.

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At large. Joel Holton, Jamaica.
Wm. Worth, Starkesboro.
1st Dist. David Morgan, Middletown.
2nd J. S. Perkham, Brookfield.
3rd Franklin Pierce, Albany.

These names, with one exception are used with the permission of their owners. Cannot the friends of Vermont rally a State convention this fall? Even though it be a small one, it would, we think, do much good.

NEW YORK ELTCTORAL TICKET.

At large. W. Post, Rochester.
Peter D. Miller, Wright's Corners.
1st Dist. G. Baldwin.
2 John McLean.
3, 4, 5, 6, 7, 8, 9, 10,
11 Jonathan Cole.
12, 13, 14,
15 Dr. Werner.
16 R. O. Robinson.
17 Seth Wardner.
18 Rufus Day.
19 Simeon Rowley.
20 N. Bingham.
21 P. Persons.
22 A. S. McConnell.
23 E. Bornetson.
24 Daniel Rawley.
25 S. Wilder.
26 Geo. W. Clark.
27 E. Honeywell.
28 P. Millard.
29 Byron Parks.
30 E. B. Palmer.
31
32 J. B. Nessell.

ELECTORAL TICKET FOR IOWA.

At large. T. Parmeter,
Louis Bookwater,
1 Dist. S. Y. Orr.
2 W. S. May.
3 S. Smith.
4 J. H. Vandever.
5 Jos. McCleery.
6 T. K. Buffkin.
7 L. L. Smith.
8 T. D. Adams.
9 Z. Ober.
By order of State Central Com.
JOHN DORCAS, *Sec.*

SUFFRAGE AND THE COVENANTERS.

D. S. FARIS.

SPARTA, Ill.

I suppose you are aware the Covenanters are non-voters, and that our reasons lie back of platforms. Our position is one of *political dissent* from the constituted government of the nation. The reasons are:

1. That Christ is not king of this nation, as at present constituted. The Constitution of the United States ranks the nation with those that "break the bands and cast away the cords" of God and his Son. Every officer of the nation or any State or county in the United States, swears to this act of rebellion against the King of kings. Every voter represented by such officer does the same thing representatively. While the Constitution stands in its present Godless, Christless attitude, Covenanters must stand aloof.

2. The nation as at present constituted is not governed by God's will or law revealed in the Bible. The Constitution plainly makes the will of the majority law without respect to the supremacy of the Divine law. The law of God is the law I am sworn to. I can swear to carry out no other behests, and consequently while these things are so, I must renounce my political privileges in obedience to that prohibition, "Say not a confederacy with all them with whom this people say a confederacy."

I have read your platform. So far as I am able to judge it would be a good platform were it not that it necessarily implies the support and administration of the present constitutions of the State and United States, at least until they can be amended. Now as the defect is radical and fundamental, placing the nation on the basis of atheism, no Christian ought for a moment to have any part or lot in it. In time of the Southern rebellion, loyalty to the Confederacy was rebellion against the United States. So in this case allegiance to the United States is rebellion against Christ.

But I presume you will reply, that if all Christians should take this position it would be giving up the hope of reform. Not so. It would be taking the appeal from the ballot to the overruling Providence of God. Now God needs no help in the way of sinful compliance with existing evil. His command to us is, "Come out from among them and be ye separate." If we take care to honor Him He will take care of His own honer. We cannot do evil that good may come. God often overrules evil for good as in the case of Joseph and his brethren. But our damnation would be just were we to sin that God might glorify Himself by overruling our sin.

CORRESPONDENCE.

Robert Gorrly, Ft. Branch, Gibson Co., Ind., writes: "Seeing several opinions in the *Cynosure* as to how we should vote the coming election, I thought I would tell you how I would do, and that is what my conscience would approve; vote for Walker and Kirkpatrick, and leave the results with God."

Hibben Cheeney, Waterloo, Ind., writes: "I shall vote for Walker and Kirkpatrick, should there not be another vote cast in this county for said candidates; yet I judge there will be quite a number. I am urging the friends of our party to organize and contend manfully for the right. God is on our side, we need not fear. The day of triumph will come."

S. A. Patt, Worcester, Mass., renews his subscription and writes, concerning his political position: "We are not strong enough ourselves, but weaken the good there is in prospect if Hayes and Wheeler are elected. So you see where I stand."

The following letter from James Springer, Springerton, Ill., was received in answer to the question whether or no he would vote the American party ticket, and would allow us to use his name as an elector: "If the Lord will, I shall vote the American ticket without a scratch. Act? Of course I will I would be pleased to meet the faithful in the State capital, or anywhere, and give our rousing votes for Walker and Kirkpatrick. I this day raised a beautiful flag with the names of Walker and Kirkpatrick as large as life. This is the first, and perhaps will be the only flag raised in our village. Masonry is becoming very unpopular here. Courage, brothers. I was for Lincoln when our county only gave him twenty-two votes, if my memory is not at fault. True, this is a hard fight, but then the victory will be a great one. Could Ronayne meet with electors and others at Springfield, and let us have a rousing meeting? God speed the American party." We would be glad to co-operate with the friends in Illinois in such a meeting, and will leave the question for them to answer.

Wm. M. Casteel, Princeton Mo., writes: "We have an Anti-masonic ticket in the field for county officers, and we want to elect our men if possible. We are getting the excitement high here."

Rev. F. W. Arndt, Portage, Wis. writes: "The way the Democratic party has turned, is indeed a shame and the way the Republicans are going is enough to dishearten any man who wants to do right. The question with me has been: What are we coming to? If the American Party is what it claims to be, I am one of them."

J. N. Lloyd, Jessup, Ia., writes: "I believe that it is a duty for one and all to vote for Hayes and Wheeler, more especially in those States that are at all doubtful. I do not think I am deserting our principles, but it does seem as if there was much depending on Republican success."

Josiah Shaw, Fall River, Wis., writes: "About thirty years ago, in the little town of Fairbee, they nominated two farmers for the Assembly, one a disbeliever in anything beyond this life, the other a candid, good citizen; but they both kept a barrel of rum in their granary to sell to those who would buy. I asked myself that if of two evils I should choose the least, for it was probable that one would be elected; but conscience said, No. Well, when they balloted the Republicans had forty-eight, the Democrats forty-nine, and two scattering, which prevented a choice. After balloting until they were tired, a motion was made and carried not to elect either one. Now, didn't we gain a victory by being o the Lord's side?"

J. S. Perham, Brookfield, Vt., writes:

"I cannot vote either of our prominent tickets, but I want to vote and believe it is the Christian freeman's duty to go to the ballot box. May we, as a party, be saved from the rocks on which so many reforms break and fail of doing great good."

J. V. Shattuck, East Deering, Me. writes: "I shall certainly vote with the American Party, even if my vote is the only one cast in this State."

Albert Marey, Spottsylvania, Va., writes: "If I had stayed here long

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BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

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TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION"

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By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken 17 degrees. A 2-page tract at 25 cents per 100; $2.00 per 1000.

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AND

Hon. James Madison's Letter,

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Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill.

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This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry,

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HOWARD CROSBY, D. D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract 25 cents per 100; $2.00 per 1000.

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A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By REV. I. A. HART, Secretary National Christian Association. Published by special order of the Association. 50 cents per 100; $4.00 per 1000.

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HON. SETH M. GATES ON FREEMASONRY.

PROOF THAT THE INSTITUTION THAT MURDERED MORGAN IS UNCHANGED IN CHARACTER

This is a letter to the Monmouth Convention by Hon. Seth M Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction. A 4 page tract, 50 cents per 100; $4.00 per 1000.

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TRACT NO. 26.

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enough, I would have voted your ticket or none, for I am disgusted with the Republican Party, and the Democratic Party are ruining this State as fast as they can. If they should get the election, I would not give a cent for a farm here during their administration."

J. F. Kuhlman, Ponca, Dixon Co., Neb., writes "I do intend to vote for Walker and Kirkpatrick, if an electoral ticket is put forth for Nebraska. There are in many parts of the State friends of our cause, who are opposed to the secret lodges, whose votes will go to the other parties because we are not organized and cannot act unitedly. We should by all means organize. No part of the country is more entirely controlled by the lodges than these frontiers. Nearly every town starts with a saloon and a lodge, and though the minister may be on the ground at the same time, he finds that to establish even a feeble church is the work of years of self-denying toil, and then too, an organization would bring the subject before the people and give a rallying point to its friends. My own experience convinces me that a decided and fearless course is not only the more consistent, but also the wisest.

This county will cast perhaps about five hundred votes. About twenty-five of them will be for Walker and Kirkpatrick.

Geo. Clark, Danville, N. Y., writes:—I most heartily agree with every principle laid down in the Platform of the "American Party." And I believe, also, that the time has fully come when political, as well as moral and religious action, should be taken on all these questions, and especially in relation to secret societies: and that all midnight, oath-bound cables should be prohibited by law; and that the most direct and sure way to bring these issues before the American people, and to break up and abolish these Anti-republican, Anti-christian, demoralizing and most dangerous conclaves, is to organize the better moral and Christian elements of the country into a political party for the overthrow of these great and growing evils—evils which neither of the other political parties will recognize, or with which they will grapple, and by which, to a great extent, they are controlled. When the Liberty Party was organized for the abolition of slavery, I gave it my hearty and loyal support. The old Whig and Democratic parties being controlled by the slave oligarchy, were powerless either to emancipate themselves or abolish slavery. So do I see and feel now the necessity of independent political action on the bases of the "American Party" for the overthrow of these towering and threatening evils in our land—the rum power, the lodge power, the ring power, etc., etc., and as much better as I think the Republican party is than the Democratic party, and as strongly as I prefer the election of Hayes to Tilden, yet I feel it my duty to help the more needed and nobler *American Party*, and shall probably, if I live, give that party, its excellent platform of principles, and its worthy candidates, my support.

Publishers' Department.

No. Subs. Sat. Oct. 7,	3,774
" " " Sept. 30,	3,886
Loss in one week,	112

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BOOKS SENT WEEK ENDING OCT. 7, 1876.

BY EXPRESS.

J. W. Wood, J. A. Conant.

BY MAIL.

W R Wells, J W Hopewell, A Jones, F Moser, G W Dutton, A Lucas, J Brown, L A Brandhover, A W Beer, J L DeMorse, S F Rowe, G Burnett, Rev. D B. Long, S J Ball, D T Porter, A Keller, J H Lane P W Tinkham, H Davis, N Tannehill, S H Falley, Rev. N R Luce, Samter & Son, W J Staley, G M Berger, Dr. C G Owen, F L Garriques, G W Rosenberger, E B Trivley, H J Walker, O C Littler, J Livingston, J Stubbs, W T Barker, F G Coxson, D A Moir, D S Kinney, J B Parker, M C Davis, E Honeywell, S D Franklin, D Foreman, W H Reed.

TRACTS SENT.

G Cowles, Rev. W H Clay, J F Kuhlman, G Aikin, J C Graham, Eliza Bradbury, E W Bruce, J Viall, L Weld, A Pattison, F Huber.

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	Chicago Oct. 9th, 1876.	
Grain Wheat—No. 1	$ 1 09	1 10
" No. 2	1 06⅝	1 10¼
" No. 3	94	1 00
" Rejected	80	88
" Minnesota	1 09½	1 10
Corn—No. 2	43	43⅜
Rejected		41½
Oats—No. 2	33½	34
Rejected		24½
Rye—No. 2		61
Bran per ton		10 00
Flour—Winter	5 00	7 00
Spring	2 50	7 00
Hay—Timothy	9 00	11 50
Prairie, "	6 00	7 50
Mess Beef	10 75	11 00
Tallow	7½	8⅝
Lard per cwt		10 27½
Mess pork, per bbl		17 00
Butter fancy yellow 30c.; common to choice roll	18	20
Cheese	7	12½
Beans	1 25	1 40
Poultry. Chickens per doz	1 50	3 00
Turkeys per lb	9	13
Eggs	21	22
Seeds—Timothy	1 60	1 85
Clover	7 45	7 60
Flax	1 24	1 30
Potatoes, new per bu	45	65
Broom corn	2	6
Hides green to dry salted	7¾	11
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	9 50	11 00
Shingles		2 75
WOOL—Washed	28	40
Unwashed	23	26
LIVE STOCK Cattle. Choice	4 60	4 80
Good	4 25	4 50
Medium	3 50	4 00
Common	2 00	3 00
Hogs	5 65	6 30
Sheep	3 00	4 50
New York Market		
Flour	$ 2 75	9 50
Wheat—Winter	1 20	1 26
Minnesota		1 30
Spring	1 13	1 22
Corn	50	61
Oats	29	49
Rye	73	87½
Lard		10¾
Mess pork		16 90
Butter	16	30
Cheese	6	12
Eggs	23	25

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THE CONNECTICUT CHRISTIAN ASSOCIATION

OPPOSED TO SECRET SOCIETIES,

Will meet at Franklin Hall, Willimantic, on Wednesday, Oct. 25, 1876, at 2 o'clock P. M., and continue until Thursday evening, Oct. 26th. The first half hour will be devoted to prayer and praise to Almighty God, after which attention will be given to the business of the Association, and the hearing of the reports. Good speaking may be expected in the evenings of each day.

A POLITICAL MEETING in the interest of the American Party will be held at the same place on Thursday, at 10 o'clock A. M., and if thought best, nominate State and Electoral tickets.

J. A. CONANT, President.
D. S. ELLSWORTH, Secretary.

CONVENTION AT SANDY LAKE, PA.

The Western Pennsylvania Christian Association will hold its first anniversary meeting in the Wesleyan Methodist Church at Sandy Lake, Mercer Co., Pa., commencing on Tuesday, October 31st, at 7 o'clock P. M., and continue over the two following days. Rev. A. M. Milligan, D.D., and Prof. J. R. W. Sloane, D.D., of Pittsburgh, and other distinguished speakers will be present and address the Convention.

Free entertainment will be provided for all who come Let the friends of Christ come up to give help against the *Masonic anti-Christ*. Let the lovers of republican liberty rally for the overthrow of Masonic despotism Let the friends of law and order come and plead for impartial justice against the sworn favoritism of the lodge. Gather from all over western Pennsylvania and may the Lord of Hosts be with us.

By order of the Executive Committee.
REV. C. F. HAWLEY, Cor. Sec.

—**Past Master Ronayne returned from a most successful course of meetings in Iowa last Saturday. He spoke at Morrison, Ill., on Wednesday, Oct. 18th, and will hold a public initiation at Tipton, Iowa, on the 23d. He visits Ohio soon after the election, beginning at Oberlin.**

The special fund for sustaining our agent at the Centennial and keeping him supplied with tracts for his work should not be overlooked by our friends. Its importance at this juncture of our reform cannot be over-estimated. Never probably will there be such another opportunity in your lifetime or mine to reach the uttermost parts of the earth at an expense so trifling. Will not friends visiting the Exposition at such greatly reduced rates on the railroads consecrate a tithe of the money thus saved to the Lord in this work, banding their contributions to Bro. Hodge at his stand in the main building or sending direct to the office of the National Christian Association. All such contributions will be promptly reported in the *Cynosure* and applied as the donor shall direct, either to the expenses of our agent or for tracts. J. P STODDARD.

Topics of the Time

The extraordinary efforts of Plymouth Church, Brooklyn, to maintain the popularity of H. W. Beecher have not been wholly successful, though for a time delaying the inevitable estimate that must be placed upon his teachings and character by all good men. It is said that during a recent lecturing tour in Canada he met a very cold reception, the most prominent papers advising their readers not to hear him. It is also known that the last volume of his "Life of Christ" was killed by the great scandal, and its publishers lost $50,000 by their venture. The said scandal yet lives in the courts where Moulton is trying to bring on a trial for Beecher's swearing out a false suit against him, and the latter's counsel are as persistently putting it off on one pretext or another.

The election in Ohio has made some matters more clear to the politicians than they have yet been willing to acknowledge. Thus far they have been unwilling to concede any influence to the anti-secret reform in politics and were as unwilling to acknowledge that the lodges had any. But the Democrats having found out, or thought they had, that Col. Milton Barnes, the Republican candidate for Secretary of State, had signed an Anti-masonic petition, published it abroad for the instruction of the numerous secret orders. Now Col. Barnes resides at Cambridge, where many good and highly respectable people live who abhor the lodges, and if he had joined them in a petition it would have been an act not only highly commendable in itself, but doubtless never an occasion for future regret. However, if it had been a detestable case of fraud or paltry theft (*great* thieves are in honor now) he could not have more quickly or heartily have denied the supposed impeachment, and claimed a loving membership in several fraternities. Mr. Barnes may thank his party for electing him, and he may now at leisure count the cost of the report and the worth of the denial. Since he ran behind his ticket some four thousand five hundred votes (nearly half the majority) can he tell the public whether his letter of denial cost him more Anti-masonic votes than he would have lost from the ranks of the lodge had he been courageous enough to have signed the petition and stood by the consequences.

Paul's distinction between natural and spiritual, 1 Cor. ii: 14, is illustrated with wonderful clearness in the preaching of Mr. Moody. One of the most brilliant and successful members of the Chicago bar who has been attending the revival meetings for the purpose of critically studying the effect of Mr. Moody's oratory, owns himself unable to explain its wonderful effects. "I have studied audiences," he says, "for twenty-five years, but I never saw them under such control as under the speaking of this uncultivated, unlearned preacher. There must be some power under it all which is more than the effect of mere speech.

In an able address before the National Bankers' Association, ex-Secretary Hugh McCulloch placed the financial issues now before the country in so clear a light that not even an infatuated member of the "Greenback" party could deny its truth. He believes strongly in resumption at the time set by Congress, January 1st, 1879, and points out a way to reach it—that the government should at once call in the greenbacks and issue for them thirty-year gold bonds bearing four per cent. interest. The Bankers' Convention endorsed the plan as simple, practical and likely to damage the business interests of the country as little as any yet suggested.

Gen. Butler does not find his re-adoption into the Republican party in Massachusetts all fine sailing. The best men in the district, disgusted with the chicanery of Knight Templar Loring, have nominated Judge E. R. Hoar as an Independent candidate. The latter accepts with a scathing letter on Butler which will be filed in the archives of political literature as a protest against ring rule and rascality in candidates for public office.

Commenting on Disraeli's late speech on the Servian question and the influence of European secret societies in that sanguinary struggle the *Catholic Review* says:

"Russia is honey-combed with secret societies; the new German empire tries to awe them with bayonets; London has long been their center of operations; all nations know them, feel them, yet see them not until some vast conflagration calls them forth to the dance of death."

HOPEFUL SIGNS.

BY PROF. S. C. KIMBALL.

Among the hopeful signs in the East is the fact that the dead silence of the press upon the subject of Freemasonry is broken. One after another the religious papers are breaking silence and though with bated breath, they speak on the right side. The following is from a recent number of the N. Y. *Independential*:

Will the St. Louis *Christian News* correct its mistatement? It says:

"We can remember very well the opprobrium heaped upon Finney, his doctrines, his methods, his manner and opinions, by many of these men who now come forward to offer praise to the dead hero. If we are not greatly mistaken, one of the Eastern papers now devoting so much space to the latter work once on a time refused to print Pres. Finney's terribly true exposition of Masonry, after he had begun a series of papers on that subject in their columns, by special arrangement. Finney made it too hot for somebody and they deserted the prophet. They, with others, return to garnish his selpulcher, which is another illustration of the frailty of the flesh."

The *Independent* is the only paper to which this can refer, and the statement is utterly untrue, as we are able to say, although there is not now a single man editorially connected with the paper who was on it at that time. Neither then, nor now, nor, so far as we can learn, since the paper was started has there been on it a single editor or sub-editor who has been a Mason, or who has been in the least concerned about or pestered by complaints of Masons about either President Finney's or our own words about the order of oaths and aprons. Mr. Finney was requested by the editor of the *Independent* to write several articles against Masonry. This he did, and we published ten successive articles in 1868. We then ceased publishing them—not at all because of any remonstrances against them, but simply, as Mr. Finney was told, because excessive space had already been given to the subject. We have no idea that Mr. Finney ever put so uncharitable a construction on this occurrence. At any rate, we have since that time published as many as thirty articles by him, on various religious subjects, which is probably five times as many as all the other religious papers put together; and if anybody has the right to "return to garnish his sepulcher," we have. We have the charity to conceive it possible that the above item from the *Christian News* was dictated by nothing worse than culpable ignorance.

But dear *Independent*, have you of late devoted "excessive space" to the evils of Freemasonry? The above rasping by the *Christian*

News has extorted from you a more decided testimony against Freemasonry than I have read in your paper for years. Your motto is to speak "NOT AS PLEASING MEN, BUT GOD." Now why is it, if you esteem Masonry to be a great evil as President Finney did, that you so seldom warn your readers of their danger? You say you are "PUT IN TRUST WITH THE GOSPEL." Do you fully reach it as it bears on Masonry?

The New York *Baptist Union* has published a pungent article against oath-bound secret societies, and Sept. 10th gave the following cheering item of news:

"President Robinson, of Brown University, gives his opinion on college secret societies, in his annual report, which is that their influence is not beneficial. The points of objection which he raises against them are their expensiveness, the clannish spirit which they foster, the habits of intrigue formed in their management, the tendency to harden peculiar habits and tastes into defects of character, and the serious interruption of college work which the attendance of annual meetings, when at a distance, occasions. The Corporation of Brown University, at their recent meeting, voted, "That, in the judgement of the Corporation, the existence of secret societies among the undergraduates is unfriendly to the best interests of the University."

The *Bible Banner*, Vineland, N. J., has published outspoken articles against Masonry.

The *Morning Star*, although edited and published by Anti-masons, is extremely timid in its treatment of Masonry, and its time-serving policy is a great grief to many of its readers, but prayer is made without ceasing to God that this ancient; and in some respects valuable paper may be forced back to its early and sound position on the subject of secret societies. The *Star* of Sept. 6th, printed the following item of news from Bates College, Lewiston, Maine:—

"The literary societies are prosperous, and the zeal with which they seek members from the entering class is sure to create a lively interest in their affairs, especially on the part of new comers. The interest in them is well sustained throughout the year, and this is partly accounted for from the fact that there are no secret societies to draw off the attention of students to social festivities rather than to the development of their forensic and literary abilities. The faculty have given no encouragement to the formation of secret societies, as they are confident that they would ruin the usefulness of those now in operation without bringing anything into college life to compensate for their loss. E. A. S."

These hopeful signs may seem small to some, but straws show which way the wind blows. The time is fast passing when Christian ministers and editors will be able to ignore the work of the National Christian Association. It reminds us of the effort of the Roman government to ignore Christ. "Gallio cared for none of these things;" and yet the Nazarene conquered. By the help of the Lord, we will open the eyes of those otherwise well-educated ministers who "know nothing about Masonry." If it had not been for the bread-and-butter argument these ministers and editors would long since have known more of the evils of Masonry than they pretend to know. They ought to subscribe for the *Cynosure*, then they would know.

Center Strafford, N. H.

BOASTING AND BOASTERS.

BY J. H. HANNA.

"Love," it has been well said, is the law of Christ's Kingdom, the lesson of his school, and the livery of his family." No power on earth like that of love. It is the weapon with which God in Christ is subduing this rebellious world to himself. He reveals himself as the God of love, and he enjoins upon each and all of us to love our neighbor as ourselves. "Love your enemies;" "bless them;" "pray for them;" not boasting over them; "that ye may be the children of your Father which is in Heaven." Such is undoubtedly the teaching of the Master: and I submit that it excludes boasting.

But what of Paul? Is his teaching rightly interpreted opposed to that of the Master? No, no. The great apostle of the Gentiles urges the cultivation of that same love of which the Master spoke, under the appellation of "charity." See the whole of the thirteenth chapter of First Corinthians. In another epistle he warns every man "not to think of himself more highly than he ought to think." In yet another he urges us to "put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering." If despite such general teaching the apostle must still be branded as a "boaster" in an invidious sense, it cannot be denied. I think, that this boasting of his was coupled with wondrous humility. "Unto one who is less than the least of all saints is this grace given." "I am the least of the apostles that am not meet to be called an apostle, because I persecuted the church of God."

I acknowledge indeed, that when his authority and influence as an apostle of the Lord Jesus Christ were endangered he could vindicate his apostleship in glowing terms; but I do not acknowledge—I positively deny—that such necessary vindications were "boastings" properly so-called. They contain no exaggerations; nothing but a simple declaration of facts, and consequently cannot be characterized as "boastings," except in accommodation to the language of his opponents and adversaries.

Paul's opinion of "boasters" properly so-called, real, veritable, live specimens, is given in the two following passages:—"This know also," says the apostle, writing to his beloved Timothy, "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, BOASTERS, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God: having a form of godliness but denying the power thereof; from such turn away."

Again he speaks elsewhere of men "Filled with all unrighteousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, deceitful, proud, BOASTERS, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful, who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." Such is the teaching of the apostle and I submit that it criminates "boasters" and condemns boasting.

Boasting is not only contrary to the genius and spirit of Christianity and to the precepts and examples of apostles and evangelists, but it is also degrading in its nature, unmanly, impolitie, and pernicious. Nay more, it is an almost infallible sign of a coward: no brave man would triumph over a fallen foe. For my part I have never yet known a "boaster" good for anything else under the sun.

THE OATH OF DEATH.

We need say no more, for the whole Morgan tragedy rises before us with its voice which speaks more loudly by far than mine can, and with a force stronger by far than any human reasoning, saying that the true sense of the Masonic obligation is death, *death*, DEATH.

Of a Mason who shot himself while in Lisbon, Mr. Hugh Lalone, Sen., and his son, Hugh Lalone, Jr., each related to me the following, as a fact well known to them. Each is a member of the M. E. church of Lisbon, where they now reside.

A clerk, respectable, and intelligent, employed by a firm, a little way back from the St. Lawrence River, in Canada, a little below Lisbon, I think, but the name of the place I do not remember,—who was a Mason, thoughtlessly revealed some of the secrets of Masonry to a young lady with whom he was keeping company. She told the same to some friend of hers, and so, from one to another it passed on until at length it came to the lodge. He was summoned at once to appear before its bar to answer for the act. When settling up all his affairs, and bidding "good bye" to friends he passed out of the store, walked a few rods down the road, put a pistol to his head and shot himself.

Evidently, this young man believed that the penalty of the Masonic obligation meant death, and he believed that it would be inflicted upon him, and, prefering to die by a different method from either one of those expressed in the Masonic oaths, he took his own life.—*Rev. E. W. Wheeler in Am. Wesleyan.*

THE BIBLE NOT SECTARIAN.

One reason of turning the Bible out of school is that it is a sectarian book! What evidence of this? Why, a great many don't believe in it. If that makes it sectarian, then the Creator is sectarian, for many claim they don't believe in him; then human freedom is sectarian, for many don't believe it is the rightful inheritence of all men. God gave his Son to the world, and the unbelief and rejection of him by many does not disprove this truth, or make him a sectarian Saviour. The word of God is no more sectarian than the air that surrounds the globe, as it is the only truth designed and adapted to give the world a pure moral atmosphere. It is no more sectarian than the sunlight that enfolds and gladdens the earth, for it is the only light that can enlighten the pathway to the tomb in any land. All its great truths, principles, and laws are as universal as the intelligent creation of God. But it should be turned out because it alone is guilty of producing discord and strife. Some people used to tell us that abolitionism was the sole cause of trouble in this land; just let slavery alone and we can have peace! But slavery would not let us alone, and now Romanism, infidelity, communism, filthiness, political thievery, corruption and every deviltry that imperils the nation's life will not let us alone however peacable we may be. But some Protestants on the affirmative of the question say it is such a mere perfunctory service, its reading has little effect, is of so little value, why not give it up for the sake of peace? My dear Protestant brother, why can you not persuade your Catholic or infidel brother to reason thus: It is a mere perfunctory performance of no educating or religious influence, and we will not disturb the vast educational interests of the land about such a trifling matter? Would it not be well for these flexible brethren to exhort the agitators on that side awhile, and read them a lesson of forbearance and charity? That the service is perfunctory enough we all admit; but this persistent clamor and opposition to its presence prove that its leaven works, that its hammer strikes, that its fire is burning a little at least. The mere recognition of its authority by commanding the school in silence to hear it read, has a restraining, controlling, educating influence; nay more, if laid unopened upon the desk in every school room it would have a power, as it is known to be the Book of books, the Law-book of the King of kings, and this bitter war against it is a testimony to its irresistible influence which I am ashamed any Protestant should attempt to hide. You cannot persuade a Catholic infidel that the Bible has no power in the schools: they know better. The mere recognition of it as the perfect law of divine justice and the only standard of pure morals makes it a power, and this is just what the infidel and rationalist especially object to. And it is because of this salutary, silent, yet immeasurable power in national justice and morality, that we protest against its expulsion

from the educational system of the land. This charge against the Bible as the troubler of the school is about as reasonable and just as king Ahab accusing Elijah of troubling Israel. But the prophet's reply is, "I have not troubled Israel, but thou and thy father's house," etc. So we say to the infidel, Teuton, and Catholic, "The Bible is not a troubler of the schools, but you and your father's house at Rome." For 200 years this book has been an instructor in the schools of the land, and we can say of it as Pilate did of its Author, "We find no fault in it."—*Rev. J. W. Bain.*

The United Presbyterian Synod of Pittsburgh on Freemasonry.

EXTRACT FROM REPORT TO SYNOD.

The committee appointed by said Synod to consider the inquiry respecting Freemasonry, report that having deliberated on the same, they are of the opinion that this subject imperiously demands the attention of this Synod, and the church at large. We are aware that in discharging this duty unpleasant sensations will be excited in the minds of many. We are also aware that the subject ought to be treated with due caution. Nevertheless it appears to us to be the duty of the Synod firmly to bear their testimony and to warn and admonish professors of religion against becoming members of Freemason lodges, or if members, against continuing to attend their meetings.

Your committee do not design to trace the origin, nor enter into a discussion of the merits of Masonry. We do not mean to urge the objection against the very nature of this institution from the fact of keeping secret from the world that which is held to be so important; from the requisition of an oath of secrecy without knowing its nature or object; nor to dwell on the suspicious character of a society that seeks concealment and darkness for its proceedings. Your committee confine their attention chiefly to the effects of these societies on religion and morals. We ask what good effects these societies have ever produced? What reformations have they effected? What youth have they ever reclaimed? What Christian was ever improved in piety by entering Masonic lodges and holding communion with its members. Is such fellowship at all consistent with the communion with the people of God, and with the Father and his Son Jesus Christ? And what Christian of eminent piety has not abandoned his intercourse with them? How many mournful instances of degradation and ruin to the bodies and souls of men may be traced to connection and intercourse with such characters as too generally compose the lodges of our country? At how vast a risk does any one, and especially an unguarded youth, enter an association embracing with equal affection "the pagan, the Turk and the Christian?" How humiliating and disgusting it must be to persons of intelligence and taste to mingle in the close intimacy of brotherhood with those whose society they would spurn on ordinary occasions?

We think it not unimportant to notice how inconsistent with the holy charity and exclusive benevolence of the Gospel, is that peculiar attachment and preference to the brethren which is the boast of their order, a preference not founded on intrinsic worth, but merely on the lodges of Masonry, not to mention the baleful influence which Masonic partialities may be expected to produce in the distribution of justice in elections, and appointments to office.

How vain, if not presumptious, the pretense of instituting a society, the benevolence of which shall exceed the charity of the Gospel of the Son of God. The Gospel of Christ explains and enforces with the highest possible motives, the principles of charity. The Gospel with its rites and institutions are the means appointed by God for the reformation of the world. It needs not the light and aids of Masonry by which it is unknown to us that one genuine instance of reformation was ever effected. We also consider Masonry in excluding from its rites, its confidence and its privileges all females, as insulting to the dignity and hostile to the comfort of the most amiable of our species. Woman was designed to be the friend, the counselor and the intimate confidant of man. It is believed then that a man of a generous and affectionate heart will hesitate before entering an institution that forbids him to intrust the wife of his bosom with secrets, communications imparted to the most worthless of his own sex.

We think it not unworthy the consideration of our American youth who justly revere the institutions of their country, what a dangerous medium secret societies have furnished to designing men for accomplishing purposes ruinous to other governments; and how dangerous they may yet be to our own. Under the influence of the above and other reflections your committee would not hesitate to say to all members of our church, "Come out from among them and be ye separate, and have no communication with the unfruitful works of darkness but rather reprove them," and to recommend to the Synod the following resolutions:

1. Whereas, Masonic lodges, especially as composed and conducted in our country, have had and are calculated to have a pernicious influence on morals and religion, and that attendance on them is unsuitable to the profession of the holy religion of our Lord Jesus Christ; therefore

2d. *Resolved*, That it is the duty of ministers of the Gospel, elders, parents and professing Christians, to use their influence to prevent those under their care from entering these associations and induce those who have entered to discontinue their attendance.

3. *Resolved*, The Synod, deeply concerned for the general interests of society, civil and religious, and particularly for some amiable men who now stand connected with the aforesaid society, recommends them to take with earnestness the course of safety for themselves, and in the present crisis of the conflict with the Kingdom of Darkness, to show themselves of the Lord's side, and to perform zealously the duties which their attitude in relation to these societies and the church of Christ particularly recommended, so as not only to promote the cause of godliness generally, but also the eternal welfare of their brethren with whom they are connected and upon whom they may exert a salutary influence.

The Tragedy of 1826.

We have followed the story of the Morgan abduction from the histories that have come down to us through the past half century until we see him imprisoned and in the power of men sworn to take his life. It was early in the morning of September 14th, but five weeks more than fifty years ago that he was brought to Fort Niagara and the strong doors of its magazine closed upon him. On the same day a Royal Arch Chapter was installed at Lewiston, which event called together a very considerable assemblage of Masons of that degree from Rochester, Buffalo, Lockport, and other places in that vicinity. It would appear from the testimony of one or two witnesses, and the statements of others, that scarce an individual Mason, attending that installation, could have been ignorant of the fact that Morgan was at that time confined in the magazine of Fort Niagara. It appears to have been a subject of conversation among them, and several were then informed that such was the fact. On the day of the installation, Giddins remained at the fort to see that all was kept safe. He together with John Jackson, went to the magazine for the purpose of carrying Morgan some food. Morgan refused to admit them and said he would starve rather than fall into their hands; and he made so great an outcry as to render it necessary to dispatch Jackson to Lewiston to procure the assistance of some one to silence him. David Hague came down in haste, a distance of seven miles, but did not succeed in quieting Morgan. Two other persons were sent down from Lewiston, and one of them (Loton Lawson,) of whom Morgan seemed to have a great dread, went into the magazine and succeeded in stilling him. In the evening twenty or thirty persons, besides those belonging to the fort, came from Lewiston, and were at the fort. About midnight, seven persons, all Royal Arch Masons, held a consultation on the plain near the graveyard, some rods distant from the fort, as to the manner in which Morgan should be disposed of. There seemed to be but one opinion among them all: that Morgan had forfeited his life, for a breach of his Masonic obligations; and that it was their duty as Masons, to see that the penalty was executed. They came to a determination to proceed in a body and seize Morgan, and perform their own duty by casting him into the river. After they had started to carry this determination into effect, one of the company discovered a reluctance to go such lengths, which encouraged others to remonstrate, and the project was abandoned for that time. On the night of the 15th, a similar consultation was held between four persons, as to the disposition of Morgan, but nothing was decided upon. At this consultation Colonel King became offended with Mr. Giddins for expressing a desire that Morgan should be released; and Giddins surrendered to him the key of the magazine which was afterward intrusted to the care of Elisha Adams. It is known that Morgan remained confined in the magazine during the 16th and 17th; and it is believed that he was so confined until the 19th of September.

The final disposition of Morgan is in doubt so far as any direct judicial evidence is concerned. Future events, however, sufficiently established the fact that he was taken out of his temporary prison on the night of the 19th of September, carried out upon the Niagara river and drowned. Beside the circumstantial evidence connected with the re-appearance of the body, and the maneuvers of the Freemasons of New York, the direct confessions of Valance, one of the party engaged in the murder, on his death-bed in 1828, and the remarks of Masons to each other within the guarded precincts of the lodge have fully satisfied the popular mind as to the disposition of Morgan by Masonic agency.

Samuel D. Greene, a member of Batavia lodge at the very time, writes in his wonderful book, "The Broken Seal" as follows of this evidence:

"For many weeks, indeed, everything was obscure and indefinite. Hopes were entertained that he would appear again—that he was kept somewhere in prison until his book could be effectually suppressed, and then he would be set at large. But after a time, and little by little, the remarks which were dropped by leading men among the Masons dissipated all hopes that he would ever be seen alive. It became more and more apparent that this thing had not been done in a corner; that a very large number of persons, far and wide, had been cognizant of the transactions; and their manner of talk about them was often of the most shameful character. It was a great subject of coarse joking among the Masons in their common conversation in the street, but especially in their lodge meetings. The efforts that were made, the measures that were taken to discover where he was, began to be a matter for ridicule and laughter, and even the distress and anxiety of his wife were joked about in public places.

Masonic Meanness at the Centennial.

Several months before the opening of the Centennial Exposition the Secretary of the National Christian Association sent a written application to A. T. Goshorn, the Director General, asking for space for Anti-masonic publications and received a flat refusal.

March 31st, the application was made in the name of Ezra A. Cook & Co., for space, but the *character* of the books was not mentioned. Space was granted in the Book Department and the following is an exact copy from copying book of the letter enclosing the required fee:

"CHICAGO, April 10, 1876.

Presley Blackistone, Esq., Treas. American Book Trade Association, Philadelphia, Pa., Dear Sir:—In response to yours of the 8 h we send herewith our check on NEW YORK for $8.25 to pay for use of space assigned us on ground floor in section H, 2 1 2 by 3 feet on said floor, and 7 1 2 feet high. We are informed by Gen. Smith, Illinois Secretary, that circulars, catalogues, tracts, and cards may be placed where the public can take them BUT THEY MUST NOT BE SOLICITED TO TAKE THEM; and we also understand that while persons may not be solicited to subscribe for our paper or to purchase books, yet books may be QUIETLY sold and subscriptions QUIETLY taken. It is with this understanding that we apply for space.

Please send any other necessary information and state when our books MUST *be in place*, as we do not wish to send our agent EARLIER than necessary.

Yours truly,
EZ A A. COOK & Co."

The following is an exact copy of the first part of the letter in reply:

"PHILADELPHIA, April 13, 1876.

GENTS:—Yours with $8.25 for assessment on space 2 1 2 by 3, Sec. H, Cent. Ex. Am. B'k Tr. Ass., is received nd the amount is to your credit. We will have your permit prepared and sent to you in a few days. You quote the rules of the Commission in reference to catalogues, circulars and sales correctly."

Yours &c.,
P. BLACKISTON, Treas.

As we stated in our letter that we understood that "books may be quietly sold," and that "it is with this understanding that we apply for spaee," we were astonished to find that *Elder Freeman was prohibited from selling a single book.*

Elder Freeman called on Presley Blakiston and we wrote to him, but all to no purpose. Many in the building who had things to sell were selling them. Others who had books there only had samples to show and not to sell. When Mr. Hodge arrived there he saw so many selling that he ventured to sell and continued to do so boldly, without interruption for two months until one of the petty officials with concealed badge of office, a zealous Freemason, became angry because he got worsted in debate with Messrs. Harry Wilcox of Jackson, Mich., and Norris Gay of Batavia, N. Y., two intelligent Christian gentlemen who would treat no one with the least discourtesy.

In his anger he even exceeded his authority, as he ordered the case of books and tracts locked up.

The Centennial Commission it seems had adopted some restrictive rules which they were not enforcing, if indeed they were meant to be enforced, except when some official wished to vent his spite on some exhibitor.

When Messrs. Wilcox and Gay saw the turn affairs had taken they each handed Mr. Hodge $5 to pay for books to be given away. Mr. Hodge has tried every means in his power to get permission to sell books and offered to pay fifteen per cent. on all sales for the privilege, but without avail. He was offered the alternative of taking contributions for any purpose and not giving away or selling a single tract or book, or to give away books and tracts but not sell anything or take any donations for any purpose. He chose the latter alternative, and friends of the cause who wish to help circulate books and tracts there will have to send their contributions to this office, as Mr. Hodge is not allowed to receive them.

EYRA A. COOK & Co.,
Publishers.

Seceders' List.—(Continued.)

A Wickwire, Clymer, N. Y.
C A Spring, Manteno, Ill.
W H Robinson, Yates City, Ill.
Geo L Peeler, Crystal Lake, Ill.
B S Crosby, Redfield, N. Y.
Chas Looker, West Unity, O.
Rev John Spaulding, Jacksonville, Ill.
Charles Hubbard, Owego, Tioga Co. N. Y.
Lewis Powers, Ashley, Delaware Co. O.
Marcus Phillips, Pagetown, Morrow Co. O.
Peter Doty, Maringo, Morrow Co. O.
B F Shipley, Howard, Knox Co. O.
R B Gardner, Elyria, O.
John Horton, Bryan, O.
Alexander Needles, Sparta, Morrow Co. O.
John Manville, Sparta, Morrow Co. O.
Jonathan Weaver, Kosciusko Co. Ind.
Rev Mr Golden, Williamstown, Mich.
B N Thomas, Warsaw, Kosciusko Co. Ind.
Edward L Bailey, Ellington, N. Y.
——Allen, Rochester, N. Y.
——Elliott, Rochester, N. Y.
Marcus Barrett, Altay, N. Y.
Daniel Carpenter, Tyrone, N. Y.
S M Gates, Warsaw, N. Y.
William E Gore, Driftwood, Penn.
John S Johnson, Monroe, Iowa.
Albert Watkins, Baraboo, Wis.

Most of the above list was sent in by J. H. Woodward of Cincinnati.

—It frequently crops out that the leaders and friends of the movement in our church against the secrecy law are actuated more by fear of the orders than by a sincere belief that much good will be done by breaking down the law. A champion of the movement, in a harrangue on a conference floor, after berating those who try to maintain the law, said that they were as much afraid to express themselves against the secret orders as those who oppose the law. He seemed to resolve the whole question of respecting the law into a matter of fear or bravery in opposing secrecy. We had never thought that it was moral cowardice in the advocates of breaking down the law, which makes them so zealous. We have noticed that they speak most fiereely against their brethren, and the inferenee was that they would endure even the ban and battery of secrecy if they thought it right to oppose it. We thought they were standing on convictions. But since we find their *locus stanti* to be fear of the thing oppo-ed, we are disposed to a little sympathy for the hands that hang down and the feeble knees.—*Telescope.*

In a memorial of the "International Association for obtaining a uniform decimal system of Measures, Weights and Coins," presented to Hon. Benjamin Disraeli, Chancellor of Her Majesty's Exchequer, in March, 1859, it is estimated that the adoption of the Metric System would save in the management of the London & Northwestern R. R. $50,000 a year; and in the various departments of Her Majesty's Government not less than $2,500,000 every year. When we consider that this computation was made by competent authorities, and remember that the amount named would be saved every year by a single railroad, it is evident that the total saving made by the adoption of the Metric weights and measures would be almost incredibly large. The same proportionate saving would be effected in every market, store, factory, counting-room; in short everywhere, for in business life nearly every sentence, spoken or written, contains an expression of quantity.

THE INTERNATIONAL REVIEW.—In the November number of the *International Review*, Edward A. Freeman, justly regarded as one of the ablest of living historians, discusses "The Origin of Parliamentary Representation in England," in a paper which will be an invaluable addition to the history of representative government. It is called forth by the recent publication of Vol. II. of Professor Stubbs' Constitutional History of England, a work to which Mr. Freeman refers in his own most recent volume (Volume V. of the "History of the Norman Conquest") as the "greatest monument of English historical scholarship." The writer has some material points of difference with Professor Stubbs, however, which furnish the *raison d'etre* of the article. Following this is an interesting review of "The Life and Works of Mr. Philip Gilbert Hamerton," who divides with Ruskin the honor of the foremost position among the art critics of the world, and whose regulear contributions are a prominent feature in each number of the *International*. Dr. Dorner, one of the ablest of German Theologians, and a recognized leader in the body of Christians of which he writes, contributes an article of rare interest and value upon "The Prussian Evauvelical Church." Dr. Dorner was present at the Evangelical Alliance Meeting in New York two years ago, in whose deliberations he acted a conspicuous part. Hon. Edward D. Mansfield discusses a subject brought into unusual prominence at the recent political conventions at Cincinnati and St. Louis in an article upon "The Chinese Question in the United States." A valuable contribution to the history of journalism is furnished in a paper upon "The Journals and Journalists of Italy," by Professor Angelo DeGubernatis, of Florence, editor of *La Rivisita Europea*. The Princess Dora D'Istria, a writer of recognized ability, and a frequent contributor to the leading European Reviews, contributes an article upon "The Literature of the French Reformation." In addition to this series of papers, covering by their range, and general interest, a considerable portion of Christendom, Rev. Dr. Samuel Osgood presents an exceedingly interesting and instructive paper upon "New England Transcendentalism;" and there are the usual scholarly reviews of recent publications, American and foreign, followed by the Science paper of Dr. Wright of Yale College; and the usual letter on European Art Matters, by Philip Gilbert Hamerton. Price $1.00. For sale by all news dealers, or sent by mail on receipt of price, by the Publishers, A. S. Barnes & Co., 111 and 113 William St., N. Y.

Reform News.

The Iowa Campaign.

The brief notes of the three weeks' lecturing course of the Secretary and Agent with Mr. Ronayne in Iowa, that have been forwarded and published give but an inadequate idea of the great good accomplished. From a short conversation with Mr. Ronayne who returned from the Wis. State convention on Saturday we learn that leaving Chicago Sept. 18th, he spoke at the following points in Iowa: Ames, exposition of three degrees; State Center, one degree; Albion, two degrees and one lecture; Oskaloosa, do.; Monroe, one degree and a lecture; Maquoketa, two degrees; Bangor, two degrees. At Delavan, Wis., he gave the three degrees. We hope for more full reports from these meetings than have yet been received. At present we can say that in Iowa the meetings were attended with good order and full houses. As one good and immediate result at least two Freemasons have openly left the order and probably many more have resolved to have no more to do with the blaspheming lodge. At Delavan on Friday evening the bad Masonic blood boiled over and during the meeting and after its close, eggs, sticks, stones and clods were hurled thick and fast at him who was so bold as to push a stubborn and deadly lance at the latest "relic of barbarism." The eggs were not *bad* however, and none of the other missiles did especial mischief except to the windows of the Hall, which belonged to a Royal Arch Mason.

Mr. Ronayne's future appointments are as follows:

Morrison, Ill., Oct 18, 19.
Iowa City, Iowa, Oct. 23, 24.
West Branch, Oct. 26.
Springdale, Oct. 27.
Tipton, Oct. 30 and 31.
Wasioja, Dodge county, Minn., Nov. 6, 7 &c., and other points. Returning from Minn. soon after election he will arrange for visiting Ohio, Pennsylvania, etc.

Wisconsin Notes.

JANESVILLE, Wis.,
Oct. 11, 1876.

DEAR BRO. K:—I had felt a strong desire to greet again the friends of this reform in this State, and also to awaken an interest in the State meeting. Accordingly I have spent the last three weeks quite laboriously. At Clinton, no lecture had ever been given and the Masonic influence was wholly predominant. No church could be obtained but I hired a hall of a Masonic saloonkeeper, had bills printed by a Masonic printer, and with much effort got a good audience composed largely of Masons. They gave me material aid in advertising the meetings by their denunciations and personal abuse, and added much to its interest by their denials and questions. They kept me speaking for two hours and a half and treated me much more respectfully in the

end than at the beginning. I felt grateful for the presence and sympathy of the pastor of the Congregational church, Rev. Mr. Bronson, and found a few others who "have no fellowship with the unfruitful works of darkness."

From there I went to Sharon where I found warm friends. I lectured here in the Free Methodist church to a fair audience, which would have been larger but for the absence of any fire; and I preached Sabbath afternoon and evening in the Lutheran and the Congregational churches. The F. M. church is a neat and commodious house just dedicated; and the Congregational church is having a good degree of pro-perity. The pastor, Bro. Case, has no sympathy with secretism, having had some experience in the lodge of Odd-fellows.

At Milton I spoke in the Congregational church to a small audience. This has been, and still is an anti-secret community, but a Masonic Congregational minister has done much to impair the integrity of some of the members of that church, and to induce one of its members to go into the lodge; while the combined forces of secretism have divided the Baptist church and done much to promote discord and spiritual dearth.

From here I went to Baraboo, and was most cordially greeted by Prof. J. W. Wood, known to all your readers for his faith and good works. A meeting was arranged, and I spoke that evening and had a profitable meeting. Mr. Albert Watkins, a young man made a Mason about two years ago in Minn., gave his testimony as to the frauds and abominations of the lodge. He was chosen a delegate to the State convention.

At Ironton, my old home, I spent the Sabbath and preached three times. I felt to mourn over the desolations of Zion, and especially indignant that a Mason had been sent as a home missionary to work in my old field. It is but just to the brethren at Ironton to say that this young man was a student and did not let them know that he was a Mason until he left. How long must the "abomination that maketh desolate" be permitted to stand in the holy place?

A good meeting in the Congregational church in Baraboo, concludes my labors in this part of the State and I am on the way to the State meeting.

— —

DELAVAN, OCT. 13.—The State convention is in progress. The attendance is good and an excellent spirit pervades our meetings. Bros. Stoddard and Lathrop have made addresses, and Mr. Ronayne has worked the first and second degrees of Masonry before large audiences. This forenoon is to be given to political discussion, and this afternoon to resolutions. To-night we witness the death of Hiram, and it is hoped that Masonry, too, may die — at least its influence in Delavan.

Yours for the Lord,

H. H. HINMAN.

Correspondence.

OUR CENTENNIAL LETTER.

DEAR CYNOSURE: I shall give you some more incidents, and as we have arrived at the close of another month some reflections may be offered on the features of our ambushed foe so far as we may deem them likely to be useful.

The first character I present now is a good sample of physical humanity — man and wife being one in spirit. The man very knowingly presented before me his finger with a yellow metal ring on it, broad enough and figured enough to be envied by any squaw. No doubt he would have been delighted if it had produced a talismanic effect upon your agent, but he was too dull to appreciate its charms. "See that! I'm a Mason," he said, "of thirty-three degrees, and a church member too, and a U. P. (United Presbyterian) at that. Yes, I'm a Mason and not ashamed of it either." He had delivered his volley and was retiring when I asked him, "Where do you live neighbor?" "I won't tell you, sir," was the reply, as he disappeared with his better half who showed herself a help *meet* for him. The queries here are, whether or not he feared a report to his church, and whether or not that church is one which has surrendered to the control of Masons.

A New Yorker said that in the old Masonic books the words "as saith the holy word" were printed after those so well known, "God tempers the wind to the shorn lamb." Have you any evidence of such a blunder?

The president of the Y. M. C. A., of Washington, D. C., paid your stand a visit. Young men in such positions have great responsibities. We trust that such organizations may maintain anti-secret principles. They are too active and influential to escape the tempter, and to be allowed to carry on their work without exciting the envy and desire of secretism to so control them as to transfer at least a share of the merit of their good deeds to those insidnous organisms who seek their own glory and not that of Christ.

Very encouraging visits have also been received from a number of friends of the cause; as Mr. Vanfossen of Adel, Dallas county, Iowa, who knows some hard facts concerning the influence of secretism. He paid a dollar to the tract fund. His worthy life partner accompanied him. From Brattleboro, Vermont, appears R. G. Wood, Esq., an experienced worker in the cause. He also gave a dollar to supply printed bullets; and we have had the pleasure to renew the subscription to the *Cynosure* of one who had lost sight of it since the Chicago fire, viz., James McCormick, East Liverpool, Columbia county, Ohio. He paid up to July 1, 1878.

One stated that he had two uncles who renounced Masonry at the time of Morgan's abduction and murder, one or both of whom cautioned him against ever becoming a Mason. A worthy old gentleman, Mr. Degrand, called for tracts 24 and 25 to distribute. There have been several such cases lately, which doubtless gives great pleasure to the friends of the cause. I was so unfortunate as to have a slight cold one drizzly day when George Thompson called, and did not at the moment apprehend the national reputation of his name. I shall be glad to see him again.

A "minister of the Gospel" had the Masonic extract of 2 Thess. iii: 16 read to him. He pronounced it a *perversion*.

But the elephant came into the enclosure at last; a real live Masonic elephant, with tusks of fifty degrees; the largest I had hitherto seen! He had thirty-three degrees of Scotch Masonry, as far as he could go in that direction, but had taken seventeen others since! What a throat for oaths he must have. Now for it. I meekly asked an explanation of the difficulty in this "Mackey Ritualist" extract (2 Thess.), leaving out the name and authority of Christ. Of course I was demolished at once. "Did I understand the languages, the Hebrew and Greek? Didn't all denominations use only such parts of the Bible as they found suitable to their purposes?" "But," I ventured, "don't it appear to mutilate this part?" "Oh not at all. Christ's authority is recognized fully in the higher degrees." This gentleman was in a hurry at first, and went off with his lady, but soon returned to further enlighten your agent. I was a little surprised, but it was suggested by my shrewd neighbors that probably he did not wish his wife to hear the talk. I regretted not having asked him if Masonry was a religion. However, he made light of Mackey as of no account; but like all good priests of Rome and Freemasonry did not refer your benighted agent to any volume where he could get "more light." "Join the church," says Rome; "Join the lodge," says Freemasonry. Unless you do, say both, you cannot know precisely what we teach. "How can you know if you were never a Mason?" is the daily silly question, as if testimony was of no account.

OCTOBER 4, 1876.

If after a calm comes a storm, the statement may be reversed with equal truth. Yesterday was one of very enjoyable days from friends and foes. It began with a champion of Masonry in the person of a Baptist minister *not* from the West, and as each spared not the use of his weapons I pitied his amiable looking wife, for of course she knew the light of her Bible better than the darkness of the craft. In conclusion he very ingeniously, not ingenuously, asserted that "Christ was not excluded from one of them," *i. e.*, one of the degrees of Masonry, which he would have liked to have understood thus: Christ is included in all, but the real meaning is that the name is admitted in only one of the degrees; a good illustration of Masonic subterfuge.

It is impossible to do justice to the many friends of the cause, some of whom, I dare say, may feel as if I had not done them justice in my brief notices, or in omitting names and incidents. Some also may have come a second time and been received as new arrivals, for memory is not good. This is not quite the best way for friends, however excellent in the case of foes who are welcome every visit, if they show any fairness of disposition on the subject. One gentleman this morning came within hailing distance, fired off his pop gun and fled. "He had seen none but noodles opposed to Masonry." This was fired at your agent while our excellent brethren in the cause, Messrs. Harry Wilcox, of Jackson, Michigan, and Norris Gay of the old home of poor murdered Morgan, Batavia, New York, were engaged in a lively discussion with some of his "brethren" at your stand.

One of these proved to be a Centennial official with a piece of metal under his vest lappel, which he showed me, and it was verily the meanest thing I had seen in the whole two hundred and thirty-six acres of the Exposition! I having assented to the question, "Do you sell these books?" he ordered the case to be shut up and to sell no more! I have been to the superior officers and find that this zealous servant exceeded his orders [see article entitled Masonic Meanness] although it seems that it accords with certain rules that sales shall not be made without a license. There is a *form* necessary of which I had no knowledge before, and which may involve some days' delay. Of course if the officious man had not felt a little piqued at the ridiculous result of his Masonic encounter with with Messrs. Wilcox and Gay, he might not have blundered a second time by exceeding his authority. However, it is an ill wind that blows nobody good, for it suddenly blew ten dollars into my hands to be given away in books, etc. Yea, verily, the fellow was not out of sight before our noble-hearted friends handed over five dollars each. Give a commander three hundred such men and others like Anderson, of Ellington, Pennsylvania, who stood "one" for Walker and Kirkpatrick in the railway car, and they would make any general a Leonidas.

I had a very gratifying case yesterday of a young man, a partner in a manufacturing firm in this city. He had received a parcel of tracts and read them, and was now convinced that his duty to Christ was totally opposed to his intended union with the lodge. We shook hands heartily. He is an M. E.

There have also been two bankers at different times, one from New York the other from Brooklyn. The first pronounces Freemasonry injurious to the cause of Christ; the last had been a Mason but rejoices now in

freedom of speech, and wonders how any sensible man can continue in the thralldom.

A Rev. M. E., of Michigan, speaking of Masonry said: "We find it in the conference. It must be brought to an issue by and by. Some talk seriously of doing so now."

A "Disciple," whose father printed the *Millenial Harbinger* for Bishop Alexander Campbell (a thorough opponent, by the by, of Masonry in his lifetime) heard him preach his last sermon. This gentleman had carried a certain Masonic pamphlet for eight years in his pockets and only destroyed it two days ago to his regret now. Two others of this body at different times confessed themselves Masons, but it turned out that although one from the southwest of our country had been ten or twelve years a Mason, he now condemned it as injurious to the church and society. The other cordially shook hands at parting and seemed to admit the correctness of our position.

One mourned a brother — free and generous-hearted — whose death he ascribed to the bad habits formed as a Mason.

A good advocate of Masonry with a foreign accent did not believe in the full inspiration of the Bible.

A melancholy case was an old man whose religious language seemed all in order, until like the transmogrified cat which saw the mouse, it was but a cat after all! So to my amazement he declared (perhaps he thought *me* a Mason), "Freemasonry is as good and pure as the Christian religion!" He backed out of this however, by attempted modifications. He was one of two who revived a lodge after Morgan's death, and yet declared that it now had got so beneath what it should be that he had not entered a lodge in twenty years.

A Brooklyn gentleman hangs an illustrated *Cynosure* at his door to bother the Masons and bought a Ronayne to post himself with.

We have had pleasant interviews with Mr. and Mrs. James Stuart of this State, Mr. Whitney of Massachusetts, who had seen Mr. Freeman here and would have been glad to have seen him again. Brother and Sister Acker of Kansas; Terhune of New Jersey; also an editor who had once exchanged with *Cynosure* whose name I did not get.

A Rev. M. E. was amused at a Mason mistaking him for a Mason and found a dissatisfied state of mind in the poor man concerning it.

But I must add that I have had the pleasure of again seeing Geo. Thompson, the brave advocate of the oppressed, who suffered five years' imprisonment in the reign of slavery, and is now in the field against this aspirant for the rule of men, as undaunted as ever. But you know him and your readers know him, although not perhaps as much as they ought.

Oct. 7th.—On applying to the Gen. Superintendent after the peremptory closing of the book-case by the official referred to in my last, I was told that I might go on giving out tracts, but must not sell anything. I still accepted donations to the tract fund as before, but even this was painful to the petty official, who succeeded in getting an order prohibiting the receipt of donations. He utterly refused to go *with me* to the Gen. Supt., and shows a determination "to throw every obstacle possible in my way. He tried to make out that I was selling printed matter to the man he saw give the donation but was forced to admit that I distinctly told Mr. Hollister of Plano, Ill., who gave the donation of one dollar, that I could not sell anything, nor did I, and he saw me return the money that was offered to pay for books and refuse to sell.

I have applied for permission to sell, making out my application in due form on a blank furnished me and an answer was promised me this morning. If permission is granted I shall have to pay 15 per cent. on all sales. Judging from the spirit manifested by the officials, there is little hope of getting permission to sell anything.

I am also prohibited from soliciting subscriptions to the *Cynosure*, but thank God there is no farther restriction on free speech, and there are daily many very interesting discussions at our stand, where thousands of young men get information that we may reasonably hope will keep them out of the lodge. Some who are already caught in its meshes are here shown the evils of secretism and will abandon these works of darkness.

A Sunday-school teacher who had in his class of young men several Odd-fellows, desired something on that order, and I gave him "Sarver's Sermon on Odd-fellowship," and "Odd-fellowship Illustrated." He was very thankful for them. He had instinctively been opposed to the order without knowing much about it. Of course I have to be very careful about giving away books or your case would soon be empty, and besides that they are not mine to give away. But the money given by Messrs. Wilcox and Gay was to pay for books, and perhaps there are others who will send you money for the same purpose, as I am neither allowed to receive donations or to sell anything.

A Baptist minister of N. Y., said he was sick of the multiplication of secret societies. One of his church members, a Mason, but a good man, had said when speaking of the order: "I cannot stand it." A Congregationalist pastor wanted to get posted; had been troubled with a Freemason in his church.

I enjoyed a call from J. B. Cressinger, one of your Ohio lecturers, with his daughter, very much. There is no danger of defeat with such war-horses engaged in the conflict. I also had a pleasant call from J. B. Hart, of Groton, N. Y., an editor and an Anti-mason. Two College students were given "College Secret Societies."

Our old friend Samuel Strong of Saranac, Mich., was determined to find the stand, and did, much to his pleasure and mine, also Amos Farlow of Ohio.

A friend, from Maine, I believe, wanted to take home an assortment of books to sell, but I was obliged to refuse him.

Just as I was about to leave for my boarding place an old gentleman came up smiling and talked freely. He professed to be a Christian as well as a Freemason. I showed him the mutilation of Scripture shown in Mackey's Ritualist, which he professed never to have seen before, but he attempted to justify the mutilation, and finally declared his disbelief in the divinity of Christ, and said that Masonry was a better religion than Christianity. I of course pronounced him an infidel, which he did not relish very well.

A colored Mason who listened was sure that Freemasonry was as ancient as Solomon's Temple, at least. Without debating that point much I showed him that oaths like those of Masonry were strictly prohibited under the Mosaic law, and though as ancient as the tower of Babel they were of no binding force because plainly declared sinful. He referred to the civil oath, but I showed him that one was an unauthorized oath to conceal the truth, while the civil oath which was authorized of God, was an oath to declare "the truth, the whole truth, and nothing but the truth,"—the very opposite of each other. He ended like his white brother by pronouncing Masonry better than the church, —a divine institution, etc.

Thos. Hodge.

From Tioga County, N. Y.

Candor, N. Y.

Editor Christian Cynosure:—I have lately been reading some copies of your valuable paper. I find it to be straight on reform; no organ of compromise; but fearless in the exposition of evil, false doctrines, and dark institutions. I am weekly receiving a paper which three years ago, when I first subscribed for it, was a bold exponent of the sins in high places, prominent among which was Freemasonry. Persecution was let loose upon the editor, and for two years he has left that subject out of his paper entirely. God grant that it may never be your misfortune to yield your principle to the enemy, though the heavens lower, the earth quake, and the solid rocks rend. I shall no longer support that paper; but all such as stand like the *Cynosure*, I believe it to be my duty to stand by, and do all I possibly can to encourage by cheering words, remittance, subscription, and extending their circulation.

We stand almost alone here in opposing rum, tobacco, and Freemasonry; and are reviled for letting our light shine. They tell us, "Blessed are the peacemakers," (peace with sin and Satan, at ease in Zion); that is their hobby. To sit and suck their pipes like great emblems of second childhood, they call worshiping God in the beauty of holiness. I do not seek that kind of peace or holiness. Neither do I want it.

Be encouraged, Mr. Editor, remembering that those who live Godly shall suffer persecution. A. L. J.

A Church Dishonoring its Founder.

Sullivan, Ashland Co., O.

Dear Sir:—I saw a notice in the Cleveland *Leader* of tha 16th of September that the Baptists of San Fransisco are erecting a tabernacle for the worship of Almighty God, through his Son, our Master and Redeemer. Yet when they came to lay the corner-stone, they had to apply to the Freemasons to lay it for them. A house which they are building at a cost of some $150,000, to dedicate to Almighty God, to honor his Son in, must have its corner-stone laid by a set of infidels, and in mock idolatrous ceremonies. Shame, where is thy blush! I pity in my soul any Christian people who cannot build a house of worship without consulting Belial, and calling the lodge to their aid, to do, or help to do the Divine service, and important work of the same. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and be to you a Father and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17.) And have nothing to do, or no "fellowship with the unfruitful workers of darkness, but rather reprove them, for it is a shame to speak of the things done of them in secret. (Eph. v. 11, 12.)

I pray God to hasten on the time when the church of Christ, and of God, will purge itself of oath-bound secretism, and everything that militates against the right. I am still battling for the good cause, using the sword of the Spirit. I am yours in Christ, J. B. Cressinger.

"*Ecce Orienti.*"

Elmwood, Ill., Oct., 1876.

Dear Cynosure:—As President Allen of Westfield College requests some one who is "posted" to explain "*Ecce Orienti*," I will see what I can do.

In the first place perhaps it would be best to tell how I came to know the book. Silas Oldfield, a Master Mason of "Horeb Lodge, No. 363," aproached me one day more than a year ago, and presented me a little book in cypher, and asked me if I could read it. He then informed me that if I could I would know all the *secrets of Freemasonry*. He said Anti-masons did not know it

all yet. From that time I resolved to *know* Masonry, without going into a lodge. Some way, I never had confidence enough in the "*exposition*" to even *read* them, much less *study* them.

The book I saw had no title page and I have since heard that it was the book the Grand Master of Illinois *suppressed*. I knew where to go for light—to the *Cynosure* office. So I wrote a letter of inquiry and found that "Ecce Orienti" could be obtained for $3.50, and that "Bernard's Light on Masonry" would be a good key. Well, I got the book and in an hour I had mastered the "cypher" and soon became thoroughly interested and could read it as readily as any other book.

Now is not that strange; when Masons solemnly declare that only Masons can buy the book, and only Masons can read it?

As the preface is short I will insert it here, remarking that the book does not *claim* to be Masonic, but the ritual of another order, yet the *work* is identical with Masonry:

"The Ritual adopted by the Modern Order of Essenes is so long that it can only be learned and retained by constant attendance at the meetings, and as many are so situated that they cannot attend regularly, they soon forget much that they have learned, and thus lose interest in the subject, until their connection with the order becomes merely nominal, or is entirely severed in default of the payment of dues. From this state of things arises the need and demand for some means of refreshing and aiding the memory, outside of the lodge and for the want of an authentic work on the subject, Essenes are availing themselves of any means of information that comes within their reach; hence the extensive sale of several open and highly erroneous exposes, that are sold alike to members of the order and the *public at large*. To arrest this evil, and meet the demand for a work of this nature that is accurate and legitimate, this volume has been prepared.

THE AUTHOR."

Who ever saw any open exposé of the "order of Essenes"?

Then follows a short history of the Jewish sect called "Essenes," and then an account of *Modern Essenism*" from which I must make a short extract:

"On the revival of Essenism and its introduction into this country, the principles of the ancient sect were adopted by the new order here as a basis of their creed and government, together with the following ritual, which is here given to *assist* us in *becoming bright* and zealous workers on that symbolic structure here below, to the end that we all may be the better enabled to eventually enter that spiritual building —that house not made with hands, eternal in the heavens."

Is not that good Masonic doctrine? I will now make a short extract from the body of the book, with the literal translation from Mr. Ronayne's "Hand Book:"

"Yr ps bhv an' rglr dprtum hv mrtd th hrr wh w'e hv nw confd; an' i yr nw chrc i't i' xpct tht u. wl cnfrm t. th prncpls o' the or-d l. std pisvrng i th prete o' evr cmmdb vr-t. Sh i th ntr o' yr enggmts a' a Fc., an' t' ths d-nts n ar bd b' the ms sa'ed ts."

There are many *characters* in the book, but I have selected the above extract that it may the more readily be printed; it is found on page 92. In the Hand Book on page 83 we find the above to read:

"Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties."

This is sufficient to see what the book is like. What do Masons say of the book? One Mason admitted that the monitorial work was correctly given, but the *filling in* was only to *catch* Anti-masons, yet he would not say it was false. Another Mason told me that it was not *quite* right, but it was nearly so.

I loaned the book to a young friend a few days ago, who is a well posted *book* Mason and can read the cypher readily. He showed the book to a brother who is a well posted Mason, and had not before seen the book; but in a few minutes became wonderfully interested in it and said it was the ritual of a secret religious society among the Jews. My young friend said it was as good as a *show* to see his brother's face, when he expressed surprise at the interest his brother seemed to take in a society he knew nothing of and could read their secret work so easily.

Perhaps I have said enough on the character of the work, and the evidence of its genuineness as a Masonic work, as Bro. Allen infers it to be; but I will say in conclusion that it is neatly printed on good paper and well bound for service, of convenient size for the pocket, and contains 174 pages. It abounds in symbols and abbreviations and would puzzle a man not well versed in the "arts, parts and points," of Freemasonry to decipher, and hence will never be *popular* with Anti-Masons.

H. W. MARSH.

OUR MAIL.

A. Holt, Carthage, New York, writes:

"I am anxious to vote this fall for Walker and Kirkpatrick. The American Party platform is just the platform for the honest American people. I never saw a better one got up by any party, and I think that every Christian voter should vote in favor of such a platform. Mr. Editor, where shall we get our tickets?"

We will send tickets to all who order them in time. If convenient enclose money to pay for them at the rate of twenty-five cents per hundred.

E. Gould, Pillar Point, Jefferson county, New York, writes:

"Long may the *Cynosure* live to defend the right, and may the time soon come when the cause which it advocates shall gloriously triumph."

Stephen Waite, New Bedford, Bristol county, Massachusetts, writes:

"I am lending my paper and circulating the tracts in this place. I shall vote the Walker ticket."

S. S. Rice, N. Pownal, Cumberland county, Maine, writes.

"We intend to do all we can for the destruction of Freemasonry and the salvation of sinners. You have our sympathy and our prayers. Push the battle; the Lord will help you."

Mrs. L. W. Rowley, Utica, Minnesota, writes:

"The kingdom of darkness is in conflict with the kingdom of light. Nothing but Divine power can control the long standing empire of vice. When will the Church awake and realize the acts which Freemasonry is weaving for her destruction?"

W. Uffenbeck, Lemont, Illinois, writes:

"Though Lemont is known as a place where the secret societies have a great many followers, yet there are a great many Christians here who abhor them and who firmly believe that secretism cannot be combined with true Christianity."

James Auten, Galion, Ohio, writes:

"I should be well pleased to hold our State meeting at Oberlin, so that we could have Edmond Ronayne with us."

What do other friends in Ohio say?

David Brown, Ottawa, Illinois, writes:

"By the Streator mob we see the working of the lodge. We have three newspapers in our city, and not one of them said a word about it, and but few persons have heard of it although but sixteen miles away."

Rev. Wm. Oburn, Galion, Ohio, writes:

"Two Royal Arch Masons of this place (one deceased lately), stated to me in plain terms that if the anti-secret party undertook to put down by means of the ballot all lodge associations, they would, by means of the sword, undertake to defend their right to continue them. There is no doubt but a feeling of this description is cherished by many of the advocates of secrecy."

James Audruss, Amboy, Illinois, who is now eighty-three and a half years old, writes:

"When I was a young man I joined the Masons; but when I professed religion a few years after I found I had made a much better choice in joining the church; and I was also taught by so doing to have but one master; the Author of the Bible. I also thought it my duty to renounce Masonry, hoping it might induce others to do so, and still others not to join so terrible an institution as I had. I have never regretted taking this course."

John Viall, who has obtained twenty-eight new three months subscriptions for the *Cynosure* in September, writes:

"Faith without works is dead. I do hope the friends of this blessed cause will arise and *work* as they never have done until the terrorism of the secret, oath-bound clans shall be utterly destroyed. I am working alone here, but by God's help I shall do what I can to increase the circulation of the *Cynosure* and advance the interests of the American Party."

Edmond Ronayne writes from Albion, Iowa:

"At Ames we had three meetings, equal in interest to anything of the kind during this year. They were large and enthusiastic, and what is still better, they were attended with good results. Masons sent for me to hold a private conference, and I doubt not some of them at least have seen the interior of a lodge for the last time. I worked the three degrees, and it would be impossible for me to describe the feeling of that vast audience during the exhibition of the Hiram Abiff tragedy on Thursday night. The Anti-masonic cause is largely indebted to friends Steele, Lamb etc., who are working like Trojans."

F. Christian, Placerville, Cal., writes:

"I am seventy four years old and circulate my *Cynosure* as much as possible, and find many who read it on the sly."

A friend in Vermont writes:

"My prayers are offered for the Anti-masonic lecturers and writers; also for the entire anti secret reform, that God may guide in all these matters; that Mr. Ronayne may become a Christian if he is not one; that he may be greatly blessed in all things; in his family, his business, at home and abroad; but especially in his soul. I ask the prayers of all Anti-masons in the country that God may raise up many such lecturers, and may we soon have one in this State. Let us hear from all the friends in Vermont relative to a State mass meeting. We as Anti-masons are not, in my opinion, sufficiently awake in this great work. A great work it is and a good one and one that God is blessing."

What do other friends in Vermont say to a State meeting?

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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 12, 1876.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*Disraeli.*

How to Find Mr. Hodge.

The tract stand, where Mr. Thomas Hodge will welcome every friend of this cause is in the SOUTH-EAST CORNER OF THE MAIN BUILDING. Find either of the large Bible Society stands and they will point out to you the beautiful *Cynosure* Banner close by.

Elgin Congregational Association.

This body of Illinois Congregationalists closed a most interesting semi-annual meeting at Wheaton, Oct. 11th, inst. The ministers in attendance seemed to have experienced a fresh baptism of the Holy Spirit, and the prospect of revival on their fields of labor appears better than ever before.

Several of the pastors take the *Cynosure*; and some who have never read "Finney on Masonry," have procured that volume, the most wonderful work left by that great and holy man.

One pastor remarked: "I have Masons and Odd-fellows in my church and congregation; and the question has pressed itself on my mind within the last few minutes: 'Am I willing the light of God would shine on that great and important subject as well as on others?' We know that Bro. Finney was a man approved of God, and that he was a Mason. I am resolved to obtain his book against the lodge, and give that subject the investigation to which its acknowledged importance entitles it."

Such was the spirit of this excellent meeting. And if these good and talented men shall obey the injunction by Moses to Joshua: "Only be thou strong and of a good courage," a new era of hope and power has dawned on the Congregational churches of northern Illinois. "He that heareth the sayings of Christ *and doeth them*," builds his house on a rock; he that doeth them not, builds on shifting sand.

T. Dewitt Talmage.

This gentleman has resigned his place as editor of the *Christian at Work*, and is announced as editor-in-chief of the *Advance*. It is also announced that the *Advance* will henceforth be published simultaneously at Chicago and New York.

This is important intelligence, not only to the cause of Christ in general, but to the cause of Christian reform. Mr. Talmage has made a strong impression on the popular mind, and has not belonged to that class of religious worldings who endeavor to purchase popularity by selling the truth and catering to its enemies. His taking Richard S. Storrs, D. D., with him into the *Advance* would seem to prove that he too, as well as Dr. Storrs, has shrunk from the moral abominations which have had their source and center in Brooklyn.

It is a physical impossibility, however, that a paper should be published "simultaneously" in New York and Chicago. It must and will belong to one city or the other. The Plymouth church, Chicago, is endeavoring to procure Mr. Talmage as their pastor. Let us hope that if he comes here he will not come as the timid apologist for, or slave of the lodge, or worse still, the pretended but false friend of reform.

Mormon Masonry.

It is not generally known that Mormonism is what is called in lodge-language "Clandestine Masonry." Jo Smith, the founder of Mormonism was a Freemason, well known by Samuel D. Greene, was often at his hotel in Batavia before and about the time of Morgan's abduction; and it is a curious and pregnant fact that Mormonism arose when Masonry fell; the legion which ruled and run the lodge, would seem to have "entered into the swine" of the endowment house; hence ruling Mormons are sworn by terrific oaths, to obedience to their head, so that the judicial oath has no influence on Mormons.

Smith instituted a stop degree by which none but Mormon Masons could enter their lodges, which is what constitutes clandestine Masonry.

The murderous oaths and sham-assassination of Hiram Abiff acted over and over by Masons is an appropriate drill and preparation for such crimes as the Mountain Meadow massacre. The following sequel of that bloody holocaust to Mormonism is given in the papers.

SALT LAKE, Utah, Oct. 10.—At Beaver, Utah, to-day, Judge Boreman passed sentence upon John D. Lee for participation in the Mountain Meadow massacre nineteen years ago. In doing so he called attention to the atrocity of the crime; the inability heretofore of the authorities to procure evidence that the conspiracy to murder was widespread; that he was finally offered up as a sacrifice to popular indignation, but that others equally guilty might hereafter expect punishment. The prisoner having the right under the laws of the Territory to choose death by hanging, shooting or beheading, and having chosen to be shot, was sentenced to be shot to death Jan. 26, 1877.

A Tribute to Seward.

There has just been completed and presented to the city of New York by prominent citizens a noble statue of Wm. H. Seward. At the formal unvailing of the statue in Madison Square and presentation to the Mayor in behalf of the city, Hon. W. M. Evarts, in the address of the occasion, delivered a eulogium to the most honored son of the Empire State well worthy the occasion, the orator and the subject. The following extract is a just tribute of praise to the man whose first lessons in politics were received from the men and principles who fifty years ago stood up against the despotic and infidel lodge; who twenty years later arose in the Senate of the United States in eloquent defense of those principles in his memorable speech against the secret Know-nothing order; and who received that famous encomium of Hon. Charles Francis Adams in his eulogy on Seward before the New York Legislature, April 18, 1873: "The inconsistency of the power of secret societies with popular institutions, as illustrated in the well known story of the abduction and death of Morgan, made him first a member of the Senate of this State, and afterwards raised him to be governor for two terms. In all this public service, he is found boldly adhering to his broad popular views, even when they were so much in advance as actually to conflict with popular prejudices." In Mr. Evarts' speech occurred the following:

Mr. Seward's fame was not bounded by the limits of the State or the country in which and for which he lived. His life divided itself into four divisions of service to the country. From '24 to '36 a lawyer; from '36 to '48 he filled a prominent place in the service of the State; from '48 to '60 in the U. S. Senate, he led and filled out the great progressive movement of our politics; from '60 he had been foremost in the administration of the affairs of the country. He was a leader of two great parties, and where, in all his career, could we look for any failing in duty? Had he been only a lawyer, there would have been others more famous, but none more faithful. He (the speaker) would give all the fame that could come from splendid rhetoric and eloquence, to have it said of him that he defended James Freeman against a world in arms.

Having stood the sole Senator who maintained fully and fairly the doctrines that he held in regard to slavery, he had, in 1850, gathered about him twenty-seven Senators; and when the great question came, and the choice fell upon another younger in the service than he to lead his party, he went forward without a moment's pause or a ripple in his composure, and then, encountering the storms that followed, he failed before no responsiblity, he faltered in no duty. The traits of character which made his life always the same were serenity of judgment, which could make him the master of the confused ideas of others; great forecast, which was able to keep in mind the processes that were going on to legitimate conclusions; and patience without which forecast and serenity do not complete the domination that is possible to man.

That great character had suffered as much in life from misconstruction and misrepresentation as any less pure and faithful servant of the country. When shall we learn that that which makes charity so difficult in little affairs is ten times greater in large? When learn that evil spoken of great men is truth? If only truth were spoken against men in public affairs, there would not be much complaint. Through his long life Mr. Seward had definite political principles, one of which was an unflinching faith in popular privileges, and no departure could be found from his faith in popular government.

—"An Oriental Order of Humility, the chief object of which appears to be the conferring of high-sounding titles upon insignificant people, has been established in the South. The plan of the order is truly 'Oriental.'" —*Tribune.*

This society has been heard of occasionally in the North. It is merely a vent for the bad gases generated in the Masonic lodge. Some of the more outlandish Freemasons not having scope enough in their lodge for folly start one of these organizations in a town, and practice their abominable horse-play upon any poor wretch they may get hold of. If the order is "Oriental" it is no less *humiliating* to every one connected with it. And for that matter the title may well be applied to secret orders in general.

—A number of our colored citizens have been taken in a Masonic trap labelled, "N. G. L. U. O. O. F." which stands for National Grand Lodge of the United Order of Oddfellows, an organization entirely distinct from the late Philadelphia fair. Their meeting was lately held in Memphis, Tenn., and was attended by forty-six delegates. There should be no sorrow that the number was so small. It should rather surprise plain-thinking persons that the colored race should thus follow in the foolish ways of their paler friends, whose organized systems of secret conspiracy are more dreadful in many portions of the South than was the crack of the driver's whip in years forever gone. Senator Sherman in a speech at Marietta, Ohio, not long since called these Southern orders "*secret oath-bound conspiracies of hell.*" Why will the colored man encourage such infamous gangs by entering into secret bonds among themselves.

The *United Presbyterian* of a late date had an ably written semi-centennial review of the Morgan abduction and murder, and the following plain conclusion is drawn from the story:

"Would it not be well for the people to look around them and ascertain who among their self-constituted leaders are members of this and like conspiracies, and ask themselves how many of those who are in the enjoyment of public office are "brethren of the mystic tie"—members in full standing among the conspirators against the equal privileges of American citizens."

A Correction.

It is claimed that in my communication of Sept. 12th I made a slight mistake. I said "this same minister is *President* of an anti-secret society." I should have said *Secretary* instead of *President*. I ask to make the correction.

J. A. Bingham.

Religious Intelligence.

—Rev. N. Wardner writes to the *American Wesleyan* some sadly interesting features of Christian labor in Western Tennessee. In a number of instances churches were held in buildings with a lodge overhead, whose dismal thumps and other noises of initiation sometimes nearly broke up the religious services below. In one place a kind of union church had a granger's hall added in front, so that the Wesleyan brethren worshipping within must needs pass through it.

—Rev. Geo. Whipple, for years a Secretary of the American Missionary Association died on Friday the 6th inst. The *Advance* says of him: "The colored people of the South might well build a monument to his memory, as one who was as instrumental as almost any other one man has been in bearing to them the advantages of Christian education."

—The General Conference of the Seventh-day Baptists, was held in Walworth, Wis., beginning Sept, 27th. The reports from the various agencies of this church, mission and tract societies, educational and Sabbath-school interests were encouraging. The *Sabbath Recorder*, the organ of this church takes an honorable position against the lodge.

—The North Michigan Free Methodist conferenee expressed its opinion by vote that steeples, belfries and towers on churches are generally useless and expensive appendages better left out of the church plans.

—The revival meetings continued through the past week with no abatement in the real religious interest; the crowds of curious only being missed. Audiences of from four to seven thousand have gathered to hear the earnest and devoted addresses of Major Whittle, and the revival continues to deepen among professing Christians. Thnrsday was widely observed in the city and country around in fasting and prayer for this work. Messrs. Morehouse and Needham arrived on that day and took part in th: meeting which overflowed Farwell Hall, filling the First Methodist church near by. The railroads have arranged their trains to accommodate any living in the snburban towns who may wish to attend in the evening. On the Sabbath Mr. Moody returned from his brother's burial and resumed charge of the meetings.

—The first band of missionaries to foreign lands sent out by the United Evangelical Association has just started for Japan. Sabbath, Oct. 1st, they spent in Cleveland, the headquarters of the denomination and very interesting farewell exercises made the occasion memorable in the history of the denomination.

—The meeting of the American Board of Commissioners for foreign missions was held this year in Hartford, Oct. 3d to 6th. The reports presented show that only four ministers have been sent out as new laborers this year. A considerable number of new helpers have however been sent out by the Woman's Board. The total receipts for the year were $465,442 from all sources, which was not sufficient by over $31,000 to meet the expenses. The Board maintains eighteen missions, eighty-six stations and 517 out-stations; 155 ordained missionaries, female assistants 222; 1,100 native pastors, teachers, catechists and other helpers and a total force of 1,488 in foreign fields, sustained by this society. The number of church members on its fields is 12,811; added during the year, 1,638.

News of the Week.

—The State elections in Ohio, Indiana and West Virginia were held last week and were hotly contested. Ohio elected the Republican ticket with considerable gains. Indiana elects Democratic State officers by 5,000 majority, but there is a Republican gain in Congressmen of five; Ohio likewise gains eight. W. Virginia is Democratic.

—A new Mississippi steamer, the Southern Belle, was burned last week near Baton Rouge. The passengers were panic striken and by burning and drowning twenty-five or thirty lives were last.

—On the morning of the 12th inst., a boiler in a nail mill in Pittsburgh exploded with terrific force demolishing the mill and part of a rolling mill adjacent and damaging considerable property in the vicinity. Of the 150 workmen in the mill fifteen were killed, three fatally injured and thirty-nine wounded.

—The condition of the Servian war last week is told in the following dispatches, which describe the negotiations for an armistice:

London, October 11th.—A Reuter dispatch from Constantinople says: At the extraordinary council yesterday, which decided to grant a six months' armistice, strong opposition to any armistice was at first expressed. The council agreed that a six we ks' armistice, as proposed by the Powers, might, from its shortness, seriously endanger Turkey in the improbable event of a failure of peace negotiations.

The council therefore decided that the Porte should communicate to the Powers the conditions on which it would consent to a six months' armistice, which in its opinion would have the following advantages, namely: Enable the Porte to allay the excitement among the Mussulmans; not expose the Porte to the risk of having to resume hostilities during the inclement season, and afford an interval which would facilitate an understanding upon the conditions of peace and general reform to be introduced in the empire.

The notification of the Porte's acceptance of the armistice in this sense will be made to the Ambassadors to-day. It is believed here that the Porte's conditions will be cacepted.

A Reuter dispatch from Belgrade dated to-day says: "The Servian Council of Ministers to-day decided to accept a regular armistice as soon as it is proposed to them by the Consuls of the Great Powers."

—The latest in regard to the armistice is that the Porte has offered one of five months which Russia refuses. The English sentiment is in favor of the armistice with a growing jealousy toward Russia, and calls on Germany as the arbiter of the impending war to decide against the formidable Czar.

Obituary.

Mr. Nehemiah Fancher, a Christian of fifty years experience, died at his residence in Cumberland Co., Ill., Sept. 16th, 1876, aged 72 years, 4 months, and 9 days. His place of nativity was Luzerne Co., Pa., his boyhood and early manhood were spent in Ohio; his last thirty years in Illinois.

His life was one of marked activity; and that not simply of a secular sort, but largely religious. Depth of convictions, earnest solicitude for the right, uncompromising decision of character marked him. The "works of darkness," secret societies, were his abhorrence. Our Anti-masonic movements had a prayerful supporter in Bro. Fancher. Nor did he undervalue the *Cynosure*, but was some time a subscriber for it; always its friend. The lodges owed him no gratitude, nor failed to give him their hostility. He is now quite beyond the reach of cable-tow influence—gone to that blessed One who in secret said nothing. Thus, one by one depart our trusty ones, our fellow-soldiers, our "partners in distress." But the work will still go on—the Lord still reigns.

S. B. Allen.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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For State Lecturers State Ass'n list.
Others who will lecture when desired.—
O. A. Blanchard, Wheaton, Ill.
J. B. Nessell, Ellington, N. Y.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
A. H. Springstein, Sarinac, Mich.
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo.
H. Croswell, Wadsworth Medina Co O.
A D Freeman, Downers Grove, Ill.
Jas. Springer, Springerton, Ill.
S. A. Gilley, Durand, Pepin Co., Wis.
A. D. Carter, Deersville, Harrison Co, O.
Dr. James McCleery, Monroe Iowa

The Home Circle.

As God Will.

If I were told that I must die to morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, and all the journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on;
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move, and love, and smile, and pray
For one more day.

And lying down at night for a last sleeping,
My ear
Which harkens ever: "Lord, within thy keeping
How should I fear?
And when to-morrow brings thee still nearer,
Do thou thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and, when the morning splendor
Flashed o'er the sky,
I think that I could smile, could calmly say,
"It is his day."

But, if a wondrous hand from the blue yonder
Held out a scroll
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew;
What should I do?

What would I do, O blessed Guide and Master,
Other than this—
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by thee?

Step by step, feeling thou art close beside me,
Although unseen;
Through thorns, through flowers, whether the tempest hide thee,
Or heavens serene—
Assured thy faithfulness cannot betray,
Nor love decay.

I may not know my God; no hand revealeth
Thy counsels wise;
Along the path no deepening shadow stealeth,
No voice replies
To all my questioning thought, the time to tell,
And it is well.

Let me keep on, abiding and unfearing,
Thy will always,
Through a long century's ripe fruition,
Or a short day's.
Thou canst not come too soon—and I can wait
If thou come late.

—*Selected.*

Real Religion.

Nothing does so open our faculties, and compose and direct the whole man, as an inward sense of God; of his authority over us; of the laws he has set us; of his eye ever upon us; of his hearing our prayers, assisting our endeavors, watching over our concerns; and of his being to judge and to reward or punish us in another state, according to what we do in this; nothing will give a man such a detestation of sin, and such a sense of the goodness of God, and to our obligations to holiness, as a right understanding, and a firm belief of the Christian religion: nothing can give a man so calm a peace within, and such a firm security against all fears and dangers without, as the belief of a kind and wise providence, and of a future state. An integrity of heart gives a man a courage and confidence that cannot be shaken. A man is sure that, by living according to the rules of religion he becomes the wisest, the best and happiest creature that he is capable of being: honest industry, the employing of his time well, and a constant sobriety, an undefiled purity and chastity, with a quiet serenity, are the best preservers of life and health; so that, take a man as a single individual, religion is his guard, his perfection, his beauty and his glory: this will make him the light of the world, shining brightly and enlightening many round about him.—*Burnet.*

Reason cannot Understand the New Birth.

I heard some time ago of some commercial travellers who went to hear a man preach. They came back to the hotel, and were sitting in the smoking-room talking, and they said that the minister did not appeal to their reason, and they would not believe anything they could not reason out. There was an old man sitting there listening, and he said to them, "You say you won't believe anything you can't reason out?" "No, we won't." The old man said, "As I was coming in the train yesterday, I noticed some sheep, and cattle, and swine, and geese, all eating grass. Now, can you tell me by what process that same grass was turned into feathers, hair, bristles, and wool?" "Well, no, we can't just tell you that." "Do you believe it is a fact?" "Oh yes, it is a fact." "I thought you said you would not believe anything you could not reason out." "Well, we can't help believing that; that is a fact we see before our eyes." "Well," said the old man, "I can't help but believe in regeneration, and a man being converted, though I cannot explain how God converted him."—*Moody.*

Scripturally Settled.

A widow in a Scottish country town had been left by her husband at his death a considerable amount of property, with a mortgage on it. Her trouble was whether she should pay the interest on the mortgage, and keep the property entire, or sell a portion of it, and discharge the encumbrance. Many weeks of thought and consultation passed, and at length one morning she met her minister, with a blithe countenance, and the joyous statement that now she saw her way through the difficulty, and that her mind was at rest. On being asked how she had come to such a happy and peremptory decision, she told him that she had happened to read that morning the sixtieth Psalm, and the sixth verse, which said, 'I will divide Shechem, and mete out the valley of Succoth,' forcibly struck her, and appeared to give her the light and direction which she so earnestly desired. She sold at once, as if by divine warrant, a portion of her inheritance, and freed the remainder from all pecuniary burdens.—*Dr. Eadie.*

Give Yourself.—Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times, I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the Gospel, my grown-up daughter a lovely Christian woman. I have plenty of time to sit down now and rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."—*Selected.*

Children's Corner.

Another Good Letter for our Little Folks.

Constableville, N. Y., Oct. 5th, 1876.

Dear Cynosure:—You printed the letter I sent before, and so I thought I would try again. I like the *Cynosure* very much. I am very glad the Anti-masons have a stand at the Centennial, and I hope it will do a great deal of good. I should like very much to go to the Centennial, but as I cannot, I do the next best thing, *read* all about what others have seen because I cannot see them myself. A good many from around here have gone to the Centennial. I have enjoyed reading the letters from Elder Freeman when he was there. And also the letter that Mr. Cook wrote for the children while he was there. I like to read the letters from children, and I wish that more of them would write. I have read a good many Anti-masonic books, as we keep them in the house to sell, lend, or give away. I think the "Broken Seal" is very interesting. I send a Biblical enigma. And now I must close, or my letter will get too lengthy. So good bye and many good wishes for the *Cynosure.*

Cora M. Fisk.

[Thank Cora for her contributions. Will not others of her young friends be inspired by her example to write to one another in the *Cynosure?*]

Young Folks Centennial Letter.

My Dear Young Friends: - There are a great many strange things said and done in this world, and one of the world's wonders just now is this Centennial in Philadelphia. Right among this great collection of the world's riches in so much that is worth looking at; two ladies came along, and one of them thus in great anxiety, addressed me: "Oh sir, can't you tell us what to look at. O there are so many things and no one to tell us what to look at!" Now I looked at them, strangely, I guess, for she explained: "You know, sir, people tell of seeing so many strange things, and we don't know where to look for them." I guess they had attended shows, and had everything shown them, and now for the articles to show themselves without a showman was a style of exhibition they were not prepared for. I saw the trouble they were in and arose from my seat and pointed to a little book in a case close by and said: "There's the smallest Bible in the world." "Oh, Oh!" she cried out, "ain't that nice, that's just what we mean. Now you see we would have passed that. We are *so* [it was a big so] much obliged to you." "And that," said I, pointing to another case, "is a Bible four hundred years old." "Thank you sir, thank you; ever so much obliged to you." Now I think that so much thanks for so little work was first rate pay, and so I took a few steps, and pointed out in a corner the old frame pulpit in which the celebrated Whitfield used to stand when preaching out of doors to the big crowds of his day, and inside of it is the chair of the subject of that world-renowned tract called "The Dairyman's Daughter." I must not tell of her here, but recommend you to read it; but I'll tell you that that old chair which they think so much of is quite a plain frame with rattan bottom, a good deal the worse for the wear; and I wouldn't wonder if visitors have nipped off little pieces of it to send to some good grandma, or dear auntie at home who could not come to see the chair such a dear devout person had occupied. But I must say good bye to the ladies, for I have something for the boys now, just as strange. There are big stuffed bears from Russia trying to look fierce, and from that and other countries all manner of winged and four-footed forms which had once lived, and others which had never lived except in men's fancies, some of them carved out by "cunning workmen." But one of the things which has got into the heads of some strange people is the figure of a big giant, figuratively speaking you know, of which they are as much afraid as silly children used to be of witches and ghosts one hundred years ago. Well, there is really this said giant, and what do you think? He is actually there and appears to be watching such people, but when he came to the great exposition he was found to be stuffed with straw.

Now, my dear boys and girls, some of you too, may wonder what that story means, and so I must try to give you the interpretation of it. Some wicked men are so bad and some good men are so blind that they sometimes took such oaths as God called sinful in the time of

Moses. Men were called guilty for doing so and were called on to confess their sin and offer sacrifice for it. Now men may be bound by oaths if they are ageeable to God's will. But in this case they should not be bound because they are contrary to his will. Now if a man thinks himself bound by an oath, when he should repent and confess the taking of it as a sin, it is clearly not a binding oath, but a straw oath which he ought to break.

Now this is just where a great many grown up men are. They fancy they are bound by oaths which they ought never to have taken and when good men and great preachers like President Finney and Elder Bernard confessed their sin and told young men and others not to commit that sin, and gave the reasons, what do you think these oath-bound men did? They said bad things about them and a man who thought himself bound said to me that Mr. Finney was a backslider; that is a man who goes from good to bad, because he had repented of his bad oaths and had tried to prevent other men from taking them. That was going from bad to good I think, don't you?

I shall now refer you to Lev. v. 4-5, to see the oaths then pronounced sinful, and which are of the very same character which a great many men in our land have taken thoughtlessly or ignorantly, or in unbelief and against the authority of the Bible and of the authority of our ascended Savior. THOS. HODGE.

What Did the Clock Say?

The clock upon the tower of a neighboring church tolled forth, slowly and solemnly, the knell of the departed hour. As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and, looking earnestly in her face, asked:

"Mother, what did the clock say?"

"To me," said his mother, sadly, "it seemed to say, Gone—gone—gone!"

"What, mother—what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by him to inquire of you—of me—what we are doing, what we are saying, and what we are thinking and feeling."

"Where has it gone, mother?"

"Back to him who sent it, bearing on its wings, which were so pure and white when it came, a record of all our thoughts, words and deeds while it is with us. Were they all such as our Father could receive with a smile of approbation?"

A three-year old, contemplating a favorite cow, asked her mother "what Daisy did with her cud when she was done with it?" The puzzled parent did not know. "Oh, I know!" said the little one, "she gives it to papa, and he keeps it in his cheek."

The Work of the Holy Spirit.

D. W. WHITTLE IN THE REVIVAL MEETINGS.

In the absence of Mr. Moody last week Major Whittle led the revival meetings in the Tabernacle and Farwell Hall. On Monday at the noon meeting he spoke on the work of the Holy Spirit, and the following is taken from his remarks:

We never read in the Old Testament of the Holy Ghost being in the souls of believers. We do not read of that till our Lord Jesus Christ comes. But now the Holy Ghost may be in Christians and dwell upon them with power. And it seems to me that all this feeling we have of depression and insufficiency, all this longing desire that we and thers may be helped of God, would be answered if we just looked to God for the special enduement of the power of his Holy Spirit. It is not going to come out of ourselves. It is not going to come from any qualification in ourselves. Oh, it seems to me that our need is just this enduement of the power of the Holy Ghost. And when he comes love and faith, and all the virtues will come. And if we recognize this as definite and distinct, the reality of this induement, the reality of this gift. if we fully realize that this induement is a specific act of God, we will seek for it so importunately that God will give it us. Now what is the truth in regard to the Holy Spirit? We find Jesus Christ in the 3rd chapter of John's gospel fully endued with the Spirit; "for God giveth not the Spirit by measure unto him." We find when he departed he breathed on his disciples and said, "Receive ye the Holy Ghost." We find in the 39th verse of the 3d chapter of John that the "Holy Ghost was not yet given because that Jesus was not yet glorified." It required the glorification of the Son of God before the dispensation of the Spirit of God could commence. And you study your Bibles carefully and you find the promises of God looking forward to the giving of the Holy Spirit, the putting off of his Spirit into the souls of men. So you find that after the resurrection of Christ, and not till after his resurrection, did he breathe on his disciples and say, "Receive ye the Holy Ghost." And afterward he told them to tarry at Jerusalem until they were endued with power from on high. The Spirit must be in them and upon them. And you know, in the first chapter of the Acts of the Apostles, that they tarried there, and they prayed together for ten hours, and it was a very distinct, very definite transaction they had with the living God. They were men with like passions with ourselves. They tarried there in prayer in the name of the glorified Saviour, and there was a descent upon them from on high, and they went out endued with the living power of the Holy Ghost. Paul was filled with the Holy Ghost. Ananias came and said to him, "Brother Paul, the Lord, even Jesus, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost. And Stephen was filled with the Holy Ghost, and many others, in the New Testament narrative, the bestowal of the Holy Ghost being always after the resurrection of the Saviour, Now, dear friends, the thing for us to believe is that the Holy Ghost is still in the church as really as immediately after the resurrection; that His dispensation still continues; that Christ himself has gone away that we might receive the comfortor and be filled with the Holy Ghost. The glorification of the Son is comforted in the bestowal of the Spirit. We cannot understand the word of God unless the Holy Spirit shall come upon you. "The natural man," says First Corinthians, "receiveth not the things of the Spirit of God;" he cannot know them because they are spiritually discerned. God hath revealed them by his Spirit. So we can understand our Bible when speaking of the Spirit in the eighth chapter of Romans: "We know not what we should pray for as we ought; but the Spirit itself maketh intecession for us with groanings that cannot be uttered." And then, again, we see the mighty personal agency of the Holy Ghost in the fifth chapter of Acts, thirty-seventh verse: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. So in all the circle of Scripture there is testimony to the power and attributes of the Holy Spirit, and to his being vouchsafed to those who earnestly ask of God. It is the clear teaching of the word of God, then, that we should tarry before God and seek this enduement of power. And the history of the church shows it down through the ages. All through the past cases might be cited of the wonderful influence exerted by men consecrated in all their being by the Holy Ghost. In our own day, and right here in this city, we have a demonstration in our brother Moody being taken right out from among us, from a business house in this city, and made by the fullness of God's spirit a power and a blessing in a great revival of souls to a higher life. Now all this was work for God, and under the power of the Spirit, and with the Spirit's cheering encouragement. It is a hard, hard work for you to go to your Sabbath-school, to stand up and try to reach souls, unless the Spirit of God is with you and working through you. Dear friends, it seems to me we must have a more definite conception of the gift of the Holy Spirit. When we believe, it is the work of the Holy Spirit, because no man can see Jesus Christ except it be given him of the Spirit. You are saved by the Spirit when you believe. It seems to me that there is a faith of the Holy Spirit, in its reality, that Christians need to rejoice in more than they do. The possession of that best of gifts sets them apart from common men. The seventy elders of Israel were distinct from the remaining congregation; and when we desire to be thus filled with God, and desire to be used of God, and desire for ourselves this precious blessing, and the desire shall be so strong as to lead us to consecrate our whole being, we shall receive the gift, we shall receive the blessing of God, even the filling of our souls with his own Spirit. And then, it seems to me, we have a great work ourselves in this matter of self-consecration. I do not believe the Holy Spirit will do that for us. He calls on every Christian man and woman to prepare the way. He works in us and through us, not only for others, but for ourselves. Your part is self-consecration and continued watchfulness, that your devotement be kept unsullied. "Wherefore I beseech you, by the mercies of God, present your bodies a living sacrifice, holy and acceptable unto Him, which is your reasonable service."

The Sabbath School.

LESSON XLIV.—OCTOBER 29, 1876.—PHILIP AND THE ETHIOPIAN

SCRIPTURE—Acts viii: 26-40. Commit 34-39; Primary verse 37.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had come to Jerusalem for to worship,

28 Was returning, and, sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40. But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Cesarea.

GOLDEN TEXT.—"He that believeth and is baptized shall be saved."—Mark xvi: 16.

TOPIC.—The Scriptures "testify of Me."

HOME READINGS.

M.	Deut. 18: 1-22.	Testified of as a Prophet.
T.	Is 53: 1-12.	Testified of as a Sufferer.
W.	Dan. 9: 1-27.	Testified of as the Messiah.
Th.	Micah 5: 1-15.	His Birthplace foretold.
F.	Ps. 22: 1-31.	His Crucifixion Described.
S.	Zech. 12: 1-14	Pierced with a spear.
S.	Mal. 3: 1-18	Like a Refiner's Fire.

It is easy to serve the Lord in great things, but the real test is in serving him in little things. He who, at the bidding of the Spirit, leaves a great work to do a small one, shows his fitness to do the greater. "He that is faithful in that which is least is faithful also in much." God desires humble, not ambitious workers. Matt 25: 21, 22; Mark, 12: 38, 39; Luke 16: 10; 19: 17; John 13: 14-17; 1 Pet. 5: 5.

Then the Spirit said unto Philip, Go near. Men have no need to be harassed with doubts as to what they should do. God will direct the feet of his saints. They shall hear a word behind them saying: "This is the way, walk ye in it." Ps. 25: 9; 32: 8; 37: 23; Prov. 3: 6 Is. 30: 21; 42: 16; 58: 11: Jer. 10: 23; John 14: 26.

The seeker is sure to find. "Ye shall seek and find me when ye shall search for me with all your heart." "If any man will do his will he shall know of the doctrine." Deut. 4: 29; Jer. 29: 13; Hos. 6: 3; John 7. 17; Heb. 4: 16; Jas. 1: 5, 6; 1 John 3: 22.

No matter where one begins in the Scriptures, they all point toward Christ If any one will but continue in them, earnestly desirous to find out the truth, they will infallibly lead him to the foot of the cross. Gen. 22 18; Num. 21: 9 with John 3: 14; Deut. 18: 14; Ps. 16: 9; Is. 7: 14; 9: 6, 7; 40: 10, 11; 50: 6; 53: 4 5; John 5: 39; Luke 24: 27.—*Nat. S. S. Teacher.*

THREE CHEERS FOR WALKER AND KIRKPATRICK!!

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.
2d. A proper observance of the Sabbath.
3d Prohibition of intoxicating liquors as a beverage.
4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.
5th. Civil Rights.
6th. Arbitration better than war.
7th. The Bible in schools.
8th. Monopolies discountenanced.
9th. A return to specie payments
10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.
11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6 That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

Iowa friends will be supplied by writing to the editor of tho *Iowa Freeman*, Oskaloosa, Iowa.

Missouri will be supplied by addressing G. W. Needles, Albany Missouri, editor *American Freeman*.

Wherever American Party votes are cast, we hope our friends wil insist on their being counted and send us reports for publication.

Indiana State election results in a Democratic victory; Ohio in a Republican.

Shall we not receive an electoral ticket from Minnesota before our next issue?

SEND FOR AMERICAN PARTY TICKETS.

We sent both State and National tickets in time for the State election to every town in Indiana that the *Cynosure* is mailed to, and we this week are mailing tickets to the different towns in New York, Massachusetts, Vermont, Illinois, Ohio, Pennsylvania, Michigan, and Wisconsin. Will friends in these States named send contribntions to help bear the expense of printing and mailing these tickets? We send from ten to one hundred tickets to a town, where we have no special order, and it will take 50,000 tickets to supply the States named, and the postage will be about $50. As the tickets are a little different for each electoral district, there will be over 100 different forms of tickets printed at a cost of abont $50. We sent about 6,000 each, (12,000) State and National tickets to Indiana at a cost of $15.00 for tickets and postage, and have received FIFTY CENTS towards meeting this bill. If you want tickets send for them whether you send money or not. We are prepared to furnish tickets for other States not named as ordered. Price by mail; 100 or less, 25 cts.; 200 or more 15 cts per 100.

Samuel D Greene, Chelsea, Mass., although very feeble has secured an electoral ticket for the State of Massachusetts. All whose names are published have formeally accepted their appointments. He subscribes himself:

"Yours in the good cause of reform and for the National Ticket."

ELECTORAL TICKET FOR MASSACHUSETTS.

AT LARGE. Dr Samuel W Abbott, Wakefield.
Moses Morse, Reading.
1 Dist. O Brooks, Harwich.
2 Isaac Stearns, Mansfield.
3 John N Brown, Boston.
4 J as M Currier, Chelsea.
5 Joseph Sweetzer, Malden.
6 J G Smith, Beverly.
7 Daniel F Pratt, Reading.
8 J Leadbetter, Weston.
9 Henry M Tower, Spencer.
10 Nelson Smith, South Hadley.
11 Rev N S Dickenson, South Egremont.

MEN OF PENNSYLVANIA.—Next week we hope to publish a full electoral ticket for our State. As it is now so near the election, let every friend of our cause consider himself appointed to further the election of Walker and Kirkpatrick. To this end, so soon as you see this call please send *with the money*, to E. A. Cook & Co., for ballots enough to supply your respective neighborhoods (25 cts. per 100). Let us all vote for our principles, and pray that our cause may make sure progress to final victory. Yours,

J. W. RAYNOR, in behalf of Pa. State Association.

P. S. Do not fail to send for tickets.

FREEMASONRY AT A GLANCE.—Many of our friends consider this one of the best political documents we have. We shall put it in the *Cynosure* again *next week*. Send on orders for extra copies at once or you may be too late. We shall print 2,000 extra copies.

Price by mail three cents each; by express at $2 per 100.

ILLINOIS STATE TICKET.

Governor—Samuel B. Allen of Clark Co.
Lieut. Gov.—Samuel French of Morgan Co.
Secretary of State—Geo. O. Robinson of McLean Co.
Auditor of Public Accounts—J. M. Wallace of Cook Co.
State Treasurer—Moses Pettingill of Peoria Co.
Attorney General—J. M. Snyder, of Kankakee Co.
Electors at Large—Jonathan Blanchard, Du Page Co.; Jacob P Richards. Hancock Co.
1st Dist., Oscar F. Lumry.
2nd " Cyrns R. Hagerty,
3rd " John Slade,
4th " Linus Chittenden,
5th " Charles Follet,
6th " John Bradley,
7th " Joseph Palmer,
8th " James S. Hickman
9th " Philo P. Chapman,
10th " James C. Graham,
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14th " Arthur O. Howell
15th " Jacob H. Snyder,
16th " C. M. Livesay.
17th " Simon Bagley,
18th " Hugh Mathews.
19th " James Springer.

It is lucky that there are different kinds of Masons—brick-masons and stone-masons, as well as Freemasons. We recently asked an influential farmer, while riding over his premises, how politics stood in his parts. Alluding to the candidates for a certain office, he objected to one because he was a "Mason." But remembering that he did not know our opinion of "Masons," he quickly began to file his objections to brick-masons for office. We assured him that we had greater Freemasons as office-holders, when he heartily approved our view.—*Telescope.*

Mr. Hendricks has always been famous for his fence-sitting powers, and he is receiving due credit for that accomplishment now in Indiana. Gen. Harrison remarked the other day that it used to be said in Washington that the only time a committee of five was known to be equally divided was when Mr. Hendricks was a member of it.—*N. Y. Tribune.*

THE VOTER'S DUTY AT THE BALLOT BOX.

BY WM. A. BARTLETT, ELPASO, ILL.

Forward to me a few tickets supporting the candidates of the American Party. What few there are here who will support that ticket will do it irrespective of the consequences that may befall the other parties by their so doing.

We are not frightened much at the cry "If you support the American Party it will draw more largely from the Republican party than from the Democratic, and it would be awful to have the Democrats go into power." If the friends of the Republican party feel truly that such a scourge and curse as this i likely to befall our beloved conntry, it is high time for them to bestir themselves, and to prevent such a catastrophe; to make arrangements to support the platform of the American party, and the candidates nominated to carry out its principles and make a clean sweep of the Democratic party, and have just as good and true and reliable Republicans at the head of government as though their own candidates were elected with an addenda of principles to their own platform that would be an honor to any republic to carry out that was troubled with corruption, secret rings, extra-judicial oaths, and men at her head to control who had taken them.

BROTHER HART'S OPINION.

Father Preston has published his conviction that the real issue in the present presidential election is essentially the same with that of 1864, *i. e.*, whether the slave power, backed by Freemasonry and Copperheadism, shall rule and ruin the nation, or whether the spirit ot justice and liberty shall extinguish the old oppression and preserve and perfect emancipation. In this opinion I am constrained to concur with him. And as it is morally certain that either Hayes or Tilden will be the next president, and that the election of Tilden will be the triumph of Freemasonry, even up to the Ku Klux degrees, and not only that but of slavery, rum, Romanism, ruffianism and ruin, it seems to me that a vote for Hayes and so against Tilden is almost as distinct an expression of true Anti-masonry as a vote for Walker. At any rate if I had a vote (which on account of changing my residence I have not) and were living in a State where the election was likely to be close, I would not dare to withhold it from the Republican nominee. If I lived in a State that was sure to go for either party by an overwhelming majority I would vote the American ticket; because it would not in that case endanger the vital results of that dreadful war of emancipation and would be more generally understood as a solemn protest against secretism. But where the American

party hold perhaps the balance of power let them beware that they do not use it directly or indirectly to promote the return of the old Tammany slave-holding Democracy to power; the party which combines every dangerous element of corruption with an effrontery and transparency of hypocrisy seldom equalled and never excelled.

I. A. HART.

CIRCUMSTANCES ALTER CASES.

BY T. C. PATTERSON.

Under certain circumstances we must stand still and see the salvation of the Lord. At other times we are to pass on even through the deep waters. There certainly are grave considerations connected with this matter. First, we are in a certain sense creatures of circumstances, consequently are not always able to do the greatest amount of good. It is then our duty to do some good; the best we can. For illustration: My house is on fire. My first duty is to put out the fire; save my house and all it contains. But if circumstances render it impossible, my next duty is to save my dear wife and children, and much more with them; but if circumstances forbid and they all perish in the merciless flames, my duty then is to bow in humble submission before high Heaven's decree and still adore the God of mysterious providences.

Further; you are doing a great and good work, and no doubt wish you could do more; but you cannot do your work and at the same time do the work of Ronayne. It seems to me your provance is to prepare the minds and hearts of the American people for duty, Yes, drill, discipline a competent army; then come boldly to the battle at the polls, and return with palms of victory and glad songs of triumph. I have faith that this glorious day will come. But not yet; no, not yet.

New York claims 1,000 Anti-masonic voters. In this great State, (Pennsylvania) I am quite sure there are over 100,000 Anti-masons who are ready to vote when they can have any reasonable ground to hope for success.

If we have any hope for our country, politically, it must be in the Republican party. Do you say you have lost all hope or confidence in it? Oh ye of little faith. The Republican party is the head, heart, and arteries (politically) of this nation; pronounced by many religious papers as corrupt and fraudulent, yet the official records show it the purest since the days of Jefferson. They surely have done wonders in the last sixteen years considering the adverse circumstances. Perhaps they have not done all they could or should have done, neither have you or I. No, no. I would take a horse blinded in one eye if proved to be true and good rather than take one blind in both, balkey, and worse than all, a bloody kicker. I would rather risk the welfare of the nation in the hands of loyal Masons than in the hands of rebel cut-throat Masons. What can we expect from politicians reared up under the accursed institution of American slavery, and Freemasonry both? Yours for Hayes and Wheeler for President and Vice-president, and the overthrow of murder, treason and Masonry by the most sure and practicable means.

OUR DUTY AS CHRISTIAN CITIZENS.

BY H. W. HAMPE.

LINESVILLE, Pa.

At the present time it is not only our duty to pray for the advancement of Christ's kingdom in the world, but also to vote for Christ's principles in politics. The old cry that religion and politics have nothing to do with each other; that they are not to be mixed together, is false. Politics not founded on the Bible must be full of corruption. The idea that men can be Christians and practice corruption in politics is the bane of our nation. Men who will compromise with error by their votes for the sake of expediency and personal favors do not come up to the requirements of our constitutional laws; much less to the requirements and standard of an enlightened Christian voter. We do not live in a time where Christians are disfranchised by law, as were the primitive Christrians and witnesses for God in the middle ages; but we have an equal and full share by our votes in the affairs of our nation, and if we neglect and refuse to use this our God-given right for truth, purity and honesty in national and local affairs, we are not worthy of the great boon of religious and political freedom that we enjoy. If we neglect to participate in politics because corruption reigns we will, in a great measure, be responsible for its continuance.

The language of some who say they will vote the reform ticket of the American party has the true ring. Remember, my dear Christian voter, you are responsible to God and posterity for your political actions; therefore vote for truth and righteousness and leave the consequences to God, and you will thereby honor and promote the cause of Christ.

THE POLITICAL OUTLOOK.

The testimony lately given by Bluford Wilson, ex-Solicitor of the Treasury, contains the fullest statement of the efforts made by the late Secretary of the Treasury, B. H. Bristow, to break up the Whiskey Ring, the most formidable of all. The story as published in the papers is as interesting, and at times as thrilling, as a novel. The extent of the ramifications and influence of the ring was almost incredible. In the boldest manner possible it defrauded the government annually out of millions. Its detection and exposure seemed well nigh impossible. It had its representatives in the Cabinet, among the personal and trusted friends of the President, in the Senate, in the House of Representatives, and scattered throughout the entire country. The very parties who were appointed to take care of the interests of the government were in its pay. The President himself, although no doubt innocent, was used for a time by the ring to thwart every effort to interfere with its operations. Through him the most prominent of all its members escaped conviction, and it seems even now as though he would be persuaded so to abuse the pardoning power as to shorten the term of service to which some who are now in the penitentiary were sentenced.

What effect the revelation of corruption thus far made will have on politics it is difficult to say. It was a Republican protest against Republican misrule that enabled the Democratic party to gain an ascendency in the House of Representatives. There is a determination now in many localities on no condition to vote for a "ring politician." Whether or not this will extend to the Presidential contest, and be so general as to elect the Democratic nominee, the future alone will tell.

In the meantime both parties have held their conventions, adopted their platforms and nominated their candidates. The Republican platform is in some respects the better; still it is easily seen to have been the work of politicians, and made exclusively for political purposes. There is a determination as far as possible to ignore every issue the presentation of which would be likely to lose votes. The Chinese plank is disgraceful, and should be repudiated. Mr. Hayes, the candidate for President, is, outside of his own State, an unknown man. His local reputation is good. His letter of acceptance of the nomination gives deservedly general satisfaction. He will, however, be no ordinary man if he reduce to practice the principles it contains. The control of the Republican party now is entirely in the hands of its worst element. A cabinet officer, a man whose reputation could not be much worse, is managing the campaign. The policy is to make Mr. Hayes, if elected, so much indebted to those at present controlling the party that he will feel it a duty to keep them in power, or to have him so hedged in that to attempt to make any radical change will be to array against him all its active members.

The platform of the Democratic party has but little to recommend it. The Chinese plank is much more objectionable than that of the Republican, bad as it is. Mr. Tilden, the nominee for President, has done good work in New York city and State, in exposing corruption. At the present time the reputation of a reformer counts for much. Thousands of Republicans would vote for him did they believe he would honestly administer the affairs of the government. Unfortunately for Mr. Tilden, his whole public life shows that with him reform is a means and not an end. So long as his political prospects were advanced thereby, so long and no longer is he willing to act in that capacity. No wonder such a reformer is regarded with suspicion. Besides, Mr. Hendricks, the candidate for Vice President, represents the worst element of his party. Loyal people hesitate to give their support to a ticket whose success will elevate to the Vice Presidency a man who never had a word to speak on behalf of the black, who never by word or deed showed any sympathy with the country in the dark days of the rebellion, and whose influence would be entirely hostile to the freedmen of the South. The Hamburg massacre in South Carolina, and the cruelties and indignities daily perpetrated on the blacks in the South, the details of which are given in the papers, awaken grave apprehensions as to the result should the Democratic party triumph next fall. Many a Northern man feels that let suffer who or what may, the only persons that were loyal in the South during the rebellion must not be left uncared for.

The honest voter this fall will find himself in a strange predicament. If he supports Mr. Hayes he will vote for a man whose reputation is good, but who is little known, who belongs to a party once the synonym for purity and progress, but now corrupt from center to circumference, completely controlled by its worst element. For aught to the contrary he knows, he may be helping to continue the present lamentable state of affairs four years longer. If he supports Mr. Tilden, he helps a candidate not wholly himself unobnoxious, but long connected with a party whose history is that of opposition to progress, and whose success would be most hurtful to the freedmen of the South.—*Ref. Pres. & Covenanter.*

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PENNSYLVANIANS TAKE NOTICE!

The Northeast Pennsylvania Christian Association will hold its annual meeting on the 1st and 2d of November next in Fell Hall, Waverly, Luzerne Co., Pa., commencing at 1 o'clock P. M. Competent speakers are provided.

The Executive Committee of the State [Pa.] Association will meet at Waverly at the above noticed meeting and provide for its Annual Convention, this fall. Let the members of the Committee take notice of this fact and act accordingly.

By order of Committee.

Topics of the Time.

The Eastern war rumors flashed like mountain signals last week at news of Russia's declaration of hostilities. But better news next day quieted the fever, leaving only a few stranded business firms whose speculations in grain and stocks dragged anchor in the sudden war blast. Although Turks and Servians, with their twenty thousand Russian allies are desperately fighting, the diplomats of Europe are the arbiters of the struggle. Russia has signified her unwillingness to begin war alone. Her demands of Turkey are the independence of Servia and Montinegro with self-government, both political and administrative. Germany and Austria are believed to agree in this demand. France will remain wholly neutral and England, although last week the reports of her war preparations were ominous, will, on more reflection, keep the peace, while she insists on the validity of former treaties respecting the commerce of the Dardanelles. Turkey, thus left to Russia, will, it is hoped, yield to reasonable demands and close a strife which now seems a needless butchery.

Stranger than fiction are the rumors circulating among those acquainted with diplomatic secrets that the immense Russian army now threatening Armenia is for the durpose of a flank movement on Turkey; the occupation of Palestine and the Mediterranean coast; and the establishment of a Jewish nationality on the old domain of David and Solomon, the expenses being paid by the Jewish bankers of Europe who control the finances of the world, and whose aspirations for the future of their nation would be satisfied by the arrangement. The words of Disraeli, would be wonderfully significant in such changes. Charles Bradlaugh, the infidel, iconoclast and secretist, when in this country a year ago communicated to the N. Y. *Graphic* and other journals the fact that secret societies were at work fomenting trouble between Russia and Turkey, while Disraeli, the Jewish premier of England, speaks of their intrigues as a fact well known.

The trial of Alexander Sullivan for the murder of Francis Hanford is now proceeding in this city. Without extravagance the conduct of the case on the part of the presiding judge will make it one of the most remarkable of the decade. The social position of the parties concerned and the circumstances connecting the case with the Catholic and public school question would be enough for notoriety; but Judge McAllister, before whom it is being tried, adds yet another feature. In obtaining the jury he overruled decisions of the Supreme Court and enactments of the Legislature, and has in so marked a way decided various points in favor of the prisoner as to draw from the eminent prosecuting counsel expressions of his partisanship in open court, and has aroused the indignation of the public press. There are beside some significant features of this trial, which may be remarked upon after its conclusion.

Another territorial prize is ready to drop into the wide lap of Great Britain. Their inability to cope with the Kaffir tribes has led the Dutch Boers, who formed the little Transvaal Republic in 1848, in South Africa, to open negotiations with the mistress of Cape Colony for annexation to her domain, and England has signified her willingness to meet them half-way, by sending Sir Garnet Wolseley to treat with them. The population of this independency beyond the river Vaal is but 150,000 and their territory is but little larger than the State of Illinois, but is full of fertile valleys. The remaining free State in South Africa, the Orange River Republic, with its 20,000 inhabitants, will probably, ere long, follow into the fold of Britain, and the flag of St. George will wave over all South Africa with its Indian and Atlantic coasts, and northward to Lat. 22° S. This fine territory will be benefited by the new relation which will ensure its development, and will no less be a benefit to all nations.

THE HIGHER LAW.

BY REV. H. H. HINMAN.

Wicked men have in all ages framed iniquity by a law, or incorporated it into a covenant, and then claimed that, because of such law or covenant, evil became good and unrighteousness became holy.

Thus the Jews said of Christ: "We have a law and by our law he ought to die." Thus when Herodias' daughter demanded of Herod the head of John the Baptist he was sorry, "nevertheless for his oath's sake and them that were with him he commanded it to be given her." In modern times slaveholders and their sympathizers say, "We have a law, and the slave ought to be delivered into the hands of masters." It is so nominated in the bond, let it be done and the pound of flesh must be taken out from next the living heart, because men have so written and promised. "We have a solemn oath," says the Mason, "and for our oath,s sake we must keep our Masonic covenant."

The law of God requires candor and truthfulness, but the Masonic obligation requires dissimulation and falsehood, for the Mason must pretend that Masonry is a professed secret, that none but the initiated have ever understood. The great mass of the people believe this to be true because Masons pretend that it is, and every adhering Mason is understood as making that pretension. And this pretension he knows to be false. The Masonic minister of the Gospel hears his brother Masons positively affirm that Masonry has never been revealed, and that Morgan, Bernard, Allyn, Finney and others were liars and slanderers, and he silently consents to their malignant falsehood and becomes the passive partaker in their guilt. Herod-like, he does this "for his oath's sake and for them that are with him."

Thus a prominent Masonic minister told me that the Masonic oaths and penalties as given by Morgan were *utterly false*, and that he did not believe that Mr. Finny ever wrote the book on Freemasonry that bears his name. Poor man, perhaps he forgot that God says, "Lie not one to another;" or perhaps he thought, "I have a Masonic oath, and by that oath I must abide. If it involves lying, I had better lie than to break it."

Another prominent Masonic minister, who professes and preachse holiness, told me that for himself he was like Stephen A. Douglas on slavery, he (the minister) did not care whether they voted Masonry up or voted it down, but that we Anti-masons were "fighting a man of straw." In other words that we know nothing about Masonry and were only contending with an imaginary conception of it. Poor man! he lied thus, for his oath's sake and them that were with him.

Now against all such obedience to *wicked law* and such adherence to an *unholy obligation* we present the simple truth of God's word: "*We ought to obey God rather than man.*" The doctrine of the higher law is as old as jurisprudence. Two thousand years ago, Cicero, heathen as he was, said, "Whatsoever is just is always the true law, nor can this law of justice be either originated or abrogated by any written enactment." That the obligation to obey God in *all things*, is always and everywhere binding on all men any law compact, covenant, or oath, to the contrary nothwithstanding, has been affirmed by every distinguished writer on civil law or moral philosophy, and is most clearly taught in God's word. When therefore seceding Masons have still so much respect for Masonic obligation that they sacrifice candor and Christian simplicity, when they fail to open their mouths for the truth, and allow their silence to be interpreted as assenting to that which is false, they show thereby that they are still in bondage to the lodge, and that for their oath's sake they are willing to disobey God and dishonor his cause. "Come ye out from among them."

HAIL, MASONRY DIVINE!

The words which we have taken for a caption to this article, are the opening line of a hymn, which, according to Webb, is sung at the Masonic "ceremony of installation." By these words it is seen that Masonry claims to be divine; that is, it claims to hold forth to men God's presence on earth. And as if there was to be left no doubt on the pretensions of the "mystic craft," the closing line of the first verse of the hymn, alluding to Masonry, declares point blank—

"Thou art divine!"

Need there be any plainer evidence than this, to show that Masons regard their institution as the manifestation of God to men?

Masonry also claims to be very

ancient; and if we go back into ancient history we shall find that it was no uncommon thing for men to claim divinity, either for themselves or for the works of their hands. Even the monster, Nero, whose moral character was as much distorted as some of those irregular roots of trees which the Chinese seem to take a particular pleasure in fashioning into images of the gods, held pretensions to divinity. We read in mythology of one Salmoneus, King of Elis in Greece, who declared himself to be a god, and built a brazen bridge over his city so that the rumbling of his chariot wheels over it might rival the thunder of Jupiter, while his pointing a flaming torch at a man doomed him dead.

St. Augustine, in his confessions, written probably not far from the year 390, speaks of Manichaeus, who "would not have himself meanly thought of, but went about to persuade men that the Holy Ghost, the comforter, and enricher of the faithful, resided with plenary authority personally within him." Manichaeus was doubtless led to this boastfulness by his knowledge of eclipses and the movements of the heavenly bodies, a species of information which a few philosophers of those days, much to the wonder of the masses of the people, understood pretty thoroughly; for eclipses could be calculated at that time as accurately as they can be at the present day. This knowledge was probably derived from the Chaldeans; but Manichaeus himself appears to have been a mere pretender; for St. Augustine says: "When, therefore, he was found out to have taught falsely of the heavens and stars, and of the motions of the sun and moon (although these things pertain not to the doctrine of religion), his sacriligeous presumption became evident enough, seeing he delivered things which not only he knew not, but which were falsified, though his vain-glorious pride was so egregious that he ascribed the movements of these heavenly bodies to himself, as a divine person."

St. Paul, at an earlier period, at a time when the dividing line between paganism and Christianity was being drawn, speaks (2 Thessalonians, 3-4) "of a man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

It is our opinion that St. Paul here alludes to some pompous chief mystagogue of the Eleusinian mysteries, whose seat was at Athens, that center of ancient refinement in art, literature and philosophy, from which the epistles to the Thessalonians were written. It was not simply to a person that St. Paul probably alluded, but to the embodiment of the ideas, so hostile to Christianity, which were involved in those superstitious rites called the mysteries of Eleusis. These mysteries were the national religion of the cunning, subtle Greeks, and well might the apostle term them the "mystery of iniquity," that taught "with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness"; under the name of righteousness practicing fraud and falsehood.

By examining into the pretensions and workings of Freemasonry, that modern mystery of iniquity, we shall find that the words of St. Paul alluded to describe them exactly. The spirit of Freemasonry lays itself as squarely across the path of Christianity, and opposes it as directly as ever did the mysteries of Eleusis. The institution is made up of fraud, imposition, and falsehood; and to call it *divine*, or to claim that its lying sophistries are righteous, as good as Christianity, and even better, is a mere piece of cynical blasphemy, alike contemptuous of God and man.

It is the belief of us Anti-masons that this modern mystery of iniquity shall be so exposed and revealed that the ordinary run of readers shall see, understand, and detest it, an entangled mesh of falsehoods, which "the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." That is, we believe that the open, manly expression of Christian truth shall ultimately destroy the crafty, wicked arts of Freemasonry. If we did not believe this, we should have no faith in the Christian church, nor in Republican government.

As the only way to destroy foul air and mephitic damps is to let in upon them the light and free airs of heaven, so, the only possible way to destroy Jesuitry in all its forms, whether originating in Paris, Rome, or London, is to let in upon it the divine light from the Savior of mankind, and claim open and fair dealing towards all men.

AMERICAN.

MASONRY WEDDED TO SOLOMON.

ACCORDING TO EMINENT MASONIC AUTHORITY.

ARRANGED BY J. W. RAYNOR.

Mackey's Lexicon, Art. "Dedication, pp 105-6:—Lodges were anciently dedicated to King Solomon, as the founder of ancient craft Masonry, and the first Most Excellent Grand Master. From the building of the first temple at Jerusalem to the Babylonish captivity, Freemasons' lodges were dedicated* to King Solomon; from thence to the coming of the Messiah they were dedicated to Zerubbabel, the builder of the second temple, etc.

Morris' Dict., Art. "Jerusalem," p. 252:—All that is venerable, all that is worth preserving in Masonry dates from Jerusalem, the Golden City, "the city of the Great King."

Mackey's Lexicon, Art. "Jerusalem," p. 228:—Jerusalem, memorable as the scene of many events that are dear† to the Mason's memory. David purchased Mount Moriah from Ornan, the Jebusite, and here Solomon was permitted to build a temple to the Lord. Page 336, Art. "Ornan":—Ornan the Jebusite was the owner of the threshing floor situated on Mount Moriah in the same spot on which the temple was afterwards built. This threshing-floor David bought to erect on it an altar to God (2 Chron. xxi: 18-25). On the same spot Solomon afterward built the temple.

Morris' Dict., Art. "Temple of Solomon," p. 467: In the study of Freemasonry we recur to the temple as the model and original of our society, etc.

Mackey's Lexicon, Art. "Ground Floor of the Temple," pp. 187-8:—Mount Moriah, on which the Temple of Solomon was built, is symbolically called the "ground floor of the lodge," and hence it is said that the lodge rests on‡ holy ground. This ground floor of the lodge is remarkable for three great events recorded in Scripture, and which are called "the three grand offerings of Masonry." To the Mason this sacred spot is sufficiently endeared by the recollection that it was here that after a long night of darkness language was restored and Masonry found.

Morris' Dict., Art. "Induction," p. 242:—A term of progression implying that one has been seated in the "Oriental Chair of King Solomon" as a Past Master.

Mackey's Lexicon, p. 210: Past Masters are said to be inducted into the Oriental Chair of King Solomon.

Morris' Dict., Art. "Oriental Chair:"—The seat of the Worshipful Past Master is styled in the ritual of the Past Master the Oriental Chair of King Solomon. It should as nearly as may be represent a throne. There should be no table or obstruction of any kind in front of it, only a small pedestal may be set on his right hand to contain the gavel and other official objects. The magnificent throne of King Solomon, of which this is the type, is described in 1 Kings, 10th chapter.

Mackey's Lexicon, p. 335, Art. "Oriental Chair of Solomon:"—The seat of the Worshipful Master in a symbolic lodge and so called because the Master is supposed symbolically to fill the place over the craft once occupied by King Solomon.

Morris' Dict., Art. "Solomon the King," p. 444:—This distinguished monarch, friend of learning and special patron of architecture, is adopted in Blue Lodge Masonry as its Ionic Pillar, its fountain of wisdom and model of government. He is represented in the lodge by the Worshipful Master; in the Grand Lodge by the Grand Master. The chief seat upon the dais is entitled in his honor the Oriental Chair of King Solomon, often "the Throne."

Also *Mackey's Lexicon*, p. 445:—Solomon is supposed to preside or rather the Master is his representative in lodges of Fellow Craft, Master Masons, Mark, Past and Most Excellent Masters, and in Councils of Select Masters, and also in several of the ineffable degrees.

Mackey's Lexicon p 422:—Masonry is called ‖a royal art,‖ not only because it received its present form from the royal hands of Solomon, King of Israel, and Hiram, King of Tyre, and has since enrolled among its members the proudest and most powerful potentates of the earth; but more especially because of the dignity and majesty of the principles which it inculcates, and which elevates it above all other arts, as a king is elevated above his subjects.

*As Masonry is a *modern* affair their ancient dedication claim is *false* and is denied by other Masonic writers.

†Jerusalem *dear* to Masons! ! ! A London grog shop is the birthplace of modern Masonry

‡Every lodge claimed to be a *holy place*, as I will show hereafter.

‖Let all other secret orders as *little tadpoles* wiggle in obsequious awe, before the great alligator—the royal art.

THE CRIME OF ANTI-SECRECY.

The Republican and Democratic papers of Ohio have about all taken the ground that it is a political crime to oppose secret oath-bound societies. The occasion of this general expression was the report that Milton Barnes, Republican candidate for Secretary of State, had signed a petition to the legislature asking that members of such societies might be disqualified as jurors. The Democrats urged the report as a reason why he should not be elected, and the Republicans have vigorously denied the report, admitting that if it is true, Mr. Barnes is a political criminal. Mr. Barnes himself is said to deny it, declaring that he believes in secrecy and belongs to several secret societies. The lodges of Masons, Odd-fellows and others, of Mr. Barnes' town, have come to the rescue, and testify that they know him to be a good man and citizen and above being an anti-secrecy man.

To us it matters little whether this particular individual signed the petition or whether he is a believer in secret orders. It is probable that there is ground for the report that he did sign it, as there is a strong anti-secrecy sentiment in and around the town of Cambridge, where he lives. But whether he is in anti-secrecy man or not, there are thousands of the best citizens of the State who are opposed to oath-bound secrecy in every form. In their interest we desire to inquire how it comes to be a political and social crime to oppose these orders in a legitimate way.

It may be galling to the orders to pass a law disqualifying their members for jury service. But when was the right of petition taken away from any American citizen? This right lies at the basis of our liberties. If a petition is not heard by the law-making body, it is all right. But the right to petition is ever sacred. If secret societies can show that there is no cause for such

a petition as many citizens of Ohio have signed, let them first show the folly of it before Masonic editors of political papers all over the State use the following language about a man who is reported to have signed it. The Coshocton *Democrat* says of Mr. Barnes: "He has probably disqualified himself as an office holder." The Zanesville *Times*, a Republican paper, says that the object of the report is "to drive Republican Masons from the support of Mr. Barnes." He adds:

"Mr. Barnes would certainly be unfitted for any office in the gift of the people, were the charges true, Unworthy, because the simple fact would point him out as narrow-minded, illiberal, fanatical, and ignorant, and the people do not desire that class of men for officers."

The Ohio *State Journal*, another Republican paper, says:

"If he signed such a petition, it can easily be proved, and if proved, we venture to say there is not a Republican newspaper in Ohio that would not drop him as unworthy of association with gentlemen. Meantime, in view of his explicit denial, no gentleman will repeat the charge against him, without having it in his power to prove that the charge is true. It is disgraceful to the profession of journalism to hold that the editor may do that which would put any gentleman under ban, and exclude him from the society of all honorable men."

These specimens of the views of the moulders of public sentiment, are sufficient. Many more might be given. What is said of this man, charged with signing the petition, is said of every one who actually did sign it. Is it indeed true that signing a petition against secret orders will disqualify a man from holding office, put him under ban, point him out as a narrow-minded, fanatical, and ignorant, and other like things? Do not these expressions show that secret societies deny to Americans the right of petition?

If Masonic editors are justifiable in saying such things, when has it been shown that secret societies are not *now* the same as they were fifty years ago when State legislatures did disqualify the members of these orders as jurors, and appointed committees to investigate the nature of the oaths of such societies? If they are better now than then, we all would be glad to know it, for then —1828—the legislature of New York appointed John Quincy Adams and other distinguished men to inquire into the nature of Masonic oaths, and Mr. Adams reported to the legislature in words like the following;

"The trials of the Masonic outrages in the State of New York have exhibited other expositions of Masonic law. Masonic jurors have been packed by Masonic sheriffs, for the express purpose not only of screening the guilty from punishment, but of falsifying the facts by presentments, and verdicts known to themselves to be untrue. Masonic witnesses have refused to testify, and suffered imprisonment rather than disclose the facts known to them, even when they did not criminate themselves. Nor was this all. When conscience, bursting the bands of Masonry, has constrained Masonic witnesses to testify to crimes in which they themselves shared, and to the secrets of the craft, solitary Masonic jurors have refused their assent to verdicts upon which all their fellows were agreed, on the avowed resolution that they would not believe any testimony of a seceding Mason."

The views of Mr. Adams against Masonry, given in letters and addresses, fill a good-sized volume. Fifty years ago Masonic editors did not have the audacity to say that it put men under "ban" and disqualified them for holding office if they opposed secret societies; for then secrecy was under ban, and justly, on account of the terrible disclosures that were made against it. But look what a change has taken place! Now these orders make the masses believe that it is narrow-minded, fanatical, ungentlemanly, and criminal for a man to oppose them in a way guarantied by our free government. The members of these orders now feel that they are doing a noble act by coming before the public and signing a paper rescuing a man from the charge of being opposed to the orders! The exclamation of Cicero is in place, "Oh, the times! oh, the morals!" and his question, "In what country do we live?"

But there is one political paper, more influential than all the others we have quoted which says of the case before us:

"Nor would the charge, if true, (whereas it is false,) be any cause for the political action of the Freemasons; for Americans have as much right to be opposed to secret societies as to belong to them."

By this expression the Cincinnati *Gazette* shows itself far broader and more Republican than the inferior political lodge organs which propose to put men under the "ban," and call them "fanatical" and "ignorant" for exercising the American right of opposing secret societies as well as any other thing.

We can console ourselves with the belief that the two great political parties will let their mutual jealousies prove the extinction of secret societies, as they did that of slavery. We see in Ohio more real bitterness between Democratic and Republican secretists over the record of Mr. Barnes than over any other question. Notice the following from the editor of a Republican paper who replied to the editor of a Democratic paper, with the remark in italics. "*We say this as a Mason to a Mason.*" He says:

"We have seen the charge in Democratic papers, the editors of which we know to be Masons. To such let us say, fraternally, You are outraging Masonry. You are attempting to make your order a cat's-paw for politicians. You know this is not in accordance with the teachings of the order. Masonry stands aloof from the political world, and asks no man's politics. In our political relations we never stop to inquire if the candidate is a Mason. Standing on the fraternal floor of the order we forget politics. Masonry demands of us that we keep from her door the partisan squabbles that make up the life of a politician."

If it is true that Masons never stop to inquire whether the candidate is a Mason, why was there such excitement over the record of Mr. Barnes? The very effort to keep this matter out of politics is sure to bring it in. Anti-secrecy men can well afford to endure the stigma of their position while they see the great political parties hastening on to fight between themselves the battle over secrecy, as it was in the case of slavery. A few more petitions to Congress and the State legislatures will suffice to set Republican and Democratic secretists by the ears in so bitter strife as to cause the orders to dissolve swiftly.—*Prof. W. O. Tobey in Religious Telescope.*

Secularism, its Character and Tendencies.

BY REV. W. H. BREWSTER.

Under the name of Secularism a movement is going on in this country and in Europe that cannot be wisely ignored. The name has attractive qualities both for what it suggests to the thinking and what it conceals from the thoughtless.

But what is secularism as the term is now applied and employed? What does it cover and what does it reveal? What is the nature, tendency, and underlying philosophy of the movement it designates? Who and what are secularists? their views, modes and aims?

Secular is defined as "worldly, not heavenly nor spiritual," pertaining to the body and not to the soul." *Worldly* or *worldism* probably expresses its meaning more fully than any other term we can use.

Secularism is that movement which seeks as its ultimate aim to divorce the state in all its institutions, government in all its departments, from religion. In no way is the *state* to recognize even the existence of God, and much less his government over men and nations. The Bible and all recognition of God is to be banished from the common schools. No oath of office is to be allowed or required from the President down; no judicial oaths in courts of justice. No chaplains are to be allowed in our legislative bodies, in the army or navy, in prisons or hospitals controlled by the State. It is not a separation between the church and the state these leaders of the movement demand—certainly in this country, for there is here no connection existing and none desired by any Protestant church in the land. But it is a complete and absolute separation of religion and the state.

The state is in no way to recognize the existence of a God in any of her institutions, but is in all of them to be absolutely Godless. I am not speaking of individuals, but of the state as an organic body! This is certainly the aim set forth by Mr. Abbott, a leader, perhaps *the* leader of the movement in the United States. Thus it will be seen, I think, that "secularism" is but a new name for an old system.

It is a characteristic of truth in its conflicts with error to be open, frank, asking only a clear field and fair play. It never skulks or seeks concealment. It wears no mask and assumes no name to conceal its real character. Error carries on its warfare under false assumptions and deceptive names. The old names of infidelity, *Atheism*, *Deism*, are unpopular and hence the new name "Secularism." It looks like a lamb but speaks like a dragon. The tendency, whatever the design is to make the state atheistic, and the people will then soon become so.

It is hardly necessary to state and wholly unnecessary to argue that such views are an utter repudiation and abandonment of the views and principles of the Father and founders of our Republic and its institutions. The first settlers of this country, especially in New England, the birthplace of free and republican institutions, were profoundly religious. Religion, the church of Christ, was first and uppermost in their thoughts and purposes. They left pleasant homes, the society of cultured friends, the endearments of social life, for a life in a bleak wilderness, among savages, exposed to death from the tomahawk and scalping-knife, fatigue, hunger and cold, that they might find

"Freedom to worship God."

They believed what all history and experience proves; that the Christian religion is the basis of morality and morality of national prosperity. Religion must regenerate and purify the state and the state recognize and encourage, without seeking to control religious faith and forms of worship. Government existed quite as truly to secure in the state education, morality and religion, as national and financial prosperity.

The venerable Higginson, in an election sermon, in 1663, said:

"It concerneth New England always to remember that they are, originally a plantation religious, not a plantation for trade. And if any man among us make religion twelve, and trade thirteen, such an one hath not the spirit of a true New England man."

Rev. Increase Mather, in 1677, said: "It was the love of God that brought our fathers to this wilderness." Rev. Wm. Hubbard in 1682, declared that "The fathers came not hither for this world, for land or for trade, but for religion, and for liberty of conscience to worship God." President Styles, of Yale College, stated in 1783, that "It is certain that civil dominion was but a secondary motive, religion was the primary one with our ancestors in coming hither and settling these lands." "It was not so much their design," says Thornton, "to establish religion for the benefit of the state, as civil government for the benefit of religion."

And that statesman of noble renown, John Quincy Adams, said that: "The highest glory of the American revolution was this: It connected in one indissoluble bond, the principles of civil government, with the principles of Christianity."

That their views and legislations were sometimes extreme, we admit, but their zeal and extremes in the service of religion were not so extreme as this in the service of atheism, nor so hurtful as positive indifference. What if a young dandy under 21 years was not allowed to use tobacco? What though profanity, bathing or hunting on the Sabbath were forbidden by law? What valuable right was abridged? What valuable privilege denied? Was either the state or the individual harmed? Such legislation is doubtless unwise, and a law compelling attendance upon public worship more so; but I have often felt, amid a fog of to-

bacco smoke from mouths healthy and diseased, cleanly and filthy, when obliged to sit astride a small lake of saliva, to invoke Puritanic legislation.

How would a proposition to thus secularize the state, thus to ignore all dependence upon, or allegiance to God have shocked, not the clergy of that age, but such statesmen as John Adams, John Jay, George Washington, even Benjamin Franklin! Would he not have protested against unchaining the tiger, for if men are so bad with religion what will they be without it?

How Franklin viewed this whole matter is shown in the following incident:

The convention that framed and adopted the constitution met in Philade phia, May 14, 1787. The session continued four months, the discussions were heated. So adverse were the opinions that it was feared the convention would break up, leaving its work unfinished. It was then that Franklin, now eighty years old, his locks white like his unstained reputation, full of days and wisdom and honor, rose and proposed to employ a chaplain. He said: "I have lived a long time, and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid?"

Shade of the mighty dead! In this same city, on this Centennial year a convention has been held, the aim of which was to bring the state to repudiate this speech and these sentiments of Franklin; to dispense with chaplains, oaths, judicial and official, and the appointment by the state, through its officers, of days of prayer or thanksgiving! Whatever the danger, the distress, the emergency, neither the President nor the governor of any State may by proclamation call on the people to assemble for prayer. No matter what the joy or deliverance, there are to be no more days of thanksgiving and praise!

Such is secularism in its native hideousness.

John Adams thus describes the first prayer in the first Congress in 1774:

"It was proposed to employ a chaplain. Some objected lest denominational preferences should be offended. John Adams, a plain Puritan, said: 'I will willingly join in prayer with any gentleman of piety and virtue, whatever his cloth, provided he is a friend of his country.' On his motion Rev. Mr. Duche, a popular Episcopal clergyman, was invited to officiate. The chaplain read the 35th psalm, and, carried by his emotions, burst forth in an extempore prayer to the Lord of Hosts to be their helper. John Adams writing to his wife said: 'It seemed as if Heaven had ordained that psalm to be read that morning. He prayed in language eloquent and sublime for America, for Congress, for the province of Massachusetts Bay, and especially for the town of Boston. It has had an excellent effect upon everybody.'"

But if secularists ever succeed there will be no more of such nonsense and the pictures of this scene which adorn so many parlor walls will be taken down. Such is secularism stripped and bare.

I go even further and affirm that no government exists now, or ever has existed among civilized men, wholly divorced from religious faith, and none can exist. As well expect a plant to grow without soil. I ought perhaps to admit one exception—the brief, memorable experiment of French atheists; an experiment infidels are not anxious to cite, nor we unwilling they should. Governments cannot exist; law cannot sustain its supremacy over selfishness and passion; justice cannot be administered nor maintained; property and life cannot be made safe in a state refusing to recognize a Divine Sovereign. Channing has said as truthfully as beautifully:

"Few men suspect, perhaps no man comprehends, the extent of the support given by religion to the virtues of ordinary life. No man perhaps is aware how much our moral and social sentiments are fed from this fountain; how powerless conscience would be without a belief of a God; how palsied would be human benevolence, were there not a sense of a higher benevolence to quicken and sustain it! How suddenly the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountableness and of a future life to be utterly erased from every mind!

"Once let men thoroughly believe that they are the work and sport of chance, that no superior intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guidance and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is everything to us, and death is total, everlasting extinction; once let men thoroughly abandon religion and who can conceive or describe the extent of the desolation which would follow."—*Channing's Works, p. 529.*

Justice would be prostituted, liberty overborne by anarchy; chastity would cease to be thought of as a virtue, nor impurity be held as a vice if sufficiently concealed not to offend decency. Churches would give place to saloons and gambling houses. The Sabbath as a day of rest and religious instruction cease; virtue perish and society dissolve and governments in the hands of a few become an instrument of oppression of the many.

If it be said many infidels are high-minded and truthful, I admit it, but claim that it is because they have not outgrown a mother's lessons and prayers. But while I admit this, I deny that a community of infidels can be found who are honest and high-minded. If it be said, while the Quakers do not take oaths they are proverbially truthful, I answer:

1. Their affirmation amounts to an oath.

2. They do not refuse to swear through an unwillingness to acknowledge God, but because their reverence for him and his word will not allow them to use our form of oath; because the Bible says "Swear not at all:" which they understand to forbid judicial and official oaths as well as self-imposed, thoughtless and profane oaths.

Thus to secularise the nation, all state and national institutions, not only shuts all reformatory influences from our prisons, but commits all our schools and institutions of learning to infidelity and atheism. Not to cultivate a field is to surrender it to weeds and thistles. Systematically to shut all recognition of God and religion and Bible truth from the schools is to deny that there is any God whose favor is life, for no man is stupid enough if he believes in a God who rewards virtue and punishes vice, a God of nations, to advocate such a course. Those who oppose any recognition of God by the nation do not themselves believe in a God, *i. e.*, they are atheists, and wish to make the nation atheistic, and they adopt this course to accomplish it because it is popular. Error, true to its instincts, fights under a false name and false colors. A pirate-ship and crew never sail under a pirate flag; they hoist it only when about to murder and rob a merchant vessel and crew.

WLy not recognize tbe God of nations? Because that perpetuates faith in such a God! And it follows to refuse to acknowledge him destroys such faith, *i. e.*, teaches and leads to atheism, and for no other reason do the leaders advocate it.

But we cannot stop here. If the Bible must not be read because it declares that "In the beginning God created the heavens and the earth," and made "man in his own image," then no readers must be used teaching similar doctrines. But instead of these we are to have school books teaching "evolution," "development," that "matter and force are eternal, and out of these have been developed all organisms and intelligence," or mind. In other words there is no such thing as an eternal mind or intelligence, but that mind is a development of intelligent matter. Darwin says, a single instance of design, if anything was made for and with a purpose—and his theory is at an end. What is that but denying that infinite intelligigence contrived the universe? Now one theory or the other will pervade our schools and nation; if God and his word are banished, "evolution" and development are enthroned, *i.e.*, atheism becomes our national creed.

Secularism is the child of "evolution," or "Darwinism," holding the faith and doing the deeds of the father. Infidels in Europe, carried away with the publication of Darwin's theory, declare that they already see the end. "God is dead, or if not he is dying!!" At a Sabbath gathering of German secularists in Chicago, a speaker said: "We intend to leave the infernal regions to the devil, if there be any devil; and heaven to God if there be any God, and for ourselves use and enjoy this life and this world."

I may apply to secularism the language of Mr. Burr and Hugh Miller to evolution, for are they not father and son? Says Mr. Burr, "Let men say what they will, *evolution*, [secularism] *means* materialism; and so denies to man moral character, responsibility, personal immortality, and so denies the chief use of having a God." Hugh Miller says: "And thus, though the development theory [secularism, for is it not the child of evolution] be not atheistic, it is at least tantamount to atheism. For if man be a dying creature, restricted in his existence, to the present scene of things, what does it really matter to him for any one moral purpose, whether there be a God or no? If in reality on the same religious level with the dog, wolf and fox, that are by nature atheists—a nature most properly coupled with irresponsibility—to what practical purpose should he know or believe in a God whom *he*, as well as *they*, is never to meet as his judge; or why should he square his conduct by the requirements of a moral code further than a low and convenient expediency may chance to demand."—*Pater Mundi, pp. 12, 13.*

Now to secularize the nation is to banish the high moral sentiments of the New Testament for this code of selfish expediency; is to banish all sense of obligation to God; all fear or hope reaching beyond the death-bed from the minds of men. Are we ready for such a transition?

Reform News.

The Fourth State Convention of Wisconsin.

The Christian Association of Wisconsin held its annual convention at Delavan, Oct. 11th to 13th, as noticed in *Cynosure*, with a very good attendance considering the season of the year in which it was held. A deep religious feeling was manifested from the first, each session commenced with a half hour devoted to prayer and conference. Jesus met with and strengthened his people; members went to their homes stronger than when they came; the promise where two, or three, are met in my name there am I in the midst, was faithfully kept by the Master.

Bro. Hinman was with us and added much to the interest of the occasion. This good brother may not live to see our country freed from secret clans, and dens of darkness and corruption, but some of us may take the news to him in glory, and cheer his heart even there. Rev. J. P. Stoddard was with us, with that quiet trust in Christ which raises its possessor above the din of the conflict, in which the Christian warrior is engaged. Struggling for the mastery over wrong, and for the dispelling of darkness of sin, to that condition of being spoken of by our Saviour, when he said, "In me ye have peace;" that sweet rest in Jesus which belongs to the believer. Past Master E. Ronayne also was present, and worked the first three degrees of Masonry. This man of intellectual might, of historical research, consecrates himself to the work of religious reform, and in the name of Jerus dares to "beard the lion in his den," dares to tear the cloak of false pretensions from the institution of Masonry that its horrid pagan worship may appear; thunderbolt after thunderbolt hurled from his heaven-strengthened hand, pierces the old harlot as she sits on her throne of carnal security, realizing the falsity of her claims to *charity* and *ancient greatness*; for thus seeking to enlighten his fellow-beings he was egged and clubbed. Well might our convention pass the following resolution:

Resolved, that we have witnessed the exposition of the degrees of Masonry by E. Ronayne with satisfaction, and do heartily commend him to all who wish to obtain a perfect knowledge of this fraternity.

A seceding Mason was on the stage with Ronayne each evening and said that Ronayne worked the degrees as he took them.

The following was adopted:

WHEREAS, the family. the church and the state are divinely appointed for the good of mankind, and

WHEREAS, secret organizations are calculated to separate, supplant, and destroy each of these institutions; and

WHEREAS, their extensive prevalence and controlling power over the pulpit and the press is a just cause of alarm; therefore

Resolved, that we deem it the duty of all good citizens to steadfastly resist and oppose all systems of organized secrecy, and especially to labor for their exclusion from the Christian church.

Resolved, that we need a political reformation which shall bind men to justice and equality with each other, and prohibit all systems of favoritism, and all secret combinations of partiality, and such reformation is not to be expected from either of the great political parties.

Resolved, that in opposing organized secretism our reliance is on God and his word; and in the prosecution of this work in its social, political, and religious aspects, our motto shall be to do our duty and leave the result to him.

Resolved, that to support periodicals, either secular or religious, that support secretism either by active cooperation, or determined silence, is to support the system of secretism itself, and that it is a glaring inconsistency to speak against secret societies and at the same time support them with our money.

Resolved, that we approve of the course of the *Christian Cynosure*, and while we rejoice in its many and evident improvements we will exert ourselves to extend its circulation, and thereby aid in sustaining and extending its influence.

The Association chose officers for the coming year as follows: for President, E. L. Harris, Delavan; for Vice-Presidents, M. R. Britton, of Vienna, T. Davis of Sugar Creek, W. Hamlyn of West Bend. G. N. Willis of Clinton Junction, and Bro. Chittenden; for See'y., U. D. Lathrop, Sugar Creek; for Treasurer, J. Parish, Delavan. State Ageney left with official board. The commitee on finance are Russel Wait, M. R. Britton, Thomas Davis, A. C. Jennings, and H. Clark.

Dear brethren, will you as soon as possible see what can be raised in your respective neighborhoods to support a lecturer the coming year or a part thereof. A good man can be had it the means are forthcoming. Report amounts pledged, and send monies raised to J. Parish, Delavan. If we love our political and religious liberties as we ought, can we not sacrifice a little that we may help to turn back the dark death-wave that is sweeping on and over us? Let us in the name of Jesus do what we can now, while we have an opportunity, for "the night of death cometh when no man can work."

U. D. LATHROP, *Sec'y.*,
Millard Walworth Co., Wis.

THE IOWA CAMPAIGN.—ALBION.

MARSHALLTOWN Iowa, }
Oct. 14, 1876. }

As no one from our community has reported our meetings in this county, I will very briefly give you an account of them.

Rev. J. P. Stoddard and E. Ronayne came to Albion on the 13th inst., and they each gave short lectures that evening in the Presbyterian church. Monday evening Mr. R. assisted by Mr. Stoddard and others, worked the first degree in the Seminary hall to the edification of a crowded house. Many of the fraternity were present, but kept their *jewel*, although the opportunity was given to defend themselves. Order pretty good considering the crowded state of the hall.

Tuesday evening he worked the third degree and killed Hiram and raised him from the dead in good Masonic style. He had for his candidate Rev. John Nickleson, D. D. He showed us that Masonry was a *science*. He taught the Rev. gentleman how to step first with the left foot, and showed how much better he could preach next Sabbath morning by learning this scientific truth. He pointed out many other important scientific truths that the candidate learns, which proves clearly to the audience its scientific claims, such as the candidate sees when the hood-wink is taken off in the first degree that both points of the compass are under the square, or in the second degree that one point of the compass is elevated above the square, &c. Oh! how they might sing

"Hail mysterious, glorious science,
Which to discord bids defiance
Harmony alone reigns here."

But strange to say the Masons say it is all lies. Well, Mr. Ronayne is a host in himself and no one knows any better than the fraternities how much harm he is doing them.

We met at Albion one week ago last night and organized a County Association auxilary to the State Association, and I understand the Masons have resolved to have nothing to do with any of us. But this is a weapon that will cut both ways, so they had better handle it carefully. Mr. Ronayne went from here to Bangor and worked one or two degrees there. Bro. Stoddard in the meantime was lecturing at different points, Bangor, Liscomb, State Centre, Hartland, Marshalltown, Le Grand and other points; and making good impressions and doing noble service to the cause wherever he went. The fraternity undertook to close the doors on him at Liscomb, but free speech triumphed and he administered a portion of his *soothing balm* to the hoodwinked brethren, which had the usual affect.

One thing more I wish to say before closing. From our experience here I think it decidedly better that Bro. Stoddard or some other good lecturer should go before Mr. Ronayne and give the people a little milk, so to speak, before you give them strong meat. The appearance of a man in Masonic habiliments is a little too strong a dose for a promiscuous assembly unprepared.

May the Lord bless those brethren in their labors. J. MCCLEERY.

[*Continued on 9th page.*]

FOOTFALLS AMONG THE WOLVERINES.

DEAR K:—My last left me in Lee's Corners with the elements in a ferment. When I entered upon my work there was scarce a square inch of standing place in the house, save on the teacher's platform where I stood. Tolerable order was maintained until I closed, when, after giving my usual challenge, a Mason and master of a grange sprang to his feet as a defender of the much abused "Old Handmaid." This champion of the idolators is known among the crafts as a "Little Jake!" and being gifted with any amount of confidence, opened his batteries on me, by calling me "a liar," for saying the name of Christ could not be found in the Blue Lodge ritual, and in the popular manuals of the day. He was going to prove his statement by the "documents," and suiting the action to the word he drew from his pocket a pamphlet, which he informed us was "The by-laws of Saginaw Valley Lodge," if I remember rightly. He then read from it a prayer, or part of a prayer, in which occurred the phrase: "*Lion of the tribe of Judah!*" and then turning to me with a most portentious frown upon his brow, inquired in thunder tones, "Who *is* the Lion of the tribe of Judah? Don't every one who knows anything, know that it means Jesus Christ?" "Little Jake" kept his eyes on me the while, as if expecting me to vanish, completely annihilated, from his sight, his crushing look gradually changing to one of pity for my expected discomfiture, and then to one of unmitigated surprise, as he saw me unbleeding, and unhurt, and smiling in his face. He was evidently puzzled. For some reason, past *his* understanding, this shot had failed to take effect. This was evidently his biggest gun. He had fired it, and the shot had somehow gone wide of its mark. He had no more ammunition—he must try something else. He was too much a soldier to give way at the first failure, and so he began to read about the Knight Templars, showing that they regarded Christ! Here I mildly suggested that I had already said in my lecture, that Templar Masonry *did* recognize a Christ and informed him that what he was reading had no bearing on Blue Lodge or Chaptoral Masonry, to which my remarks had been confined. This nettled him, and turning round, he said sharply, "You think you know more about Masonry than I do, don't ye?" To which I replied, quietly, "Perhaps *you'll* think so, too, before we get through;" or words to that effect. My coolness was having its effect on "Little Jake," as well as on his backers. But he tried to go on showing Christ and the cross in a species of Masonry, where I had already admitted it to be, as though that would prove it to be where I had said it could *not* be found. He came to the Latin motto on the banner of the Templars, and after two or three vain attempts to read it intelligibly I pronounced it for him "*In hic signo vinces.*" The audience laughed. He then attempted to give us the English of the words, but from nervousness or some other cause, he failed to find it. After waiting a suitable time, I gave the translation, and urged him on. He then proposed to give us a history of the sign and motto, and here again he failed to have his tools where he could lay his eyes on them, and so I came a third time to his relief; for which my sole reward, save the conciousness of having assisted a fellow-creature in distress, was the bitter cry from the lips of Little Jake: "I suppose the *gentleman* wants to show his learning!" "O no!" I said, "I only did it to help a friend out of trouble." This was the one straw too much! It broke *that* camel's back, at least so far as the anti-secret portion of the audience was concerned. Very little more was said on this head, but our orator waxed eloquent our the wrongs of the farmers, and made a touching plea for the grange, with its three heathen goddesses—the chaste Flora at their head. When he had finished speaking his piece, he sat down mid the applause of his satellites. I then made short work with the Masonic guile in using, as it does, the words: "Lion of the tribe of Judah," in their petitions. The phrase, so far as I have examined, is not found in the prayers of the standard rituals, or manuals, so far as the Blue Lodge is concerned. Christians, as Christians, do indeed apply it to *the Christ*, but Masons as Masons do not. To insist upon such an interpretation, would drive every Jew from the craft. The Jew may believe in the Lion of the tribe of Judah, but he does not believe that Jesus of Nazareth is meant. I venture the assertion that no Grand Lodge in existence would grant a charter to any lodge with the distinct understanding that no man was to be admitted to membership who would not in the phrase above, acknowledge Jesus Christ. Such an act would destroy Masonry, and every intelligent Mason knows it. The use of those words in a Masonic prayer is a drop of "poverty sop" thrown to the Christian whale, found swimming in the foul waters of secretism, for the purpose of tolling them along, until the maelstrom current of false worship shall o'erwhelm them forever. It is an impious, infidel fraud, worthy of its parentage.

When I had closed, one of the grangers, who had expected to see me show the "white feather," cried out: "Mr. Barlow, are you not afraid?" To which I replied: "Not much, though I understand you have made threats to-day, that you would put a bullet through me. It is not easy to frighten a man who is not afraid to die, and by the grace of God I am not." Soon after this, an attempt was made to rush the

crowd against, and overthrow me where I stood, which resulted in a failure. I was surrounded by too many who were disgusted with the developments of the spirit of organized secrecy. The maddened crowd after a while dispersed, and we were left in peace to start for home, not far from midnight, fully convinced that in that community the craft had been hoisted with their own petard. Lee's Corners, *vale.* J. L. Barlow.

Correspondence.

Our Centennial Letter.

Philadelphia, Oct, 11, 1876.

The usual variety of character has presented itself since my last. The friends and foes have been quite pronounced, and there have been some sincere and intelligent enquirers verily desirous to look into this question of such rising importance.

One of the minor incidents of a pleasing character was that of a young man of about twenty-five years, who stood beside me on the street car one evening, an Odd-fellow, rough in his way; he was no Christian, he said, and as I said I knew from his language, but he did believe it was right to be one, and he wished he was. He was zealous and sincere in defense of his order, and was aided by a Mason beside us. He came Monday evening to your stand with a different aspect, got printed matter, and I have hopes that he will be useful in his sphere.

A teacher in Wannamaker's big Sunday school is not a Mason, but a Pythian, He got some matches to light his lamp. A Rev. clergyman from Ohio desired his son to call to see your establishment here. The young man is a bright sample of those in whom we may hope to find the future successful workers in this cause.

We were agreeably surprised and pleased by another visit from father Preston with whom we lunched. He has great vigor for his age, and since I saw him he had gone up the stairs to the top of the Capitol at Wasington, where he wrote a love letter to his wife! Pretty well for a youth of four score and four years! He left his blessing as we parted.

A Rev. M. E. indulged in the usual smart things of Masonic logic which it is unnecessary to report. I may merely say that when he boasted of an open Bible on every Masonic altar: "Yes," was the response, "you *alter* it. But you would use the Koran as the emblem in a Mohammedan country, for it is *only* an emblem like the compass and square."

It ought to be understood by your readers that the Bible is not to the Mason a "Divine Revelation," as that expression is understood by Christendom.

Another of some church took a different stand and is with us; and we had good cheer also from Mr. and Mrs. Hendricks of Chicago.

I heard an excellent address lately from Rev. McAllister, co-editor of the *Christian Stateman*, which was fraught with soundest Christian principles, enthroning Christ as Lord and Savior. Error may surge against the Rock of Truth, but He who is the Truth itself must finally prevail over all error, and then as now the only true universal bond of brotherhood shall be found in Christ as the head and life of his people. A Mason who I found had been an abolitionist used the "good men in it" fallacy, which was turned on himself in its application to slavery. It was amusing to see how he wiggled.

Several gentlemen from Allegheny Seminary who are with us took tracts, also a Rev. Methodist from Canada. Another Rev. gentleman got a *Cynosure* and thought it *pro*-Masonic, but when he found it *anti* said then, "Sir, I leave it with you," and off he went.

One evening I went to meet a Mason who had expressed a desire to know our views. It is not a religion he said, and in solemn language denied before some of his family that it swore its applicants for membership to conceal what they were to be told. The Grand Lodge stood towards the lodge as the Synod to Presbyterian churches. Mackey had no authority. The Grand Lodge had. I suggested the likeness it had to the Pope and Council who were the interpreters of Scripture, but would not allow their followers to follow their own reading. It was a strange doctrine apparently to him, that Christ only should be referred to as the master for every Christian, and that his followers may have various opinions about many things if they are united in the one faith, in the one Lord.

Rev. Mr. Stone, now of N. H., told of his acquaintance with Prof. Blanchard.

A member of one of the largest book auction establishments in N. Y. expressed himself in unison with our views.

A pleasant visit from our worthy friends W. R. Morley and lady of Fayette Co. Iowa, was a good offset to a Rev. Freewill Baptist, who began as an enquirer and ended as a defender of the Masonic religion.

Another Baptist had been at College under Colver, so I spoke as if he was of course a friend. Showed him the Lev. v. 4-5. He grinned and said he intended to join the lodge in two years if would they take him in! Then said I, you will violate the divine law at the first step.

I spied one who looked like an old friend on the sidewalk near the Centennial, and "went for him" to find if it was even so; we walked for half an hour through the Main Building, and when he saw the *Cynosure* he subscribed at once.

A call from a Frenchman, who joined the Masons, but did not like it when he got in, and with the usual mode of French dislike, shrugged his shoulders expressively. He had been told it was all exposed, and when he saw the engravings he again shrugged his shoulders and laughed; very much pleased to get the illustrations. He would write against it too. I am sorry I didn't get his name.

Oct. 16th.—I have given up all hope of getting permission to sell books, though things are sold at a hundred places in this building and it is too bad to be obliged to refuse books to those who are ready to pay for them, especially as many of those who are most anxious to get them are from distant parts of our own land or other lands where these books cannot be bought.

I have given away more than the $10 donation I received would pay for, hoping that donations might be sent to the *Cynosure* office to pay for them, especially as you offer them at the hundred rates and there probably will never be as good an opportunity to make our Anti-masonic literature servicable as that here offered. The tracts will do a mighty work in the way of opening the eyes of many of those who have never heard of our reform, but there are cases where a copy of Finney or the Hand Book or one of the many excellent published sermons would be of untold value to an intelligent Christian man.

Surely the friends of this cause only need to know the state of the case and some of the Lord's money will be sent to you to pay for these books. Believing this must be the case I shall continue to give away books in extreme cases where I see a chance of saving a young man from the lodge or reasonable hope of getting a candid Mason out of it, by giving awa, a book or two.

The big trunk full of tracts is getting low and I hope more are on the way [another lot were sent the 17th.]

The weather is getting cooler and the crowd increases daily.

Thos. Hodge.

The Guilt Edge of Freemasonry Fifty Years Ago.

The practical workings of the fraternity contrasted with their boasted charity may be seen in the following anonymous letter to Solomon Southwick soon after Morgan's exposure:

"You d——d old miscreant, is this the way you mean to run down one of the most heaven-born institutions ever known among men? You are notified that we have horses here as well as in Canandaigua, and carriages too; grey horses, if you please; and the distance from here to Niagara is not so great but you may take a ride. Now, sir; if you do not recant, haul in your horns and walk more circumspectly, we swear by the twelve apostles you shall be taken care of, let the conseqences be what they may." R. E. B.

Lodge Work not in the Ritual.

Yates City, Ill.

Editor Cynosure:—In my last letter I gave you the legal definition of the crime of perjury, and asked if Worthy Masters had authority to administer cut-throat oaths. Now in connection with this subject, and as illustrating how the lodge flourishes under the free ventilation system, I desire to say that Yates City lodge has initiated but one candidate for the last two years, and he has certified that he became a Mason for the sole purpose of ascertaining beyond all doubt as to whether Masons really took such obligations (or cut-throat oaths) as they were accused of taking. He has also certified that he is perfectly satisfied on that point, and does not propose to go any farther in Masonry. He has been an Entered Apprentice since early in the spring, and stubbornly refuses to go any farther.

I have reason to believe that there is a sad want of harmony in Yates City lodge; in fact that there are a great many of the members who do not cheerfully submit to the will and pleasure of the Worthy Master, and some of them are not on speaking terms with him. In fact one of them, Mr. Isaac Lambert, of the firm of Taylor & Lambert, bankers, has been lately suspended for contempt in refusing to obey a summons. It appears that Mr. Lambert has not been on good terms with his Master for several years, and although he has kept his dues paid up he let the lodge alone. There was a difficulty between two of the brethren, and a Masonic trial was had, in which trial Mr. Lambert was a witness. He informed the brethren that he had no objection to give his testimony to a committee, but would not set foot in the lodge while Dr. Hensley was Worthy Master. Thus the Dr. has got rid of one of his troublesome members, and I understand he now proposes to go for another.

It appears that the doctor has been quite anxious for the last two years to get rid of J. H. Nicholson, one of the charter members of the lodge, who two years ago made an unsuccessful effort to procure an investigation of certain charges against Benj. Kersey; in which charges Dr. Hensley was implicated. It appears also that Mr. Nicholson has a claim against the lodge for rent of the old hall, the amount of which claim is about $10. Now Dr. Hensley knowing the stubborn disposition of Mr. Nicholson, proposes to take advantage of it for the purpose of accomplishing his expulsion; and refuses to allow the claim for rent. Mr. Nicholson proposes to make his claim pay his lodge dues, and threatens that in case he is crowded on for dues to bring a suit against the lodge for rent.

Another sample or two of Masonic charity. Mr. Rufus Cleveland, a

member of Yates City lodge, was a poor man, and in poor health, not being able to work at his trade (he was a painter) he proposed to start out and try his luck on a theatrical tour and in order to procure an outfit he mortgaged his home for $200. His adventure proved an unfortunate one, and in a few weeks he found himself sick and discouraged, with a family on his hands, at Clinton, Ill. He applied to the lodge at Clinton for assistance, which was refused until the W. M. had telegraphed to Yates City and received an assurance that Yates City lodge No. 448, would refund any money advanced to Bro. Cleveland. The Clinton lodge then furnished Cleveland $25, to pay his way home, and that $25 was the first debt Cleveland was obliged to pay out of the proceeds of the sale of his home, which went at a very low figure.

Another sample; S. S. Buffum was the first W. M. of Yates City lodge, and he was a stock-holder in the joint stock company that built the Masonic hall. This joint stock company rented the hall to the lodge for a yearly rent of $5.50 per share, which was paid to the stockholders generally in the form of lodge dues. Mr. Buffum died nearly six years ago, and his widow has never received a dollar in the shape of rent from the lodge; and besides, some of the brethren threatened the undertaker who furnished Mr. B's coffin with the indignation of the fraternity because he took (with her free will) a cow from the widow in payment for the said coffin. But I must draw this letter to a close, promising to write to you again when I can pick up a few items that I think will be interesting to your readers. W. H. ROBINSON.

FROM DR. BINGHAM.

YORK, Medina Co., O.

DEAR CYNOSURE:—In my communication of Sept. 12th, I promised "more anon," meaning to write more very soon on the same subject—that of independent thought and action on the part of the people,—professors of religion especially, leaving it not to the clergy to do their thinking for them. This was the subject I introduced, intending to continue it but for a very serious error which occurred in that number. Your type setter made me use the word *rejected*, whereas in the manuscript I said no such thing. *Repeated* is the word.

Speaking of the clergy who stand in the way of our reform, the following is the sentence in which the error occurs: "Their thoughts, whether right or wrong, are diffused, and their words, outside the pulpit, are *repeated* and often exert a pernicious influence." Words that are improper, words that inculcate wrong sentiments, had better *be rejected*, but they are repeated and endorsed, thus neutralizing correct testimony against a vile abomination and indirectly endorsing the very spirit of anti-Christ with its visible embodiment.

If Freemasonry is not anti-Christ, then there is no anti-Christ upon the face of the earth. This the clergy well know. If they would honestly plead ignorance in this regard there would be some excuse, but of this they are deprived by the fact, that a full knowledge is within their reach, and a rejection of it, it would seem, can arise from no other cause than the "love of darkness rather than light."

When men of intelligence, whether ministers or others, in accounting for the decline of opposition to the secret orders, express themselves on this wise: "There is so much talk about it here that the people have become disgusted," what do they mean but to throw a damper on the whole thing? And when repeated by others, hitherto claiming to be staunch anti-secret men, what does it prove, but that they think not for themselves, but adopt the thoughts of others? Surely, ministers of the Gospel are assuming a fearful responsibility, when by such utterances, and corresponding action they throw themselves athwart the path of reform, and endeavor to stop the progress of God's chariot wheels of light and salvation.

Is it uncharitable then, to retort the question as some have done, "Why don't you stop preaching, lest some should be *disgusted* at your denunciations of sin, and advocacy of holiness?"

One more correction and I have done In the last paragraph, eighth line from top, the word *carry* is put for "*array*."

As long articles are not always profitable, I will close with the remark that no one minister is alone in the kind of negative opposition to our reform, but all, or nearly so within this country, occupy a similar position. None are outspoken—almost none are free from a kind of criminal conservatism in reference to the abominations of the lodge power. Our Methodist minister, than whom for social, genial qualities, apparent piety, preaching talent, persuasive eloquence, and external agreeableness, there are few to equal, is not only a Royal Arch Mason, but apparently, a conscientious advocate of the secret orders generally. What shall we do?

Yours truly, J. A. BINGHAM.

OUR MAIL.

G. C. Cooper, Albany, Missouri, writes:

"The visit of the Secretary and General Agent with Bro. Ronayne's public disclosures have given a new impetus to the work in Missouri. The local papers in the State are denouncing the disgraceful treatment of the reformers at Chillicothe and are thereby helping us to wake up public sentiment."

J. S. Perry, Thompson, Connecticut, writes:

"While many Masons say we don't know anything about Masonry, yet a Master Mason told me a few days ago that Finney's book *was true* as far as he knew. All we need to do is to show the people what Masonry is in all its bearings and objects and I am satisfied that it will soon be a thing of the past. A Master Mason Said to me, 'It will live until the Judgment Day.' But I think he made a slight mistake, as Christ has said: 'Every plant that my Heavenly Father has not planted shall be rooted up.' May the Lord hasten the day when the last root and branch of Masonry shall be rooted up and withered away."

F. Huber, Mount Heron, Darke county, Missouri, writes:

"I can fully endorse your platform. Please send me thirty or forty Walker tickets. By the help of God I will ever help to push the battle forward. I never belonged to any secret society. Three or four months before I saw your welcome paper I thought of joining the Masons, but, thank God, that is one sin I need not answer for now."

N. Green, Jr., Clayville, New York, writes:

"I presented Ronayne's affidavit to five different editors in Utica for publication. Some promised to publish it, but all backed out. Their excuse was it being an advertisement for a book. Some that read my paper would like to know what became of that lodge of independent Masons of Boston, and also something more about that lodge formed in New York city for the liberation of Ireland. I showed that affidavit to a Christian preacher. He read some and said he had no interest in the subject. I said I understood he was a Mason. He said he was, and if a man had taken the obligations Ronayne claimed he was not to be believed; he was a perjured wretch. I reminded him that in so doing he indirectly proved Ronayne's statement true. He then got so excited as to lose his jewel. He said the lodge was better than the churches; said Christ did not allow us or any man to worship him I said, 'You may as well throw away the Bible.' Said he, 'You don't know anything about the Bible.' I suppose that means that Masonry is the only sound interpreter of the Bible."

D. F. Newton, of New York, writes:

"We had a precious time with Prof. Fischer and his amiable wife. What a feast! And then to cap the climax of beauty the sweet little God-send of a baby, called by the best of names, 'Faith.' The Lord give the parents faith to train this precious gift of God in faith all the way, that this sweet little beauty of a girl may live and breathe faith, grow up on faith—faith that works by love and purifies the heart."

J. B. Nessell, Ellington, New York, writes:

"Our prayers offered in faith are a powerful lever to work with, accompanied with right action, and those actions must be in harmony with our prayers to make them available with God and our fellowmen."

A. Pattison, Birmingham, Iowa, writes:

"We are tired of the oppression of the lodge in this town. They have everything their own way. They control the whole town and the public schools. There is no scheme too low or base for them to resort to if they think it will win. They do everything they can to keep the trade in their own hands, and thus others are oppressed and kept under. It is one of the most tyrannical, wicked institutions upon the face of the earth."

E. W. Bruce, Hickory Corners, Barry county, Michigan, writes:

"Our cause is prospering here and we expect to push the battle to the very gates of the enemy. * * * As a family we are passing through deep affliction at present on account of the death of our little boy. He died September 21st, which was the sixth anniversary of our wedding day. A bright gleam of sunshine is taken from our circle here and the chain is tightened that binds us to God and heaven."

The friends who met Mr. Bruce and wife at the Chicago Convention last June will sympathize with them in their present affliction.

F. G. Coxson, Philadelphia, writes:

"While visiting the Exposition yesterday a tract was handed to me addressed to the 'Young men of America,' together with others of like import, also published by your house. The facts contained in those leaflets have impressed themselves very forcibly upon my mind, and as it had been since reaching my majority my desire and intention to connect myself with the Masonic order, I feel that, for one, I have been saved the shame and blasphemy of such a course by the timely reading of your tracts, and that under God I owe you he thanks which I herewith offer. I sincerely pray that He in whose cause you are working may crown all your efforts in this direction with abundant success."

Isaac Preston, who is traveling, writes from Greenwich, New Jersey, as follows:

"I found our good friend and fellow-worker, Mr. Hodge, at his post. He is doing good service. The pernicious ways and principles of the secret orders will be exposed in almost all lands through this instrumentality and I know great good will result."

Rev. J. W. Raynor, Montrose, Pennsylvania, writes:

"I want to ask through the *Cynosure* if the Granger's sign of caution as given on page 21 of Exposition is correct? A man claiming to be of that order stated to me before several individuals that it was not correct, and I want to be assured."

In reply to this question T. K. Bufkin Lynnville, Iowa, who was once Master of a grange, writes:

"What is represented on page 21 of Exposition of the Grange, the right hand top figure, written underneath 'Sign of Caution,' is only sign in the second degree. The sign of caution is correctly given in lower left hand figure. Should the person he is giving the sign to not notice this sign, as given on bottom left hand figure, page 21, then the person giving it is to let the tips of the fingers fall gently two or three times on top of shoulder in order to call attention more minutely."

The Sabbath School.

LESSON XLVI.—NOV. 5, 1876.—SAUL'S CONVERSION.

SCRIPTURE.—Acts ix: 1-18. Commit 1 6.

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do.

7 And the men which were with him stood speechless, hearing a voice but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand and brought him into Damascus.

9 And he was three days without sight, and neither did he eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him what great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose, and was baptized.

GOLDEN TEXT.—A new heart also will I give you—Ez xxxvi: 26.

Some facts respecting Paul's early life, as told by himself, may be found in Acts xxi. 37 to xvii. 3; xxv. 1-5.

The work which was given him: Acts ix. 15; xxii. 15, 16, 21; xxvi. 16-18.

What he endured as an apostle: Acts xx 23; 11 Cor. xi. 23 29; Tim. i. 11, 12.

THREE CHEERS FOR WALKER AND KIRKPATRICK!!

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.

2d. A proper observance of the Sabbath.

3d Prohibition of intoxicating liquors as a beverage.

4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.

5th. Civil Rights.

6th. Arbitration better than war.

7th. The Bible in schools.

8th. Monopolies discountenanced.

9th. A return to specie payments.

10th. Maintenance of public credit; protection of loyal citizens; justice to Indians.

11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the American people the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

—The re-publication of "Freemasonry at a Glance," on the political pages makes it necessary to put a part—the best part—on this page. Let this number of the *Cynosure* be widely circulated as a campaign document.

—Several letters of interest reporting the reform work in Iowa, Wisconsin and New York, wait till next week, among them that of the NiagaraCounty convention.

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 12, 1876.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*Disraeli.*

How to Find Mr. Hodge.

The tract stand, where Mr. Thomas Hodge will welcome every friend of this cause is in the SOUTH-EAST CORNER OF THE MAIN BUILDING. Find either of the large Bible Society stands and they will point out to you the beautiful *Cynosure* Banner close by.

The Wesleyans.

These excellent men and brethren are in danger of proving true the reverse of the old maxim, so that it will read, When good men fall out rogues prosper. It is the purpose of the *Cynosure* not to intermeddle in the difficulties, remembering how Moses fared in his attempt to reconcile Israelites who differed. But the interest I feel in a denomination born and its cradle rocked in the storm which demolished American slavery, moves me to offer them the aid of my thoughts, which are these:

The Wesleyan rule of discipline excludes Masonry and Odd-fellowship, absolutely, from fellowship. In Sycamore, last year, a committee of the General Conference reported, recommending to keep the rule against Masons and Odd-fellows standing, and advise and remonstrate against Good Templars, grangers, and other lesser secret orders. After debate the case was remitted for decision to the lower conferences. The discussion in some of these lower conferences, though fraternal, yet is warm; and though the *American Wesleyan* handles the discussion judiciously, friction is, I fear, likely to generate more heat. This is the opinion of the *Cynosure*, and, with Paul, we beseech brethren to suffer this word of exhortation:

1. The difference between excluding Freemasons and Odd-fellows, and morally condemning the rest, and excluding all secret societies in the mass, is not sufficient, provided all are sincere, to make an issue and divide brethren. Consistency requires both sides to ACT together and alike. For, if Good Templarism and the grange are advised against, they ought to be got rid of as Paul's meat, which he would not eat while the world stood, if it offended his brethren.

2. It is a fallacy to call Good Templarism and the grange, "lesser evils," etc. The lesser evil may involve the greater sin. A brother, enlightened, sins more in joining the lesser order, than an ignorant one in joining the greater.

3. The distinctions "per se" and "per consequentia," never helped the slavery discussion. There is danger of losing the practical bearings of a thing in the mazes of its logic. If men are honestly opposed to secret societies, they will be anxious to get rid of all of them; and working straight toward that end will unite us.

4. Good Templarism merely adds secrecy and ceremonies to an open temperance society. Adding secrecy and ceremonies to simple, open New Testament churches, turned them into Popery and Jesuitism, and brought on the dark ages. Snakes' venom will kill, though ejected from the orifice of a tooth no larger than to admit a hair. In every secret society, there lurks somewhere the venom of Satan, who is called a snake.

5. The Good Templar lodge in Wheaton, Ill., sustained a leader by its vote, who went for licensing saloons, to get the German vote of the county.

6. If there are circuits so ensnared by the Templars and the grange, that they cannot eject them, their state will be made worse by arguing that secrecy is not sin "per se." The presumption is that much prayer, a little patience, and a united denomination will save those circuits.

7. In our slavery war, a union officer, who should have put on the secesh uniform on the day of battle, would have been shot by his own men. Regalia, secrecy and degrees are the livery or uniform of the lodge. Why should Wesleyans wear them?

Were I a Wesleyan (and I once thought seriously of joining), I would not vote to make laws for the church. Christ is the only law-giver and the Bible the only law. But I would vote to declare Christ's law and example against all secret societies, carry the vote if I could, be patient with infected circuits, but insist on their dropping the livery of the lodge.

Cynosure Politics.

The *Cynosure* has been faithful, from firm conviction, to the platform and candidates of the American Party. But it has treated such veterans as Hon. Seth M. Gates, Isaac Preston, Rev. I. A. Hart and others, who vote and advocate the Republican ticket with respect, not only their persons but their principles, It is neither wisdom or charity to ignore the truth, and the truth is that the Democratic party as it now stands before the nation, is as it was, confederate with the slave confederacy or its survivors. It has secured the secesh vote of the South, and in case Tilden is elected, it must be treacherous to its rebel supporters, or wink at their horrible persecutions of the blacks.

There are therefore reasons why we should wish the success of the Hayes' ticket; but these reasons are not sufficient to justify us in forsaking our own. Nor do we believe Messrs. Gates, Preston, and those who will vote for Hayes, if they could do so, would wish to undo what we have done, and put our ticket out of the field.

No reflecting man who understands the nature of the lodge can doubt that we must meet it at the polls, where it is sure to meet us, and we cannot adopt political action against this secret empire in our midst when no Presidential canvass is pending, to drop it till the federal election is past. We are therefore sorry to see the following from the pen of Prof. Wright in the *Telescope* and it is sufficient praise to say that it is about the only paragraph from the pen of that able editor which we ever did regret. He says:

Shame on hobby-riding! Its logic is not worthy of men of education and refinement. When we have so important an issue, one involving the dominance of the ex-confederacy and the victory of pro-slavery principles, we would scorn to turn aside to join wire-workers in schemes to set up titular dignitaries in the shape of unfit or hopeless candidates for great national offices."

We shall vote for Walker and Kirkpatrick if able to reach the polls, and we trust we may live to see "The Americans" a more popular political name than "Republicans," as a party name, is now.

—The Michigan *Odd-fellow* of Bay City, Mich., publishes an article from our friend A. Oldfield, reviewing the Masonic character of Wm. L. Webber, Democratic candidate for Governor of Michigan and for a number of years Grand Master of Michigan lodges. Bro. Oldfield thus struck a brave blow where it will be felt, although the editor disclaims any sympathy with his views.

—The able essay on secularism by Rev. W. H. Brewster of Geneva, Ill., read before the late meeting of the Elgin Congregational Association we print by his permission. It puts in a clear light the questions now being agitated by the National Reform Association, and shows the necessity of the great work undertaken by that organization.

—Prof. E. G. Paine of Wasioja, Minn., the member of the National Central Committee for that State wishes to make arrangements for Mr. Ronayne's approaching lecture course. Any friends who can arrange immediately for expositions and a good attendance will please write to Prof. Paine. Correspondence respecting the interests of the American Party is also solicited. Write to Prof. Paine for tickets, enclosing postage.

—The address of Rev. W. W Knipple is now Elwin, Macon Co., Ill. Friends writing to him will please notice.

—Rev. J. P. Richards of Bowensburg, Ill., recently elected assistant State lecturer is now ready to enter actively upon the work. He may be addressed at Bowensburg Hancock Co. We hope soon to hear of his movements in the field.

—We had the pleasure last week of a short call from Rev. D. S. Kinney, the publishing agent of the Wesleyan Book Concern at Syracuse, N. Y. Bro. Kinney has, after apostolic model, been on his annual tour among the Wesleyan churches. He is encouraged by the general manifestation of an earnest and zealous spirit among them, a growth of holiness and steadfastness for the truth. The Wesleyans will stand by their testimony against the lodge worship, and there is no doubt but atht the next General Conference will be unanimous in making the letter of their Discipline conform to its spirit. The collections for the new publishing house in Syracuse are affected by the stringency of the times, but are sufficient to keep the work in progress without incurring debt. The building has reached the third story and the fourth was begun last week. Friends of our reform will rejoice at this work, a monument of its progress and earnest of victory.

[*Reform News Concluded.*]

MAQUOKETA.

MAQUOKETA, Iowa, Oct. 17th, 1876,

EDITOR CHRISTIAN CYNOSURE:—There are several good sound Christian brethren in our vicinity, as brethren Stolon, Karkle, Blush, Phillips, Stevens, Roberts, Hinkley and Harrington, who have been reading the faithful reports and the exposures of Freemasonry, and have for a long time desired to have a fair exposition of Masonry given to our respectable public. The time has come, thank God; the truly Christian hero, brother E. Ronayne, came by our request and gave Masonry a dreadful ventilation. such as it never had before in this part of Iowa. We had some little fears as to our being able to get a suitable and safe place for the lecturer, but we put our trust in the Lord, and invited Brother R. to come. We were successful in securing as fine a hall as there is in northern Iowa, just built for such occasions, with a fine large rostrum, where all of the three first degrees were worked by brother R., and the poor help of his friends, in full view of the audience of at least 500, to the full satisfaction of all honest, intelligent people. Twice the number would have been in the hall if there could have been room.

All that we have heard express themselves were entirely satisfied excepting a few jack Masons, and a few of the Masons, who were sure to put in their appearance anywhere, but before Ronayne. That's just where they dare not place themselves,—under the muzzle of the gun. O shame on a citizen of this noble, God-given free republic of ours who dares not come to the front, and hear the precious truths of this great immortal religion. Is not this a religion that causes angels to weep, devils blush, and the blessed Son of God to implore with a more pitiful cry than when on the cross, "Father forgive them, for they know not what they do."

The way is fairly opened, the enemy are repulsed and victory for truth and righteousness, through the hope of God and his name, has been our blessed reward.

Our expectations have been more than realized, as this was our first effort The lectures and the wonderful farce of Hiram Abiff, have produced a great change on the public opinion. The great wonder is now: "Can it be possible that our ministers of Christ's Gospel, who present the consecrated emblems of the broken body and shed blood of our precious Jesus, to the members of Christ's church, can be guilty of such dreadful deeds and take such horrible oaths?" Yes, they do, and no wonder that the world is fast becoming infidel.

In behalf of the friends of the cause, DR. A. B. HARRINGTON.

Religious Intelligence

—A revival meeting of great interest is in progress at Genoa, Ill., under the preaching of Mrs. Jennie H. Caldwell, formerly Miss Hughes, a graduate of Wheaton College in 1865. The altar is crowded afternoon and evening. Sixty have professed a change of heart, and are rejoicing in a Savior's love.

—The Presbyterians propose to establish a lay college at Auburn, N. Y., to train Christian men and women to work in the church, the Sunday school, and the parish.

—The German Minister of Public Worship has issued an order directing that all orphanages in Germany at present under the exclusive control of Roman Catholic communities be placed under lay direction.

—At the Detroit Conference, Bishop Ames sustained the ruling of Dr. Pilcher, that under the statutes of the church no woman can be licensed to preach.

—The Bridgewater Baptist Association of northeastern Pennsylvania re-affirmed the resolution of previous years in regard to the lodge as follows:

"*Resolved*, That we continue to stand by our old Baptist land marks, among which are individual soul liberty, church independency, and church as distinguished from Christian fellowship or communion; anti-slavery, anti-rum, anti-tobacco, anti-organized secrecy, and anti-ministerial, titles of honorary distinction.

—It is suggested by some influential members of the United Brethren church that Pres. E. B. Kephart, of Western College, Iowa, would be a good successor to the revered David Edwards.

—Rev. D. S. Kinney, the Wesleyan Methodist agent, preached at the dedication of a new Wesleyan church at Oakfield, Wis., last week, The building is convenient, comfortable and tasty, thoroughly built and without a debt; indeed, a surplus in the hands of the building committee is enough for horse sheds. A church thus started and free from the dreadful lodge entanglement, has a glorious future before it.

—Captain Henry Bundy has returned from his missionary voyage to the northern lake ports.

—The Religious Book Society of London has sold 2,000,000 copies of Bunyan's Pilgrim's Progress within a few years.

News of the Week.

LONDON, Oct. 23.—The *Standard's* dispatch from Belgrade says the Turkish forces in Servia resumed the offensive Thursday and a battle began which lasted three days. It consisted of two distinct operations, one in front of Saitschar, and the other on positions commanding Deligrad. In the latter movement the Turks captured on Thursday thirteen redoubts, great quantities of arms and many prisoners.

The fight was long and bloody. The Turks continued to advance. On Saturday there was further fighting. Hafiz and Abdul Pashas opened fire before Djunis, and Fazli Pasha shelled Alexinatz. The Servian forces at Djunis under Horvatovich were routed with great loss. There are fears that Djunis, which is the key to the road through the Morava Valley, will fall into the hands of the Turks.

The *Times* dispatch from Belgrade reports that, in the fight near Saitschar, the Turks gained the day, having captured Bolevatz. Should the Turks make good their double advance on Paratkin, the Russo-Servian army would be placed in a serious position. The affair is not yet decided.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Rev L. N. Stratton, Syracuse, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, E. S. Cook.

TREASURER.—H. L. Kellogg, 18 Wabash Ave., Chicago.

COR. SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 18 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 18 Wabash Ave., Chicago.

The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor
Treasurer, C. T. Collins, Windsor.

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Cor. Secretary and Financial Agent, B. T Cole, Jacksonville.
Rec. Secretary and Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
Lecturer, H. H. Hinman, Wheaton, and J. P. Richards, Bowensburg, Hancock Co.

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President, Halleck Floyd, Dublin.
Rec. Sec'y, Wm Small, Xenia.
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Secretary, Wm. Dilion, Dayton.
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Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
For STATE LECTURERS State Ass'n list.
Others who will lecture when desired.—
C. A. Blanchard, Wheaton, Ill.
J. B. Nesbeil, Ellington, N. Y.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Huriess, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
A. H. Springstein, Sarinac, Mich.
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
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Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne Co. Ia
J. B. Cressinger, Sullivan, O
C. F. Wiggins, Angola, Ind.
S. L. Cook, Albion, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St. Clair Co., Mo.
H Cromwell, Wadsworth Medina Co. O
A D Freeman, Downers Grove, Ill.
Jas. Springer, Springerton Ill
S. A. Gilley, Durand, Pepin Co., Wis.
A. D. Carter, Dearsville, Harrison Co, O
Dr. James McCleery, Monroe Iowa.

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11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the Americanpeople the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

—The re-publication of "Freemasonry at a Glance," on the political pages makes it necessary to put a part—the best part—on this page. Let this number of the *Cynosure* be widely circulated as a campaign document.

—Several letters of interest reporting the reform work in Iowa, Wisconsin and New York, wait till next week, among them that of the NiagaraCounty convention.

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 12, 1876.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*Disraeli.*

How to Find Mr. Hodge.

The tract stand, where Mr. Thomas Hodge will welcome every friend of this cause is in the SOUTH-EAST CORNER OF THE MAIN BUILDING. Find either of the large Bible Society stands and they will point out to you the beautiful *Cynosure* Banner close by.

The Wesleyans.

These excellent men and brethren are in danger of proving true the reverse of the old maxim, so that it will read, When good men fall out rogues prosper. It is the purpose of the *Cynosure* not to intermeddle in the difficulties, remembering how Moses fared in his attempt to reconcile Israelites who differed. But the interest I feel in a denomination born and its cradle rocked in the storm which demolished American slavery, moves me to offer them the aid of my thoughts, which are these:

The Wesleyan rule of discipline excludes Masonry and Odd-fellowship, absolutely, from fellowship. In Sycamore, last year, a committee of the General Conference reported, recommending to keep the rule against Masons and Odd-fellows standing, and advise and remonstrate against Good Templars, grangers, and other lesser secret orders. After debate the case was remitted for decision to the lower conferences. The discussion in some of these lower conferences, though fraternal, yet is warm; and though the *American Wesleyan* handles the discussion judiciously, friction is, I fear, likely to generate more heat. This is the opinion of the *Cynosure*, and, with Paul, we beseech brethren to suffer this word of exhortation:

1. The difference between excluding Freemasons and Odd-fellows, and morally condemning the rest, and excluding all secret societies in the mass, is not sufficient, provided all are sincere, to make an issue and divide brethren. Consistency requires both sides to ACT together and alike. For, if Good Templarism and the grange are advised against, they ought to be got rid of as Paul's meat, which he would not eat while the world stood, if it offended his brethren.

2. It is a fallacy to call Good Templarism and the grange, "lesser evils," etc. The lesser evil may involve the greater sin. A brother, enlightened, sins more in joining the lesser order, than an ignorant one in joining the greater.

3. The distinctions "per se" and "per consequentia," never helped the slavery discussion. There is danger of losing the practical bearings of a thing in the mazes of its logic. If men are honestly opposed to secret societies, they will be anxious to get rid of all of them; and working straight toward that end will unite us.

4. Good Templarism merely adds secrecy and ceremonies to an open temperance society. Adding secrecy and ceremonies to simple, open New Testament churches, turned them into Popery and Jesuitism, and brought on the dark ages. Snakes' venom will kill, though ejected from the orifice of a tooth no larger than to admit a hair. In every secret society, there lurks somewhere the venom of Satan, who is called a snake.

5. The Good Templar lodge in Wheaton, Ill., sustained a leader by its vote, who went for licensing saloons, to get the German vote of the county.

6. If there are circuits so ensnared by the Templars and the grange, that they cannot eject them, their state will be made worse by arguing that secrecy is not sin "per se." The presumption is that much prayer, a little patience, and a united denomination will save those circuits.

7. In our slavery war, a union officer, who should have put on the secesh uniform on the day of battle, would have been shot by his own men. Regalia, secrecy and degrees are the livery or uniform of the lodge. Why should Wesleyans wear them?

Were I a Wesleyan (and I once thought seriously of joining), I would not vote to make laws for the church. Christ is the only law-giver and the Bible the only law. But I would vote to declare Christ's law and example against all secret societies, carry the vote if I could, be patient with infected circuits, but insist on their dropping the livery of the lodge.

Cynosure Politics.

The *Cynosure* has been faithful, from firm conviction, to the platform and candidates of the American Party. But it has treated such veterans as Hon. Seth M. Gates, Isaac Preston, Rev. I. A. Hart and others, who vote and advocate the Republican ticket with respect, not only their persons but their principles, It is neither wisdom or charity to ignore the truth, and the truth is that the Democratic party as it now stands before the nation, is as it was, confederate with the slave confederacy or its survivors. It has secured the secesh vote of the South, and in case Tilden is elected, it must be treacherous to its rebel supporters, or wink at their horrible persecutions of the blacks.

There are therefore reasons why we should wish the success of the Hayes' ticket; but these reasons are not sufficient to justify us in forsaking our own. Nor do we believe Messrs. Gates, Preston, and those who will vote for Hayes, if they could do so, would wish to undo what we have done, and put our ticket out of the field.

No reflecting man who understands the nature of the lodge can doubt that we must meet it at the polls, where it is sure to meet us, and we cannot adopt political action against this secret empire in our midst when no Presidential canvass is pending, to drop it till the federal election is past. We are therefore sorry to see the following from the pen of Prof. Wright in the *Telescope* and it is sufficient praise to say that it is about the only paragraph from the pen of that able editor which we ever did regret. He says:

Shame on hobby-riding! Its logic is not worthy of men of education and refinement. When we have so important an issue, one involving the dominance of the ex-confederacy and the victory of pro-slavery principles, we would scorn to turn aside to join wire-workers in schemes to set up titular dignitaries in the shape of unfit or hopeless candidates for great national offices."

We shall vote for Walker and Kirkpatrick if able to reach the polls, and we trust we may live to see "The Americans" a more popular political name than "Republicans," as a party name, is now.

—The Michigan *Odd-fellow* of Bay City, Mich., publishes an article from our friend A. Oldfield, reviewing the Masonic character of Wm. L. Webber, Democratic candidate for Governor of Michigan and for a number of years Grand Master of Michigan lodges. Bro. Oldfield thus struck a brave blow where it will be felt, although the editor disclaims any sympathy with his views.

—The able essay on secularism by Rev. W. H. Brewster of Geneva, Ill., read before the late meeting of the Elgin Congregational Association we print by his permission. It puts in a clear light the questions now being agitated by the National Reform Association, and shows the necessity of the great work undertaken by that organization.

—Prof. E. G. Paine of Wasioja, Minn., the member of the National Central Committee for that State wishes to make arrangements for Mr. Ronayne's approaching lecture course. Any friends who can arrange immediately for expositions and a good attendance will please write to Prof. Paine. Correspondence respecting the interests of the American Party is also solicited. Write to Prof. Paine for tickets, enclosing postage.

—The address of Rev. W. W Knipple is now Elwin, Macon Co., Ill. Friends writing to him will please notice.

—Rev. J. P. Richards of Bowensburg, Ill., recently elected assistant State lecturer is now ready to enter actively upon the work. He may be addressed at Bowensburg Hancock Co. We hope soon to hear of his movements in the field.

—We had the pleasure last week of a short call from Rev. D. S. Kinney, the publishing agent of the Wesleyan Book Concern at Syracuse, N. Y. Bro. Kinney has, after apostolic model, been on his annual

a more pitiful cry than when on the cross, "Father forgive them, for they know not what they do."

The way is fairly opened, the enemy are repulsed and victory for truth and righteousness, through

—The Religious Book Society of London has sold 2,000,000 copies of Bunyan's Pilgrim's Progress within a few years.

News of the Week.

"—The able essay on secularism by Rev. W. H. Brewster of Geneva, Ill., read before the late meeting of the Elgin congregational association we print by his permission. It puts in a clear light the question now being agitated by the National Reform association, and shows the necessity of the great work undertaken by that organization."

CC, Oct. 26, 1876, p. 8-

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gun. O shame on a portion of this noble, God-given free republic of ours who dares not come to the front, and hear the precious truths of this great immortal religion. Is not this a religion that causes angels to weep, devils blush, and the blessed Son of God to implore with

without a debt; indeed, a surplus in the hands of the building committee is enough for horse sheds. A church thus started and free from the dreadful lodge entanglement, has a glorious future before it.

—Captain Henry Bundy has returned from his missionary voyage to the northern lake ports.

Cor. Sec'y and General Agent.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct

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The Revival.

MAJOR WHITTLE URGES TO SERVE GOD OR MAMMON.

One thing the church wants is to get rid of those who are not faithful in their hearts, and it would be a great deal better for those parties themselves. I would say to Christians, Cut loose from the world, from everything pertaining to Baal and be consecrated to the Lord. Here is the gospel of Jesus. Here is the life of Jesus. Here is the testimony of what this gospel will do for men. This gospel, if it is believed in if it is received into the heart will effect a great transformation; it will change men from evil and bring them into communion with God, and they will go through the world their faces shining with the light of heaven. On the other hand, suppose you are a body of Christians professing to be risen with Christ; the world looks on you, and you by your position give the lie to this gospel, and there are those who are perishing because you do. Ah, friends, that is the obstacle in the way. The vast body of us are so worldly that men begin to doubt whether there be such a thing as the Holy Ghost. Why this large body of Christians here if we were honest to our God — if we yielded ourselves up to him, and asked him to fill us with his spirit, this city of Chicago, this whole continent, the whole world, would be shaken by the power of the Holy Ghost shed abroad here in Chicago. You owe it to the world to settle this question. There are those in your families—there are those among your acquaintances—there are those in the business community—looking upon you and to them you are a false light on a shoal of breakers. There is not an acquaintance probably that might not have been influenced by you, if you had been an out-and-out consecrated Christian if you had been following God and not conspiring with Baal, and because you were not consecrated to God the opportunity has gone forever. Oh, sometimes it comes over me with tremendous force when I think back and remember the opportunities I have lost. Twenty years ago, when I came to this city, I remember an office in which I was employed. There were seven unconverted young men there. Five of them have since died—all young men, and all five without a hope in God—all passing into eternity without an interest in Jesus Christ. Oh they come up before me very often. I think if I had been a consecrated Christian, which it was my privilege to have been, it might have been different. I remember two years before I gave my heart to Christ that I rose in a church for prayer that I might become a Christian. For weeks I was under conviction. I thought I should have been a Christian, and I thought to myself why not come out? I went one day with my Bible in my pocket to see a man whom I knew to be a Christian. I hoped he would talk about my soul, but he talked of everything but that. I tried hard to get at the subject, but it was no use, because he avoided it. Two years went by before I gave my heart to God. Oh, it is a solemn thing to stand out before the world as a professing follower of God, and not be filled with the Spirit. You owe it to the world to settle this question: "How long halt ye between two opinions! If the Lord be God, follow Him, and if Baal, follow him." We have no idol Baal now—that is no graven image of Baal; but Baal has crept into the church and the community, and the spirit of Baal and worldliness keeps you away from God. Dear business men here to-night, you that might have such an influence for the Son of God in Chicago, you know very well what hinders you from being filled with the Spirit. You know it is worldliness. There is but one thing to do — not to compromise with it, but to give it up for the sake of God — for Christ and his cause. You know, Christian women here to-night, in your hearts what it is that hinders the work of the Spirit. There need be no quibbling about it as to what is right and what is wrong. Your part is to lay yourself on the altar of God. Don't discuss the matter, but in the light of this hour, when God is drawing near to bless, when a great flood of blessing is hovering over Chicago; don't I beg of you hold back. Don't hold back, I charge you for Christ's sake, for your children's sake, for the community's sake. You have held back a great while; the land is growing dry—we are three years without rain. Some of you can remember back to-night that it is three years since your heart was broken with conviction. Oh, in view of the drought of your soul hold back no longer. Come to the Savior. Give yourself anew to him, no matter what it costs. Once your decision is made, the Son of God will bless you, the heavens will open, and the power of God's spirit will descend, and as the world looks on they will shout as they did on Mount Carmel, "The Lord he is the God." God grant us all the baptism of the Spirit here to-night.

MR. MOODY ON CHRIST SEEKING THE HOST.

You who were here last night will remember that I selected for my text the tenth verse of the nineteenth chapter of Matthew: "For the Son of man is come to seek that which is lost." I did not say all I wanted to say upon the subject, and just want to take up where I left off. A great many people tell you, "I will become a Christian when Christ comes to seek me." I was talking to a gray-haired man, 55 years of age, in my native town not long ago, who, when I spoke to him about his soul, suggested that he would become a Christian when the Lord Jesus Christ came to him. He was waiting till he hunted him personally. And there is a class like him in every community. What more would you like him to do for you—what more than he has done already? I would like to ask you what you would like God to do more for us. He sent to us the prophets and we murdered them. He sent down his Son from heaven, who was sacrificed by us, and then he sent us the Holy Ghost, who has been in the world for the last 1,800 years, to try and give us peace and happiness. Would you like him to send his Son again to earth to suffer for your sins? My dear friends, what are you waiting for more? He has been looking for you and hunting for you from your cradle, and I would just like to tell you how he seeks. There was never a sermon which you have listened to but in it the Lord was seeking for you. That is one way. Some of you might have been asleep while the preaching has been going on, but he has been seeking you in that way. Have not some of you heard a sermon in which you were offered as a sinner the Lord Jesus Christ, and your conscience was troubled. You went away, but you came back again, and the Spirit of God came upon you again and again, and you were troubled? Haven't you passed through that experience? Don't you remember something like that happening to you? That was the Son of God seeking for your soul. You might have had a tract presented to you. You might have turned it off. It might have been headed with this text. That was the Son of God seeking for your soul. He has used a four-page tract —sometimes just one page—to seek to convert a man, and he is seeking through the Bible. I contend that a man cannot but find in every page of this book that he is seeking him through his blessed Word. This is what the Bible is for—to seek out the lost. He seeks them through his works; he seeks them through these ministers; through this building. What is this building for? Why that you may come here where Christ is seeking for your souls. Do you think that the devil put it into the heads of those business men, in these times of great commercial depression, to put this building up? Do you think Satan put it into their heads? It has not been put up to catch your money—no collection has been taken up yet. It is not to catch your money we are after; it is to catch your soul. Do you believe that it was Satan who put it into the hearts of those ministers to preach the Word and to come here night after night? Do you believe that was the devil's work? It is the Son of Man seeking for your souls. And this building and these crowds of people ought to act as a reminder and a warning to every man and woman walking those streets.

The Home Circle.

Peace.

Is this the peace of God, this strange, sweet
calm?
The weary day is at its zenith still,
Yet 'tis as if beside some cool, clear rill,
Through shadowy stillness rose an evening
psalm,
And all the noise of life was hushed away,
And tranquil gladness reigned with gentle
soothing sway.

It was not so just now. I turned aside
With aching head, and heart most sorely
bowed;
Around with cares and griefs in crushing
crowd;
While inly rose the sense, in swelling tide,
Of weakness, insufficiency, and sin,
And fear and gloom and doubt in mighty flood
rolled in.

That rushing flood I had no power to meet,
Nor strength to flee: my present, future, past,
Myself, my sorrow, and my sin, I cast.
In utter helplessness at Jesus' feet;
Then bent before the storm, if such his will.
He saw the winds and waves, and whispered,
"Peace, be still!"

And there was calm! O, Savior I have proved
That thou to help and save art truly near;
How else this quiet rest from grief and fear,
And all distress? The cross not removed,
I must go forth to bear it as before.
But leaning on thine arm, I dread its weight no
more.

Is it indeed thy peace? I have not tried
To analyze my faith, dissect my trust,
Or measure if belief be full and just,
And therefore claim thy peace. But thou hast
died:
I know that this is true, and true for me,
And, knowing it, I come, and cast my all on
thee

It is not that I feel less weak, but thou
Wilt be my strength, it is not that I see
Less sin but more of pardoning love in Thee,
And all sufficient grace. Enough! And now
All fluttering thought is stilled; I only rest
And only feel that thou art near, and know that
I am blessed. [—Havergal.

No Compromise.

There never has been a time when Satan was not ready to compromise with the church. To-day, he has his allies in the church and out of it, who are ever and anon crying, "compromise! compromise! Don't be quite so radical, shake hands with the world, tone down the gospel, be a little more conservative," &c., &c. This spirit is so rife in many of our popular churches, that even the shepherds of God have succumbed and suffered themselves to be hampered and muzzled. While this tide of spiritual apathy and worldly conformity is bearing its thousands down to hell right from the sanctuary, compromising sinners in Zion are being rocked and dandled to death by a half-saved ministry and church. The voice of God is stifled, and the gospel rendered powerless, and the church paralyzed by this namby-pamby spirit of compromise. The world has crept into the church and smothered her altar fires and quenched her zeal until the spirit has been grieved and insulted and driven away, and "Ichabod" written upon her doors.

In many places God's professed people have a form of godliness and deny the power. Instead of seeking the honor that comes from God only, they are seeking honor of the world and of one another. A popular ministry, numbers and wealth are sought as a substitute for spiritual power. Men and women having a name in the church may neglect the prayer meeting, attend theatres, and dance and deck themselves in all the paraphernalia of the world without rebuke. "The offense of the cross has ceased." The world looks on and smiles approvingly, while Christ lies bleeding in the house of his professed friends. My brethren, these things ought not so to be. It is high time to awake out of this sleep of death and expel this destroying angel of death from the church. The demand of the hour is a red hot gospel and an uncompromising church. Let this league with hell and agreement with death, be broken at once. Let God's watchmen go forth, gather out the stones, cast up the highway, and lift up a standard for the people. Let the clarion notes of full salvation be proclaimed with trumpet tongue, until the church is waked from her deathly slumber, until she shall gird herself with God's almightiness, and put on her beautiful garments and go forward as terrible as an army with banners. Let there be inscribed upon her banners "Holiness to the Lord," "The world for Jesus," "No compromise."—*Christian Standard.*

The Living Christ.

The Rev. Alexander Clark, contributes the following to his paper, the *Methodist Recorder:* In all the churches of Antwerp, as in all the cathedrals of the continent, it is the dead Christ who is pictured, carved and worshiped. The Christ of Romanism is everywhere still hanging on the cross. You will see him at the altars of grand churches, in cloisters, abbeys, nunneries, monasteries—but he is dead. The nails still hold the body to the wood. The Christ of the Roman Catholics cannot get loose from the cross. He is

yet mocked, yet scourged, yet reviled, yet bleeding; but he is dead! Along the highways of Germany, at the cross roads, at the corners of the street, I saw, in every direction, little images of Jesus with his arms stretched out, his feet pinioned, his head bowed—it was the Roman Catholic dead Christ. The Roman soldiers still have possession of him. He still hangs between two thieves. Mary alone has been exalted. Jesus is dead. Wherever we see pictures of Mary she is alive, she sees, she moves, she loves, she answers prayer, but Jesus Christ is dead, dead! And it is a dead Christ before whom the millions of Europe are bowing down, in a sort of dumb piety, as if the Lord still needed the sponge and vinegar!

But the Gospel proclaims Jesus who was dead, alive again! No cross pinions his dear limbs now. No lance pierces his side any more. No bloody sweat is upon his brow; no paleness on his lips, no thirst on his tongue. He had power to lay down his life, and to take it up again. Our Jesus lives. The eye of faith sees a far more beautiful picture than Ruben's "Elevation of the Cross,"—far more touching and sublime than his 'Descent from the Cross." It is his resurrection from the grave—his ascension into Heaven—his intercession at the right hand of the Father. Faith looks up and sees Jesus as he is! Why whould we be forever looking down to him as he was? If any body ever had a right to look about for a dead Christ it was Mary, his mother, and the other Marys who went to his grave. But the first answer to their question was, "He is not here; he has risen as he said. Come, see where the Lord lay." The true religion exalts Jesus, and worships him as the Living Redeemer. It needs no crucifix with an image of a dead Christ, no painting of his body, white, and still and cold upon the cross or in the tomb. He is not there. He lives. His arms are not stretched on the cross, but in heavenly benediction. The crown of thorns is withered long and long ago, and now he wears a crown of glory. He is Lord of all. Bless his dear name, he liveth!

Do not be Afraid of the Bible.

Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding. Tribes may perish, priests may die, altars may crumble into ruin, but this blessed Book advances at a pace that never ceases; and if it ever retreats it is to cover its retreat with a greater glory than its advance. This Book, inspired by the Spirit of God, climbs steep hills and crosses broad rivers. It is found under the sailor's pillow; in the sailor's knapsack; and it soars with a wing that is not cumbered by polar snow, or relaxed under equatorial suns. It carries with it an earnest of its ultimate and everlasting victory. And this Book tells us what the real disease of man is. It lays its fingers on the very spot, and it tells us the blessed truth that there is no chance or accident; that all is settled and perfectly arranged, and even that ripple of sorrow that sometimes comes to the sensitive heart, as you will find, if you trace it backward, came from no earthspring to fret us, but from the fountain of living waters to strengthen, cheer, and encourage us.

Children's Corner

Scriptural Enigma.

I am composed of 40 letters:

My 8, 25, 26, 34, 38 and 31 is a mountain.

My 3, 11, 9, 6 and 13 was a famous leader.

My 2, 15, 7 17 and 18 was a high priest.

My 5, 33, 19, 34, 24 and 20 is a place of perfect happiness.

My 23 and 6 is a pronoun used in the Bible.

My 37 1, 29 and 20 is a strong animal.

My 39, 10, 35 and 16 is a period of time.

My 21, 35 and 28 is also a period of time.

My 32, 10, 36 and 27 is a piece of perfect torment.

My 29 and 30 is a conjunction.

My 4, 14 and 6 is an article.

My 21, 15 22, 33 and 40 are fruits of Palestine.

My 12, 1, 7, 7 and 4 is a numerical adjective.

My whole is a verse in Canticles.

Cora M. Fisk.

"Then You Have a Father."

The Rev. Dr. Jonas King once went to visit the children in an orphan asylum. The children were seated in a school-room, and Dr. King stood on a platform before them.

"So this is an orphan asylum," said he. "I suppose many of you would tell me that you have no father, were I to ask you?"

"Yes, sir; yes, sir," said some voices.

"How many of you say you have no father? Hold up your hands."

A forest of hands were put up.

"So you have no father?"

"Yes, sir; yes sir."

"Now," said Dr. King, "do you ever say the Lord's Prayer? Let me hear you."

The children began: "Our Father, who art in heaven—"

"Stop, children," said Dr. King; "did you begin right?"

The children began again: "Our Father, who art in heaven—"

"Stop, again, children," said Dr. King. "What did you say? Our Father? Then you have a Father—a good, rich Father. I want to tell you about him. He owns all the gold in California; he owns all the world; he can give you as much of anything as he sees best for you. Now, children, never forget that you have a Father. Go to him for all you want as if you could see him. He is able and willing to do all that is for your good."

Be Kind to the Aged.

Age, when whitening for the tomb is a worthy object of reverence. The passions have ceased—hopes of self have ceased. The old linger with the young; and oh, how careful should the young be to reward them with tender affection and the warmest love, to diminish the chill of ebbing life. The Spartans looked on reverential respect for old age, as a beautiful trait of character. Always be kind to those who are in the autumn of life, for you know not what suffering they may have endured nor how much of it may still be their portion. Do they seem unreasonably to find fault or murmur? Allow not your anger to kindle against them. Rebuke them not for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions, while in the spring-time of life, were less flexible than your own. Do they require aid? Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity, and think not hard if much is required at your hands, lest when age sets its seal upon your brow and fills your limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered you till the resurrection.

Hindrances for Boys.

The first grievous sin often is profanity. Boys quickly catch the sophistry of wicked men—saying: "I don't think profane swearing hurts anybody; it is not wrong because no wrong is intended." If you draw the edge of a scythe across a stone it blunts and dulls the scythe. So if you carelessly break this one commandment of God, you have taken the edge from your conscience—dulled the sharp edge intended to separate between right and wrong. Can a boy really love his mother and keep disobeying her? Neither can he really love his Heavenly Father and keep disobeying him. A profane word once spoken cannot be recalled. Repeat it a few times and it becomes a habit, hard indeed to break.

Disobedience comes next. Disobey your parents once and the next time it is not so hard to do. Repeat it a few times and this, too, has become a habit. Falsehood comes in the same train. Tell a lie to cover a fault and the wretched work has begun Repeat the operation a few times and the heart becomes dark with its stains. Profanity, disobedience of parents, falsehood, once well established in a boy's heart and practice, it is but a short step to theft. Then hatred is sure to follow, which so often leads to the taking of human life. Take one step in wrong-doing and you will probably take two. Take two steps in wrong-doing and you will probably take three, and more, till you have broken all of God's commandments.

It may not always be wise even to speak of secret sins. "A little self-indulgence—just a little!" I know a young man who began with that feeling, who cannot now govern his associations. He says, and perhaps truly: "My associates (of both sexes) are not worse than I am." He is enchained. He sees no way to escape from the burning, degrading consequences of his secret sins. Who shall arise to deliver him?

Thanks be to our Heavenly Father, he has provided for every boy a complete and effectual remedy. It consists in creeping above the whole heap of difficulties, perplexities and trials into the arms of the blessed Savior. He will then breathe contentment into your heart. "With the heart man believeth unto righteousness." When your heart has been cleansed and filled with God's Holy Spirit, everything that I have named: love, faith, virtue, knowledge, goodness, will spring out of it like water from the fountain; discouragement and despair are gone, and further, your fresh, loving heart will lead you to so think, talk and act, as to lead other boys and young men to the same fountain of cleansing.—*Gen. O. O. Howard in the Advance.*

Home and Farm.

A Cure for Colds in the Head.—It would seem as if the cure for those worst of all small nuisances, colds in the head, which Dr. Ferrier, of King's College, suggested in the *Lancet*, might prove to be a remedy of very great value. It is a snuff—a white powder—composed of the following ingredients: Hydro-chlorate of morphia, two grains; accacia-powder, two drachms, trisnitrate of bismuth, six drachms,—the whole making up a quantity of powder of which from one-quarter to one-half may be safely taken, if necessary, in the course of 24 hours. Dr. Ferrier says that with this snuff he has twice cured himself of very violent colds—once, indeed, by taking trisnitrate of bismuth alone, which is a very powerful remedy for catarrh of the mucus membrane, and is the most important ingredient in this snuff. Dr. Ferrier mentions two other persons who were cured of violent colds by the same snuff; and to these instances we may add that of the present writer, who, having a violent cold coming on, with the sensation of weight in the temples and the usual disagreeable feeling in the throat, as well as ordinary catarrh, made trial of Dr. Ferrier's remedy one evening, and got up on the following morning completely free from cold, which has not since recurred. The snuff, instead of increasing the tendency to sneeze, almost immediately begins to diminish it.

A Seasonable Hint.—A most beautiful and easily attained show of evergreen may be had by a very simple plan, which has been found to answer remarkably well on a small scale. If geranium branches taken from luxuriant and healthy plants just before winter sets in, be cut as for slips and immersed in soap water, they will, after drooping for a few days, shed the leaves, put forth fresh ones, and continue in their finest vigor all winter. By placing a number of bottles thus filled in a flower basket with moss to conceal the bottles, a show of everlasting green is insured for the whole season. They require no fresh water.

Apples.—There is scarcely an article of vegetable food more widely useful and more universally liked than the apple. Why every farmer has not an apple orchard where the trees will grow at all is one of the mysteries. Let every family, in Autumn, lay in from two to ten, or more, barrels, and it will be to them the most economical investment in the whole range of culinaries. *A raw, mellow apple is digested in an hour and a half*, whilst boiled cabbage requires five hours. The most healthful dessert which can be placed on the table is a baked apple. If taken freely at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing constepation, correcting acidities, and cooling off febrile conditions more effectually than the most approved medicines. If families could be induced to substitute the apple—sound, ripe and luscious—for the pies, cakes, candies and other sweetmeats with which their children are too often indiscreetly *stuffed*, there would be a diminution of doctor's bills, sufficient, in a single year, to lay in a stock of this delicious fruit for a whole season's use.

WHERE TO GET WALKER AND KIRKPATRICK TICKETS.—G. W. Needles, Albany, Gentry Co., Missouri, supplies Missouri; Rev. J. H. Vandevers, Mason City, Ia., supplies Iowa; E. G. Paine, Wasioja, Dodge Co., Minn., supplies his State, and C. A. Sexton, Topeka, Kansas, supplies Kansas voters.

Ezra A. Cook & Co. have mailed a package of American Party tickets to one or more persons in every town where the *Cynosure* is taken in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Massachusetts, Vermont, West Virginia and Nebraska, and will fill all orders for more tickets for those States by return mail.

NEW YORK ELECTORAL TICKET.

Several of the electors nominated for this State are not residents of the districts for which they are nominated but the law only requires that an elector shall be a legal voter in the State.

ELECTORS:

At large, { Woodruff Post. / Peter D. Miller.

1st	District,	G. Baldwin,
2nd	"	John McLean,
3rd	"	George Cowels,
4th	"	J. A. Thomas,
5th	"	Sanford Ward,
6th	"	E. Gould,
7th	"	Hiram Preston,
8th	"	J. O. Baylis,
9th	"	Thomas Relyea,
10th	"	B. G. Stillman,
11th	"	Henry Harrison,
12th	"	John . Todd,
13th	"	Jonathan Cole,
14th	"	D. B. Douglas,
15th	"	Rufus Day,
16th	"	R. Millard,
17th	"	R. O. Robinson,
18th	"	Seth Wardner,
19th	"	D. P. Rathbun,
20th	"	Simeon Rowley,
21st	"	Nathan Bingham,
22nd	"	P. Person,
23rd	"	A. S. McConnell,
24th	"	Edwin Barnetson,
25th	"	Daniel Rowley,
26th	"	S. Wilder,
27th	"	George W. Clark,
28th	"	Enoch Honeywell,
29th	"	Byron Parks,
30th	"	A. F. Dempsey,
31st	"	E. B. Palmer,
32nd	"	N. R. Luce,
33rd	"	J. B. Nessell.

MEN OF PENNSYLVANIA,

To-day we present you the electoral ticket of the American party. The names on it are of good men and true. The principles advocated by it are Christian, having in view the maintenance of righteousness, the consequent welfare of men, individual and social, and the overthrow of oath-bound secretism and the many evils that are originated and protected by the conclaves of darkness. Sound the bugle call of Christian freemen! Rally to the defense of truth and justice and right against the fraud and selfishness and ungodliness of the times. Let us all dare to do right, to protest against the protean forms of iniquity. Let us be true to God and humanity and seek to bring every interest of our country under allegiance to THE LORD. Call out every vote you can for the righteousness that exalts a

[*See next page.*]

FREEMASONRY AT A GLANCE.

ENTERED APPRENTICE DEGREE.

The Holy Bible on the altar is usually opened at the 1231 Psalm and the square and compass placed thereon, the latter open and both points placed below the square.

Preparation of Candidate E. A. Degree.

PREPARATION OF CANDIDATE ENTERED APPRENTICE DEGREE.—He is ushered into the '*preparation* room," where he meets the Junior Deacon and Stewards who divest him of all his clothing except his shirt. He is then handed an old pair of drawers which he puts on; the left leg is rolled up above the knee; the left sleeve of the shirt is rolled up above the elbow, a hoodwink is fastened over both eyes, a rope, called a cable-tow, is put once around his neck, and a slipper (with the heel slip-shod) is put upon the *right* foot.

Due-guard of an E. A.

Penal Sign of an E. A.

DUE GUARD OF AN ENTERED APPRENTICE.—Hold out the left hand a little in front of the body and in a line with the lower button of the vest, the hand being open and palm turned upward. Now place the right hand horizontally across the left and about two or three inches above it.

PENAL SIGN OF AN ENTERED APPRENTICE.—Made from the due-guard by dropping the left hand carelessly; at the same time raise the right arm and draw the hand, still open, across the throat, thumb next the throat, and drop the hand hand perpendicularly by the side. These movements ought to be made in an off hand manner, without stiffness.

SIGN WITHOUT DUE-GUARD:—(The usual way outside the lodge.) Simply draw the open hand carelessly across the throat and let it fall down by the side.

Candidate taking Entered Apprentice Obligation.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked left knee, your right forming a square, your left hand supporting the holy Bible, square and compass, your right resting thereon, in which due form you will say, I, with your name in full, and repeat after me."

GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first finger near the hand. If the person whom you are shaking hands with is a Mason, he will generally return a like pressure on your hand.

ENTERED APPRENTICE WORD—Boaz. It is the name of this grip.

ENTERED APPRENTICE STEP.—Step off one step with the left foot and bring the heel of your right foot to the hollow of your left.

FELLOW CRAFT DEGREE.

The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square.

Preparation in Fellow Craft Degree.

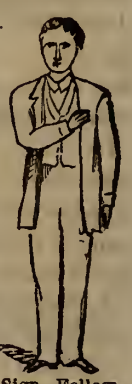
PREPARATION OF CANDIDATE FELLOW CRAFT DEGREE:—He is ushered into the "preparation room" as before, and divested of all his clothing as in the preceding degree. In this case the *right* leg of the old drawers is raised up above the knee, the *right* sleeve of the shirt is rolled up above the elbow, the slipper is now put upon the *left* foot, the *left* heel being slip shod. The hoodwink is again put over both eyes and the cable-tow is put twice around the naked *right arm* and an apron tied on, in which condition he is "duly and truly prepared" and led by the Junior Warden to the door of the lodge as before.

Candidate taking Fellow Craft Obligation.

Worshipful Master to Candidate:—You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square in which due form you will say, "I," with your name in full, and repeat after me.

Due-guard Fellow Craft.

DUE GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned down-ward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular.



Sign, Fellow Craft.

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side.

SIGN WITHOUT DUE GUARD.—(The usual way outside the lodge). Draw the right hand, palm open and fingers a little crooked, smartly across the breast from left to right and drop it carelessly by your side.

PASS GRIP OF A FELLOW CRAFT.—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice.

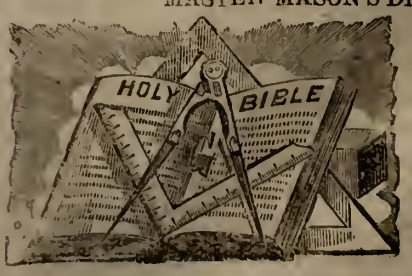
PASS OF FELLOW CRAFT—Shibboleth. It is the name of this grip.

REAL GRIP OF A FELLOW CRAFT.—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips.

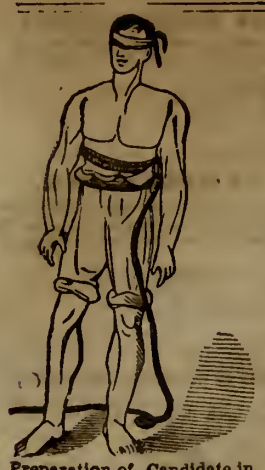
WORD OF FELLOW CRAFT—Jachin. It is the name of this the *real grip.*

FELLOW CRAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right; your feet forming the angle of an oblong square.

MASTER MASON'S DEGREE



The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.



Preparation of Candidate in Master Mason's Degree.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degree. All his clothing is removed as before; both legs of the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned in, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front-backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared."

Candidate taking Master Mason's Obligation.

Worshipful Master to Candidate, "You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, "I," with your name in full and repeat after me"

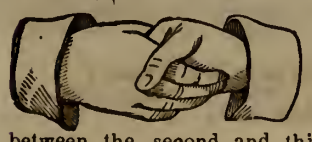
Due-guard Master Mason.

Penal Sign, Master Mason.

DUE-GUARD OF A MASTER MASON.—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching.

SIGN OF A MASTER MASON.—Made from the due guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side.

SIGN WITHOUT DUE-GUARD.—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.



PASS-GRIP OF A MASTER MASON.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip.

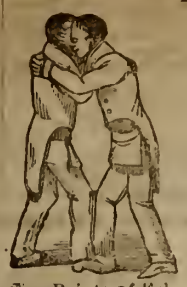
PASS OF MASTER MASON—Tubal Cain. It is the name of this grip.

STRONG GRIP OF A MASTER MASON OR LION'S PAW.—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread.

CANDIDATE AS HIRAM ABIFF FALLING INTO THE CANVASS, having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelum.

Prayer at "Raising Hiram Abiff," (Candidate) See Ronayne's Hand Book

FIVE POINTS OF FELLOWSHIP.



Five Points of Fellowship.

Worshipful Master:—Which are the five points of fellowship?

Senior Deacon:—Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knee to knee (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. See figure).

MASTER'S WORD:—(whispered in the ear of the candidate), *Mah-hah bone*, after which the candidate whispers the same word in the Master's ear.

Grand Hailing Sign, Second position.

GRAND HAILING SIGN OR SIGN OF DISTRESS OF A MASTER MASON.—Raise both arms perpendicularly above the head and let them fall by three distinct motions. The *first motion* brings the arms to the position as seen in the figure, from the shoulder to the elbow horizontal and from the elbow to the finger-tips perpendicular. In the *second motion* the arms from the shoulder to the elbow are nearly close to the sides, from the elbow to the finger-tips still upright, and in the *third motion* the hands are dropped to the side. The words "O Lord my God, is there no help for the Widow's Son?" are *never* to be given with the sign outside the lodge-room. They are given only in the dark or when the sign cannot be used.

MASTER MASON OR THIRD STEP.—Step off one step with the left foot and bring the heel of the right to the heel of the left, the feet forming the angle of a square.

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Edmond Ronayne

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Entered Apprentice, Fellow Craft and Master Mason,
Embracing the "Standard Work" of the Order.

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Past Master of Keystone Lodge No. 689, Chicago.

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nation, and rebuke the temporizing policies of time-serving, self-seeking partisans. Ezra A. Cook & Co. have sent a package of American party tickets to one or more persons in every town in the State where the *Cynosure* is taken. If your town is not fully supplied send at once to Ezra A. Cook & Co., 13 Wabash Avenue, Chicago, or to me. These tickets cost, including mailing about 25 cents per 100. Let no one who wants tickets fail to send for them for lack of a dime or quarter to send with the order.

J. W. RAYNOR.

Montrose, Pa.

PENNSYLVANIA ELECTORAL TICKET.

At large,	{	Nathan Callender,
	{	J. M. Bishop.
1st	District,	M. D. McDougall,
2nd	"	A. B. Hubbard,
3rd	"	Albert L. Post,
4th	"	Duncan Williamson,
5th	"	J. G. Stauffer,
6th	"	S. A. Reynolds,
7th	"	Peter Nicklas,
8th	"	E. D. J. Meyers,
9th	"	George Besser,
10th	"	James Stuart,
11th	"	Charles Parker,
12th	"	Wm. B. Bertels,
13th	"	John Fetterhoff,
14th	"	George R. Harvey,
15th	"	Davis H. Seamans,
16th	"	David Molyneaux,
17th	"	E. C. Spencer,
18th	"	L. A. Wickey,
19th	"	E. J. Chalfant,
20th	"	E. R. Warburton,
21st	"	Samuel Elliott,
22nd	"	John Gamble, Jr.,
23d	"	J. H. Timmons,
24th	"	J. R. Baird,
25th	"	John T. Russell,
26th	"	H. W. Hampe,
27th	"	Dyer W. Elderkin.

MINNESOTIANS, YOUR EAR A MOMENT, PLEASE!

All who wish to vote the American Party ticket on the 7th of Nov. proximo, or who will offer that ticket to their friend, please address the undersigned stating the number of tickets wanted and enclosing stamp for return postage.

E. G. PAINE,

Wasioja, Dodge Co., Minn., member of National Central Committe, for Minn.

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CHICAGO, THURSDAY, NOVEMBER 2, 1876.

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Notices.

MICHIGAN STATE MEETING.

The friends of Michigan will take notice that the second anniversary of the Michigan Christian Association opposed to secrecy, will be held in the M. E. Church, Hastings, Barry county, on the 6th, 7th, and 8th of December. The meeting to commence on the afternoon of the 6th at 2 o'clock. Hastings is easily reached, being on the railroad between Grand Rapids and Jackson. Arrangements are being made to secure a good list of prominent speakers and a pleasant time is anticipated. Arrangements have been made by the friends of Hastings to supply a home for all from abroad. Let every *true* reformer make it his or her business to attend for THEY *will be expected. No excuse allowable but sickness.*

By order of Executive Committee.

C. B. REMINGTON.

Fentonville, Mich.

Past Master Ronayne expects to return from Dodge county, Minnesota, about Nov. 18th, when he will make immediate preparations to visit Ohio, Pennsylvania, Indiana, Michigan, etc. Will all the friends East therefore who wish to have public exhibitions of Freemasonry given in their respective localities communicate at once with this office that Mr. Ronayne may make arrangements and set the time. He wishes to hear from all those who wrote before.

Topics of the Time.

In his discourse last Sabbath evening Mr. Moody spoke on the "marriage feast," as found in fourteenth of Luke. In his sermon he made the following sharp contrast between the religion of Christ and the false system of the lodge:

"I remember some years ago of a man who had gone to sea. He led a wild, reckless life. When his mother was alive she was a praying mother. Ah, how many men have been saved by their mothers after they have gone up to heaven, and perhaps her influence made him think sometimes. When at sea a desire of leading a better life came over him, and when he got on shore he thought he would join the Freemasons. He made application, but upon investigation his character proved he was only a drunken sailor, and he was black-balled. He next thought of joining the Oddfellows and applied, but his application met with a like result. While he was walking up Fulton street one day a tract was given him—an invitation to the prayer meeting. He came and Christ received him. I remember his getting up in the meeting and telling how the Freemasons had black-balled him, how the Oddfellows had black-balled him, and how Christ had received him as he was. A great many orders and societies will not receive you, but I tell you he will receive you, vile as you are—he, the Savior of sinners, he the redeemer of the lost world, he bids you come just as you are."

The intolerance of Rome has turned like the tide in Spain now that internal troubles are quieted and liberalism has had its run like the mountain torrent. Not long since the signs or other placards announcing Protestant worship or schools or book stands were ordered to be taken in; and now it is said that the Bishop of Minorca has issued a new circular to the masters of primary schools not to admit the sons of Protestants and other dissenters. Thus gradually the cords of bigotry are being drawn around the evangelical population.

An event in Presbyterianism was the unveiling of the Witherspoon statue in Fairmount Park, Philadelphia, on the 20th ult. The statue is of bronze, of colossal size, representing prominently both the civil and religious character of Dr. Witherspoon, who was a lineal descendant of John Knox, and came to this country in 1768 to take the presidency of Princeton College. In 1767 he was drawn into the political arena and bore no insignificant part. In the address of the occasion Gov. Bedle of New Jersey said that he devised the constitution of New Jersey, opened the first Continental Congress with prayer, and was the only clergyman who signed the Declaration of Independence. As a leader in his denomination he rendered great service in the formation of a general government of the Presbyterian church in this country. He called the first General Assembly to order and preached the opening sermon.

Friend Geo. W. Needles makes the welkin ring and Masonic ears tingle through Northwestern Missouri. With a full State ticket and nominations in several counties the Anti-masons of that section are nearer the coveted freedom from lodge control in public affairs than any other part of the country for they have reasonable expectation of success in their local nominations. A chart showing relatively the proportionate political integrity of the country would have its brightest spot over the district canvassed by this diligent reformer.

SONS OF FREEDOM.

BY J. L. BABLOW.

Sons of freedom! blest of heaven!
With a heritage, so grand!
Heed ye not the secret leaven,
Darkly working through the land?
Teach—these lodges—full salvation,
By the gavel, compass, square!
But the heathen transformation,
Proves delusion and a snare.

See the lodges! and the granges!
With the other schools of ill,
Work in church and State, such changes
As their mystic master's will!
All our guards, they've stolen from us,
Of the pulpit and the press;
Till the future has no promise,
Save increase of our distress.

Haste! then freeman! haste, and arm ye!
For the war we have begun.
Hell in arms, can never harm ye,
If thou fight for God, the Son.
On! for holy motives win you,
To the fields where Christ has trod!
Strike! with all the soul within you,
For the truth's sake, and for God.

Fentonville, Mich., Oct. 21, 1876.

THE ODD-FELLOWS.

The proud, boastful, sweet-scented next-door-neighbor to Freemasonry, I mean the "Independent Order of Odd-fellows," makes special claims to patronage and support, on the ground of not being oath-bound and yet thoroughly benevolent. Now, is this order a benevolent one, or not? What is benevolence?

Here in Ohio, where I now live, the Odd-fellow lodges and encampments have many methods of getting money. But what is given in return? The proper answer would be, nothing. "No member shall be entitled to the benefits of the lodge who is in arrears for dues." "Each member of an encampment to be entitled to benefits, must keep his dues paid in advance."

Let us reflect on such benevolence. It is not the kind our Savior taught. The poor Odd-fellow may have been paying money into the treasury of the order for fifty years, yet if his dues have fallen in arrears for a single week, he has lost all claim upon the encampment, and is no longer entitled to any of the benefits of the lodge. Possibly disease and disaster have combined against him in his hour of sore distress; but while he is sick some friend advances enough to settle the amount of the back dues. Will not that entitle him to some of the benefits? Not a bit of it. "A brother who by neglecting to pay his dues is deprived of drawing benefits while sick, cannot by the rules of the lodge be permitted while he continues sick to pay his dues so as to entitle him to benefits." Not a cent of what the poor fellow has paid is to be returned to him. His outlays for fifty years in the service and interest of the order, are not to be of any value to him and his family. His money is gone, and this benevolent society has received a great deal of it; but then, he hasn't kept his dues paid in advance, and so he has no claim upon this order which boasts of being "far more benevolent than the church."

Such a society is the Independent Order of Odd-fellows. Is it not brazen and daring effrontery before high heaven to call it a benevolent order? Admitting that the Odd-fellows are not oath-bound, (for none of us have accused them of taking such extra-judicial oaths as the Freemasons take,) still their much-vaunted benevolence is a humbug, a cheat, a fraud. They say that they educate orphans, provide for widows, and show favor to the sick and unfortunate, But who will show us an orphans' home reared and maintained by them? Who will show an asylum erected or supported by them? Who will show us the traces of their wonderful and strange benevolence?

I know that they make a great parade and show on funeral occasions, often running up expenses to a great amount, and leaving the friends and relatives of the diseased to foot the bills. I do not say that they always do this; but that there are instances in which they have done so, I presume no well-informed man would venture to deny.

None are received, in the first place, except such as are least likely to need help. "No person shall be permitted to become a member unless he be free from disease, and have some known reputable means of support." A man who is likely to need help cannot get in. This benevolent order is for the benefit of such as are not needy at all. The diseased and the poor may go elsewhere. Although the encampment has a "Golden Rule" degree, it is a degree entirely ruled by gold, and a man with a short purse had better refuse to take it.

I deny that the I. O. O. F. is a benevolent institution.

1st. From seeing the carefulness with which discrimination is made against all true subjects of benevolence.

2nd. From seeing the great outlays that a man must make to be entitled to the benefits of the order.

3rd. From seeing the provisions for forfeiture of claims, so carefully interwoven in the whole system.

4th. From seeing the pomp and display, the costly halls, expensive regalia, and lavish decorations, that so far exceed all the indications of benevolence.

It looks to me like obtaining money under false pretenses. I see no real good given in return for the money obtained by the order. Ten or twelve dollars for the degrees in the lodge; various assessments upon the members for funeral displays, etc.; a dollar a term for dues; outlays for regalia; contributions, &c. Twelve dollars for membership in the encampment; not less than four dollars deposited on application for the Golden Rule degree, and not less than five dollars for the Royal Purple degree, and not less than three dollars per annum besides for dues, with a variety of other outgoes for different purposes. The amount of money expended in this folly is astonishing. Few persons can begin to realize what a costly thing this honorable and benevolent order is. And yet the whole amount of information obtained by joining, is not worth twenty-five cents.

Butler, Ohio.

Masonry a Political Institution.

Editor of the Cynosure:—Thinking perhaps the following article would be acceptable reading matter to the generality of your readers I have clipped it from the daily Cincinnati *Commercial* of Oct. 20, and forward it to you for re-publication, if you see proper. J, H. H. W.

COLORED FREEMASONS.

COLUMBUS, O., Oct. 19, 1876.

To the Editor of the *Commercial:* The Grand Lodge of Free and Accepted Masons closed to-day, after a three days' session. The meeting was not marked by that harmony which has usually attended its sessions. The "irrepressible conflict" has undoubtedly firmly planted itself in the ancient and honorable fraternity, and it is not likely to be easily eradicated. It appears that there is a so-called Colored Grand Lodge of Freemasons in the State of Ohio, with some forty subordinate lodges, composed exclusively of colored men. It further appears that these colored Masons are not recognized by the white Masons as legitimate brethren of the "mystic craft.' It is claimed by the colored Masons, and admitted by many of the white Masons, that they are denounced as illegal simply upon technical grounds, which would not be allowed to stand in the way of their recognition if they were not negroes. Notwithstanding this, it is claimed by the white Masons, and it is the cardinal doctrine of the order that it does not discriminate against any country, sect or opinion, but that Masonry teaches the universality of the brotherhood of man in the broadest sense. The question of the recognition of these colored Masons has been before the Grand Lodge of Ohio in various shapes during the past twenty years. At the annual session in 1875, a report was presented by a special committee, composed of five of the most eminent and influential Masons in the State, setting forth that negro Masonry had a legitimate beginning in this country, as much so as any other Masonry; and that they practice the same rites and ceremonies as their white brethren, and offering a resolution recognizing an African Grand Lodge for Ohio, the object being to remove the stigma of "clandestine" or illegal under which the colored Masons now suffer, and to enable them to practice the rites and ceremonies, and inculcate and practice the principles of Masonry among themselves.

This proposition has created a most profound sensation among the brotherhood, and while it was ably advocated by many of the prominent and influential members of the order, including the Grand Master and Grand Secretary, it was bitterly and spitefully opposed by a majority of the members of the Grand Lodge.

Final action on the proposition was postponed until the present session, and the matter was somewhat indefinitely referred to the lodges to express their wishes on the important question. The "negro Mason question," as it was contemptuously termed by those opposed to it, has been the all-absorbing subject of discussion in the lodges and among the individual members of the order during the past year, nor was the excitement confined to Ohio, but it spread all over the United States, and even to Europe, and gave rise to considerable bitterness of feeling among "those who are used to dwell together in unity."

When the resolution was called up for final action at the session just closed, the question was raised that it was unconstitutional. The credit for making the discovery of this profound technical difficulty—for it is nothing else—is due to Brother Cunningham, of Newark, the Deputy Grand Master. The discovery was hailed, if not by a majority, at least by the most noisy and turbulent portion of the Grand Lodge with as much enthusiasm as ever shipwrecked crew welcomed the approach of the life-saving life-boat over the raging, destroying waves of a stormy sea. The Grand Master ruled that inasmuch as the Grand Lodge had entertained the resolution at its former meeting one year ago, and had recommended the consideration of the subject by the lodges, therefore, it was in order and properly before the Grand Lodge for action.

An appeal was taken from the Grand Master's decision, and the roll of the lodges was called, and upon the question, "Shall the Grand Master be sustained?" the vote stood seventy majority in the negative.

Therefore the present proposition to recognize the "so-called Grand Lodge" having been declared unconstitutional, was dismissed from the further consideration of the Grand Lodge. An interesting and rather exciting incident occurred in connection with the call of the lodges. According to the rules and regulations of the order the Masters and Wardens of the lodges are entitled each to one vote when present, or they may be represented by proxy, but in no case shall a vote be cast by a proxy unless the written authority of the officer giving it is first on file with the Grand Secretary. Many of the lodges, as usual, were only represented by one of their officers, without written proxies from the other two officers, consequently, in voting, all such lodges were entitled to cast one vote each.

Immediately at the conclusion of the case, and before the footings were made, "Brother Enoch" (Carson) of your city, moved that a canvassing committee of three, together with the Grand Secretary, should examine the vote and see that it correspond with the number that each lodge was legally entitled to cast, as shown by the roll of delegates on file with the Grand Secretary, at the same time calling attention to the fact that several of the lodges, naming them, had cast more votes than they had representatives registered. "Brother Enoch's" motion was promptly laid upon the table, whereupon he took his hat and said, "I now leave this Grand Lodge never to enter it again. If this Grand body permits ballot-box stuffing, and won't correct the fraud when attention is called to it, I will seek for fair play in a Democratic or Republican political caucus, where I will have an equal chance, for there the one that can do the most of it is the best fellow. Here we profess to be and should be honest, which throws a fellow off his guard," and away he went sure enough, and he did not return during the remainder of the session.

The action of the Grand Lodge in refusing to canvass the votes was most unbecoming, and especially so in view of the fact that several of the lodges had cast more votes than they were entitled to; and it gave color to the charge that the proposition to recognize the colored Freemasons was to be defeated at all hazards—even by fraud. It is not clear that the canvass of the votes would have materially changed the result, but it was the principle that disgusted "Brother Enoch."

As the matter now stands the proposition to recognize the so-called Colored Grand Lodge is defeated, disposed of for the present by a mere dodge, a parliamentary subterfuge. And the Grand Lodge has only put off until another day the meeting of the rugged issue. The "irrepressible conflict" will continue to trouble the fraternity until it does right. Demagogues were quite as rampant in the Grand Lodge as one could find them in any of the political organizations. And they were quite successful, too, in getting office.

An organized effort was made to beat "Brother John" (Caldwell) for Grand Secretary because he had favored the "colored brethren" and printed too much of what was called the "negro literature." We saw "Brother Enoch" at the Neil House in the evening, and he reiterated his determination never to enter the Grand Lodge again until it did itself and the Masonic fraternity justice by placing itself right in regard to his motion.

After hearing the brethren talk, last evening, of the exciting time over the negro question in the Grand Lodge, we thought, "how beautiful it is for brethren to dwell together in unity; it is like the precious ointment," etc. Yours,

EAVESDROPPER.

Is it Unsuspecting Innocence?

As an illustration of "sitting in darkness," I send the following article from the New York *Tribune*, copied into a Vermont paper:

One of the editorial staff of the New York *Tribune*, writes from Vermont:

Vermont is not a very large State, but it has sent out to build up the interests of other States thousands of her sons. Of adult persons born among the Green Mountains, half at least live beyond the borders of the State. Wherever they have gone, except into the South, they have always been heartily welcomed and kindly treated. But of those who have settled in the re-constructed States since the war, a number have been killed and others have been abused. The friends and relatives of many of these men still reside in this State, and the families of some of them have returned to their old homes. Generally they were honest respectable men when they left Vermont, and, my informant said, the memory of the treatment they have received at the hands of the Southerners, toward whom the North has been so generous, stirs the blood of the people of this State more than the recollection of many battles.

That is all so. The Coushatta massacre destroyed one of the Twitchell brothers and his four brothers-in-law, and the surviving brother is now at Newfane, having survived his recent wounds with the loss of both arms. Captain Dickinson of the seventh Vermont, murdered near Tallahassee, Fla., where he had settled after the war, and Capt. Fisher, of the fourth Vermont, who was driven from North Carolina, were men of too high character to justify the suspicion that they were other than innocent victims of organized terrorism. These things are not easily overlooked or forgotten in Vermont.—*Burlington Free Press.*

It appears then, from this *Tribune* article, that eight Vermonters, of excellent character, have lately been killed, frightfully maimed, or banished in the South, and this horrid fact is merely made use of to strengthen the interest of the Republican party! The people of Vermont must vote the Republican ticket, because their fellow-citizens are destroyed in the South. That is all.

It may be suspected, it is true, that these killed and outraged men were the "innocent victims of organized terrorism," but the partisan writer takes good care not to tell us that this "organized terrorism" is Freemasonry and nothing but Freemasonry, and that the American people ought to turn their whole attention to that evil. And why is the writer silent on that point? Is it not because this "organized terrorism" this Freemasonry runs the Republican party in Vermont?

"Oh," say the Masons, "but Masonry is very different here in Vermont from what it is in the South." But herein the Masons are mistaken. Masonry is the same everywhere; it is the same organized intimidation, persecution and terrorism wherever it may be found, and if it happens to be less murderous in one quarter than in another, it is due entirely to

extraneous causes and not to the character of Masonry itself. By itself Masonry is full of hateful, barbarous oaths and murderous instigations. It binds men to commit murder; and nothing, save the Christian religion prevents it from being as slaughterous as the crafty Herod.

The very Vermont paper from which the article given above is extracted, bears ample evidence of being under the baneful influence, as a truculent agent of this "organized terrorism" of which it speaks. What shall we think—what must all men of honest, upright character think of editors of newspapers who find fault with "organized terrorism" in the south, while secretly, persistently and wickedly practicing "organized terrorism" themselves.

It is time for Vermont to discover that her most wicked and deceitful enemies are not so much in the South as they are in her own bosom. Let her expel "organized terrorism" from her own bosom, and then it will be time enough for her Masonic-republican editors to egg on the people of the State against the South. To make use of the blood and sufferings of these eight honest men merely to strengthen the Republican party, the crank of which is turned by Masonry, merely for grinding Masonry's own axe, is horribly wicked and selfish, and yet perfectly Masonic in all its characteristics. It gives us a beautiful illustration of the presumptous ignorance and hardened depravity of Freemasonry.

Has not Vermont something else to do besides saving the Republican party for the benefit of such editors?

AMERICUS.

THE NATION'S PERIL.

A million voters may be found to the ballot they will cast soon for day in the South who cannot read Presidential electors. Yet this terrible fact seems to produce no unusual alarm. We meet with no popular enthusiasm in reference to the immediate and universal education of this mass of ignorant voters. Account as we may for the present indifference to what should awaken in all thoughtful citizens the utmost consternation; the duty of the hour is to arouse public feeling and action in reference to this matter. A nation can afford to be poor, but it cannot safely have any large number of illiterate citizens who may be wielded by designing men to accomplish any bad purpose. The Netherlands were poor, and so were the American Colonies, but they were rich in intelligence and sentiments of honor. The permanency of our Government rests confessedly on the intelligence and integrity of the people. Where anything is trusted to the individual voter, and he is called to pass upon the gravest national and social questions, what can be expected if the grossest ignorance shrouds his mind, and he cannot tell whether or not he is casting the vote his instincts would lead him to prefer. When the war closed it seemed as if the nation realized its duty towards the freedmen, and for a while nothing was more popular than the educational work in their behalf. Schools sprang up everywhere throughout the South. Benevolent societies, with commendable zeal, sent forth a noble army of gifted teachers, and it looked for a time as if by means of such philanthropic efforts, and the hoped for provision of the States immediately concerned, the illiteracy of the enfranchised race would soon be removed. But the nation has fallen back from this advanced stage of interest and effort, and societies crippled in their resources have been compelled to curtail their educational work. At the present time, amid the depression born of the hard times, and the absorption of the public mind in political matters, the duty of educating the million of colored voters in the South has ceased to be either prominent or popular. Right here, then, is the question which should come once more to the front. In its behalf there needs to be enlisted the old time enthusiasm, which will alone gain for it the attention it deserves, and that adjustment which is possible. Note what the negro has been in South Carolina and Louisiana, where, because of his ignorance, he has become a demagogue, or the victim of demagogues. Note what our religious and educational organizations report as to the efforts of the papal church to win them over to its faith, and bring them under the rule of priests. Note the lessening work of such a valued agency as the American Missionary Association, through the failure of funds necessary to enable it to prosecute its splendid labors in behalf of the freedmen. These are the signs which attest the nation's indifference to its greatest peril, and show how careless it has become as to that illiteracy which is incompatible with free republican institutions. This is a subject of the gravest public concern, and we make our appeal to all lovers of our country to take up with renewed faith, and sustain with voice and vote and generous gifts, whatever promises to help to intelligence and a virtuous life this multitude of ignorant citizens. It is a question that needs to be taken out of the sphere of partisan politics, and remanded to the conscience and justice of the American people. —*N. Y. Witness.*

ARE SECRET SOCIETIES IN HARMONY WILH DISINTERESTED BENEVOLENCE.

It may be admitted that membership in such a society or club, does not determine the intent of each or any individual entering such a society. It may have been conceived by persons having none but benevolent prompting to a good work, a good end to be secured by such a covert combination. As in the case of temperance societies pledged to secresy in part respecting their modes and measures and doings, they may assay only to do a good work in that way, and their members may judge that to be the most feasible and effectual way to attain the end sought. And "as a man thinketh so is he" touching the benevolence of his intent. But if he has in any manner misjudged as to the wise and proper means to secure the end, so far the *society* as such is not in harmony with the highest requirements of disinterested benevolence. We are bound not only to seek to do good, but also to seek to do the utmost good we can, and avoid all the friction and every hindering cause as far as we are able. We are bound to make endeavor that "our good be not evil spoken of." We are bound also to "let our light so shine before men that they seeing our good works may glorify our Father who is in heaven."

Now, virtuous deeds concealed lose this part of their moral influence: And for a society to seek to cover its ways from sight lays it open to suspicion, whatever may be its pretentions. Those that "walk in darkness" and do deeds of mischief and evil *never profess* to be seeking to do evil.

When a society or club, therefore, is ever seeking to cover its works and ways from the sight of others, it becomes a matter of question whether there be not some selfish aim *mingled with* the professedly benevolent aim. And the more such society squirms and wriggles when this inquiry is pressed home before its members by investigation the more the outside public have occasion to apprehend that it is because there is something rotten hidden there. Many a one who had a membership in secret temperance societies, has left in disgust because there was so much that was dissipating and corrupt being engendered in their lodges. And very many declined all such alliances because a man may *openly love* his neighbor as himself, and *without concealment* do all that he is able to do for his neighbor's good and for the welfare of society, and the more he is *known* to be pursuing such an end, the more does he find himself standing approved in the sight of both God and man.—*Christian Reformer.*

REPORT OF COMMITTEE ON SECRET SOCIETIES IN NEW YORK FREE METHODIST CONFERENCE.

The signs are clear that organized secretism is on the increase with all the elements of its evil power.

The late mammoth Centennial displays of Freemasonry in its various developments and of Oddfellowism, with their exulting reports and jubilees, are proofs of this.

The immense mass-meetings of Freemasons and Odd-fellow magnates at Philadelphia, must tend to give an impulse to these organizations throughout the world and especially in this country.

In view of these facts, and of our former positions, which are confirmed by the convictions and results of each succeeding year, we will, as a Conference, with this Centennial, renew our aggressions against these institutions, by assisting, as God may give ability, the various efficient anti-secret agencies at work in ourland.

We commend the *Free Methodist*, the *Earnest Christian*, the *Cynosure*, for their unqualified utterances against these evils.

And we bid God-speed to those men who have renounced these associations, and who, more nobly than that, count not their lives dear unto themselves in denouncing and exposing them.

We would advise our brethren, while treating secretism with no favor, to be careful against introducing undue discussion of it into their pulpit ministrations, and not to indulge in untimely allusions and flings against it without presenting proofs, as an injudicious and intemperate handling of this subject tends to irritate and to repel from our meetings and influence, rather than to convince and reform.

Reform News.

THE NIAGARA COUNTY CHRISTIAN CONVENTION.

Proceedings of the Niagara County Christian Association Opposed to Secret Societies, at its Semi-annual Meeting in the Baptist Church, in the Village of Wilson, SEPT. *5 and 6, 1876.*

In accordance with previous notice the above Association convened in said place on Tuesday evening, September 5th.

The meeting was called to order by the President, H. F. Laughlin. Exercises were opened by singing "Coronation," and prayer offered by the pastor of above church, Rev. Mr. Packwood. The President then introduced to the audience Rev. J. L. Barlow, of the Baptist connection, and State Lecturer of Michigan, who spoke on the origin and religion of Freemasonry.

After some introductory remarks, the speaker proceeded to prove by the highest Masonic authority, such as Mackey, Sickels and others, that Masonry, notwithstanding its wonderful pretensions to antiquity; claiming among its ancient worthies, John the Baptist, King Solomon, Hiram Abiff, etc., and the great flourish of trumpets made by some of its clerical defenders concerning its existence from time immemorial, *really* had its birth in a grog shop in London, June 24, 1717; that for several years it made little progress because its originators were of so low and disreputable a character that but few were found debased enough to join them in their secret midnight orgies, or desired to associate with them in a common brotherhood; that its religion, when divested of its show of mystery, is pure theism, and claims to be able, through the wonderful purifying power of tools, as the square, compass, gavel, etc., to purify its members' hearts and consciences and fit them for the Grand Lodge above, and that, too, without the aid of Jesus Christ, the world's Redeemer.

After the lecture the meeting adjourned to meet the next day at 10 A. M.

WEDNESDAY.—Meeting called to order by the President and opened with singing and a season of prayer. C. Swick and T. Allen were appointed a committee on finance. After the transaction of business appropriate and timely remarks were made by Rev. C. C. Eggleston, pastor of the F. M. Church, Lockport, and the President.

The opening exercises of the afternoon were followed by an address delivered by the lecturer, Bro. Barlow, on the Relation of Masonry to Politics, its methods and manner of working by which it has obtained nearly all the places of profit and power in the Government. He then appealed to Christians of all denominations and every one else who loved their liberty and man-

hood, to unite to expose and thus crush this secret despotic power, that boasts of 500,000 adherents in the United States, and actually has 10,000 well drilled and armed men, not only *ready* but *sworn* to do its bidding; and who hold their allegiance to Masonry as superior to that of the government under which they live. What does it mean? Why all this military preparation? Why this midnight drilling of men? We would naturally suppose Masonry would be satisfied with holding nine-tenths of the offices in the land. But did you ever know a miser to be glutted with gold or the despot to be satisfied with power? Neither will Masonry be satisfied until it rules our nation with tyranny the like of which the world has never seen, and opposers like Morgan have been silenced by death.

The evening meeting was called to order by the President. Prayer by Rev. W. Jackson, pastor of the F. M. Church, Wilson. Subject this evening "Obligations of Masonry." After showing from their own authority what Masonic oaths and obligations are the lecturer then clearly proved from the Bible that an intelligent Mason (that is one who has read Masonic literature, and knows what Masonry really is) *cannot* at the same time be an adhering Mason and a Christian. Also that every Mason when he takes the oaths they administer forswears himself and is therefore commanded in the Word of God to confess his sin.

The lecture was listened to attentively by a full house. The able and fearless manner in which Bro. Barlow handled the subject proved him to be the right man in the right place. Indeed the time has come when it requires Christian courage and nerve to publicly grapple with this secret, unseen foe to civil and religious liberty. When Christian men are afraid, not only to speak their sentiments in public, but even to have Masons know that they are opposed to their order, and so much so that they dare not treat their brethren from abroad with common hospitality while attending an Anti-masonic convention in their village, is it not about time that Christians of boasted free America rise in their might and by the help of God destroy this secret inquistorial oligarchy.

B. F. Laughlin, Pres.
U. R. Hecox, Sec'y.

Maquoketa Meetings.

Maquoketa, Ia., Oct. 17, 1876.

Perhaps it is not my business to report, but I would like to say a few words briefly for the good work. A wonderful thing has happened in Maquoketa. A thunderbolt has fallen. It struck hard and unexpectedly. The people are awake and astir for miles around. "Praise God from whom all blessings flow."

Mr. Ronayne was here on the 9th and 10th and such a skinning alive and tearing in pieces and holding up to public view as the Masonic lodge received I did not expect to see. That man Ronayne is a wonder. I can account for it only in this way: He is God's man and God works by and through him.

On Monday the large hall was full and he held them quiet for four hours. On Tuesday night the hall was jammed full, standing room and all, and men stood there almost motionless for *five hours*, sometimes still as death, sometimes uproarious with applause; not a hiss, not a groan, not an unkind word. Masonry was struck dumb; the Antis are jubilant, the craft are ferocious. "Great is Diana of the Ephesians." The women understand it. The boys in the streets understand it. Every body understands it. The power of the Beast is broken in this town.

Now friends of this reform get Ronayne; by all means get Ronayne to lecture in your town. First secure a large hall if possible. Don't put him into a meeting house if you can help it. He *must* have room to work the lodge. Then raise a little money to pay expenses; get every thing ready, then send for Ronayne and the Lord will bless your labors.

O. C. Stoughton.

The Storm Gathering in Minnesota.

On Monday evening, October 9th, Rev. J. M. Snyder, of Illinois, gave us a lecture. He stated and defended the following proposition: "Masonry has no right to exist."

The points which he urged in proof and illustrated at lenght with a telling force, characteristic of the man, were:

1. Masonry is a disturber of the peace.
2. Masonry strikes at universal brotherhood.
3. Masonry rejects Jesus Christ.
4. Masonry is a religion—not that of the Bible—hence idolatrous.
5. The absolute monarchical character.
6. Masonry garbles the Bible.
7. The idolatry of the lodge is of the *meanest* kind.

We expect the cauldron above referred to will boil over when Ronayne comes. However the wood is all cut so I suppose it will have to boil. Respectfully,

E. G. Paine.

A Glorious Victory at Morrison, Ill.

Dear Cynosure: Mr. Ronayne met his appointments promptly at Morrison on Oct. 18th and 19th. The first evening was pleasant; Library Hall well filled; order and attention good; the craft well represented, while Ronayne worked the Entered Apprentice degree. The audience looked aghast at its foolish, sacrilegious performance, while the craft scowled. On Thurday evening, though rainy, the hall was well filled, when Hiram was raised on the five points of fellowship. Some of his points brought the house down with cheers

Mr. Ronayne, on his way to the depot, met a prominent citizen, who remarked, "I was in last evening and heard your lecture and expose." "How did you like it?" asked R. "I liked it well. You gave it correctly; just as I received it. I know all about it; I have taken the Royal Arch Degree." I think that we have won a great victory in Morrison. O. S.

A Word from the Wisconsin Convention.

Delavan, Wis., Oct. 16, 1876.

Editor Christian Cynosure:

Expecting others to give you an account of our State meeting here last week, I wish to add that the Masons and others are expressing their indignation at the outrage, and anxious that the matter should be brought before the legal tribunal. Please give this demurrer all the weight it deserves.

The meetings have greatly enlightened and developed public sentiment; there is more willingness to talk and read, and numbers want more lectures. From the time Mr. Baird put in the breaking plough until Mr. Blanchard's cross-ploughing, and from then until Mr. Stoddard's dragging, progress has been slow and uncertain. But now that Mr. Ronayne has *pulverized* the soil, we feel to thank God and take courage. Let the seed be sown plentifully and cultivated faithfully and prayed over earnestly, and may we not *wait believingly* for an abundant harvest?

It was urged in our meeting that if we were able to take but one paper that it should be the *Cynosure*.

Now would it not be a greater inducement to Sunday-school workers and families to do this if the amount of Sunday-school matter and the children's departments could be increased and enlarged?

Truly yours, J. F. McKee.

Past Master Ronayne's Letter.

Morrison—Ames—Delavan—Masonic Ingatitude.

Dewitt, Iowa, Oct. 20, 1876.

Friend Kellogg:—As you will see by my heading I am back again on the war-path in Iowa and temporarily resting at the house of Bro. Smith on my way towards Iowa City and West Branch in Cedar Co. I left Morrison, Ill., this afternoon, having worked the third degree there last evening and the Entered Apprentice degree the evening previous, and I must confess that for a people who are in full possession of such a very good commodity as Freemasonry the Masons of Morrison are an exceedingly inconsistent and unreasonable body of men. Just think of it, I went to Morrison for the express purpose of instructing the people of that town in the true principles and doctrines of the "Ancient Craft," and strange as it may appear the Masons not only did not thank me for it but got quite angry and called me some pretty hard names. This singular conduct on their part appears to be the more inconsistent when we consider the sentiment expressed in the following quotation from Robert McCoy's General History of Freemasonry, page 298. "There is that latent in Freemasonry which makes it exactly the institution most needed in this age. But to be an effective agent in elevating and advancing man to a more perfect condition the sense of its mysteries must be better understood by Masons." Now then what have we got here? What does the celebrated Bro. McCoy desire to teach us in the foregoing extract? That Freemasonry is an exceedingly good institution, that it is in fact so good that it is exactly the institution *most needed in this age* and that if the sense of its mysteries be better understood it will advance and elevate man to a perfect condition. This is exactly what is needed, this is just what we are all earnestly seeking after; perfection is the good we all aiming at; to be perfect is assuredly a something hitherto unattained by man and if Masonry is the institution most needed in this age and withal an institution that elevates and advances man to a more perfect condition here below, then most undoubtedly it is the duty of every Freemason to see to it that a thorough knowledge of this celebrated system of moral ethics be extensively circulated through the entire length and breadth of this land and in fact throughout the whole earth. Then of course being "exactly the institution most needed in this age," it must necessarily follow that women, girls, boys, old men, black men, crippled men, deaf men, dumb men, blind men, poor men and especially criminal, wicked men and women ought to be admitted, and doubtless will be, to the incalculable privileges and benefits of this wonderful institution; and any man who leaves his home, his family, his business, his comforts and goes out through rain and in sunshine, through foul weather and in fair to spread knowledge of this glorious, "elevating," advancing moral machine and thoroughly instructing all classes of the people both rich and poor, great and small, black and white, maimed and whole,—I say the man who does this ought to be looked upon by Bro. McCoy and the rest of the Masonic fraternity as one of the greatest if *not the* greatest benefactors of the age. How is this, brothers, do you thus regard me for striving with such earnestness and at so much personal inconvenience to scatter broadcast all over the country a thorough knowledge of your divine institution and to explain in

their fullest and deepest sense the nature and meaning of your wonderful mysteries? You do not! Well, then, I must candidly confess you are a set of very ungrateful fellows. You must be supremely selfish to keep or try to keep so good an institution all to yourselves and not even let your wives, sisters, mothers, daughters, or even your aged fathers know the least thing about it. Just think of it, friend Kellogg, I went to Ames in this State on the 19th of last month and worked the degrees of Masonry thus spreading a knowledge of the craft among the hundreds of people, men, women and children assembled to hear me, and the Masons, headed by a little picayune editor, called me all sorts of bad names. I went to Delavan, Wisconsin, on the 11th of this present month; travelled many miles of rough railroad; was fatigued and weary and on that evening in the presence of about one thousand people worked the Entered Apprentice degree,—and what do you think but the Masons got quite angry over it and would not even so much as say "thank you, sir, you are indeed doing a noble work. Masonry is good and it ought to be more extensively known."

On the evening of the 12th I worked the Fellow Craft degree and illustrated fully a knowledge of the seven liberal arts and sciences as ex emplified by Freemasonry and still the Masons were angry and kept on getting worse and worse until the evening of the 13th, when I worked the third or sublime degree of Master Mason. I confess I used my very best skill in this performance. I moreover explained the principles of the Ancient Craft thoroughly and truly. I demonstrated beyond a doubt that Masonry rejects Jesus Christ and that every man joining the institution must of very necessity deny him; that all the ceremonies of the institution are heathen, in every respect being an exact representation of the Osirian and Eluesinian mysteries, that every part of the Masonic obligations from first to last are in direct conflict with every duty we may owe to God, our country, our neighbor, our family, ourselves; that every man who becomes a Mason is sworn to lie and must from the very nature of the case utter a wilful falsehood when speaking to an outsider of Freemasonry should he stictly adhere to his obligations; that he has sworn away his own life, although it was not his to give; that he has sworn to maintain and support the constitution, laws and edicts of the Grand Lodge and of his own lodge, whether right or wrong; that he has sworn positively under certain contingencies to become the assassin of his neighbor, his friend, his brother, or even of his own father; that he has solemnly sworn to shield the criminal from justice, if that criminalbe like himself a member of the glorious institution of Freemasonry; that in fact Freemasonry is a pre-eminent moral institution, forbidding adultery only with the female relatives of its own members, and not even with them if the immaculate and impeccable brother does not know them to be such. All this and more I faithfully and at considerable length demonstrated to that large audience assembled at Harmony Hall on the night of the 13th inst., to the evident delight and satisfaction of all, but the Masons themselves, ungrateful wretches! The only thanks they gave me was to pelt me with pieces of stove-wood and fresh eggs.

But I am determined with God's help to keep right on. Bro. McCoy and Bro. Mackey and the *Voice of Masonry*, know more about all this business than those little pinfeather Masons who live away off in our rural towns and who are not yet out of their Masonic leading strings, and inasmuch as McCoy, Mackey & Co., are of the opinion that "Masonry is exactly the institution most needed in this age and that its mysteries if better understood will assuredly elevate" and "advance" man "to a more perfect condition," it is the plain duty of the *Cynosure* to publish, and my duty to go out into the high-ways and hedges and disseminate Masonic knowledge and explain Masonic principles to all classes and conditions of men, women and children.

E. RONAYNE.

News of the Week.

THE EASTERN QUESTION.—Russia on Thursday informed the Powers that she had no objection to a clause being added to the six weeks' armistice, providing that it might eventually be prolonged if required by the state of negotiations. This clause, to be only permissive, and to fix no term to the prolongation; but the latest information is that Russia has all but consented to make the first prolongation one of six weeks and obligatory. The German Government, which was first informed of Russia's concession, has already expressed its adhesion, and recommended other powers to do the same. It is thought that Russia's action will be influenced by a desire to disarm the suspicion of Enrope.

In Constantinople the conviction grows that Russia is not seeking a pretext for rupture, but is making a serious effort to bring about an arrangement which will allay the excitement of the Russian people, and at the same time establish Russian ascendency in Turkey on a solid and permanent footing.

—A telegram from Vienna reports that Prince Auersperg, President of the Austrian Council, declared that Austria's policy was, above everything, to maintain peace. Consequently any aspiration toward the acquisition of foreign territory was out of the question. Count Andrassy would continue to resolutely strive for the maintenance of peace, and the amelioration of the condition of the Christians in Turkey.

—The liberal newspapers of Berlin are almost unanimous in their vigorous declarations against the establishment of Russian power in the Turkish provinces. The *Volks Zeitung* urges the propriety of placing the reforms under the English instead of Russian control.

Correspondence.

OUR CENTENNIAL LETTER.

The drums beat, and martial airs fill the ear as the Republicans one day and the Democrats the next, rejoice over Ohio and Indiana, respectively, and each party congratulates itself on its prospects of victory and takes but little notice of the candidates who most fully embody the principles upon which the very foundations of our liberties are based. Whatever may await the names of Walker and Kirkpatrick as candidates, they will at least hold a high place in the esteem of those for whom they are the standard bearers Let every supporter of Walker and Kirkpatrick act not for an immediate harvest, but rather to break up the fallow ground, and to plant the seed hopefully for the future.

From this Centennial tower we have spied afar the pilgrim ship laden with her precious freight, and again see her start forth on her voyage. Let storms assail her, she is steered in safety. Let her captain and crew manifest their courage, and they are rewarded with great success, and their passengers shall emancipate tens of thousands from a thraldom of the moral and intellectual nature, in comparison with which merely physical slavery might be regarded as a blessing. If a tax on tea caused a rebellion, what shall occur to set aside the tax on tongue, the loss of free speech, and to loose the captive conscience, and restore their Bible and Christ undimmed? Why should the control of the great nation be surrendered to secretism? Must it be so, that Jesuitism or Masonry are destined to reign over us? Freemen of every name, the insidious foe is among you and it would be a blessing to the future of the nation that you should at this time give your serious attention to the claims upon your suffrages of Walker and Kirkpatrick as President and Vice-president of these United States.

Since I wrote, your exhibit here has been visited by people from all directions. I wrote you several friends have sent you contributions direct to Chicago, as the Superintendent interpreted the rules so that accepting them here would be like an infringement upon the rule concerning sales. It is, however, of no great consequence I fancy, and I may state that the Supt. Gen'l. of the Main Building has shown us every courtesy, and acted as a perfect gentlemen. We receive orders and subscriptions for the *Cynosure* and for the other publications of which we have pleasure in sending you occasional proofs.

I was sorry to hear that the German Evangelical Zion church in your city has a strong body of Masons in it, although they do not yet control it.

A hearty friend broke in upon a chat with another man with the tremendous assurance that "Masonry is the work of the devil," emphatically reasserting, "and I believe it." He approved of the yellow tracts or leaflets issued from some eastern office.

Three men, two Masons, the other an Anti-mason, but a member of another secret order. He however heartily condemned Masonry. He is an active Baptist, and you may expect to hear from him from an eastern province of Canada.

I have just had a call from the Rev. W. O. Tobey of the *Religious Telescope*, and Rev. J. S. Mills, who require no encomiums. I have a number of names such as Rev W. J. Betts, Baptist of Mc Lean, N. Y.; J. P. Dysart, U. P., Ohio, to report as hostile to Masonry, because of its incompatibility with Christianity.

I must notice the visit of the Governor General of Canada, Lord Dufferin, a gentleman of very popular manners, and those who have read his voyage into High Latitudes know that he is not an effeminate aristocrat. He has returned from a tour through the great country on our north, and in his position as representative of the British Queen, has shown admirable qualities. Philadelphia has done herself honor through her prominent citizen John Welsh, Esq., in giving such a reception to him at the Academy of the Fine Arts last Saturday. Lord Dufferin has ever shown the same spirit to American guests in Canada.

Speaking of this province, a Montreal friend, a reader of the *Witness*, gave hearty expression to our principles. Quite a number of the enquiring sort, look, take tracts, and go, no doubt many of them to ponder at home over the truths they contain. Truths—lies—yes, one or the other; and just as I was writing these last few words a gentleman came up, and said, "Do you remember me?" "Yes!" "Well," said he, "I submitted your statements to a most devout clergyman in the city and he pronounces them utterly false." "In what? would you specify?" "That Christians are required to deny the Saviour!" "Favor me with the name of the reverend gentleman." "No." "Will you return? Shall I see you again?" "Yes." So off he went.

E. P. Hammond, the great evangelist, has just past—gone before I knew his name. I pointed him to Milton's Bible.

A Baptist minister from Maine used to be opposed to Freemasonry, but is now a Mason. "No, it is not a religion." Wonder if he prays in the lodge! Wonder what passage of Scripture justifies him in being an oath-bound brother in a fraternity which fellowships infidels, towards his Christ. Wonder if he shall become like a former Free Will Baptist who told me to-day that he did not believe in God; and, alas! another of the same class soon after came up, who had a Methodist mother, and had tried to "get religion," but did not. He could not join the Masons, but favored spiritism! I fancied this last one honest, and he admits that if one can believe in the Heavenly Father as he is manifested in Christ, it must be very comfortable, the most so of any

faith. Poor souls, do they prefer the arctic regions to the summer zones? or the husks which swine eat to food in their Father's home, when the bread which feeds life eternal may be enjoyed in abundance?

I had the pleasure of giving pamphlets, &c., to a Lutheran minister. A candid Mason, an M. E., with the keystone at his vest, accompanied by two ladies, halted. On being shown Mackey, he acknowledged frankly the teaching, and the genuineness of the book, although he confessed that he had not so seen the matter before.

Almost immediately succeeded another who, in challenging Ronayne's truthfulness was met by the fact that he himself was not entitled to so much confidence as Ronayne inasmuch as the latter was free to tell the whole truth, and he was yet oath-bound! He was caught, and actually trembled as he tried to assail Ronayne. Nor would he admit even Mackey as evidence. Poor man, he was greatly exercised as he passed off, others remained to hear some of Mackey's teachings, showing his impardonable offense of "wilfully and deliberately and with malice aforethought" cutting out the all-important words, "*in the name of our Lord Jesus Christ*" from the extract, professedly correctly made, from the Thess. iii. 6. It has been not the least pleasant part of our time here, when ladies have shown an intelligent appreciation of the work and the principles at stake. And so it was on this occasion. A Baptist lady had unobserved heard the remarks and gave kindly congratulation and encouragement in the right.

A gentleman from Mass., who had renounced Masonry, believed that God had blessed him increasingly ever since. An M. E., was on hand when another was conveying distrust concerning those who renounced, and so invited him to a quiet aside talk, willing to give reference, &c., and destroyed completely even this poor consolation to the defeated man. Shall we hope that he may also renounce?

Next a verdant gentleman, who had not been long a Mason, and like one in the honeymoon, was quite enamored at the painted old hag which he imagined as "a thing of beauty," and "a joy forever." Perhaps one of the pleasures of the visit of Bro. Mattoon to the Centennial may be to have had this specimen surrender to him. He had not got properly cured as a Mason; not enough saltpetre in his pickle.

It was a pleasure to find the Supt. of Education in Newark, N. J.. Mr. Sears, an opponent of secretism.

October 19th.

The Masonic ghost which has been glaring at your case daily watching a chance for a pretext to interrupt the good work made his probably final assault yesterday by asking if I took subscriptions to the *Cynosure*. I answered, "I'll take a subscription from you if you like." He then ordered the case locked up and put me to the trouble of going to headquarters a couple of times and caused the delay of an hour or two. Our good brother Hebbard, of the Bible Society, interested himself in my behalf, and the case was only shut up an hour or two. After a statement of the case to the head official (Capt. Hodges) I left with the assurance that the petty official (my Masonic ghost) would be instructed as to my rights. As I turned to leave the office there he stood with eyes glaring at the escape of his prey. And so I go on again with colors flying.

I have had pleasant calls from Mr. Stone of Illinois, Rev. Foreman, Free Methodist, and others; and many very interesting conversations with Masons, some of whom are sick enough of the order, but I cannot attempt to give an outline of it now if ever.

October 21st.

I was very agreeably surprised by a visit from Philo Carpenter this morning, whose munificent donations and noble labors in this reform need no commendation from me. Soon after I received a call from another friend of the cause quite as well known to the *Cynosure* readers and especially its publisher, accompanied by Ezra A. Cook, Junior, a bright little fellow of a year and a half, who may in after years be very proud of having visited the great Centennial Exhibition. It would be a precious legacy to such future citizens of the nation to have a Centennial group of the portraits of the veterans of this reform, and judging from the specimens of manhood's noblemen that I have seen here I think they would compare favorably with the great collection of Prof. Fowler.

It gives me great pleasure to find that not a few candid men who have been drawn into the order and have neglected to investigate its character are astonished when shown by standard Masonic books that it professes to be a soul-saving religion, without Christ and mutilates the Scriptures to expunge his name, and some of them unhesitatingly declare that they have visited the lodge for the last time. On the other hand it is sad to find men who seem so infatuated with the order that they are not able to reason on the subject in a common-sense way.

A Royal Arch Mason who asserted that Freemasonry was Christianity, tried to maintain the assertion by declaring that Confucius was the author of the principles which Christ adopted and therefore Christianity as well as Freemasony existed before Christ. This sample of imbecile reasoning came from a man of respectable appearance who proved himself capable of believing in the solar system without the sun.

A young gent undertook to prove the fallacy of your tract concerning Washington's neglect of the lodge. He showed me an extract from a Masonic record in a neat little pocket pamphlet to show Washington's approval of Masonry, and he reasoned thus: "Your tract has reference to Washington's connection with the English lodges, but what of his standing in the American lodges?" Thus it is that the plain import of even Washington's letter cannot be admitted by Masonry.

Several contributions have been offered which were declined, but some at once enclosed their offerings to you direct. I have had the pleasure of meeting John Torrance of Mich ; Mr. Morrison of N. Y.; Rev. Mr. Garland, Maine; Mr. Leach of N. J.,and one,a farmer, declined to give his name, but declared he was for the right and as he parted reverently said, "God bless you." You have good friends in such names as Slosson of N. Y., a young relative of Bro. Post, Bushey of Pa., Beggs of Pa., &c.; Stone of Ill. &c.

I met a minister from the West who had heard Ronayne. He said it was such tomfoolery that he wondered how any sensible man could continue in Masonry. He had often been asked to join the lodge—it was nonsense to say they don't ask—and all expenses would be paid for him. Thus are preachers caught, but this gentleman could never see any use he had for it. May we not desire such men to do more than this? Is there not danger to young men from their silence?

The Presbyterians have had a gala day at the Centennial, and erected a magnificent statue of that staunch Scot, the Rev. Dr. Witherspoon of Princeton University, so celebrated for his stirring speeches and encouragement in the interests of the Revolution. He entered Congress at the age of fifty-four years, preached as opportunity offered, was an able writer on divinity, and helped by his judicious advice to make the Constitution of the United States. His death took place at the age of seventy-three after some years of blindness during which he continued to preach from memory. Surely a worthy subject for the monument which shall perpetuate his name and services.

It may be regarded as a curious fact that 150 cart loads of sweepings are gathered daily from these beautiful walks which appear so clean to the multitudes who daily enjoy them.

Thos. Hodge.

The Seceeders List.

Eds. Cynosure:—Some gentleman at Ashley, Ohio, on one of my printed slips headed thus:

"Give the name and post-office address of all out-spoken seceded Masons of whom you have knowledge on this slip, and return to J. H. H. Woodward, Cincinnati, O.", has filled out a list as follows,and sent me, without signing his name thereto, and I am unable to ascertain who he is. These are the names and addresses reported:

J F Doty, Ashley, O.
Joseph Dixon, Ashley, O.
L Starr, Bennington, Morrow Co. O.
George W Rosevelt, Ashley, O.
Albert Gardner, Bennington, Morrow Co. O.

I send you this list for the gentlemen herein named, or some of their friends, to respond to and say, whether they have once been Masons and seceded, or whether they are simply Anti-masons, never having been initiated into the mysteries of the order.

In quite a number of instances I have received lists with names thereon, as if the parties had once been Masons and renounced the institution, but on probing matters have found that such parties had really never been Masons, but were Anti-masons only.

The importance of the seceders' list is not properly appreciated, or a greater and more determined effort on the part of the friends of the Anti-masonic cause would be put forth to make the list as large and universal as facts would warrant in the case. In this connection I will call attention to a point not perhaps often thought of why this effort should be made and persistently continued until crowned with a grand success. Suppose that in the course of time, a hundred or more suits-at-law arise in as many different localities throughout the conutry,between Masons and non-masons, wherein the obligations of Masonry are offered and proven in open court so as to show a community of interest so thoroughly concerted and existing between the members of the fraternity as to disqualify them for service on bench and panel, and that the points of these obligations after they have been thus offered and proven, are in each instance argued at length by counsel in open court, what must be the ultimate effect on every such community where a cause is thus tried? Does any one doubt? Every such suit would be worth more than a hundred different Anti-masonic newspapers in developing and spreading Anti-masonic sentiment and light, and spreading the cause with an impetus beyond definite calculation. The public look at facts. The obligations of Masonry proven in open court is something the fraternity could not get away from nor lie out of. It is a matter which above all earthly things they do not wish ever to see happen, and yet the very thing that should claim the attention of the entire outer world, and frequently occur in order to throttle Masonic subversion of justice. Look at the State canvass just closed in Ohio. See how the Masonic sheets all over the State howled at Milton Barnes, the Republican candidate for the office of Secretary of State, for having at one time introduced into the Ohio Legislature a petition praying for a law to be passed to make Masons, Odd-fellows and other secretists ineligible to service on bench and panel on the mere challenge of a party to a suit not a member to a secret society who should happen to be joined in an issue with a party who was. Observe, too, how that petition was smothered in committee and no bill ever reported. The only difference between such a law and the existing statutes of Ohio, is this: under present laws, in order to get rid of Masonic judges and jurors the obligations of Masonry must be offered and proven and a community of interest between Masons therefrom shown to exist of extent sufficient to bar for favor or partiality. Under the law

proposed it would have been unnecessary to prove the obligations, a mere challenge for membership being all that was necessary. Yet these society men, controlling the Legislature of Ohio, and who claim their respective institutions never subvert justice, would not put on the statute books of the State a law to prohibit that which they say never happens, though a large body of the public claim to know that it does happen, and that every day of the world! Arrest the power of Masonry in the courts and you break her back, and this fact the craft well knew. Barnes is elected, though by a majority considerably below the average of his ticket. Whether he was cut by Masons for having introduced the petition above alluded to or by Antimasons for denying the fact and the part he took in the transaction, the undersigned has no means of knowing outside the city of Cincinnati. His name was scratched in this city, by at least two hundred Masons. He probably suffered loss to some extent from both sides through the State. He is the only candidate the undersigned voted for in the State election, endorsing the following words on the ticket deposited: "*I vote for Barnes because he introduced a petition against Masons and Oddfellows in the Legislature—so says the Inquirer.*" The Masonic judge who took the ticket deposited it in the box, muttering that "the charge was not true, or he would fling Barnes higher than a kite." I retorted that "it was true or Barnes could not get my vote," that "I always hunted the Masonic animal whether in the Republican or Democratic ranks, and that no Mason could ever get my vote." This ended our parley. If Barnes is recreant to principle for the sake of office, it only proves in an additional instance the unreliability of human nature.

But this matter is a slight digression from the purpose of my communication. Let attention be paid to the seceder's list and good results will follow. I have been informed that in no less than four suits already, in as many different States, steps are being taken to purge bench and panel of all that pertains to Masonry. This, if done, will involve the proving and arguing the points of Masonic obligation, and in each of these communities the outside public from sworn evidence in court will know what the obligations of Masonry are and also their infamous character. Let the ball roll and the light shine.

J. H. H. Woodward.

P. S. Several gentlemen have suggested the propriety of giving names and addresses of good and reliable Anti-masonic lawyers throughout the Union, who should be employed in preference to Masons. Hubbel's Legal Directory seems to be a Masonic ring arrangement. Every lawyer whose name appears in that book is believed to be a Mason. Let the outside public beware of them, and all other lawyers who are Masons. Select only men of the profession who are not under cable-tow allegiance, and all will be well.

Notes and Observations.

Seemly, Ill., October, 18, 1876.

Editor Christian Cynosure:—Yesterday, being in Milford, quite an intelligent young man introduced himself to me and said in a few days he should want an Exposition of Masonry, remarking that I had a few days before given him a tract on the train; thus illustrating the benefit of circulating our tracts. As I keep a standing advertisement in a local paper for the sale of expositions of Masonry, Odd-fellowship and the grange, as a result the postmaster at Milford ordered Morgan of me for a young man who contemplated joining the Milford lodge, and who wanted to "look before he leaped." The result is it saved him from the lodge. The postmaster (deputy) remarked that the young man got from that book all he wanted of the lodge, but he declined to give the young man's name as he did not want to be known. I inferred that this young man had even sent up his petition; at any rate it saved him from the lodge.

If there is any hole or moral quagmire in this section it is this self-same F. and A. M. lodge in Milford. A season hardly ever passes but the community or town is stirred to the bottom with some social scandal with leading lodge-men as principal actors—yet nearly all the Methodist ministers who have been preaching here of late "meet on the level and part on the square" with these brethren."

A Mr. Patterson, quite an intelligent colored gentleman and barber at Hoopeston, but whose home is at Attica, Ind., reports himself a Mason, and indirectly admitted the truthfulness of the exposures with regard to Masonic chastity, and even went so far as to defend it. Mr. Patterson also remarked that during the war his brother belonged to a colored regiment, and being out with positive orders to spare none, as their needs were urgent; but coming to one house where the men were all absent, and seeing a Masonic book on the mantle, inquired whose book it was. The lady saying it was her husband's, and that he was a Mason, they gave the lady money and ordered nothing to be disturbed. Suppose that if in every house which they entered a Masonic book had been on the mantel, then, so far as Masonry had cared, our army might have starved. But in those houses where Masonic books were not to be found, provisions were no doubt taken without mercy to make up for what they should have taken at Masonic houses. The non-Masons were virtually robbed, and yet in the face of positive orders to spare none! The Masonic law and usages sets every other law, both human and divine, aside, and is therefore treasonable in every sense. How long before the American people will see the necessity to shave this great wart off of the body politic?

J. S. Hickman.

Ronayne Sustained.

This is to certify that I was regularly initiated as an E. A., passed to the degree of F. C., and raised to the Sublime degree of M. M. in Marshal Lodge, U. D., Marshal, Minn. I have witnessed the work of the degrees as given by Mr. E. Ronayne at Delavan, Wis., during the State Convention, held there Oct. 11th, 12th and 13th, where he worked the three degrees of Ancient Craft Masonry, and I cheerfully testify that such Masonic work as performed by him was literally correct, being just as I received it in Marshal lodge.

Albert E. Watkins.

Baraboo, Wis.

Our Mail.

John T. Trenary, Belmont, Wisconsin, writes:

"Being a reader of the *Cynosure* and a warm friend of its cause I thought I would write to you and let you know of my willingness to do what is in my power to help forward the American cause. As to the American platform I like it, and to its friends I would say, Away with secretism and God speed the American cause"

A friend writes Bro. Stoddard in reply to a letter respecting lectures in his county seat:

"Things are all quiet here. I do not think it is just the right time to stir up the 'monster,' as Mr. ——— the master of the lodge is gone and there would be more danger of violence when he is away. We discovered in the Sunday lesson yesterday that the same spirit that urged on the mob that stoned Stephen is in the lodge to-day. They could not withstand the arguments he brought forward to convince them of their errors any more than the lodge can withstand the arguments brought against them, and their resort is to violence."

Is it true that anywhere in this nominally free country an American citizen is compelled to depend upon the protection of the "master" of a secret lodge while exercising one of the dearest rights of a freeman? Where are our laws and those appointed to enforce them? Are they *all sworn* into secrecy and silence so that "cowans" are simply compelled to take the place of suppliants and receive from the hands of "worshipful masters" their rights or go without them? Americans should look to this matter before it is too late.

Mrs. O. Vorce, Alden, Ill., writes:

"I would almost as soon do without my daily bread as without the *Cynosure*. It grows better every week."

W. S. May, Clarence, Cedar county, Iowa, writes:

"Anti-secretism is gloriously progressing in Iowa."

E. Darling, Point Creek, Mich., writes:

"I have just made a journey of some two hundred miles to Newaygo county, Michigan, where I traveled seventeen years ago as a Wesleyan missionary. It was then an almost unbroken wilderness. * * Hesperia, a flourishing little village, has sprung up on White river, where seventeen years ago was but one log house. Here conflicting religious sentiments prevail. The Methodists have a small house of worship here; Baptists and Materialists or no-soulites, grangers, and to keep things in good running order the Masons are in the ascendant. * * I am no more opposed to Masonry now than forty years ago, but I want the paper; it is my weapon to meet the foes of God and man with. I am alone in this struggle; the indifference is truly amazing, but I shall soon leave the conflict, for I am eighty-one years old."

Albert Tuttle, Maple Rapids, Clinton county, Michigan, writes that Odd-fellowship books are in great demand there.

D. B. Turney, Butler, Richland county, Ohio, writes:

"My good wife assists me in the distribution of Anti-masonic literature. We are sowing the seed of a future glorious harvest, and go fearlessly into the work setting up our banner in the name of the Lord."

Her husband also and he praiseth her.—Prov. xxxi. 28.

W. B Gardner, Elyria, Lorain county, Ohio, writes:

"I lived in the days of the Morgan murder and heard a Royal Arch Mason say they had put him where he would tell no more tales. I am a renouncing Mason of three degrees."

The Sabbath School.

Lesson XLVI.—Nov. 12, 1876.—Saul's Early Ministry.

SCRIPTURE.—Acts ix: 19-30. Commit 20-25. Primary verse, 20.

19 And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled the Jews took council to kill him:

24 And their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which, when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

GOLDEN TEXT.—"He which persecuted us in times past now preacheth the faith which he once destroyed."—Gal. i. 23.

TOPIC.—"He spake boldly in the name of the Lord Jesus."—29.

HOME READINGS.

M. Ex. 32: 1-35..The Boldness of Moses.
T. Num. 14: 1-30..The Boldness of Joshua and Caleb.
W. 1 Sam. 17: 23-50..The Boldness of David.
Th. 1 K. 18: 18-40..The Boldness of Elijah.
F. Dan. 3: 1-30..The Boldness of Shadrach.
S. Dan. 6: 1-28 The Boldness of Daniel.
S. Acts. 4: 1-31..The Boldness of Peter and John.

What is a convert's first duty as shown in the example of Saul?

What is there in the lesson which shows that the conversion of a real bad man is a wonderful thing?

What indicates that help will be given according to one's needs?

What proves that "the friendship of the world is enmity with God?" What shows that a bad reputation is hard to get rid of?

With verse 19 read Ps. 104:15; Judg. 19: 5; Luke 8: 55; Matt. 24: 45.

With verse 20 read Acts 26: 19; Ps. 66: 16; Mark 5: 19; Rom. 1: 4; Acts 4: 12; 1 Cor. 15: 17.

With verse 21 read Acts 8: 3; Gal. 1: 13; Acts 22: 19; Luke 9: 43.

With verse 22 read Eph. 3: 16; 6: 10; Col. 1: 11; 2 Cor. 12: 9; Phil. 4: 13; Acts 18: 28; John 6: 14; 11: 27.

With verse 23 read 2 Cor. 11: 32; Acts 23: 12; 25: 3.

With verse 25 read Josh. 2: 15; 1 Sam. 19: 12; Is. 8: 10; Job 5: 12.

With verse 26 read Matt. 7: 18; 7: 15; Acts 20: 29; Jer. 13: 23; 1 Sam. 10: 12.

With verse 27 read Acts 4. 36; 11: 24; 13: 2.

With verse 29 read Prov. 28: 1; Eph. 6: 20; 2 Cor. 3: 12 1 Thess. 2: 2; Ezek. 2: 6; Phil. 1: 20.—*Nat. S. S. Teacher.*

The Christian Cynosure.

CHICAGO, THURSDAY. NOV. 2, 1876.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*Disraeli.*

The Sullivan Murder Trial.

Alexander Sullivan, an Irish Catholic, went to the house of Francis Hanford, principal of a high school, demanded that he should retract a certain paper; and, on being refused, assaulted Hanford, and in the melee drew his pistol and shot him dead. The public generally concur with the statement of Col. Van Armin, one of the prosecuting counsel, after the trial was over and the jury had disagreed: "It was a cold-blooded murder, without one mitigating circumstance."

The jury on the first ballot stood eight for acquital, two for murder, two for manslaughter. One man alone finally held out against the eleven, and so the jury disagreed, and Judge McAllister has given Sullivan his liberty on $8,000 bail. Dr. Dyer, the quandam abolitionist, was first on the bail bond.

The conduct of McAllister on the bench, was disgraceful in the extreme; and the court-room at times resembled an Irish row. O'Brien, counsel for Sullivan, was formerly of Peoria, and in an extensive revival professed conversion, and we believe, joined for a time a Presbyterian church there. He seems now nearly or quite demoralized, vulgar and abusive.

Twelve hundred members of the Board of Trade, as soon as the result was known, signed a petition requesting McAllister to resign and leave the bench. As the Sullivan and Hanford quarrel sprung at first from the struggle to remove the Bible from Chicago schools, public feeling was for a time influenced and colored by that fact. But the progress of the trial seems to have sunk every other consideration but the one, that justice has been outraged, Chicago and the country disgraced, and human life cheapened and made insecure by the assaulting and shooting a civil, quiet, and respectable citizen in front of his own door by a man who went there armed with the weapon with which he killed him; and backed by his brother, and his wife who stimulated the quarrel.

Whether McAllister will resign remains to be seen. The juryman who stood out to the last for convicting, was brow-beaten and threatened with personal violence in the jury-room, by members of the panel, and by the gang of ruffians who infested the court. His name is F. J. Berry, a native of Maine; and jury trial is not a failure as long as such men can be found for jurors.

Huxleyism, or Science Falsely So-called.

The latest champion of that haughty science which despises the Bible, has recently visited this country and spoken at Buffalo, Nashville, Baltimore and New York; and he thus sums up his teachings concerning our globe and its occupants, vegetable, brute, and human. We extract from the printed lectures.

Mr. Huxley says his "hypothesis of evolution" "supposes that at any given period in the past we should meet with a state of things more or less similar to the present, but less similar as we go back in time: that the physical form of the earth could be traced back in this way to a condition in which its parts were separated as little more than a nebulous cloud making a part of a whole in which we find the Sun and the other planetary bodies also revolved, and if we trace back the animal and vegetable worlds we should find, preceding what now exist, animals and plants not identical with them, but like them, only increasing their differences as we go back in time, and at the same time becoming simpler and simpler, until, finally we should arrive at that gelatinous mass, which, so far as our present knowledge goes is the common foundation of all life."

Stripped of his dreamy and entangling verbiage, this scientist tells us that our globe came from a "nebulous cloud;" and its plants and animals from "a gelatinous mass." But where, or what, or by whom the "cloud" and "mass" came from he does not deign to inquire; has no opinion. It might for ought I see be the chaos of the Bible. Now idolatry is a doctrine as well as a fact; a theory as well as practice. And such false science is the theory of idolatry. One gets rid of God by substituting an idol for him; and the other by ignoring his existence, defining his laws and landing us in a "nebulous cloud;" that is to say, in fog. But the point we make is that these hypotheses of science "falsely so-called," are the creeds of false worship, and work to the same end, viz: to dispense with the true and living God, and set aside his Word. Under their influence there was a time before Chalmers when it was said, every scholar in Scotland was an infidel, and every peasant a Christian.

Rev. Le Roy Hand.—We have received an interesting call from this excellent brother, a graduate of Wheaton College, and now pastor of the Congregational church in Polk City, Iowa. He is an excellent and efficient pastor, and a consistent and conscientious Christian; one whose ministerial influence is wisely and fearlessly given to the cause of reform.

Rock River M. E. Conference.

This body met in the Centenary Methodist Episcopal Church, Chicago, October 11th. Some years since, when it consisted of two hundred and sixteen preachers, one hundred and ninety-three were Freemasons. The numbers now we cannot give. The preachers who are members of the lodge become more sby and secretive as the lodge grows unpopular. Dr. Goodfellow, while stationed at Wheaton so effectually concealed his lodge membership that he was not known as a Mason till he went to St. Charles. While at Wheaton he shunned Masonic funeral processions, and by contemptuous expressions concerning them, and by courtesy to Anti-masons, made the impression on many that he was himself an Anti-mason. As soon as he got to St. Charles he threw off the mask. He is now presiding elder of the Mendota District. The hypocrisy which the lodge thus breeds is fearful.

O. H. Tiffany, who read a Christless, written prayer, which he held up in the crown of his hat when Andrew Johnson and the lodge laid the corner-stone of the Douglas monument, was chairman of an important committee; and many prominent Masons were equally prominent in this Conference. Thus while the lodge rules and runs the Conference, the only allusion to it in the minutes is the following contemptuous allusion to a brother: "J. Hawkins had departed to some kind of an Anti-masonic church."

Before Finney and others had revealed Freemasonry there was some excuse for ministers entangled in the lodge. Now they have no cloak for their sins. They know that hundreds and thousands who look on them know that they are under oath to conceal the crimes of Masons; that they have been stripped, knocked down, fooled over and raised from the dead by a mixture of fun and blasphemy; that they are unequally yoked with unbelievers in the lodge where they practice a Christ-dethroning worship. Can it be that these men suppose that God or men are blind to their sin and shame?

A Visit Among Old Friends.

I have just returned from a meeting of the old Galesburgh Association, now "Central West," Ill., whose cradle was rocking here in the prairies thirty years ago, when I first came to Knox College. The meeting was in Roseville, a rightly named village on the R. I. & St. Louis road, twelve miles out from Monmouth. A few of the pioneers are left. Spencer, Parker and others are gone "across the river, while Wright, Miles, Bascom, etc., are in distant fields. I went down to preach a quarter-centennial sermon for the Roseville church. The pastor, Rev. I. D. Wycoff, and his amiable wife, both graduates of Knox College, have done a good work for Christ there, and the church is in a sound and good condition. Their children, an interesting family, walk in the piety of their parents, and all but the youngest are members of the church. Thirty years ago what is now Roseville was a green sea of grass. Dea. William Dilley, then lately from Pennsylvania, lived in a prairie cottage, and often started, after night, to carry escaped slaves some thirty miles across to Galesburgh, on their road out of the United States to a land of freedom. Now the United States is a land of freedom; and I found Deacon Dilley in a tall and handsome farm mansion, still in health and vigor, surrounded by children and grand-children, taking from his shoulders the burden of cultivation on the homestead or with farms of their own, "rising up and calling" their grand parents "blessed." His barns, his cellar with separate apartments for milk, vegetables, etc., piles of beautiful apples, separated according to their kinds; his short-horn and graded stock; these all, with more than I can enumerate, kept crying aloud in the silence of my thoughts, "Blessed, blessed is he that considereth the poor." This Deacon Dilley was hated and maligned as an 'abolitionist" then, but he "considered the poor," and the haughty worldling professors who despised him, or their children, may now eat bread at his table. Mr. John A. Gordon who went there later, with the same principles, is a notary public and principal business man in the village, and pillar in the church. The good Deacon Tuttle, still living two miles out, his heart growing young in the cause of reform all the while, came to me for Walker and Kirkpatrick tickets, an unpretentious prairie prophet and seer, he sees so clearly that Freemasonry or free government must go down, though he hates the party of secession and rebellion, he will vote as he prays, while Republicans vote as they shot in the war, and, four years hence, "Republicans" will be "Americans," and the aliens, of the lodge, like prairie-wolves unearthed, will lear and look the other way when in the society of men.

But I must not forget the "godly women." Grandmother Dilley, I found the same as when thirty years ago. She *thought* as husband *acted*, and she insisted, caring less for her danger than for his, in taking a night ride by his side up to Galesburgh, once in a while, in front of the wagon, while the trembling fugitives, mothers and babes often among them, nestled under the wagon-cover behind. Her woman's instinct, feeling, perhaps, though not in the shape of words, that her husband, while she was along, had less to apprehend from slave-hunting Democrats on the road. It is not wonderful that guardian angels are pictured in the shape of holy and quiet women.

In my historical sermon for the church and the Association, I did not forget the history of Congregational action against the idolatry of the lodge. I gave Dr. Edward Beecher's language at Ottawa, in his report to the State Association in 1867, where he says: "By it (i. e. the lodge) Christ is dethroned and Satan exalted," and had the satisfaction of seeing a good set of ministers back the strong utterance by their looks of approbation. Only think what a storm that report of Dr. Beecher would produce if read in the Moody tabernacle, and in a meeting where men are seeking salvation by Christ, whose name is cut out of Scriptures cited in the lodge! Only think of Mr. Moody being surrounded and aided by Methodist Masons, who exalt Christ in the tabernacle, and to use Dr. Beecher's words, "dethrone" Him and "exalt Satan" in the lodge.

Mr. Moody is a hero, and, what is far greater, a Christian. In Philadelphia and the New York Hippodrome, he declared God's word explicitly against Christians and unbelieving Freemasons being "yoked together." Yet the Rock River Conference, which is run by Freemasons, lately, by formal vote, invited Moody and Sankey to lead their conference prayer-meeting, thus forcing light and darkness into fellowship to aid the M. E. Church. "Doth not he that pondereth the heart consider it? And shall he not render to every man according to his work?" My sermon was requested for publication and may be inserted in the *Cynosure* soon.

SECEDERS' LIST.—Friend Alex. Needels of Sparta, O., corrects the list published Oct. 19th. Of those names Louis Powers, Marcus Phillips, Peter Doty, Alex. Needels, and John Manville never were Masons, they are better than that—outspoken opponents of the lodge. Friends forwarding names will please take care to have it correct. Send on the names, and be diligent in collecting them and in making seceders to swell the roll of honor. Address the office editor of the *Cynosure*, H. L. Kellogg.

—The Agent and Secretary has gone to attend the two Pennsylvania Conventions and other meetings at the East. He will soon have something to say for our Carpenter building fund.

—Rev. A. H. Springstein writes that pastoral duties in his new location will prevent his accepting many invitations to lecture, and thinks that his name cannot honestly remain on the list. We remove it reluctantly and we hope but for a short season.

—Bro. Hinman is now in Wis. He lectured lately in Dundee and Carpenterville in this State.

—Friend Leggett of Watson, Mich., sent a brief note of Elder Barlow's visit to that place and speaks highly of his labors for the reform.

—In a letter to the Gen. Agent Bro. Moffatt of Albion, Iowa, says that a spirited meeting was held there lately and new names added to their local organization. The sifting process is going on in the churches, and one hypocritical seceder has been shown up to the people. A large and enthusiastic canvass nominated a local American ticket last week.

—Pres. Grant has issued his annual proclamation appointing Thanksgiving day. It falls this year on Nov. 30th.

—Bro. Needles keeps the ball rolling in Missouri. Following the conventions and nominations made two months ago, he, with other friends has arranged a series of campaign meetings beginning at Higginsville, Gentry county, October 24th. Addresses for the American local, State and National tickets were appointed, followed in the evening by an Anti-masonic lecture, and this plan to be followed up till November 4th, in Alanthus and eight other towns of the county. Such work deserves success and we believe it will be achieved in a large measure.

—A friend signing himself "K," with no post office address given writes for a number of books. If he will send full name, etc., the order will receive attention.

—The glimpse of sweet fraternity offered by the Cincinnati *Commercial's* Ohio Grand Lodge correspondent on our second page will be reviewed next week. We have long desired some description like this of "color" fight among the Freemasons of that State.

THE CONNECTICUT CONVENTION report did not reach us in time for publication this week. Bro. Conant wishes the friends in that State to know that a political meeting was also held and the following electors nominated: *At large:* J. A. Conant, Calvin Hatch; 1st Dis., Philip Bacon; 2d, I. J. Gilbert; 3d, George Buck; 4th, Miles Belden. As the candidates on the State ticket of the Prohibition party are opposed to Freemasonry it was thought best by the Convention to adopt that ticket.

Religious Intelligence.

—At the late meeting of the Fox River Union of Congregational ministers a report was given of the late State Convention at Jacksonville, and a resolution adopted deprecating the lodge system.

—Roupell, a member of the British Parliament, who was sentenced for forging a will to a long imprisonment, has just been discharged from Portland Prison; during the last years of his confinement he devoted himself to missionary work in the prison and will probably continue to work as city missionary.

—The revival meetings are having a good effect in at least one direction. Rev. Mr. Herford, a Unitarian clergyman, objected to Mr. Moody's preaching about the blood of Christ and placarded the city announcing a reply. Thus the truth is felt. At the temperance noon meeting more than a score of men remained for private conversation how to be rid of their vicious habit. Mr. Moody's child being sick he did not attend the meetings on Monday.

—The Rev. Edward Hitchcock, pastor of the American Chapel in Paris, estimates the present number of Protestants in France at 800,000. Last year $400,000 were spent in France by Bible, Sunday school and missionary societies.

—Mr. John Tyler, Jr., a son of ex-President Tyler, has become a minister in the Methodist Episcopal Church, South.

—The *Chinese Recorder* says there are 436 missionaries in China, of which 310 are women. Of the 100 missionaries in Japan, forty-four are ordained, four are medical, and fifty-two are women.

—Fifty years ago there was not a native Christian in the Friendly Islands. Now 30,000 regularly meet for Christian worship, and pay $15,000 a year for religious objects.

—Sixty years ago there was not a solitary native Christian in Polynesia. More than three hundred islands of Eastern and Southern Polynesia have now abandoned idolatry.

The articles in the *National Sunday School Teacher* for November which relate to the lessons are "Paul," by Rev. Chas. F. Deems, D. D., and "Clean or Unclean," by Prof. J. T. Hyde, of the Chicago Theological Seminary. Prof. W. S. B. Mathews, who is a recognized authority on music, contributes a spicy article on "Sunday School Songs," which will be followed by another in the next month's issue. The lessons are full as usual, saving the teacher days of labor, by boiling down and putting into useable shape the information given in commentaries, Bible dictionaries, and encyclopedias, the most of which are out of reach of the average teacher. Chicago: Adams, Blackmer, & Lyon Pub. Co.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

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COR SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 13 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 18 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Address of Anti-masonic Lecturers.

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For STATE LECTURERS State Ass'n list

Others who will lecture when desired.—

C. A. Blanchard, Wheaton, Ill.
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The Revival

CHRIST SEEKING THE LOST, ILLUSTRATED BY MR. MOODY.

I remember while in Philadelphia a man with his wife came to our meetings. When he went out he wouldn't speak to his wife. She thought it was very funny, but said nothing, and went to bed thinking that in the morning he would be all right: At breakfast, however, he would not speak a word. Well, she thought this strange, but she was sure he would have got all over what was wrong with him by dinner. The dinner hour arrived, and it passed away without his saying a word. At supper not a word escaped him and he would not go with her to the meeting. Every day for a whole week the same thing went on. But at the end of the week he could not stand it any longer, and he said to his wife: "Why di you go and write to Mr. Moody and tell him all about me." "I never wrote to Mr. Moody in my life," said the wife. "You did," he answered. "You're mistaken; why do you think that?" "Well, then, I wronged you; but when I saw Mr. Moody picking me out among all those people, and telling all about me, I was sure you must have written to him." It was the Son of Man seeking for him, my friends, and I hope there will be a man here to-night—that man in the gallery yonder, that one before me—who will feel that I am talking personally to him. May you feel that you are lost, and that the Lord is seeking for you, and when you feel this there will be some chance of your being saved.

When I was taking my family South last Summer, I heard of a man who would not go to church, but would go to a theatre. He was a hard case—he was a drinking, swearing, gambling man. He heard that a minister was going to preach in a theatre, and he went. When he heard the preacher talking the man was convinced that he was preaching at him, and he went out swearing and stamping, and told all the people outside that he had been insulted by the minister, and he intended to wait for him and give him a good licking. When the minister came out he was seized by the collar and the man greeted him by saying, "Why, sir, you have insulted me." "I don't know you, sir," said the minister. "Why," replied the man, "you have picked me out among all those people, and told them all about me." It was the Spirit of God seeking him, and the result was that the Spirit got hold of him, and lately I heard of him, and he was going all through the South, telling the people what God had done for him. And, my friends, to-night, if you believe in your hearts that you are a great sinner, it is the Son of God who is after you—who is seeking for your lost soul."

BLIND BARTIMEUS.

In Major Whittle's sermon on Blind Bartimeus, occurred the following striking passages:

In the story of Bartimeus we have just the way recorded of getting blessing from God. In the first place we have got to want the blessing. Bartimeus felt his need, and that is the first step in his getting sight. He knew he was a blind man, and was thus led to cry out to Jesus to give him sight. It didn't need any argument to convince him he was blind. Down in Arkansas, at a blind institution, I saw several blind men, some of whom were born blind. If you asked them what color so-and-so was, they would have answered you, and if you asked them how they knew they would have said, "the teacher says so," and if you asked did they believe what he says they would have answered, "Yes." Ask them what eyes are for? "To see." "Can you see?" "No." "How do you know then, eyes are for seeing?" "I believe other people can see, but we are blind." So this Bartimeus was blind. There might have been a good many blind men there who might have held a convention and have said something like this: "*Whereas*, We can't see; we have no use for what people call eyes. We hear other people talk about these things, but they can't prove it to us;—*Resolved*, therefore, that there is no such thing as sight; that to call the sky blue and grass green is a delusion, and we stamp it as such." Such a resolution would be perfectly consistent, just as much so as for infidels in Chicago who have never seen any of these spiritual things to resolve that, because they have not realized them, there is no such thing. Bartimeus could not be affected by such an argument. He believed God made eyes to see, and if he could not realize the beauty of the sky and the landscape, he knows that a great calamity has come on him; he felt it and wanted relief from it.

The scene is just a picture of what the dispensation of the Lord is. Jerusalem was the city of the king and Jericho the city of the curse. As Jesus was going up to the city of the king he stands still in the city of the curse and invites the sinner to come to him. So to-day, in the day of grace, he demands his disciples to call sinners to him before he goes to judgment. Ah, brethren, so it is—God works through us, his instruments, and we by our conduct, are charging sinners to hold their peace, and the Lord rebukes us and commands us to go and bring these sinners to him, as he did at that time. How quick they are now to go to him. They say now to Bartimeus, "Be of good comfort. Rise; he calleth thee." Now, what is Bartimeus going to do? Jesus was standing still. The thing, therefore, for him to do was to obey the command, and he did. We read that he arose and came to Jesus. His garment hindering his coming, he had to throw it away. So to-night there are garments hindering Christians from being consecrated to God – they neglect family and secret prayer; they get into habits and society they ought not to be in. Here you are called to cast away these things and come to Jesus. There are sinners here who cannot come to Christ because garments hinder them. Some of you have the garment of morality, and think you can climb to heaven without reference to the atonement of Jesus. The command is, "Come to Jesus." And, dear friends, when Bartimeus cast aside his garment Jesus stood still. So with us to-day, there is no use in talking to sinners about salvation until we first make them believe there is a blessing for them. Then that garment becomes worthless. Bartimeus cast it away and arose and came to Jesus. He might have said, why not Jesus come to him? Many a Christian is saying, "Why don't the Lord fill me with the Holy Spirit?" Dear friends, you are to obey him—to consecrate yourselves to him—to throw away your garments and come to him. Many a sinner says, "If the Lord wants to save me, why not save me in my house—why go down to that meeting of Moody's?" Although this meeting—these things in themselves—can't save you yet you must be ready to give up everything in order to get the salvation, you have to place yourselves in the right attitude towards God to get his spirit. There is no mystery here to-night to the sinner or to the Christians as to how they may be blessed. It is very simple indeed—turn from your sins seek the Lord and receive the blessing. O sinners, O Christians, Christ would not give us this blessing if it were not in his heart to do it. He would not come into this work if he were not going to bless Chicago. O look at Jesus waiting for the blind man and saying when he came forward, "What wilt thou that I shall do unto thee?" The blind man answered, "Lord, that I might receive my sight." Jesus says, "go thy way, thy faith hath made thee whole." O, my friends, when his eyes were opened, there was but one way for him to go. I don't believe he went home or to his business, I believe he just followed Jesus."

The Home Circle.

Cross-Wearing.

The following is a noble protest of Dr. Bonar against the use of the Cross as an ornament:

I am crucified with Christ—
With Him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me,
Solemn cross on which I died,
One with Him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony, and shame,
Cross of Him who fought my fight,
Cross of Him who overcame?
Shall I deck myself with thee
Awful cross of Calvary?

Shall I drag thee through the crowd,
'Mid the laughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck or hair!
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of Him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

Family Prayer.

The grand infirmity of family prayer, or of what is sometimes called family religion, is that it stands alone in the house, and has nothing put in agreement with it. Whereas, if it is to have an honest reality, as many things as possible should be soberly and deliberately put in agreement with it; for, indeed it is a first point of religion itself, that by its very nature it rules presidingly over everything desired, done, thought, planned, and prayed for in this life. It is never to finish itself up by words, supplications, or even by sacraments, but the whole customs of life and character must be in it by a total consent of the man. And more depends on this a hundred times, than upon any occasional fervors, or passionate flights, or agonizings. The grand defect will in almost all cases, be in what is more deliberate, viz., in the want of any downright honest casting of the family in the type of religion, as if that were truly accepted as the first.

See just what is wanted, by what is so commonly not found. First of all the mere observance of a kind of piety, that which prays in the family to keep up a reverent show or acknowledgement of religion is not enough. It leaves everything else in life to be an open space for covetousness and all the gay lustings of worldly vanity. It even leaves out prayer, for the saying of prayers is in no sense really the same as to pray. Contrary to this there should be some real prayer for the meaning's sake, and not for the shell of religious decency, in which the semblance may be kept. This latter kind looks, indeed, for no return of blessing from God, but for only a certain religious effect, accomplished by the drill of repetitional observance. There is also another kind of drill sometimes attempted in the prayers of families, which is much worse, viz., when the prayer is made every morning to hit this or that child in some matter of disobedience, or some mere peccadillo into which he has fallen. Nothing can be more irreverent to God, than to make the hour of prayer a time of prison discipline for the subjects of it, and nothing could more certainly set them in a fixed aversion to religion and everything sacred. This kind of prayer prays, in fact for exasperation's sake, and the effect will correspond.—*Dr. Bushnell.*

What Discontent Does.

This is a monster that is creating terrible devastation with human happiness. Being invisible, its advances are unperceived until it has effected so firm a lodgment that all efforts to exercise it are unavailiug.

Its field of operation is large, embracing nearly every condition of life. It enters the cottage of the laborer and embitters his toil. It is found in the home of the wealthy, where it renders unenjoyable the blessings of wealth. Under its influence the kind husband becomes morose and irritable; the loving wife peevish and complaining. Wealth loses its desirableness and poverty becomes unendurable. Single life is dull, and matrimony galling and intolerable. Labor is irksome and idleness is purgatory. Young man, do you feel a certain vague dissatisfaction with yourself—your position—your finances? Are you envious of some one who who has surpassed you in some particular? Beware! These are unmistakable symptoms of discontent. Alter your circumstances if you will, but do not sit down and brood over supposed ill usage at the hands of fortune.

Husband, shut, bolt and bar every avenue by which the terrible monster may enter your thoughts; for if discontent get posssession of the remotest corner of your heart, he will not rest until he has routed every vestige of domestic felicity. If you are poor, energetic effort will remedy the evil. Discontent will add nothing to your bank account,

but will make your poverty doubly burdensome.

And you, young wife, allow me to suggest the importance of your giving no place in your heart to this foe to your peace of mind. Is your position an humble one? Adorn it. Are your burdens heavy? Discontent will add to their weight an hundred fold. Is your husband depressed and inattentive to you? You will agree with me that discontent affords no remedy. Try a little kindly, cheerful conversation. Remember that a smile has far greater power to dispel gloom than many words of chiding or complaint.—*Selected.*

Impatience.

The eager desire to press forward, not so much to conquer obstacles, as to elude them; that grumbling with the solemn destinies of life, seeking ever to set success upon the chances of a die; that hastening from the wish conceived to the end accomplished; that thirst after quick returns to ingenious toil, and breathless spurrings along short cuts to the goal, which we see everywhere around us, from the Mechanic's Institute to the stock-market—beginning in education with the primers of infancy, deluging us with "Philosophies for the million," and "Sciences made easy;" characterizing the books of our writers, the speeches of our statesmen, no less than the dealings of our speculators, seem, I confess, to me, to constitute a very diseased and general symptom of the times. I hold that the greatest friend to man is labor; that knowledge without toil, if possible, were worthless; that toil in pursuit of knowledge is the best knowledge we can attain; that the continued effort for fame is nobler than fame itself; that it is not wealth suddenly acquired which is deserving of homage, but the virtues which a man exercises in the slow pursuit of wealth—the abilities so called forth, the self-denials so imposed; in a word, that labor and patience are the true schoolmasters on earth.—*Bulwer.*

Prayer-Meeting Hints.

Sit near the front.

Hold sacred the evenings of your prayer-meetings.

"Boil it down." A great deal can be said in three minutes.

Welcome strangers who drop into the meeting. A kind word to such has often done great good.

Did you ever hear any one complain that the prayers were "too short" in a prayer-meeting?—*Sowing and Reaping.*

Faith and obedience are inseparable in the life of the Christian, just as in a web warp and woof are inseparable.

Children's Corner.

Old-fashioned Proverbs.

"If you knew what age would crave,
Youth would then both get and save.

He that would thrive must rise by five;
He that has thriven may lie till seven.

In the same case to others do
As you would they should do to you.

An idler is a watch that wants both hands;
As useless when it goes as when it stands.

One to-day is worth two to-morrows.
By doing nothing we learn to do ill.

Standing pools soon fill with filth.
All habits gather by unseen degrees.

All brooks make rivers; rivers run to seas.
Pay no moment but in purchase of its worth."

—*Selected.*

Why I Obey Christ.

I Because it is pleasing to God.—1 Sam. xv; 22.

II Because all the ancient saints sought it.—Gen. vi. 22; Gen. xii. 1-4; Exod. xxxiv. 4; Ps. cxix 165.

III. Because he has given many promises to obedient ones.—Exod. xxiii. 22; Isa. i. 19.

IV. Because it secures blessedness in time.—Isa. i. 25; Ps. cxix. 165.

V. Because it secures blessedness in eternity.—Rev. xxii. 14.

Teasing.

My nephew Harry is a boy brimful of fun and life. He keeps things lively in the house, and there is usually some laughing to be done when he is around, but he has one trait which I wish was not quite so prominent.

He likes to tease, and he contrives to do it in some way almost all the time. Sometimes it is his elder brother whom he annoys so much that his presence becomes perplexing. Sometimes it is his elder sister whose good nature he imposes on until she half cries with vexation, but most commonly it is his younger brother. Fred is a fine little fellow, bright, but extremely sensitive, and so peculiarly liable to be excited by anything that annoys or perplexes him.

The other day when I was at brother John's house, I found Freddie standing by his mother's knee with traces of tears on his face, and a look of trouble that touched me. When we went out his mother told me that it was the old story—Harry had been teasing the child till he was all worried and nervous, and had come crying to her for comfort. One thing which he had said and which she repeated made a deep impression on me.

I have brought it to bear on Harry, I hope for his good. "Mother," said Freddy, "I have lately been trying hard to control my temper." It was said so earnestly and sorrowfully, that it brought tears to her eyes. It was a revelation of a battle that the little fellow was waging within his bosom.

A day or two after I had a talk with Harry, and it was somewhat after this fashion: "Harry," said I, "I wish that you had seen and felt what I did a little while ago."

"What was it, uncle?"

"It was a bright little fellow whom you love, standing beside his mother with tears in his eyes and a troubled look on his face, and telling her of a trouble that he had, and a fight that he was fighting."

"Who was it, Freddy? What had he been fighting about? What was the trouble?"

"Yes, it was Freddy, and I guess you had a good deal to do with this trouble and his fight."

"How, uncle, could that be? I am sure that I wouldn't make him unhappy or spoil his fun."

"Well, perhaps you didn't intend it, but I am afraid you did both these things. Don't you remember, day before yesterday, when you were teasing him about his boat, making all sorts of fun of it, how angry he got and finally went off crying to his mother?"

"Yes," said Harry, smiling, "I remember that, but I didn't intend to make him cry."

"But he did cry, and felt badly enough to put his head on his mother's shoulder and sob. But there was one thing which he said that I wish you had heard. It was, 'Mother, I am trying to control my temper.' Can you imagine, Harry, why he said that just then?"

Harry looked a little embarrassed, but replied, "I suppose he meant that I had been trying his temper."

"Yes, that was undoubtedly his meaning. But you say that you had been trying it. Was it trying to make it better?"

"Not much," said Harry, laughing.

"But don't you think it was a fine and brave thing for little Freddy to do when he tried to get the better of his temper? And don't you think that it was a little, just a little mean and unkind in his big brother not to help him, but even to make it harder for him to do it?"

"I suppose it was. But I didn't think of that."

"I know that, and it is just the reason why I am talking to you about it. If you saw Freddy in trouble, and oppressed by bigger boys on the street, you should be the first to turn in and help him. But any difficulty he might have there will not compare with what he has in his own bosom, and to make himself better. You ought to help, not hinder him there too."

"I only teased him for fun. I didn't think of hurting."

"Just think a moment. Didn't the fun begin when he began to get angry, and didn't it culminate when he got so enraged that he kicked at you, and finally ran off crying to his mother?"

"Yes," said Harry, laughing, "I suppose so."

"And it was then after his crying was over and under his mother's kiss and caress, he had got calm again, that he said, 'I am trying to control my temper.'

"Now, Harry, you have been doing an ungenerous and even cruel thing. Here is a little fellow that wants to be a good boy, to be the Savior's child, to get the better of the evil within, who prays in his childish way for it, and you his brother, who love him, find your pleasure in pushing him back and down. Is that not sad, and something to be ashamed of?"

Harry's eyes filled with tears, and I did not press for an answer. I only added: "Harry, my boy, you are too good and noble to do willingly a mean thing. I am sure that you want to do all you can for your brother, and I know that you will hereafter help him. You will not try to get your pleasure out of his heart struggles, and out of his sorrow and tears."—*The Christian Weekly.*

Home and Farm.

A thick paste of strong gum-arabic, into which plaster of paris is stirred, makes an excellent china cement. Apply with a brush and let the article stand three days.

Preserve eggs by a quick dipping in boiling water, and packing in fresh salt, small end down.

To japan old tea-trays, scrub clean with soap and water and rottenstone, dry, and apply copal varnish mixed with bronze powder to the denuded parts. Set in an oven at about 300 degrees, until dry. Two coats needed.

Rub the buckwheat cake griddle with half a turnip, to make the cakes come off nicely. This is better than fat.—*Scientific American.*

Good Vinegar.—Take four quarts of soft water; add one pound of sugar, one teacup of good yeast. If the vinegar is required very strong, add more sugar. The more sugar the longer it takes to work.

Crab Apple Jelly. Cut out the blossom ends and quarter the apples, but do not peel or core them. Put into a stone jar, covered well, and set in a kettle of tepid water, with a block or small tin in the bottom. Let it boil thus nearly all day, leaving it in the covered jar until the next morning. Then sift through a colander, and afterward strain through a jelly bag. Allow a pound of sugar to a pint of juice. Boil the juice twenty minutes, add the hot sugar, stirring well, and let all boil up together two or three minutes. Some crabapples seem very dry, and require the addition of a little water to the juice.

Hogs Need Sulphur.—Whether hogs require sulphur as an essential to health, or whether it is sought by them as a condiment, may not be discovered. But one thing is true, they devour it with greed whenever it is to be found. It is for this purpose probably that they can eat large quantities of soft coal, which contains a large amount of sulphur. Perhaps this is the most economical method of supplying hogs with sulphur during the winter, when they require a good deal of carbon. But in summer it is best to feed it to them in substances which contain less carbon, on account of their producing less heat. Mustard is one of the best things for this purpose, and some of it should be sown in every pasture into which hogs are turned. If hogs are kept in, or are in small yards, it is well to supply them with the wild mustard that grows in the fields or highways, or to cultivate some of the better varieties for them. They will eat its flowers, seeds and stalks.

How to Keep Apples.—Mr. Ralliff, an old fruit-grower of Wayne county, gives us his method for keeping winter apples as follows: At the proper season, before they are fully ripe in the fall, pick carefully from the trees and bury them in shallow pits in the ground, covering them over with three or four inches of earth over that. He assures us that he takes them out the next spring, as late as May, perfectly sound, nice, and plump. He is particularly successful in this method with the russet. The freezing in winter seems to be a benefit instead of an injury to them. When good apples will bring from one to two dollars a bushel in May, it pays well to take this trouble in preserving them. It certainly is a less expensive plan for keeping a few hundred bushels than building a fruit house, and according to our friend's experience, it is quite as safe and successful.

THREE CHEERS FOR WALKER AND KIRKPATRICK!!

THE AMERICAN PARTY NOMINATIONS FOR 1876.

FOR PRESIDENT
JAMES B. WALKER,
OF ILLINOIS.

FOR VICE-PRESIDENT
DONALD KIRKPATRICK,
OF NEW YORK.

The platform was revised and adopted at Pittsburgh, Pa., in June, 1875. It contains the following live issues:

1st. Christianity against infidelity and heathenism.

2d. A proper observance of the Sabbath.

3d Prohibition of intoxicating liquors as a beverage.

4th. The withdrawal of Masonic charters and prohibition of Masonic oaths.

5th. Civil Rights.

6th. Arbitration better than war.

7th. The Bible in schools.

8th. Monopolies discountenanced.

9th. A return to specie payments

10th. Maintenance of public credit: protection of loyal citizens; justice to Indians.

11th. A direct vote for President and Vice-president.

THE AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate

6 That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the American people the abolition of the Electoral Colleges, and a direct vote for President and Vice-president of the United States.

—Geo. Heaton of Iowa, an old soldier and seceding Mason, does not wish to fight single-handed, and writes about the Iowa electoral ticket. One has been nominated, and Bro. H. will find a goodly array voting for it on Tuesday next.

—Our able correspondence suggests nearly all that can be said for election day. Read it and every worker adapt the hints to his own circumstances.

—Give one day at least in four years to the reform, and stand at the polls with Walker and Kirkpatrick ballots and Anti-masonic tracts. You will be surprised at the result of faithful work in eternity.

PAIRING OFF.

A GOOD SUGGESTION FROM PROF. WHIPPLE.

WESTFIELD, Ill., Oct. 26, '76.

Let any anti-secrecy Republican who proposes to vote for Hayes, bargain with some anti-secrecy Democrat who proposes to vote for Tilden so that both may vote for Walker, thus strengthening the American vote and leaving the two rival parties unchanged. *And by all means let every anti-secret citizen of Illinois vote our State ticket.*

ELLIOT WHIPPLE.

Hundreds can do good service for the reform by acting on this hint.

TO NEW YORK VOTERS!

Your State law requires the ticket to be differently arranged from those issued from this office. New tickets will be sent to those who have ordered and paid for them. OTHERS must paste blank paper just above the names of electors; write at the top "ELECTORS." An inch lower down and just above electors' names write: "FOR ELECTORS OF PRESIDENT AND VICE-PRESIDENT OF THE UNITED STATES."

LAST WORDS BEFORE ELECTION.

Next Tuesday will see another great quadrennial American election. Let the last words of the *Cynosure* be to every Anti-masonic voter, Do your duty before God without fear or favor. Be of good courage and doubt not, for "whatsoever is not of faith is sin." We urge again and for the last time the importance of maintaining our reform position and voting for Walker and Kirkpatrick. Professor Whipple gives us a good one. Follow it up and double the reform vote without infringing on any other issue. Unless some local paramount reason interfere by all means vote your State and local ticket where one is nominated. Watch the returns and report immediately to the *Cynosure*.

The controversy between Walker and Hayes has been carried on with spirit but without acrimony. It is a noticeable omission that none of our correspondents have advanced the claims of Tilden. We have not ignored the grave reasons presented by our Republican friends, yet believe, as Bro. Hiel Lewis put it, that so long as Freemasonry rules in our politics there can be no peace or reform.

Differ as we may on this point it does not follow that any one is going to follow his Republicanism into the arms of the lodge. About that system we all speak the same thing and shall.

The communications published in this number are such as seemed best suited to the time. Their authors will remember that all could not speak at once, and pardon any omission they may discover. There are yet a large number of letters on politics which are seemingly like desert flowers; their goodness seems wasted. Among these are letters against the American party movement by W. O. Nicklas, of Martinsburg, W. Va.; John C. King, Chase City, Va.; Jonathan Phillips, Coatsville, Ind.; Isaac Stearns, Mansfield, Mass.; and O. Wilbur, Vineland, N. J. Some of these withhold their approval only temporarily. On the other hand we have had to refuse Bro. J. C. Graham, of Viola, Ill.; E. W. Bruce, of Mich.; J. W. Raynor of Pa.; S. D. Greene of Mass.; Geo. S. Chamberlain of Mich.; E. Tapley of Miss.; D. S. McConihay of W. Va.; John P. Dops of Kan.; A. J. Sheridan of Mo.; J. A. Thomas of N. Y.; J. A. Gibson of Vermont, and Geo. Heaton, of Iowa. These letters have been read with great interest and would do service to the reform if they could appear seasonably.

We shall continue to publish political news during the month, so that the department will not immediately lose its interest. Nor must we allow the interest aroused during the past few months to subside, but turn it to other projects for pushing on the glorious work to which we have given our labors and prayers.

AMERICANS—NOT KNOWNOTHINGS.

PAGE Co., Iowa, Oct. 19, 1876.

Editor Christian Cynosure:—Permit me to ask you through your columns to explain to your readers, Why the party who have nominated James B. Walker for President, and Donald Kirkpatrick for Vice-president, is called the "American Party?" Why this name "American?" I ask this question, because such designation causes every thinking foreigner to look at the party with suspicion. It is still fresh in the minds of many that the Know Nothing Party, a few years ago, appeared at first with the same name, "The American Party." Its theory being that America should be ruled by native born Americans; thus cutting off the foreign population. The fate of that party is recorded, and now if it is your design to take up the same principle you may expect every foreigner to oppose you. I do not, myself, believe this to be the idea of the name, but I have found others who did and yet in other respects favored the party and were in harmony and sympathy with its principles as enunciated in its platform. And believing that an explanation would do good, and that you would cheerfully make it, I write. A READER, D. J.

This question is natural to those acquainted with the history of the "Know Nothing" movement, but not with the principles of the present organization for political opposition to the lodge. The platform of the American Party keeps back nothing of its principles, and there is no anti-foreign mark in it.

The reason for adopting the name "American" may be best explained by reference to the arguments in the convention at Syracuse, where it was adopted. It was objected to there: because of its Know Nothing associations; that it was assuming that we were Americans and others are not, which might be untrue in the sense of allegiance to the government. The name "Free Americans" was suggested as more nearly expressing our position—as Americans unshackled, free from entanglements in societies hostile to the principles of our government and its religion. But the idea finally prevailed and was unanimously voted that since we do loyally maintain the principles on which our nation is founded and which are its glory, as opposed to the infidel and despotic lodge system, it was just that we should take the name. That of itself is a protest against the usurpation of our courts, legislatures and cabinets by the lodge. It was a marked feature of that discussion that the foreign born members of that convention favored the name most heartily. We are Americans! Pledged to uphold our free government, our free institutions and every precious liberty bequeathed us by our fathers in truth and purity.

A WORD TO ANTI-SECRET MEN OF PENNSYLVANIA.

Till very lately I have held myself free to vote the Republican ticket in case neither of the candidates proved to be *lodge-bound*, believing that grave living issues turn on the election of a Republican president. At last to my supreme mortification and disgust I find Hayes is still in the slime-pits of the lodge in order to "*add daily to the number of his friends!*" Is this a clear record? Oath-bound souls, bound to despotic rule, for president? I vote nay, so far as in my power. How a sound anti-lodge man can vote any other than the American ticket, as matters prove to be, is hard to see.

Some of our anti-secret men have been wheedled into the Prohibition ranks. What need of this since the American platform contains as good a prohibition plank as can be sawed out by the intelligence and benevolence of the land. Men or angels could make no better, and a more energetic band of temperance men don't live than the anti-lodge men. Why should they vote for the lodge-bound souls thrust upon us by Masonry to catch our noble temperance men?

Since neither of the parties can elect is it not more consistent for *us* to vote for as many of the "living issues" as we can, if we vote at all? Why vote for a secretist to represent our noble temperance reform? Do this and Masonry will respond, "So mote it be."

It is often said, "These mild orders such as Good Templars, grangers, etc., amount to nothing," while many who have been defiled by them, concede that they are contemptible and ridiculous. Though contemptible and loathsome to sincerity and mature reflection, they do amount to a great deal. We might look down with loathing contempt upon the potato slug and say, "You insignificant nuisance of a thing!" and walk on in indifference, thinking they may consume the foliage and stalk but they won't interfere with the bulb, the potato; but somehow Nature has her way of doing business even in the potato patch. Behold "small potatoes and

few in a hill." The old R. A. winged bug drops the seed in Masonic style; the slug does most of the *eating* and sucking out the vitals of the plant till the blight of death spreads over the whole.

But for the Masonic *spawn* of Odd-fellowship, grangers and the legion progeny of the sublime, great, grand, ancient and honorable (?) bug, Masonry would to-day be a thing of the past. These minor orders upon which men are willing to smile and to apologise for are all that saved the day to the parent of all these clans from the grange to the Ku-Klux and the Mollies of Pennsylvania notoriety.

I cannot trust so important a thing as my ballot with a lodge-bound man. It is but *one* it is true, and so I *must* use it reflectingly in the fear of the God of nations. Had I thousands I might risk one, perhaps, for another party, but as it is money cannot buy it, importunity cannot gain it, nor threats and ridicule keep it back from the platform *with all the planks in and all of them sound.* Amen. NATHAN CALLENDER.

A Clear and Candid View of the Situation.

BY REV. GEO. CLARK.

OBERLIN, O., Oct. 26, 1876.

As to the wisdom of voting the Anti-masonic ticket next month, there is, as was to be expected, a difference of opinion, and we must not be *discouraged* if the vote is small. This I think is to be expected. If I mistake not the great majority of those heartily in sympathy with us against the secret den of iniquity reason somewhat after this way:

1. We have little hope of controling the election by voting the Anti-masonic ticket.

2. We cannot consent to commit the control of the nation to those who lately did their utmost to destroy it—the composite Democratic party made up of "hard and soft," Copperheads and "Ku-Klux," murderers of Republicans and their backers, Jesuit conspirators, the solid Catholic church under allegiance to a foreign prince, the whisky-ring, Tweed thieves, in short nearly all the worst elements of society with a less following of virtuous and truly loyal men led by unscrupulous politicians.

3. An Anti-masonic vote for President under present circumstances in the absence of numerous local organizations to work for it, and in the presence of present perils will be *small* and thus make a false impression as to the real strength of the Anti-masonic movement.

4. Our local elections stand on different ground. They do not embrace such vast interests and there we can make ourselves felt, and when extensively organized also in the presidential election.

5. We helped compel the Republican party to nominate good men who are not Masons. It is not therefore contrary to our *principles* to vote for them, etc.

These views will be largely held by many Anti-masonic friends.

On the other hand there are others who quite as earnestly believe that the best interests of the country require an open manifestation of the growing strength, principles and purpose of the Anti-masonic party and therefore will vote its presidential ticket. Now each of these classes are honest men and will act up to their own convictions of duty.

My only object in writing this is to express my earnest desire that the *Cynosure* will do what it can to keep those two classes *good-natured toward each other*, so far as it can, with special reference to *future* co-operation, sympathy and work. I have been absent some six weeks but so far as I have seen I have been greatly pleased with the spirit of the *Cynosure* on this point. The Lord bless and guide you.

The Last Shot.

BY J. H. H. WOODWARD.

A vote for Walker and Kirkpatrick is a vote that every Mason guilty of the crime of murder shall be tried and hung.

A vote for Walker and Kirkpatrick is a vote that every Mason guilty of the crime of robbery, perjury, or thievery shall expiate the some within prison walls.

A vote for Walker and Kirkpatrick is a vote, truly, to "let no guilty man escape," even though he can give the talismanic signal and pronounce the Shibboleth of Masonry.

A vote for Walker and Kirkpatrick is a vote that every Mason owing an honest debt and worth the amount he owes, shall be made to pay that debt *nolens volens.*

A vote for Walker and Kirkpatrick is a vote that secretism is a crime, and shall be banished from the councils of the nation.

A vote for Walker and Kirkpatrick is a vote to end all ring swindling, justice, perversion, and national, state and municipal stealing.

A vote for Walker and Kirkpatrick is a vote to sound the death-knell of all lodge power.

The evils and curses of the hour, as they now exist will be continued pretty much the same for the advantage of Masonry in the continuation of either of the great political parties in power. These evils are about as onerous and serious now as they will be at any time within the next four years. It does not seem the part of wisdom to vote a continuance of present evils to avoid imaginary contingent ones which are apprehended to arise in the future. Neither the Republican or Democratic parties are adequate to any genuine reform. No party can be that is spell-bound with the curse of Masonry, and both these parties have this incubus resting upon them. The American party points out the only sure road to a permanent relief, and the restoration of sound morality and correct principles among the people. Shall we desert this party? Shall we throw our votes to the party which at the earliest possible moment under the lash of Masonic whip and the application of Masonic spur made haste to invigorate and vitalize the Democratic party by removing the political disabilities of Southern rebels and traitors and restoring to them political rights? Shall we sustain that party which has made Democratic ascendency a possibility? What good is to result to the un-masonic portion of the people of the United States by adopting a time-serving policy and voting Masonic art and craft into power.

"Let the ax be laid unto the root of the tree." Let us keep our eyes steadily upon Masonry, and with its disappearance will disappear every other evil now afflicting and distracting the American body politic. It is the root of all our disorders and woes.

In conclusion let us bear in mind that a vote for Walker and Kirkpatrick is an aggression upon Masonry, and that a vote for Hayes or Tilden is "hands off."

Shall We Support the Candidates of the American Party?

BY REV. J. P. RICHARDS.

Is the American Party one of right principles?

It seems to me this is the question for every Anti-mason to answer for himself, and to act accordingly. Great as my respect is for Father Preston, I must dissent from his advice to Anti-masons to vote for Hayes and Wheeler. Taking it for granted that the Democratic party was and is one of the most corrupt organizations that ever cursed our country, we will not attempt to show, for the fact is too clear.

But what of the Republicans? If it be denied that the Republican party is a mass of political corruption, then the fraud and corruption which have been disclosed, go for nothing. Admitting that the Republican party crushed out the Rebellion with the aid of thousands of good Democrats; enfranchised the freedman, and did many other good acts; are these sufficient reasons for supporting a party after it has become so corrupt that its stench almost equals Hiram Abiff?

For the space of fifteen years the Republican party has been in power, some of the time almost absolute; and yet that foul disgrace to the United States Government still remains in Utah. Is there power in this Government to put away Polygamy? If so, why has not the disgrace been wiped out? I venture to assert that when the American party comes into power, as it one day will, that Polygamy will be put away in less than thirty days from the time that our President takes his seat.

The fact is that members of our Congress, and some of the Cabinet, have been engaged too deeply in fraud and corruption, salary-grabbing and whiskey-rings to purify Utah.

But suppose that we all give up Walker and Kirkpatrick, and go with all our might for Hayes and Wheeler? Does not our good and aged friend know that Hayes and Wheeler would not be the Republican party? They cannot reform the Republican party. Besides, Hayes, it is well known, is a secretist, and Wheeler is not known to have any sympathy with us.

No, I think it is a good time to vote as we pray, let the case go as it will, whether Democratic or Republican candidates be elected. Let the country know that this warfare shall never cease until Masonry is laid on the shelf, a dried-up mummy, or laid in its grave with Hiram Abiff. Let the country know, once for all, that there are men engaged in this anti-secret conflict who will "never give up the ship," and that they can never be coaxed or driven to the support of men, who, if they even should sympathize with us, are too cowardly or time-serving to train in our company.

Bowensburg, Hancock Co., Ill.

Our Duty at the Polls.

BY REV. N. R. LUCE, CLYMER, N. Y.

We are soon to stand as American citizens in the highest and noblest place ever occupied by members of any government. The destiny of a nation is in our hands as suffragists, and if the two great parties in the field, bloated with lodgeism, corruption and rotten whiskey are to hold in untrammeled sway the future of this great Republic, what can we look for in the administration of civil law? Nothing but corrupt administration to succeed corrupt administration. To say that these political parties are rotten to the core is but expressing the conviction of every intelligent being, and repeating the history of these parties, and the responsibility of corrupt rule must fall on the supporters of corruption. Am I, as an American citizen, to be dragged to the polls and urged to sustain one of these masses of lodge corruption, simply for fear the other will succeed? Nay, verily, let them die, as die they ought, in in their polluted nests, but as for me there is but one path to tread, and that is to perform my highest pleasure, my privilege, *my duty*, let results and consequences be what they may. God and humanity require every American citizen with vote in hand to go to the ballot-box and there, without consulting anybody's policy measure, vote for God, truth, and humanity. VOTE THE RIGHT IF YOU VOTE ALONE, and never swerve from that standpoint.

When shall we begin to vote as we know we ought to, now, or a half century hence? We have already waited too long, entirely too long, and I do not propose to wait any longer. Now is the time, 1876. Let every vote tell for the right. The same cause that will keep any man from voting the American ticket this fall will keep him from voting it a year, ten or one hundred years hence. We are citizens, many of us Christians, and none the less citizens because we are Christians, but citizens of the highest order and noblest rank, because we stand radical in and upon reforms that are the nation's hope. The power that we have has been entirely too latent. Wake up! wake up! American freemen, lest our enemies bind us hand and foot. The enemy is now as fearfully subtile as his arch majesty can devise, and they shall be but straw, if we only do our duty and do it now. This war has but just begun. The minds of hundreds of thousands in the lodge and out of it have never given this question of reform a passing thought, and those favorable to lodge-existence have come to their favorable opinions by ideas conceived of the many good men in the lodge that are acting up to their acquired principles, acquired by habits of industry and honesty, the result of Christian parentage and faithful teaching, and are not visibly carrying out the demoniac obligations and vicious principles of the many rituals under which many of our noblest citizens have sold their "birthright" for less than a "mess of pottage." Oh! let us up and work for God, humanity, and the pure principles of our holy religion and our civil government.

Who Will Act?

BY G. A. BROWN, NEKOMA, ILL.

This important question urges itself upon us very forcibly at this juncture, for the time is hastening on when, if our heart be in this glorious reform, we will manifest it at the ballot box.

In my circle of acquaintances there are some who have been very

Continued on 16 page.

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zealous in the reform movement; but, as the election draws nigh, they begin to lose their zeal, or, as it is sometimes expressed, "back down." They have not the stamina now to "go forward." Brethren, if you have espoused a noble cause, never back down; but if you have discovered that you have got on board the wrong craft, of course you cannot do better than to get back, as soon as possible, to the point whence you started, and start again. But the universal plea is, that if we do not support the Republican party, the Democracy will gain the ascendency and ruin to our Republic will be the inevitable result. Well now, brethren, this must depend on whether God is the Lord or not.

Some of the good brethren say they faced the cannon's mouth, in order to gain the establishment of the principles of the Republican party, and they cannot conscientiously vote against that for which they imperilled their lives. I am on the same boat, so far as taking up arms in defense of my country is concerned. I have always voted the Republican ticket, since I have been a voter. But the present political campaign finds a new and more desirable platform, inviting the patronage of all moral reformers. And the question is, Who will act in this matter of reform? I am an admirer of thorough work. Some might pronounce me somewhat *ultra*. But ultraism, I think, is what is wanted in the present crisis. Those who are so wedded to the old ruts that that they cannot forsake them for something better will not do for reformers. Now, as we said some months ago, through the *Cynosure*, we say again: We want men of stamina. Men who are not afraid that the Lord's hand is short that he cannot save. Men who are not afraid to do right and leave results with God.

I was once a Baal worshipper, and know something of the evils of secretism. I thank God for his grace that enabled me to break loose from the iron grasp of that cruel and remorseless tyrant, LODGEISM, by which I was held in meek submission, for many years. By the same grace of my Heavenly Father my lot is cast with the American party, and with it I stand or fall, the Lord being my helper. And now, brethren, who is on the Lord's side? If God be the Lord, serve him. Come, let us bring our prayers to the ballot-box; and God will surely hear in good time. But do not, I entreat of you, be so inconsistent as to ask God to destroy the lodge-power in our land, and then act in conjunction with that same power whose destruction you asked God to accomplish. Raise your hand and voice against the monster. Let neither the timidity of friends, nor the sophistry of the enemy dissuade you from your purpose.

Vox Populi.

The following extracts taken from a few of the many letters ordering tickets, will show the feeling of friends of the cause.

Rev. A. Shambaugh, Bear, Wis., orders tickets and says: "We expect to make a nice beginning this year, and after having begun will push the reform in time to come in a way that will tell for success and victory."

Hiram Preston, Linclaen, N. Y., orders tickets and says: "I may be alone in voting, yet there would be others were it not for party ties. One man said he would vote the ticket if he knew that Hayes would not be elected without him.

Alfred Osgood sends 25cts. for 100 tickets and says: "I voted alone in this town the last election. I think we will have twenty-five this time. Truth will ultimately prevail. The stone cut out of the mountain will continue to roll till it fills the world."

Rev. A. W. Curtis, Coldwater, Mich., sends 25 cts. for tickets and says: "I am anxious to vote at the November election so that I shall not regret it at the judgment of the Great Day. You will therefore please send me a few Walker and Kirkpatrick tickets for Michigan."

Rev. J. Excell, Limaville, Ohio, sends 25 cts. for 100 tickets and says: "I do not intend to vote any other ticket if I should be alone in our precinct. I must vote anti-secrecy."

S. Bingham, Newark, Ill., orders tickets and says: "I am in favor of the principles of the American Party with all my heart. I can't vote the Democratic ticket and I don't see how a man can pray for upright rulers and vote the Republican ticket."

Rev. C. T. Hussan, Assension, Ind., acknowledges the receipt of tickets, and says: "I shall vote for Walker and Kirkpatrick. I am the only man in the county that I know of that will vote that ticket. There are a number of Anti-masons here, but they are afraid to speak out. I shall vote as I pray. I fear we have far too many ministers that are milk-and-water on the subject of secrecy. They will pray, in the pulpit, for the downfall of error and go and vote to fasten it more closely because it is popular, or for fear that their bread and butter will be cut off. I pray God to hasten the time when Gospel ministers will speak in thunder tones long and loud against this monster evil."

S. B. Daniel, Summerfield, Ill., writes: "As I did last Presidential election, I expect to vote the American ticket clear through."

Hibben Cheyney, Waterloo, Ind., expresses regret that on account of his absence at the time of the State election he and others were unable to vote the American Party State ticket and order an additional supply of Walker and Kirkpatrick tickets for Waterloo, and also for the U. B. pastor at Butler, and closes by saying: "I shall do what I can to get up a club for the *Cynosure*, which is pounding the life out of the monster mischief-maker of the world."

E. Bryan, a student at Mount Union College, Mount Union, Ohio, to whom we had previously sent 50 tickets, writes: "I received the tickets which you sent yesterday. Glad to get them. There is a favorable sentiment manifested among the students here, and if you will send 50 more I will distribute them. We agitate in literary society, on the street, in the cars, etc."

Daniel Leggett, Allegan, Mich., orders tickets and says: "I am an Anti-mason of the old stamp. I am determined to vote a reform ticket if I vote alone: but I am in hopes to circulate a few of them in our own town and the towns adjoining."

Robert Berry, Carbondale Pa., pays for 100 tickets and says: "I intend to do all I can for the cause of truth. I have listed for life. That won't be long. I am almost seventy-eight years old."

James Shigley, Hart, Mich., pays for 100 tickets and says: "I will do my best with them and report to the *Cynosure*.

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" No. 2	1 10¼	
" No. 3	1 02	
" Rejected	92	
" Minnesota	1 12½	1 15
" Winter	1 10	1 16
Corn—No. 2	42½	43
Rejected	36	42
Oats—No. 2		32⅞
Rejected		23
Rye—No. 2		61
Bran per ton		9 75
Flour—Winter	5 50	7 25
Spring	2 50	6 50
Hay—Timothy	9 50	11 50
Prairie, "	8 00	
Mess Beef	9 25	10 50
Tallow	7½	8½
Lard per cwt		9 70
Mess pork, per bbl		15 50
Butter fancy yellow 30c.; common to choice roll	18	25
Cheese	7	12½
Beans	75	1 75
Poultry. Chickens per doz	1 00	2 75
Turkeys per lb	10	11
Eggs	12	13
Seeds—Timothy	1 70	1 95
Clover	8 60	8 75
Flax	1 20	1 41
Potatoes, new per bu	45	65
Broom corn	2	5½
Hides green to dry salted	6	11
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	9 50	11 00
Shingles		2 75
WOOL—Washed	29	37
Unwashed	20½	23
LIVE STOCK Cattle Choice	4 65	4 85
Good	4 10	4 50
Medium	3 30	4 00
Common	2 00	3 00
Hogs	5 00	5 80
Sheep	3 00	4 50
New York Market		
Flour	$ 3 40	9 60
Wheat—Winter	1 23	1 30
Minnesota		1 30
Spring	1 00	1 27
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE. | CHICAGO, THURSDAY NOVEMBER 9, 1876 | VOL. IX., NO. 6.—WHOLE NO. 346 WEEKLY (post paid) $2 20 A YEAR

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Notices.

MICHIGAN STATE MEETING.

The friends of Michigan will take notice that the second anniversary of the Michigan Christian Association opposed to secrecy, will be held in the M. E. Church, Hastings, Barry county, on the 6th, 7th, and 8th of December. The meeting to commence on the afternoon of the 6th at 2 o'clock. Hastings is easily reached, being on the railroad between Grand Rapids and Jackson. Arrangements are being made to secure a good list of prominent speakers and a pleasant time is anticipated. Arrangements have been made by the friends of Hastings to supply a home for all from abroad. Let every *true* reformer make it his or her business to attend for THEY *will be expected. No excuse allowable but sickness.*

By order of Executive Committee.

C. B. REMINGTON.

Fentonville, Mich.

Past Master Ronayne expects to return from Dodge county, Minnesota, about Nov. 18th, when he will make immediate preparations to visit Ohio, Pennsylvania, Indiana, Michigan, etc. Will all the friends East therefore who wish to have public exhibitions of Freemasonry given in their respective localities communicate at once with this office that Mr. Ronayne may make arrangements and set the time. He wishes to hear from all those who wrote before.

Topics of the Time.

The Evangelical Alliance of the United States has called the attention of Minister Cushing to the oppression of Protestants in Spain. Germany has already protested, and if our Government and Great Britain join in the admonition, and demand religious liberty from that Jesuit-ridden monarchy, it will be an act for which all Christians can add another psalm of gratitude to God on our approaching Thanksgiving day. The Alliance committee put the case on the grounds of simple justice in their appeal to the Spanish Minister: "In Protestant countries like Great Britain and Germany, where the Protestant religion is established by law, and in the United States of America, where the population is Protestant by a vast majority, the people who adhere to the Roman church are protected, equally with all others, in perfect freedom of their worship; and it is an obvious principle that the same right should be conceded to Protestants in Roman Catholic countries." It was this same justice that so roused the great Protector against the minions of Rome, who were filling the Piedmontese vallies with the horrors of persecution. The great Protestant nations can stand as firmly as he; while we have the satisfaction of knowing that their protest will be heeded without the threat of war Cromwell shook with terrible earnestness at the Duke of Savoy.

In his Thanksgiving proclamation the President's acknowledgment of the providence and guidance of God in the history of the nation must be rather unpalatable to such secularists as Drs. Patton, Speer, etc.; while all humble and pious people will be adding the proclamation to the number of things to be thankful for. They would add another if they could be assured the President would show a decent respect for the Day which has been set apart by that Almighty God for himself, instead of spending it in looking through the Centennial Exhibition as he did lately. The act was not only a disgrace to Pres. Grant personally in thus violating the regulations of the Exhibition almost universally approved by the people, but was a cutting dishonor to the nation. No chief magistrate of these States should allow himself such indulgence at the expense of national reputation.

To-morrow, the 10th inst., closes one of the greatest enterprizes of the century, in American estimation—the great Centennial Exhibition. For six months its gates have turned to let in a continually increasing crowd until the admissions have been numbered by the hundred thousand with a wonderful regularity. The profits have been, some time since, estimated at a million and a half or more, which the stockholders will probably get in spite of the provision accompanying the appropriation of Congress. In this as well as in almost every other feature American pride is satisfied in excelling everything of the kind yet attempted. The closing exercises are to be on an imposing scale, to correspond with the opening day, and Pres. Grant will formally shut off steam, put out the lights, and lock up.

As we go to press our great nation is deciding another quadrennial election, the close of a long struggle—in some places bitter and sanguinary, everywhere carried on with a partisan spirit tending to weaken the bonds of good neighborhood. It is well we do not have to pass through this storm any oftener than once in four years, and if the term was extended to six, eight, or even ten, the chances of benefit to the whole people would be worth more than a light estimation. It is impossible that the evil of this strife, and eager defamation, and exaggeration or depreciation of issues, resolutions and promises can be easily counterbalanced. The vast machinery of parties is as un-American, as it is powerful. If the poem of Whittier on election-day is true, our party system is most wretchedly false; for its "Grand Councils" and committees, ring within ring, have made the voter a mere cog in the wheels of the machine which grinds at the turning of persons like Chandler, or Tilden, or Morrissey, and last but not least, like *Albert Pike.*

Much as our indignation may be aroused against Turkey for the fiendish barbarity of her troops, it must not be forgotten that her real enemy, Russia, is not altogether perfect. No doubt the action of American missionaries in Turkey who have petitioned the German government to interfere in behalf of religious toleration in Russia, will cause some surprise among their friends here. But not more than a remarkable address lately given in Boston by Rev. Cyrus Hamlin, a returned missionary long resident in Constinople. Not without some inconsistencies in his speech he champions Turkey, and believes that the Moslem rule is preferable to the Russian, which is represented as akin to that of the Catholics in Spain. These gentlemen have certainly a personal experience to give weight to their words.

The Bible, read with a sense of the Lord's loving presence, and with united prayer for mutual blessing, brings the dew of heaven upon a family, and diffuses through it the spirit of heavenly love and kind consideration, which affects for good, even the physical being.

HYMN FOR THE CENTENNIAL.

BY SEWALL S. CUTTING.

Face by thy might, O God,
We sound thy praise abroad
In grand acclaim!
Through storm and tears,
Through dark and bloody years,
More than all strength that cheers
Was thy great Name!

So ever led by Thee,
Right on to liberty
Our fathers strode!
Their children owned thy hand,
And o'er our goodly land
Uncovered, reverent stand,
To worship God!

Free in the vows we speak—
Free in the laws we make—
Here freedom's seat!
Fair cities rise in might,
Fair fields the eye delight,
Truth free upholds the right—
O joy complete!

Rise sons of liberty!
Rise, maids and matrons free!
Rise, children, rise!
Hail now the Hundredth Year,
Hail with resounding cheer,
Let all the nations hear
Freedom's emprise!

Sacred the tears we shed,
Over the honored dead
Of that great time!
Shout we adown the years,
Ye who are freedom's heirs,
Guard ye the ark that bears
Our hope sublime!

Faith, law, and liberty,
Triumphant trinity,
By thee we stand!
Long as the rivers run,
Long as endures the sun,
Our flag and country one—
God keep our land!

—*Selected.*

FREEMASONRY AND ROMANISM COMPARED AND EXAMINED.—IV.

BY P. M. R.

As will be readily observed from preceding articles there is an astonishingly close affinity existing between Freemasonry and Romanism, both in doctrine and practice, but in order that this affinity or coincidence may be clearly and distinctly understood, both by Masons and Antimasons, and especially by those who arrange themselves on the Protestant or Anti-catholic side of the question, there are two essential points which must never be lost sight of. One must have a full and distinct knowledge of the two systems both in their religious and political characters, and also be thoroughly familiar with the doctrines of the Christian faith as it is defined and expounded in the Old and New Testaments. Without this knowledge it becomes almost impossible for any one to determine, with any degree of accuracy, the religious coincidences existing between Freemasonry and Rome, or to satisfactorily demonstrate either to himself or others, in what respect the political influences of both institutions are detrimental to the best interests of the nation. A knowledge of the Bible is absolutely indispensable then to enable one to refute either the

doctrines of Rome or the doctrines of the lodge, while it is equally important that the entire Protestant public, whether Mason or Anti-mason, should be fully informed as to the teachings of either system, and more especially should we be conversant with the real nature of Masonic doctrines. I am fully persuaded both from observation and by personal experience that the great majority of Master Masons are but very slightly acquainted with the real meaning of Masonic doctrine, while they know little or nothing of the doctrines of Rome, and hence it is very desirable that all who read these articles should call the attention of their neighbors and especially of their Masonic minister neighbors to the various coincidences discussed in these articles existing between Freemasonry and Romanism and ask them how can they consistently reject and protest against the doctrines of Rome, while they believe, adhere to, practice and even swear to support the very self-same doctrines and practices in the Masonic institution.

The readers of the *Cynosure* have already discussed with me the following coincidences between the chapel and the lodge—all of them fundamental doctrines in both institutions and all of them in like manner diametrically opposite to the plain, positive teaching of Christ and his apostles.

Romanism rejects Jesus Christ as the *only Mediator* between God and man.—Creed of Pope Pius IV., Art. 19. Freemasonry rejects Jesus Christ altogether and has no Mediator at all, nor, according to its teaching, does it acknowledge any necessity for one.

Romanism insists that all its votaries, upon pain of eternal damnation, shall yield *private judgment.*—Creed of Pope Pius IV., Art. 14. Freemasonry also positively requires and emphatically insists upon its members without exception yielding *private judgment* upon pain of expulsion or excommunication. "Contumacy or disobedience is the one unpardonable crime in a Mason." Webb's Monitor, page 196; Pierson's Traditions, page 30.

Romanism bases its belief for almost all its doctrines and practices upon ecclesiastical tradition.—Creed of Pope Pius IV., Art. 14. Freemasonry is founded altogether upon Masonic tradition—not having a shadow of foundation from either sacred or profane history—neither does it pretend to be based upon the Bible nor upon any of the Jewish writings.

Romanism teaches and, as is well known, practices prayers for the dead.—Creed, Art. 18. Freemasonry in like manner prays for the dead, and for that purpose uses stronger and more emphatic language than that which is found in any Roman Catholic prayer book in the country. See Mackey's Manual, page 207.

And lastly Romanism claims divine origin by assuming that it is the only true church "without which no one can be saved, founded by Christ and his apostles and suppositiously built upon the apostle Peter. —Creed, Art. 22 and 24. Freemasonry constantly boasts and sings its traditional humbug of

> Hail Masonry divine,
> Glory of ages shine.
> Long mayest thou reign, etc.

But although the coincidences in each and all of the foregoing points be strikingly manifest and most clearly indicate (without the least possible chance of controversy on the subject) the common origin and character of both, yet perhaps in no instance is the similarity between Freemasonry and Romanism so glaringly apparent as it is in the doctrine of "Good Works;" to a discussion of which I now cordially and earnestly invite all readers of the *Cynosure*.

GOOD WORKS.

By this doctrine the Roman Catholic church teaches that a man by his own good works may entirely satisfy God's justice for sin, and not only so, but that a person may perform a superabundance of good works; that is, more than is really necessary to make satisfaction to God in his own particular case, and so transfer the balance over and above what he may require for himself to the souls of his friends in purgatory, to be applied on their special account. These good works so performed and transferred are called "works of superogation." On this subject permit me to quote a few brief extracts from the Creed of Pope Pius IV.

"I also profess that there are truly and properly seven sacraments of the new law.....and that they confer grace."—Art. 15.

I constantly hold that there is a purgatory and *that the souls therein detained are helped by the suffrages* (that is the good works) *of the faithful.* - Art. 18.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people. —Art. 21.

And again from the "Grounds of Catholic Doctrine," page 47, "What do you mean by purgatory? A middle state of souls who depart this life in God's grace, yet not without some lesser stains of guilt or punishment which retard them from entering heaven." What sort of Christians then go to purgatory? 1st. Such as die guilty of lesser sins which are commonly called venal; and 2nd, Such as have formerly been guilty of greater sins and *have not made full satisfaction for them to Divine Justice,*" and of these souls in purgatory it is further asserted page 49, "*that they shall be saved indeed*, yet so as by fire; that is *by passing first through purgatory.*"

Now from all this and a great deal more of a similar character, which may be easily quoted, it will be readily inferred that man can satisfy God's justice for sin by what may be called his own good works; that the sacraments, indulgences, purgatorial fire, alms deeds, fastings, penances, holy water, holy oil, holy salt, extreme unction, the mass, and a vast amount of other such rubbish is put in the place of Jesus Christ, and that Romanism distinctly teaches us that salvation can be obtained by these means and without any reference whatever to the passion, death and resurrection of our Divine Redeemer.

Now, then, let me quote from Freemasonry on this same subject. But first it may be well to observe that every brother who dies in the *Masonic faith*, on being Masonically buried, is quietly laid away in the silent tomb, "in favorable expectation that at the general resurrection his *immortal soul may then partake* of joys which have been prepared for the righteous from the beginning of the word." (See Webb's Monitor, page 110; Mackey's Manual, page 207; Sickles Ahiman Rezon, 343.) No matter what his conduct or character may have been during life; no matter whether he be a minister or a layman, a deacon or a drinker, an elder or a gambler, a Christian or a deist, a good man or a human fiend, all are alike transferred to the Grand Lodge above and enjoy forever "that felicity which is awarded to just men made perfect." This, it will be observed is going a little farther than Rome does. She only sends on to heaven all those who die in venal sins, and those others who, though having committed mortal sin, yet have confessed and performed a set of penances in propitiation thereof, while Masonry elevates all to the lodge above who chance to die affiliated therewith, no matter whether they are good, bad or indifferent.

But what is the Masonic teaching on this subject? Through what means does Freemasonry propose to save man's soul in heaven? I shall first quote from Mackey's Lexicon, page 16, "*Acacian*—a term signifying a Mason who, *by living in strict obedience to the obligations* and *precepts of the order is free from sin.*" This is exactly what we want. To be "free from sin," is surely the desire of all, and to attain to a condition so perfect in this life all we have to do is to join a Freemason's lodge and live in strict obedience to the obligations and precepts of the fraternity. But what are the precepts and obligations of Freemasonry? What do they inculcate, and how are they to be strictly obeyed? Mackey informs us in his Manual, page 20 and 21, "that initiation is as it were a death to the world and a resurrection to a new life," and that the candidate (no matter what his profession or character may be) "having been wandering amid the errors and covered over with the pollutions of the outward and profane world comes inquiringly to our doors, seeking the new birth." And on page 35, that "we, as Free and Accepted Masons, are taught to make use of the common gavel for the more noble and glorious purpose of *divesting our hearts and consciences* of all the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, that house not made with hands, eternal in the heavens;" and still further on, that the apron, the guage and the gavel are presented as symbols of spiritual purification, which purification has been attained only through the initiatory ceremonies of the First or Entered Apprentice degree. In a word, Freemasonry teaches that a "state of perfection" is attainable "by a virtuous education, our own endeavors, and the blessing of God," and that the three degrees of Ancient Craft Masonry, without any reference whatever to the shed blood of Jesus Christ and the Divine operations of the Holy Spirit, contain not only all that is sufficient for man's eternal salvation, but in fact that "these three degrees thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man can require."—Ahiman Rezon, page 189. This language is stronger and more emphatic than the language of Rome, and appears the more daringly blasphemous when we take into account the startling fact that in Freemasonry Jesus Christ is denied or rejected altogether and must never be mentioned in a Masonic lodge except when some rough swears by his holy name as he would recklessly do in any grogshop. This was the teaching of Masonry one hundred years ago and this is exactly what it teaches to-day. It professes to have provided a universal religion for mankind, and one through which all can be saved, and yet is it not exceedingly singular that being in the possession of such a rich bonanza, such an invaluable boon to the human race, it is most strictly forbidden to communicate this grand plan to any man except upon the payment of large sums of money. No woman can know anything about it, no cripple, no old man, no colored man, no children under twenty-one, and no one without a good suit of clothes and considerable money in his pocket, can be made acquainted with this grand, glorious, universal system of humbuggery and fraud, known by the name of Freemasonry.

How Opinions are Formed.

There is probably nothing that so obstinately stands in the way of all sorts of progress as pride of opinion, while there is nothing so foolish and so baseless as that same pride. If men will look up the history of their opinions, learn where they came from, why they were adopted, and why they are maintained and defended, they will find, nine times in ten, that their opinions are not theirs at all—that they have no property in them, save as gifts of parents, education and circumstances. In short, they will learn that

they did not form their own opinions—that they were formed by them, and in them, by a series of influences, unmodified by their own reason and knowledge. A young man grows up to adult age in a Republican or Democratic family, and he becomes a Republican or Democrat in accordance with the ruling influences of the household. Ninety-nine times in a hundred the rule holds.—*Dr. J. G. Holland.*

Masonry a Political Institution.—II.

REVIEW OF THE "COLOR QUESTION" BY J. H. H. WOODWARD.

Though the recognition of the Colored Masons of Ohio by their white brethren of this State may have been before their Grand Lodge in various shapes during the last twenty years, the urgency and imperative character of the question has been heightened and precipitated by the negro Mason question of Louisiana. While, the colored lodges of Ohio have originated from British Grand Lodge dispensations and charters, it appears that about the time of the close of our late civil war some colored Masons in Louisiana applied to the white Grand Lodge of Masons of that State for dispensations to form colored Masonic lodges within its jurisdiction, but were refused. They thereupon petitioned the "Grand Orient of France" and were successful in obtaining from that quarter the requisite authority to institute and found lodges, and accordingly went ahead and did so. This action of the "Grand Orient of France" in thus interfering with the jurisdiction of the Grand Lodge of Louisiana, so incensed and inflamed that august and fraternal body of loving brethren that they at once passed resolutions of non-intercourse with the "Grand Orient of France" and called on all the Grand Lodges of Masons throughout the United States to take action and express themselves upon the subject. The Masonic Grand Lodges of the rebel States with a true proslavery instinct of which they are possessed, and a perfect unanimity of accord showing harmony of purpose, promptly sided with their white brethren of Louisiana passing resolutions of non-intercourse with the "Grand Orient of France," and denouncing the conduct of that body as revolutionary, un-masonic, and discreditable and dangerous and withal highly subversive of the best interests of their pet institution. Many of the Grand Lodges, especially in the Democratic States, fell in line with their Southern Masonic allies and assumed the same unfraternal attitude towards the offending "Grand Orient of France." Others, however, more cool and calculating, refused to take sides, and among these was Ohio, she having in addition to the Louisiana question the other disturbing element of negro British lodges within her borders to consider, while still other Northern Grand Lodges, especially in Republican States, Illinois among the number, concluded they would not disfellowship the French Masons nor turn their backs on their "colored brethren" in Louisiana. Thus has this great and pretentious cosmopolitan institution found itself confronted and covered by a local political question in respect to which it is forced to take sides and place itself on record, notwithstanding it is said that "Freemasonry forbids all improper debates in the lodge, *i. e.*, the discussion of those ideas which divides men into religious and political sects. (Macoy's Cyclopedia of Freemasonry, p. 326); and notwithstanding, further, that the charges of 1722 expressly declare that "we are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will." (Mackey's Masonic Jurisprudence p. 61.)

In the old slave States Masonry and rebelism are synonymous terms, and could that institution not be made subservient to the interests of the "oligarchy" ruling that section it would be wiped out in far less time than it took the State of Virginia to capture and hang John Brown "whose soul is still marching on "under the broad banner of universal human liberty and equal and exact justice to all men, principles as converse to Masonry as daylight is to darkness.

In the action of the "Grand Orient of France," the oligarchy of Louisiana and the South saw a purpose to recognize the "brotherhood of man" in their late "chattels" set free by the victorious legions that kept step to the music of the Union, and which freedom is secured to them by the wise provisions of the 13th, 14th, and 15th amendments, which stand as a wall of fire to consume the sacriligious hand that dare attempt their impairment, obliteration or destruction. To recognize this "brotherhood," however, the Southern oligarchy considered might at some future time return as a plague to them should they attempt to carry out in the face and teeth of Masonic principles and professions, the reactionary and revolutionary schemes they entertained, and still entertain against the rights and liberties of their late slaves, because it is a law of Masonry that no Mason can lawfully raise his hand against his brother Mason, nor supplant him in any of his rights and privileges or laudable undertakings. "Once a Mason always a Mason," and if so taken and accepted, at any time he can never afterwards be denied, hence the ostracising and non-recognition of the colored Masons of the South by their white brethren of that section, and the bitter denunciations they have heaped upon the "Grand Orient of France," for affording them the opportunity and privilege of becoming Masons. If these ex-slaves of the South were recognized as Masons, the oligarchy might eventually have the alternative presented of either throwing their Masonry or their politics overboard, and as they do not wish to lose either their grip as Masons, or relinquish their unholy designs against the entire colored population of their section, colored Masons inclusive, they have at the outset denied to their colored brethren all Masonic standing and outlawed them by every wile and trick known to Masonic art, and will continue so to do so long as they can find "pleasure and profit thereby."

If the late action taken by the white Grand Lodge of Ohio as well as the action hitherto taken by all the Grand Lodges of the Southern States does not prove "Masonry a political institution," then such a thing as a political party cannot by any process of logic or reasoning be shown to exist. Carson may as well hang his Masonry on a sour apple tree, for he will never be able to conquer the Bourbon Masonic democracy of Ohio, who number at the least three-fourths of the craft in the State. If he never re-enters the white Grand Lodge of Ohio until it has endorsed the Republican party and anti-Southern ideas, which he hoped it would, he has most certainly bid a last long adieu to the place that knew him once, but will know him no more.

The appeal from the decision of the Grand Master to the lodge, as mentioned by "Eavesdropper," is certainly the most unheard of of all un-Masonic acts ever attributed to a Masonic Grand body. It subverts the whole superstructure and theory of Masonic government, and marks an innovation in the body of Masonry that can end only—"thanks be to that God who overrules and disposes of all things"—in the final and irreparable destruction of the vile institution. When the Grand Master becomes shorn of his dictatorial and despotic power, as this appeal and action in the Ohio Grand Lodge shows he has in this State, the hand writing is being entered upon the wall. Masonry is losing her grip, and her power of life and death over the lives of the membership for fealty to Masonic vows is at an end. This is as it should be. Let the innovation and revolution go on until not a vestige of the monster remains to be seen. Time will make all things even, and Masonry e'er many years will be numbered among the things of the past. The action of the Grand Lodge of Ohio proves Masonry to be the ally of the proslavery fanatics of the South, and this, with her many other characteristics assures her early and certain destruction, for God has decreed slavery a curse, never again to pollute and blight this ransomed land of freedom; and without slavery Masonry can find no secure abiding place on American soil. Let Bourbon Democratic Masons North and South make a note of this fact, and put aside their vile schemes to undo God's work, for they never can be successful. More anon.

Our Foreign Letter.

THE VOYAGE ON THE "CANADA" FROM NEW YORK TO LONDON.—CURIOSITIES OF ENGLISH TRAVEL AND SCENERY.

Saturday morning the 16th of Sept. returning from Bergen Point with a relative, we noticed that the "storm flag" as it is called was floating from a lofty building near the ferry going to Jersey City. So I was prepared for a rough sea at the start. At three o'clock, the hour for sailing, I went aboard, but we did not leave the pier until nearly four o'clock. The end of the pier was crowded with friends of the passengers who waved adieus which were answered long (and by many sorrowfully) by those on ship; then steadily we sailed down the river, past pier, ferry, ship, and ocean steamer, Battery, Men-of-War, at anchor in the harbor, and vessels from foreign parts in "quarantine;" away from New York, Brooklyn, and Jersey City; along the hills and coast of Staten Island, green and beautiful, under frowning forts guarding the harbor's entrance, beyond the flashing light from lofty promontory and rocky point into the darkness and out to sea. The waves were rough, for the storm was coming on, and the motion of the ship was far from comfortable. I walked with a friend on the deck till 9 P. M., and as the darkness deepened, we saw a sight, not repeated during the voyage; the most brilliant spectacle I ever beheld, *the whole sea* covered with crested waves, and the ship literally ploughing her way through *blazing billows of phosphorescent fire.* Capt. Summer told me afterward, that he seldom if ever had seen it equalled. But here the poetry of the voyage ends. For four days we had what officers and crew called "rough going" and they spoke of it as something not usual; but I was disappointed in not realizing my ideal of a storm at sea. I saw no yawning abysses, or waves rolling mountain high, no ocean thunder-storm with vivid lightning and of resistless fury. I was tossed about some in my stateroom, once or twice was nearly emptied out of my berth on to the floor, received a few hard bumps when asleep, and felt a most dreadful sickening sensation, which ripened the second day into real sea sickness—too awful to describe. After the first rough weather the voyage was very tame, not a water spout did I see, not a whale, nor even a shark; no icebergs. I suppose they are not made yet. The cabin passengers were not numerous, some twelve or fourteen only. (There was a large number of steerage passengers of whom we saw little). Among the gentleman was a young English count, and a captain in the English army; also a Hungarian professor of Moral Philosophy, a French physician, a young man from New York, going to study medicine in England, etc.

Only one married man in the cabin and two ladies. Occupations of passengers were sleeping, eating, smoking, reading, some writing, walking the decks to digest the meals, and wet days, on the part of some high-toned young Englishmen, getting drunk and absenting themselves from meals, for one, two or three days, according to the amount of liquor inhaled and the calibre of the individual partaking of it. The Captain of the ship drank water only. We were on an English boat; the English run every steamer that goes from here to America; the officers were all Englishmen, and Englishmen like to eat; so (at the start) we had five meals a day; six o'clock early lunch; 8:30, breakfast; 12, lunch of soup, cold meat, lobster etc.; 4 P. M. dinner; 7 P. M., tea. The early lunch was soon omitted on account of the late rising propensities of the passengers. I found two meals a day sufficient for myself, to which I did ample justice, a vigorous appetite following my recovery from sea sickness. Every luxury was provided in the way of meats, vegetables and fruit.

On the morning of the sixth day at sea, Sept. 22nd, so strong and persistently continuous had been the head winds against us we were only off the banks of New Foundland. The thermometer that day was steady at 50 degrees. When in the Gulf stream the water was often 10 degrees warmer than the atmosphere. The best rate the ship made was 265 miles in twenty-four hours. Friday, Sept 29th, at 6 A. M., we first sighted land, the Scilly isles off Lands End, the south-west point of England. The Bishop Rock light-house, where the German ship "Schiller" went down, was in full sight, as well as other light houses on the isles and rocks. The town of Agnes of some size is on one of these islands. The Scilly isles furnish the earliest fruit and vegetables which reach the London market in spring.

At 10 o'clock on the 29th, we passed "Lands End" and the Wolf light-house, which cost a quarter of a million pounds. Next we passed Pensante, a seaport town. The Eddystone light house we were abreast of at 5:30 P. M. of the same day. The boat had some 1,200 tons of cheese to be unloaded at Southhampton, so we were obliged to make that port. At 4 A. M., Saturday, the 30th, we reached "The Needles," the most dangerous rocks along the southern coast of England; they are at the western extremity of the isle of Wight and by them we were obliged to pass to reach the harbor of Southhampton. It was raining, foggy and very dark. The Needle light-houses, like stars of dazzling brightness, gleamed just ahead. At first the captain seemed unwilling to enter and stopped the ship, the pilot came aboard and after some consultation, the ship moved on very slowly past the Needles and close to the high and precipitous bluffs of the isle of Wight and by 8 A. M., we had reached the harbor of Southhampton.

Although it was raining steadily the view of both isle and mainland, as we sailed towards the harbor, was beautiful in the extreme. The rich green color, ever fresh, of the grass, shrubs and trees of England excels anything I have ever seen of the kind Had I not seen it, I would not believe it possible that there could be so much difference between the hue of verdure in England and in America. The whole scenery from Southhampton to London presented one continuous landscape of beauteous and ever-varying green. At Southhampton we were presented with first class railroad tickets to London, and so two days of delay and voyage were saved. We took the cars at 11:30 A. M., and reached London at 2:45 P. M. The English cars differ from American in construction, size and finish. They are odd looking affairs. Two of them only equal in length one of ours. Each has three apartments with separate doors capable of holding from eight to ten each. The seats are omnibus fashion running of course crosswise of the cars. They are easy to ride in and quickly emptied, but of a plain dingy exterior, and not beautifully finished like ours. The wheels are hardly half the weight of ours and resemble those of street cars. Oddest of all were the freight cars, on skeleton iron wheels, very small, looking more like baby toys, than vehicles intended for the transportation of heavy freight. The open ones were covered with oilcloth or canvass covers resembling much the emigrant wagons of the West. Every inch of ground from Southhampton to London seemed to be cared for. Of course grass plots largely predominated. We passed most beautiful vegetable gardens kept so clean with everything fresh, luxuriant and verdant. Green hawthorn hedges closely trimmed encircled gardens, grass-plots, meadows, and often hills. Now we saw cattle fat and sleek in pastures, and now whole flocks of sheep cropping the luxuriant grass. Forest trees abounded everywhere, sometimes in thick woods, often in clumps and clusters crowning hill tops, or dotting fields, vallies and grassy slopes.

We passed many cottages of brick and stone, some tasteful and more odd. The old farm houses with *thatched* roofs looking exactly like the pictures of them I used to see in the story books written by Hannah More, particularly interested me. Also the straw and wheat stacks, trim and neat, thatched with as much care as are the roofs of the houses. We passed country residences with beautiful flower gardens, and long grassy lawns, for target shooting. Some of the scenery was wild, large woodland tracts being left in their natural state, where we saw thick undergrowth of cedar, groves of pine tall and slender, dense underbrush, bog and swamp land. One of the towns we came to seemed unusually uninviting, the cars were on a level with the roofs of the houses or above them; we looked out upon dingy chimnies, crowned with two, three, four and sometimes eight tile joints abreast, for the carrying away of smoke; ugly tiled roofs, and the houses seemed odd, antiquated and plain, in a marked degree. As the place seemed to be quite a large one, we asked an Englishman who was reading by us, the name of the town. "This," said he looking up, "is all *London*," and read on.

In my next I will speak of the city and sights I have seen here. P.

Reform News.

State Convention at Willimantic, Conn.

SECRETARY'S REPORT.

The Conn. Christian Association opposed to secret societies met, according to notice, in Franklin Hall, Wednesday afternoon, Oct. 25, at 2 o'clock. A prayer-meeting of one hour, led by Elder D. P. Rathbun, was an occasion of receiving strength from on high. Our brethren feel their dependence upon our Heavenly Father, and his going before us in this work is most manifest; no earthly power can stand against it.

At 3 o'clock the convention was called to order by Pres. Conant, and reports called for as to the progress of the Anti-masonic work in various places. Bro. Conant gave some account of the work here in Willimantic, of the distribution of tracts, papers, etc., and that the people were waking up to the evils of the institution. Bro. Samuel Palmer, of Woodstock, spoke at length, expressing his opinion that we were not aroused to the formidable power against which we were engaged, and that Masonry would not yield without a struggle. Bro. J. S. Perry, of Thompson, stated that there was an increasing inquiry concerning the facts about Masonry, and that he received counsel and encouragement to go on and stir up on the subject, and that, too, from members of the fraternity. Elder A. L. Dearing, of East Glastenbury, gave a good account of himself, and how he was enabled to labor against the institution in various ways. Also gave an interesting account of the death and funeral of a Mason, over whom he preached a sermon in which he boldly declared against Freemasonry. The Mason had upon his deathbed declared for Christ before Masonry, and wished to be buried by the church. Bro. C. T. Collins, of Windsor, spoke of interesting work done at the late Springfield camp-meeting in distribution of tracts, private conversation, and testimony against it in the meetings. Elder Anthony Palmer of Nowich, a seceding Mason of fourteen degrees, gave an interesting account of his progress in Masonry, and how he was led, or rather rushed along in the degrees, partly by curiosity, and by his associates, until he realized that it was contrary to the profession of the Christian; and that he renounced it nine years ago, declaring in a class-meeting that he would no longer go where he could not take his Saviour with him. Jefferson Campbell, of Willimantic, an aged brother and a seceding Mason of three degrees, gave his experience at his initiation, also his knowledge of the abduction of William Morgan while living in Batavia, N. Y. Gave an instance of the boasted benevolence of Freemasonry, wherein a man, having died, the destitute widow presented a petition for assistance, no notice of which was taken, but at the same meeting a resolution was passed, appropriating $30 or more to provide eatables, etc., for a supper that was to be given. That was the last time Bro. Campbell entered the lodge. He had joined some 50 years ago, and had not met with them in twenty-five years. Elder J. F. Sheffield, of East Hampton, stated the fact of his father and brother being Masons, and of the motives and arguments used to get him to join by his Masonic friends. Also gave the adverse opinions he was led to entertain of the institution, and of the horror he had experienced in hearing ministers, members of the lodge, solemnly deny the facts in regard to Masonry. Elder Rathbun followed with a few remarks. Bro. Philip Bacon, of Weatogue, next spoke of how the subject of Anti-masonry was brought before his attention by Bro. Conant three years ago, and his convictions on reading Pres. Finney's work that Masonry was a bad institution, and that he had labored, by scattering books and tracts against it. That he was willing to suffer reproach and that he was much encouraged by what had been done.

Convention adjourned till 7 o'clock, P. M.

WEDNESDAY EVENING.

Convention met again at seven o'clock, and after a few introductory remarks by Bro. Conant, he introduced Elder Rathbun, the lecturer for the evening. Bro. Rathbun occupied over an hour and a half, proving that Freemasonry was a religion, that it rejected Christ, the Bible, and the God of the Bible. Showed from Masonic authority that the Grand Lodge of Connecticut had rejected a resolution passed by the Grand Lodge of Ohio, affirming and accepting the authenticity of the Holy Scriptures. Elder R. was listened to throughout the entire lecture with the most earnest attention, and a deep impression seemed to be made upon the audience. Brethren remarked afterwards that it was one

of the best meetings we ever held. An important fact may be stated here, that not one word of denial was heard to anything that was said by the persons speaking, throughout the entire meetings.

Bro. Conant having provided an abundance of tracts, the audience were invited forward as the meeting closed, to freely help themselves, many of them doing so.

THURSDAY MORNING.

A few brethren met in Franklin Hall at 8 o'clock, and engaged in special worship.

At ten o'clock a meeting for political action was convened. J. S. Perry was chosen chairman and Philip Bacon, Sec'y. Bro. Conant, first upon the floor, gave his political experience in advancing from the old Free Soil party to the Republican; from that to the Prohibition, and now felt like making another step in advance and casting his vote and influence with the American Party, and concluded by offering a motion to nominate an electoral ticket. An animated discussion followed, participated in by brethren Collins, Fenton, Palmer, Smith and others, Bro. Perry read the platform of the American party, declaring it to be the cleanest and most comprehensive presented for the acceptance of the voters of our country. Bro. Collins, a soldier in the late war, and wounded in the first battle, resulting in crippling him for life, has been a Prohibitionist, but is willing to vote the American ticket. Bro. Fenton, a life-long Democrat, not fully decided in his mind, but does not wish to throw away his vote. Further remarks were made by brethren Agard, of Staffordville, and Conant. Bro. Ellsworth earnestly urged the brethren to follow their convictions, and not fear reproach. Bro. Rathbun endorsed the new party, and should vote for Walker and Kirkpatrick. Bro. Smith, of Willimantic, said he should have been greatly disappointed had this meeting been called and nothing said about political action with the American party.

On motion a committee of three were appointed by the chair, to make up an electoral ticket. Messrs. Conant, Collins and Samuel Palmer, of Woodstock, were appointed, and brought in the following names:

For Electors at Large: J. A. Conant and Calvin Hatch. 1st. Dist., Philip Bacon; 2nd, I. J. Gilbert; 3d, Geo. Buck; 4th, Dr. Miles Baldwin.

J. A. Conant offered the following preamble and resolutions:

WHEREAS, In order to carry out the principles of the Prohibition Party, it is necessary that men holding official positions should be free from all bonds to sustain bad men in their iniquity; therefore,

Resolved, That we adopt the platform of the American party as set forth at their meeting at Pittsburgh, June, 1876.

Resolved, That while we endorse the principles of the Prohibition party, as regards the importation, manufacture and sale of intoxicating beverages, we regret that they ignore the fact that one great hindrance to the accomplishment of that great end, is the existence of secret societies, composed of men of all complexions of character, from the lowest rumseller and drunkard to some of the most respectable temperance men who advocate prohibition, yet are bound together by oaths similar to the following, to-wit: "Furthermore do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, before communicated to me, murder and treason excepted, and they left to my own option. * * * Binding myself under no less a penalty than that of having my body severed in twain in the midst, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I would be should I ever knowingly or willingly violate this my solemn obligation of Master Mason. So help me God and keep me steadfast in the due performance of the same."

WHEREAS, We learn from good authority that the candidates of the Prohibition party for State officers, are strongly opposed to Freemasonry; therefore,

Resolved, That we adopt said names as our candidates for State officers.

Meeting adjourned.

P. BACON, Sec'y.

THURSDAY AFTERNOON.

Convention met at 1:30.

Bro. Joseph S. Perry occupied an hour, showing the despotic government of the lodge; followed by Elder Anthony Palmer, of Norwich, who gave his experience in taking the advanced degrees, drinking wine out of a human skull, in the Knight Templar degree; also in the Royal Arch degree, that he had taken an oath to keep all the secrets of a companion Royal Arch Mason. *murder and treason not excepted.* The disclosures of the aged brother trembling in his infirmity, while relating his experience with his brethren in the ministry, members of the order, wherein they had solemnly denied the facts in regard to Masonry, made a profound impression upon the audience. Elder Palmer has been a presiding elder of the M. E. church, of great influence, loved and respected by all who know him. He never had told a lie for Masonry.

THURSDAY EVENING.

Elder Rathbun occupied part of the evening, speaking upon the conspiracy, oaths and obligations of Freemasonry. He was followed by Elder A. L. Dearing, of East Glastenbury, pastor of the M. E. church there, who spoke very earnestly upon the effects which the obligations of Freemasonry had upon the ministers who had taken them, that many had deliberately lied in regard to facts well known to them. Also the terrorism which the lodge exerted over the churches, so as to cause alarm if spoken against from the pulpit. The speaker also proved from the highest Masonic authority, that in the higher degrees Masons obligated themselves to persecute the traitors against Masonry, and to execute the death penalty. The audience sat in remarkable quietness throughout a long evening and seemed deeply interested in all that was said. Altogether, our meeting was a very satisfactory one, and the indefatigable labors of our brother Conant in the past there, and towards the inception and progress of this meeting, we all feel, has been crowned with success. We are also under renewed obligation to our dear Bro. Rathbun for his prompt answer to our call, his earnest and faithful labors in the convention, although suffering from his disability and infirmity, the result of "Masonic charity."

D. J. ELLSWORTH, Sec'y.

THE STATE WORK IN INDIANA.—FROM BRO. COOK.

October 27, 1876.

DEAR CYNOSURE AND FRIENDS:—I cannot meet you all except in this way. To tell you all my travels, and incidents thereof, would be to tedious; it is enough to say I have not been idle in our common cause. In September I visited Hamilton County, where I had the pleasure of meeting the well-tried and true Peter Rich, A. Ballard, the Roberts, the Teters, and many others who have always stood foremost in every good work, and like all true reformers were liberal according to their means and the many unfavorable conditions in which they were placed. I lectured in eight places in that county, and left with a tender and pleasant recollection of the good people I met there, to find my way to the Indiana Eldership meeting of the Church of God at Eel River Bethel, in Wabash Co. There I found another sample of the despotism and unchristian spirit of the lodge. Three Masonic elders, by their domineering and dishonesty so controlled that body that they drove away five of their best ministers because they would not fellowship them "with the image of the beast" upon them. To relate all that transpired in that body would be to relate a scene of shame which has shocked the Christian sense of the whole church.

On the evening after its adjournment I spoke to a full house and carried with me the kind memory of brethren Cuffie, A. J. Ulsh and Adams. I am now in Kosciusko Co., speaking every night. To-night we hold a convention at Yellow Lake Bethel, where Bro. Stoddard will remember that two or three Masonic arguments were hurled with more force than effect. It does a lecturer good to come into this vicinity and enjoy the hearty welcome of such brethren as Benj. Ulsh, Hartman, Jeffries and others; and let none of us forget our young friend, Frank Heighway, who has been doing good service lecturing on his own hook. I hope this young brother of the Baptist church will be much blessed and that his father, who is to be a member of our next Legislature, may soon carry his clear and gentlemanly good sense to the front ranks of reform. From here I go home, ready to respond to calls for lectures. Let the friends in Indiana keep me busy; I am willing to work.

S. L. COOK.

RONAYNE AT WEST BRANCH AND SPRINGDALE, IOWA.

WEST BRANCH, Ia., Oct. 30.

The cause which lies so near your heart is progressing nicely in this place. Brother Edmond Ronayne was here on the 25th inst. and created quite a stir in our otherwise quiet little village. The Masons and sympathizers denounced vehemently the man who would dare to violate his sacred oath, even though the "party of the first part" had misrepresented the nature of the obligation in order to induce him to take it, inasmuch as it assured him there was nothing in the obligation that would conflict with the duties he owed to his God, his country or his family.

The meeting was held in Good Templars' Hall, which, though the best room in the place, was small, only accommodating about two hundred. Many of the best citizens of the neighborhood were present. The first degree was successfully worked which showed within itself many proofs of its own genuineness. From here he went to Springdale, four and a half miles east and worked the Master's degree in Friends' meeting-house, before an audience of some three hundred or more, of the best citizens of the vicinity for miles around This degree and the manner in which it was worked also showed many internal evidences of genuineness.

It is not at all strange that a Mason is unwilling to acknowledge that he has ever submitted to pass through so silly a performance and taken such terrible oaths to which are attached such barbarous death penalties. But it seems strange to me why so many sympathizers will put up their "think so" against Ronayne's and many others' "know so;" which is backed by a deposition. When they are armed with a contradictory sworn statement, then and not till then is the question of his integrity debatable. Strange indeed that men who on any other occasion would not be guilty of slander or belying will indulge so freely when speaking of any one who speaks against Masonry.

With all good wishes for the promotion of truth, I am, yours.

E. T.

FROM WISCONSIN.

BRO. HINMAN AT BARABOO—ANOTHER SLADE CASE WITH A DOUBLE TRAGEDY.

BARABOO, Wis., Oct. 31, 1876.

DEAR BRO. K.—Leaving home on the 21st I spent most of the day in Elgin, calling on numerous warm friends of our reform; among these Rev. Amasa Lord, who is publishing a paper in promotion of the cause of peace, expressed a warm interest, and a confident hope of our ultimate success. In the evening I reached the house of Mr. Hope Davis in Carpenterville, who, at four-score years is vigorously pushing the bat-

(*Continued on 16th page.*)

Correspondence.

Our Centennial Letter.

Oct. 28, 1876.

You published lately a letter from a Mason here which asserted that the use of Christ's name in prayer was believed to be according to Masonic usage in the lodges of the United States. In contradiction to that here is a copy from one who gives "more light" on the subject:

"Renounced Masonry Sept. '74. A member of three degrees for 3 years. Reason—Rebuked for using the name of Christ in conducting the religious services for the chaplain.
L. H. Baker.

This is an honorable example to many of his Methodist brethren, one of whom lately told me that John the Baptist was a Mason, a statement in perfect harmony with that of another minister, who claimed that all the apostles were Masons! Of course the Scriptures, from such a standpoint are very defective, and Masonry here again competes with Romanism for support, by appeals to human credulity, one fed by traditionary fables and inventions of men. Believers in Christ, are you not imperatively called on by the existence of such facts, to "contend earnestly for the faith once delivered to the saints. For there are certain men crept in unawares, who were of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." Have these words from Jude ever had a fitter application than they now have to Masonry?

Your parcel of tracts received. As the time is now short, we shall have to be active to get into circulation this new lot of 105,600 pages, inclusive of those received from Mrs. Cook. The only regret of friends of the cause may be that ten times the whole quantity have not been sent out. I believe this would have been quite practicable so far as regards the receptive capacity of the vast crowds at this Centennial.

Some Canadian Rev'ds, one member of the legislature, and one editor of a paper, have received suitable books and tracts. The last two are Masons of a mild type, and are curable. Some of the reverends are with us, one of whom, the Rev. S. E. Cormany, Presiding Elder of the United Brethren, may be named as quite pronounced. Rev. Mr. Hubbard, to whom you send the *Cynosure* in this city, has paid for one year more, a proof that his heart is in the cause. Not less so is Mrs. H. A worthy, devout couple they are.

I had great pleasure on the visit of Benj. Cole, of Jacksonville, Ill., and E. Dodge of Spencer, Tioga Co., N. Y., both of whom understand the whole merits of the question, and speak plainly, earnestly and judiciously thereon. W. Bainbridge of Romulus, Pa., is not behind, and is one of a society formed in Seneca Co. The Rev. N. C. Crow, of Delaware, O., is opposed, although there are secretists in the church. T. C. H. Smith, Cong'l, of Belpre, O., says they have had one lecture and want another. The Rev. S. B. Houston, Associate Presbyterian, Ind., is also one to be depended on, and the Rev. Mr. Morrill, I believe, with whom I hoped to have had more conversation. But it is sometimes unfortunate that we cannot command freedom from interruption. Another of the type of the Bishop, in my last letter, assailed us. The sharp thrust of the sword into the place where the Masonic heart should have been, found only vacuum. But the hearty manhood of the Anti-mason became at once apparent.

Prof. Bartine, of Central High School here, has authority, from Dep't of Public Instruction, to make collections of books, etc., at the Centennial, for a specific public purpose, and he received ten of your books and pamphlets, from Grand Lodge Masonry to the Broken Seal, for which, doubtless, your name will be enrolled. He also got your catalogue.

A call from Dr. J. Brooks, of Maine, who has kept clear of Masonry, and of I. Gable, of Pa., one of your subscribers. Of course when any man has the honor of a place on your subscription list does he not occupy a far higher position than any in the secrecy of the lodge?

A gentleman in the city requested me to call and see an old English Masonic book which he has had for years. It may be curious to compare it with the revelations of Ronayne, the popular lecturer of the West. By-the-bye, why has Masonry no display of its pretentiously ancient books? It has two cases of handsomely bound modern books, but while Bibles are shown by Bible societies as old as to 400 years, where are the Masonic volumes? Can it be that there are none? Can it be that Freemasonry is afraid of the printing press? Christianity is not. But there are Masons who agree with Anti-masons in regard to the very modern birth of popular Masonry.

To-night both political parties here have their final great processions before the polling day for President. Hayes has been speaking and G. B. McClellan, etc., etc., and music fills the air. Hooray! Three cheers for Walker and Kirkpatrick!

Oct. 25.

Since my last there have been a number of calls of an interesting character. To some there may appear the repetition of incidents very similar to each other; and yet, somehow, there are differences which, to me, resemble the differences of men's faces; each has its special features, and the incidents, like the faces, whether white or colored, reveal new phases of our common humanity. Manhood, free on the one hand, or in bondage on the other, ever must be the *great exhibition* which commands the liveliest interest of its benefactors and philosophers in every age. If some of them were at your stand they would often be interested. I have the pleasure of again seeing Judge Zearing, Mr. Carpenter and Mr. Torrances, and for the first time have met several other warm friends, some of whom I must name: The Rev. J. W. Raynor, Presbyterian, Montrose, Pa.; the Rev. Andrew J. H. Andrew, U P,, Brooklyn; Rev. J. P. Hetric, of the Brethren, or German Baptists, of this city. The Rev. A. Mervin, Presbyterian, of New York city, is also of us. A member of a conference of a Northwestern State said that about half were Masons. I gave him some reading matter. The son of a Baptist clergyman was intending to join the Masons. After a chat he said, "I don't know but you are right about these oaths."

You know J. B. Steinspring, of Ind., as a friend of the cause, and C. R. Williams, Conn., well known of old in this subject. Mr. Showalter, Va., also deserves honorable mention, and Mr. Lum, of Oberlin. Some new friends also, such as Dr. A. Tillotson, of Kingsley, N. Y., whose past years have known no compromise with Masonry, and he was glad to form his first acquaintance with the *Cynosure*.

While Mr. Carpenter was present to-day, application was made for a full assortment of your publications, for the representative of the Chilian Com., which he generously authorized. In accordance with his views I have also given to others some books or pamphlets; also to a Rev. Episcopal and similar to a Roman Catholic priest, both of these from a Western State. The former had been caught in the trap, and I fancied he would like to find his way out. But another Rev'd Episcopalian from an Eastern State, gave me the very opposite impression concerning his own character. This Rev'd champion of Masonry, to my amazement, not only justified the mutilation and omission of Christ's name, in 2 Thess. 3: 6th and 12th, but when Lev. 5: 4, 5 were read, coolly affirmed that the word guilty did not there mean guilty! Suddenly the Bible closed and was replaced in the case. There was no use for a Bible with such an interpreter. Yesterday a similar interview with a Rev'd Methodist, in good bodily condition, in connection with the above, would almost make one fancy that some attempt had been made among the fraternity to get over these, to them, difficult passages, by such an outrageous method of solving them.

Three young men, one seemed to glory in being a member of the Protestant League. They shook hands at parting, having had Judge Whitney's case before them, and none the worse for the idea that any good cause may be better maintained openly in a free country than by secret oaths or pledges of sacred honor.

A member of the Genesee Conference informed me that it had again superannuated Bro. Post—so, at least, I understood him. Why is this? Bro. Post is quite able and willing to preach I understand, but he is well known as of Anti-masonic sentiments. Does Masonry so rule in that Conference?

A talkative gentleman thought we never touched the really weak points of the Masons. It was in their failure to be as good as their teachings. As we left the building, he admitted that if the Masons had left out the words, "in the name of the Lord Jesus Christ," in an extract from Scripture, they had done wrong. There I left him with the understanding that he would call to-morrow for proof. A lad standing by was, I thought, his companion, but no—he made an apology for listening, and expressed his hearty thanks for the privilege.

But I made one discovery by the reverends P. E. & M. E., which must be given to your readers, doubtless, on genuine Masonic authority, for the evangelists have entirely omitted to make the important statement, viz.: That the apostles were Freemasons! And the M. E. told of a revival meeting where Masons were brought into their M. E. Masonic brother's church. He claimed that Masonry was to the church what John the Baptist was to Christ—the forerunner! Masonry the forerunner of Christianity! Such was the assertion of this Rev'd M E. Is it not most pitiable to find professed preachers of the Gospel thus devoting their talents to setting forth such strange doctrines! On what promise do they rest? What master do they obey? But who is this who opens fire at your fort? Talk of Witherspoon and his statue?—a preaching patriot like him! Here is a Bishop from head to foot, all Bishop, and he compels your guns to be leveled at him! Whisht! They are well pointed! That ball should have struck! He is close upon us! Draw the sword! Thrust!—Yes, right through him, and it don't hurt!—He smiles! Behold, J. M. Bishop of Chambersburg, Pa., a lecturer in the good cause!

To-morrow Gen'l Hayes and party are expected at the Centennial. There will be great rejoicing over him.
Thos. Hodge.

—From far away Oregon D. H. Putnam writes that he is pleased with the paper and is doing good with it, and adds: "I myself belonged to the grange for two years, but am now done with it and all other secret societies. I left the grange last May; since leaving I have been instrumental in bringing some others out of the 'Champions of the Red Cross,' a secret society that has a numerous membership on this coast."

Murderers!!

Yates City, Ill., Oct. 28, 1876.

Editor Christian Cynosure:

I have now been engaged in a difficulty with the Masonic fraternity for more than three years, and although my Masonic obligations were cancelled by Yates City Lodge, No. 448, on the 19th day of June, 1873, I have had nothing to say in regard to the secrets of Masonry, because I did not wish to furnish any excuse for the lodge to continue its violation of the secret contract by virtue of which I became a Mason. But when I obtain any information which is not covered by an obligation of secrecy I feel at liberty to publish it for the benefit of whom it may concern. Now Mr. Ronayne has published an article in your paper which he calls "Masonry at a Glance," and I do not propose to say whether the article is just what its title implies or not, but the paper containing the article was lately shown to Mr. John B. Cox. J. W. of Yates City Lodge, and he was asked what he thought of it. He looked at it for several minutes and finally said, pointing to Mr. R.'s portrait, "*That man ought to be killed.*" Now if I had never been a Mason I should be inclined to wonder what Mr. R. had done that according to the opinion of a J. W. of a Masonic lodge he ought to be killed. Mr. Cox is not the only Mason in Yates City who has expressed the same opinion in regard to Mr. R. W. H. Robinson.

Experience at the Polls.

Montmorenci Ind., Oct. 20, 1876.

This fall I have distributed several hundred tracts to most of the voters and young men of our township, and at a recent election it seemed to be my duty to labor publicly against the evil principles of Freemasonry, and this I did, and with much better success than I expected, though not without much stinging reproach being cast on me. I told the scorners that this was all expected and that it was my intention to bear it cheerfully for the sake of the truth till victory crowns our labors. O that all our reformers were more courageous and faithful and loving toward those in error, while they war against not flesh and blood but "spiritual wickedness in high places"!

A prominent man, a school teacher and Mason, was presented with some tracts. He no sooner perceived their nature than he was at a white heat of Masonic zeal and concealed rage, declaring that "Masonry was his religion" and that "Freemasonry is the foundation of the Christian religion." I thanked him for so frank a confession, telling him that he was a witness to what we claimed for Masonry, that *it is a religion* and one without a Christ, and that more thoughtful Masons were careful to deny his honest confession. He harped on the old cry that "a Mason who reveals Masonry is a perjured man" and that we were dependent on such men for all our knowledge and that we knew nothing about it. As if a man's testimony ought to be set at naught simply because he had deserted the devil and his ranks and come over on the Lord's side; as though a man was under any obligation to keep promise with the devil, or his testimony be rejected because he had repented of his alliance with Satan! Why, even the state offers immunity from punishment to any one of a band of thieves or robbers who will repent and break his oath with his evil clan and disclose their infamy; and *receives* his testimony as that of the very best kind—because he has forsaken the evil to save the good. He has deserted the guilty minority to rescue the innocent majority. And this is praiseworthy before God and good government and good men, while Masons read it just the other way and say we ought to believe the unrepentant sinners of any evil clan, especially Masonry, and cry "perjured villian" against tha man that dares to break his agreement with death and hell. God is helping us. Blessed be his name forever. Amen.

Respectfully yours,

Lorenzo D. Brown.

An Earnest Woman's Letter.

Morrison, Ill., Oct. 21, 1876.

Editor Christian Cynosure:

I read your excellent paper and like it exceedingly. It becomes more and more interesting, and has the right ring on the question of secrecy as well as other topics. I feel like saying of the *Cynosure*, "All hail! thou blessed of the Lord, forerunner of a mighty victory, speed on thy way as harbinger of truth and righteousness!

Truly the worshipers of Baal have increased mightily until they encompass sea and land, and in their powerful grip hold the reins of government in every department of this mighty nation, and even in the churches the gloved hand of secrecy is visible controlling and working its own way, and whoever dares to utter a word against the "great image set up and worshipped," are marked men and women, and pursued with vengeance in one form or another. The crisis is before us, a fearful conflict with right and wrong has begun, but if God is for us who can harm us.

I pray that the National Christian Association in all its branches may be clothed with Divine power; that the army of lecturers now in the field warring against secrecy may go forth in the name and strength of Jesus, their great Captain, and feel in their hearts that the battle is not ours but God's, and he will fight for them. God our help is working for us. In infinite mercy he hath raised up Ronayne to expose the wickedness of the craft. He is doing wonders, blow on blow. He worked the degrees here two evenings, 18th and 19th of Oct., with great success. I was in bed sick and did not hear him, but prayed for him all the time. My family told me he did bravely, *grandly*. The Masons were quiet, did not raise a question, but now pronounce him an unmitigated liar. The Lord keep him true to the task imposed, and loving towards his enemies!

I think the cause will be greatly advanced by the Centennial distribution of tracts. Mr. Hodge deserves honorable mention for his gentlemanly demeanor toward all. My husband and I had some difficulty in finding the stand, but finally did, and stood watching him some minutes selecting tracts and handing them to passers by with "Against secret societies, Sir." Some shrunk back, but he talked them into it. At a favorable time we introduced ourselves as friends of the cause, had a short interview, a kindly handshaking, with "God bless you," and were gone, and again lost in the crowd. The Lord works by little things, and I am one of the least. I took tracts with me and papers; left some at Richmond Hill, some at Barry, on Lake Symcoe, in Canada, some at the National Hotel at Washington, some at our hotel, Philadelphia, and threw them out of the car windows to groups of men, with "Lord go with them." Yours for reform,

Mrs. A. Paley.

Our Mail.

Isaac Crane, an old line reformer, of Peru, Miami county, Ind., says of voting:

"I have been reading your valuable paper for some four years. I have been an Anti-mason about fifty years and an Abolitionist about the same length of time; have voted the Abolition ticket all alone in Washington township, and was some afraid I should have to vote the Anti-mason ticket the same way this time. Rather than vote for secretists I have crossed my ticket from top to bottom. The last State election I staid at home in order to save my vote. All these secret parties are Masonry in operation. The slavery power used to run the two political parties. They would drive us into ranks by threats of destroying the Union. And now the Masons are doing the same thing by talking of paying the rebel debt, etc."

Our indefatigable worker, Dr. Marsh, of Elmwood, Ill., says of his efforts for the paper:

"I already have ten names on my club list for next year. The prospect is good for fifty I think. I wish you would send me a dozen of Mr. Woodward's books by mail. Our book-seller agreed to send for them and expose them for sale, but a month has passed and he has not sent yet, so I presume my charge that they *dare not do it* is correct."

We want ten other men in Illinois to start an opposition to Dr. M., only in the same line of business—working for the paper. He must not be a monopolist in this.

A lady in an Iowa city sends for a Masonic exposition, being referred to this office by the *Inter ocean* of this city. Thanks to the editor for the courtesy. A gentleman in Illinois sends, having seen an advertisement of our books—perhaps friend Hickman's. A. Sheibley, of Smithdale, sends for tracts to distribute on election day. A good idea.

Rev. Wm. Hall, Perrysburg, N. Y., writes:

"*My Dear Cynosure:*—How thankful I am that while wandering in that bewildering labyrinth, "the Main Building," the Lord directed my steps to your "stand." I did not know of its existence and should have passed it had not your agent spoken to me. I was eighteen years old when the Morgan tragedy was enacted, and may, if leisure ever permits, give you some reminiscences. Since then I have been an uncompromising enemy of *all* secret societies—except the temporary Loyal League, during the slave-holders' rebellion. But as my ministerial life of forty-two years has been spent as missionary to the Seneca Indians, in which work I am still engaged, I have had no opportunity to do much for the cause. * * * I am delighted with the *Cynosure*—wish it could be read in every family. The American and the Prohibition political parties must be merged into one. You must accept their plank on woman suffrage and they yours on secretism—then success will be certain. I shall vote prohibition this time unless I ascertain that some of our candidates are Masons. Yours with God for the right."

Bro. Hall's reminiscences will be gratefully received. No doubt they will be very interesting to all our readers.

R. A. Stewart, Blanch, Lincoln county, Tenn., writes of his efforts for reform:

"I have given about all my *Cynosure* papers away to different persons. The Oddfellows seem to take a very great interest in the paper, calling on me for them. An Oddfellow said to me that he got a Mason to acknowledge some things and he wanted more papers in order to get more out of him. He seemed to be glad to learn so much and not have to pay for information. I conversed with an Oddfellow yesterday relative to secret societies. He acknowledges that Freemasonry or Oddfellowship will not save a man. He said Rev. Byrum went to see a Freemason lying at the point of death. He asked him if he was prepared to die. The Mason pointed to his breast-pin. As much as to say he depended on Masonry to take him to heaven. O lamentable! to think of thousands who have gone down to everlasting punishment, and millions are on their way to the pit of destruction. O how long will Satan be permitted to lead men into these delusions! It rejoices my heart to know that there are good and great men in the field of reform to day who have shaken off the shackles of these benighted institutions and have raised their banners in behalf of the cause of God."

Programme for the Week of Prayer.

The Evangelical Alliance his issued the following programme for the Week of Prayer, January 7th to 14th, 1877:

"*Sunday, Jan.* 7.—Sermons: Christian fellowship, 1 John i., 7.

Monday, Jan. 8.—Thanksgiving and confession in the review of the past year.

Tuesday, Jan. 9.—Prayer: For the Holy Spirit on the Universal Church, Joel ii., 28; for its deliverence from error and corruption, and its increase of faith, activity, holiness and Christian charity.

Wednesday, Jan. 10.—Prayers for families: For the unconverted, for sons and daughters at school and college and for those abroad, for any in sickness, trouble, or temptation, and for those who have been recently "added to the church.'

Thursday, Jan. 11.—Prayer for nations; for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for a pure literature, the spread of sound education among the people, and the maintenance of peace.

Friday, Jan. 12.—Prayer for Christian missions to the Jews and Gentiles, Luke xxiv., 47; for Sunday schools; and for the conversion of the world to Christ.

Saturday, Jan. 13.—Prayer for the observance of the Christian Sabbath; for the promotion of temperance and for the safety of those 'who go down to the sea in ships, that do business in great waters.'

Sunday, Jan. 14.—Sermon: One Lord, one faith, one baptism, one God and Father of all.—Ephes. iv., 5-6."

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 2, 1876.

In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET SOCIETIES to be considered which have agents everywhere,—reckless agents, who countenance assassination and if necessary, can produce a massacre.—*Disraeli.*

The Religious Press.

The American newspaper press is becoming a mighty instrument to obliterate, confound and destroy the distinction which Christ made so prominent between the church and the world. The so-called secular prints publish religion, and the religious papers politics and the price-current. It is especially significaut that this secular zeal for religion began to develop itself just about the time that Sunday papers sunk all regard for the Sabbath in large printing establishments, where the Lord's day is little more regarded than by Caffirs, or the natives of Hindoostan. Is this deluge of religion in the secular press to offset aud cover up the fact that the paper goes to press through the broken law of God?

But the very phrase "religious press" is becoming almost a burlesque. God has still a seed to serve him on earth, and Christians are the best customers. This makes papers taken by Christian people the best medium for advertizing. This has given rise to a class of prints which made wealth by their advertizing patronage. Christians take these papers because, forsooth, they are "religious," the orgaus of their churches, and merchants, maufacturers, underwriters and speculators pay enormous sums for advertizing in a paper which is read by thousands of religious people, and the church thus becomes the carcass coveted by the eagles of trade.

This might work for good by diffusing religious intelligence and bringing Christiauity to the front, if our religious papers *were* religious. But to-day an unpopular reform like that which opposes the idolatry and deism of the lodge has actually less to hope from "religious" than secular prints. The Boston *Congregationalist*, as a rule, suppresses all information concerning the National Christian Association and its meetings. The *Advance* gives its readers no information on this subject which is not forced into it by outward pressure. The eccentric Tilton attempted to print articles from President Finney, but the attempt soon broke down and he with it. The Methodist Episcopal *Advocates*, being commonly edited by Freemasons, can afford to publish articles giving Anti-masonic intelligence, once in a while, without being suspected of favoring the reform. So with the Episcopal and Presbyterian papers, as numbers of ministers in those denominations, particularly the Episcopal, are members of the lodge. But as Western Congregationalists in Illinois and States adjacent, have repeatedly adopted and published stringent condemnations of the lodge, their organs are anxious to shun the subject lest they should be thought to sympathize with those anti-secret reports and resolutions. In short, the so-called "Religious Press" is, to a great extent, conducted on worldly, irreligious principles.

Our only remedy is to drop and refuse to pay for papers which suppress information concerning Christian reforms. Their moral nature is precisely that of the money tables and sacrificial cattle which Christ drove from the Temple at Jerusalem. Ostensibly there for purposes of religion, they were actually there for gain. There are a few glorious exceptions to these general remarks, and we rejoice to know that they gain steadily with the Christian people.

Hon. J. B. Walker on the Bible in Schools.

The *Northwestern Christian Advocate* (Methodist Episcopal) of Chicago, contains an article from the pen of Mr. Walker on the "Bible in Schools," or religion and the State. The article was declined by the *Advance* "for want of room," of course, though it finds room for pages of weak novels.

Dr. Walker's article covers more than a page of the *Advocate* and is to be issued by that press at once in tract form. It will be adopted as a *Cynosure* tract. Those who send for it will find it profound, like the "Philosophy of the Plan of Salvation," and a trifle harder to follow, but clear and conclusive like it. It is indeed a great document and unanswerable. We extract the following, which are a powerful document in themselves. Every real scholar and statesman will be delighted with it.

The following propositions have been proved, *seriatim:*

1. Man by nature is a cultivator, and is himself capable of cultivation.

2. No species can raise itself above its natural level, but must be elevated by a nature superior to its own.

3. The mental constitution of animals and man shows that man is the cultivator of nature and that God is the cultivator of man.

4. Written or sign language is the only adapted means of elevating man from a barbarous to a civilized state.

5. Nature furnished no signs of ideas that would reveal the true character of God.

6. Moses was a sign-maker; and in the New Testament the cross of Christ is the ultimate sign of Divine love.

7. Truth in written language has, of itself, no power to change moral character. It may enlighten the intellect, but a sense of God in truth alone gives the efficacy to reach the heart and conscience.

8. The Christian revelation in the New Testament has the characteristics which are specially adapted to the moral culture of mankind.

9. Special adaptations of the New Testament, which show the agency of God as distinctly as adaptations in nature.

These conclusions being legitimately established, it follows:

1. That to exclude the Bible from the common schools is a crime against families and against the state, because it withholds the only efficient means of cultivating the moral faculties of the children, upon which depends order and law and progress in society and in the state. The action of the legislature or school board, therefore, is suicidal that rejects the Bible as the standard authority of morals in the school-room.

2. Any effort made by sects, or churches, or skeptics to accomplish the exclusion of the New Testament should be resisted by every patriot. The New Testament is not sectarian. Its history and morals are alike received by all sects. A government founded on the will of the people can stand only on the intelligence and conscience of the people; and conscience can be rectified and empowered only by faith in divine revelation; the man, therefore, who aids ignorant or superstitious men of any sect to exclude from the schools that culture which gives light to the mind and rectitude to the conscience of the voter, and raises him above the influence of the bigot and the demagogue, should be enlightened as an ignorant man, or resisted as an enemy to free government.

Masonic Tricks.

A man from Vermont, who recently visited the Centennial, was arrested by the police for having a pair of slippers in his pocket, which had been taken from one of the show-stands of the Exhibition. As the man bears a good reputation among his neighbors, it is supposed that a trick was played upon him. It is not known whether it was a Masonic trick, of course; but it was a similar kind of trick that the Masons are said to have played off upon Morgan, in order to get him into the clutches of the law, and injure his good name. They thus made use of the law in order to defeat the law.

Another case of Masonic trickery is given us by a native-born citizen of South Carolina, to illustrate the manner in which the Ku-klux have been operating in order to intimidate and destroy Republican voters. Any one who carefully reads this account, and has watched the course of Masonic proceedings, will easily recognize the handiwork of th lodge in it. The account reads as follows:

"No mid night v sits are now paid or Ku-Klux missives dispatched. The whites have found by bitter experience that such things are boomerangs, which return with ten fold force to injure the thrower. They manage the matter better now. They wait till an obnoxious man whom they have doomed as a victim chances to stand or pass near them, say on a public square, at the post-office, in a bar-room, on the street. A crowd of white desperadoes will cluster near or follow him. They appear to be drunk, and begin to quarrel over some silly matter having nothing to do with politics. Several by-standers come up and take sides. Finally blows are exchanged, pistols drawn, and a regular free fight occurs. Shots are fired by all the party. Yet, strange to say, when order is restored, it is found that not one of the combatants is injured, while the poor Republican has been struck by several random shots and killed. An account of the affray appears in the press (the press is also wholly Democratic) under the heading "Street Row—One Man Killed." Not only are single men picked off in this way, but sham fights are arranged by white ruffians on some non-political pretense, which swell to the proportion of riots, and in which several Republican bystanders are killed by chance shots, while none of the combatants are hurt. Of course the authors of these deeds go unpunished In the first place it is impossible to tell who fired the shot. Then it is unsafe for any one to indict any body about it, or for the officials to be too zealous in investigating or prosecuting. But if an assassin does get into trouble by imprudence, his comrades, who of course compose most of the bystanders, are called as witnesses, and swear him out safely by giving in doctored testimony.

—A legal friend writes a letter criticising with some severity our remarks on the Sullivan trial and Judge McAllister, advising us, with the indignant public press generally, to know more of law be ore we pass strictures on the rulings of courts. Which would not be bad advice if we did not get much of the information on which we base our judgment, from lawyers themselves. Probably four-fifths of the legal fraternity, and more, are indignant as the editors. In this city some of these gentlemen will not even recognize McAllister any more than if he was a common villian: and the only published apology for him, from a few lawyers, stated at the most their belief that the Judge was honest in his purpose in ruling as he did. We are not lawyers, but what sense God and parents have given, inclines us to think that McAllister used manifest partiality in selecting the jury; in his rulings in regard to evidence; in his final instructions to the jury, which almost required an acquittal; in allowiug the Catholic crowd in the court-room full liberty to cheer the defendant; and in permitting the jury to abuse and even lay violent hands on one of their number. There is a city ordinance against carrying concealed weapons. Let anyone read McAllister's remarks on this point and say if he did not lay down a doctrine that puts the life of any man in the hand of any angry fellow who walks the street with a pistol in his pocket. We hope the "indignant press" and all other honest men will continue to agitate until our courts are purified from every taint of dishonor. A petition for McAllister's resignation has received between five and six thousand names and is to be presented this week.

—Now election is over, work for your paper.

COMMUNION WINE.—Prof. Lumry of Wheaton, Ill., after years of careful experiment from his own vines, sells unfermented wine for communion and medicinal purposes. There is no risk in the purchase of this article. The flavor and color are excellent, and it is positively unfermented, and unintoxicating.

We notice the Boston *Congregationalist*, (H. M. Dexter) is still, as years since, debating Bible wines with the temperance advocates of Massachusetts. Stephen A. Douglas repealed the Missouri Compromise, not merely to spread slavery into Kansas, but to assert "the great principle" of "Squatter Sovereignty." So these gentlemen devote years of labor and learning to prove the wines of the Bible, the Cana wine included, intoxicating, not indeed to justify wine-drinking, and the wine-drinkers of to-day; but to establish the great truth that Christ made, and the Bible sanctions intoxicating wines. And it is amusing to see how Messrs. Dexter & Co., after learnedly scotching some temperance man like Prof. Thayer, pour out a gush of temperance platitudes. But, somehow or other, slaves were taken into Kansas; and wine-drinking flourishes under Dexter & Co.

Unsophisticated men are ready to ask, since what is called wine to-day, in the United States, the common wine of commerce, is known to be a compound of alcohol and drugs; and since men, especially young men, habitually get drunk on, and become drunkards by using these wines, may not these learned students of Bible wines have some slight practical reference to the dinner tables of some wealthy pastors; or, indeed, to their own personal tastes and habits.

"Oh, what authority and show of truth
Can cunning sin cover itself withal?"

SECEDERS' LIST.—(Continued.)

We have the following additional names to report for the roll of honor:

P. B. Rippetoe, Dixon, Ill.
W. B. Rippetoe, Shelbyville, Tenn.
J. Q. Derry, Tolono Lodge, No. 391, Ill.
G. F. Cole, Tuscarora, N. Y.
Wm. Bartle, " "
Rev. Sidney Soper, Morristown, N. Y.
Rev. Anthony Palmer, (14) Norwich, Conn.
Jefferson Campbell (3) Willimantic, Conn.

Let the friends of the reform take some pains to find out names which should appear on this list. Bro. Hinman, in his report mentions two, will some friend in Dundee get their permission and send on their names to H. L. Kellogg, the Recording Secretary N. C. A. at this office? The whole number reported in 162.

—Dr. Springer notices an error in printing John Quincy Adam's Letters. In the letter to Benj. Cowell the date is printed 1823; it should be 1832. Our publishers will have the plate corrected before another edition is printed.

—Rev. S. Smith, a veteran in the Wesleyan church and the cause of reform has lately removed from Manchester, Iowa, to Westerville, Decatur Co., in the same State. He wishes all friends of the truth as it is in Christ and opposed to the lodge in that and adjoining counties to open correspondence with him or otherwise inform him of their standing.

—*The Primitive Christian* and the *Pilgrim*, the church organs of the Brethren, commonly known as German Baptists, have united their lists and labors under the former name and will be printed at Huntingdon, Pa. These papers have steadily and honestly maintained the position of the denomination against the lodge from the first. May the present arrangement prove as satisfactory and useful as its partners hope.

Apropos of the constantly increasing discussion of the merits of the proposed Metric weights and measures, we should not forget the words of John Quincy Adams, in his report to Congress more than a quarter a century ago.

Mr. Adams gave ample time and all his abilities to the thorough study of the system, and, it is said, afterward spoke of his report as the great work of his life. The reasons that led Mr. Adams to report against its adoption at that time are no longer in force. The system itself, which has in the last ten years made such wonderful strides that it is now commonly known throughout the world as the "universal" system, is that of which Mr. Adams deliberately said: "Considered merely as a labor-saving machine, it is a new power offered to man incomparably greater than that which he has acquired by the new agency which he has given to steam. It is in design the greatest *invention* of human ingenuity since that of printing."

Later in the same report, with words prophetic of what we are evidently soon to see, Mr. Adams says: "If man upon earth be an improvable being; if that universal peace which was the object of a Savior's mission, which is the desire of the philanthropist, the trembling hope of the Christian, is a blessing to which the futurity of mortal man has a claim of more than mortal promise; if the spirit of evil is, before the final consummation of things, to be cast down from his dominion over men, and bound in the chains of a thousand years — the foretaste here of man's eternal felicity — then this system of common instruments to accomplish all the changes of social and friendly commerce will furnish the links of sympathy between the inhabitants of the most distant regions; *the meter will surround the world in use as well as in multiplied extension;* and one language of weights and measures will be spoken from the equator to the poles."

THANKSGIVING.

From year to year we have been accustomed to pause in our daily pursuits and set apart a time to offer our thanks to Almighty God for the special blessings he has vouchsafed to us, with our prayers for a continuance thereof. We have at this time equal reason to be thankful for his continued protection and for the many material blessings which his bounty has bestowed.

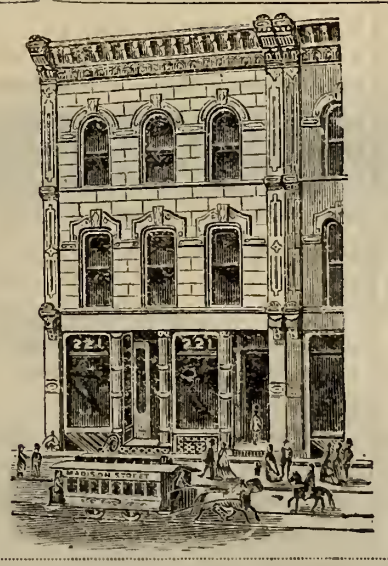
In addition to the favors accorded to us as individuals, we have special occasion to express our hearty thanks to Almighty God, that by his providence and guidance our Government, established a century ago, has been enabled to fulfill the purposes of its founders in offering an asylum to the people of every race, securing civil and religious liberty to all within its borders, and meting out to every individual alike justice and equality before the law. It is moreover especially our duty to offer our humble prayers to the Father of all mercies for a continuance of his divine favor to us as a nation and as individuals.

By reason of all these considerations, I, Ulysses S. Grant, President of the United States, do recommend to the people of the United States to devote the thirtieth day of November next to the expression of their thanks and prayers to Almighty God, and laying aside their daily avocations and all secular occupations to assemble in their respective places of worship and observe such day as a day of thanksgiving and rest.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 26th day of October, in the year of our Lord, one thousand eight hundred and seventy-six, and of the Independence of the United States of America the one hundred and first. U. S. GRANT. [L. S.]

By the President:
HAMILTON FISH, Sec. of State.



FRONT VIEW of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

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TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

COR SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 13 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 18 Wabash Ave., Chicago.

"The object of this Association is:—
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

CONNECTICUT.
President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

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The Home Circle.

Come, Labor On.

Come, labor on!
Who dares stand idle on the harvest plain?
While all round him waves the golden grain,
And to each servant does the Master say,
"Go, work to-day!"

Come, labor on!
Claim the high calling angels cannot share—
To young and old the Gospel gladness bear;
Redeem the time; its hours too swiftly fly,
The night draws nigh.

Come, labor on!
The laborers are few, the field is wide,
New stations must be filled, the blanks supplied;
From voices distant far, or near at home,
The call is "Come!"

Come, labor on!
The enemy is waking night and day,
To sow the tares, to snatch the seed away,
While we to sleep our duty have forgot,
He slumbered not.

Come, labor on!
Away with gloomy doubts and faithless fear;
No arm so weak but may do service here;
By feeblest agents can our God fulfill
His righteous will.

Come, labor on!
No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labor on!
The toil is pleasant, the reward is sure:
Blessed are those who to the end endure,
How full her joy, how deep her rest shall be,
Oh Lord with thee!

—*Home Circle.*

Stupid Sundays.

Perhaps I ought to say Sunday afternoons. The morning is lively enough, what with breakfast a little late, dressing for church and getting youngsters ready, looking over lessons, etc. But after we have come home from church and Sunday school and have eaten our dinner (I think we eat rather more than on week-days) and have spent a comfortable hour with our favorite religious paper—we elders, of course, I mean—there comes a change over the spirits of the family. Hitherto we have been brisk and lively, but now a certain dreaminess creeps over us a tendency to lean back in our chairs, close our eyes, and indulge in—thought. About this time some of us are generally found missing from the room, and if sought for in our closets, would not I fear be found engaged in meditation or prayer.

The children, too, have reached a very uneasy stage. Dressing and dinner has kept them busy, but now there comes a level stretch of time that it frets their impatient spirits to travel. Possibly the head of the family, mindful of parental duty, reads aloud to them, or catechizes them upon the lesson of the day; but these exercises cannot well extend over an hour, and there remain four or five more before supper time. There can be no gleeful rushing out of doors for fun and frolic, it is hardly admissible to range the chairs in line for stage coach or blindman's buff, or puss in the corner, or the other lively sports that a rainy day allows to little ones. Perhaps a Scripture story or a picture book may content them a little longer, and then—and then—do you hear a whispered muttering over in the corner?

"I think Sunday's a real stupid day; don't you?"

"Yes I do. You can't do this, and you can't do that, and you can't have anything nice as on other days. I'm glad when it's over."

"So am I."

Something wrong here? Yes, there is; and what is more there seems no ready means of righting it.

"I'll tell you what I have found out," said neighbor Ringway, to whom I said something like the above. "A young painter fell from a ladder last summer and paralyzed the lower part of his body. He lies, and will lie for months to come, helpless on his bed. He has a wife and child. Of course their means of living are cut off. I, as well as others, have aided the poor fellow, and mean to look after the family this winter.

"I have a little boy, restless and active, to whom Sunday afternoons are a sore burden. One Sunday when he was fretting about the house, teasing his mother and plaguing the baby, I said to him, 'Harry, would you like to go and see poor Mr. Glazier?' The boy's face brightened, and he said, 'Of course I would, papa.' He hurried to get his things, and mamma gave him a little basket of fruit to carry. I put some papers in my pocket and we started out. The fresh air seemed to blow away Harry's ill humor and he went skipping along, gaily chatting.

"We had a pleasant call at the Glaziers, and they seemed glad to see us. Harry played with the children and heard Mr. Glazier give his account of the accident, and took his first lesson in practical doing good. I felt a hundred per cent. better than at home dozing over a newspaper.

"We came home and (mother had a nice quiet time while we were gone) had a pleasant little Bible lesson, then some singing, and then when my little fellow went to bed I heard him say, 'Sunday's real nice.'

"I tell you, neighbor, to get the full benefit of Sunday we must give as well as take; get hold of somebody who needs sympathy and help, and after your soul has been fed by hearing and reading the gospel, go and talk it out with them and take your children with you. You won't complain of stupid Sundays any more."

I believe neighbor Ringway is right!—*Bapt. Weekly.*

Growing Old Gracefully.

Dr. Samuel Johnson, the intellectual giant, once remarked in substance that he who grows old neglecting to "keep his friendships in repair, will find himself at last alone in the world." As we grow older, we must revive and preserve old friendships, but make new friends. It is creditable to human nature, that as men pass their youth they are relieved from the need of seeking friends. If a man has lived to any purpose, his younger cotemporaries look up to him with respect, and are ready to honor and consult him. He has to receive overtures, not to make them; and if he has a disposition at all genial and courteous, the older he grows the larger is the circle of his friends and acquaintances.

To this fair condition of things the disposition of the elders themselves is sometimes opposed. They decline to admit new faces into their circle, and repel rather than invite confidence and friendship. This is the very opposite of "Growing old gracefully." It is an effort to live in the yesterday instead of the to-day; the past instead of the present. But the past is useful for no particular purpose, except in the fruits which it bears in the present. In that view it is invaluable, for the best things which the world possesses are the growth of time. The "treasury" contains things "new and old," and if the young and active are the appliers of the new, the veterans are the custodians of the old. When the old "treasures" are demanded, those can best produce them who are most familiar with them. "Old men for counsel" is a wise proverb. "Old men for friendship," might be added as a pendant to the saying. Old men and young, like experience and experiment, are the complement of each other. Neither is complete alone.—*Selected.*

An Awful Confession.

A few days since I met an inebriate on the street, whose wife was buried but a week ago. I urged him to reform, and endeavored to hold before his mind the dreadful ruin his course had brought upon him and his family, on the one hand, and the possibility of reformation and amends on the other. He seemed to be sober and in a condition to realize the matters I presented to him. Great tears dropped in rapid succession from his eyes as I spoke to him, and for a time he was so overwhelmed that he could make no response. At last with convulsive sobs he said: "I know it all, Mr. B., and more. I have experienced the worst of it. I can never make amends for the past. I can never undo the work of rum. Rum has taken everything that is worth living for from me, and what is worst of all—a thing that torments me more than all beside—it has made me the murderer of my wife, one of the noblest women that ever lived!" Here his voice was choked off again by the most harrowing sobs. Self-condemned, he broke down before the bar of his own conscience. He had a noble wife, one who drank from the cup of sorrow and blighted hope in proportion as he drank from the cup of hell, and that without a murmur, till she found rest in the grave and in heaven. This world to her had no bright side. Christ and heaven were her solace. Before she expired she collected her family about her, a family of nine children, and commended them all to Christ. Upward of twenty years ago that woman was a rosy-cheeked girl, oblivious of any danger of such a life and such results. When admonished by her parents that the young man whom she delighted in so much, and who was known to visit saloons occasionally, might wring into her cup the bitter dregs of a drunkard's wife, she laughed at the idea, thinking he thought too much of her to prefer the saloon to his home, or to forsake her society for that of bloodshot-eyed topers. It will be well if there are not some young ladies who will read these lines and yet duplicate her suicidal folly!

When Elisha told Hazael that he would burn the strongholds of Israel, slay their young men, and dash the infants against the wall, amazed and overwhelmed he cried out: "But what! is thy servant a dog, that he should do this great thing!" But no sooner was he in a position to do it than he did the very thing which had shocked him at the prophet's recital. If, when this poor, wretched mortal of whom I am writing, took this blushing bride by the hand, one would have told him that the idol of his heart would in a few years become the victim of a hellish appetite at his hand, he would have been as much astonished as Hazael. Yet such has been the sequel.

Young lady! do you desire to be murdered at the hand of your husband? Then choose for your companion a young man who occasionally takes a drink in company. Young man! do you wish to become a self-condemned murderer, a murderer of the vilest degree—a murderer of your best earthly friend—the most precious boon known in this life—an affectionate, devoted wife? Then take an occasional drink.—*Evangelical Messenger.*

Children's Corner.

Scriptural Enigma.

Dear Sir:—The following is a rendering of your Scriptural enigma found in the *Christian Cynosure* Oct., 26th, 1876:

"I am the rose of Sharon and the lily of the valley."—Olivet—Moses—Aaron—Heaven—He—Lion—Year—Day—Hell—Of—The—Dates—First (second 7 should be 9). Cant. ii. 1. Jno. Harden.

The answer is correct. Who of our young folks will send another?

What Forgetting led to.

Fred and Susie sat on the front door step, watching their father and mother walking down the road to church. Brother Nat was in the dining-room reading. The two elder sisters had gone to church early. For good reasons it was best for the children to stay at home this Sabbath.

They sat contentedly in the pleasant sunshine, talking. Presently Fred said:

"I wish 't'wasn't Sabbath; we'd go after chestnuts, over there by the big maple. See it?"

"'Twouldn't be breaking the Sabbath badly."

"I know it; and there are lots of nuts on the ground, I know."

"Ain't chestnuts good, though!" said little Sue, smacking her lips.

"Let's go for some," proposed Fred.

Fred was the oldest, and Susie never questioned his plans when she liked them. So she jumped up quickly and said:

"Yes, let's go."

A small river ran between the children's home and that chestnut tree. People going "cross lots" got over by a little foot bridge. It had rained all day Friday and Saturday. The river was swollen, and ran swiftly and deep over its rocky bed.

The children sped through the garden and across the meadow lot to the little bridge. Fred looked over his shoulder twice as he ran, feeling guilty; but there was no one to see—no one but He who made the Sabbath, and said, "Remember it."

The children had often crossed the bridge, though Susie never liked to, for sometimes she felt dizzy; and once, when half-way over, she had to get down on her hands and knees and creep over. When mamma found it out, she said Susie must never cross there again unless papa or Nat or one of the older girls was with her. This Sabbath morning she seemed to remember nothing, but stepped on the beam with heedless feet. Fred went over like a squirrel, and was already running toward the tree.

"Wait, wait!" cried Susie.

She saw the water flowing dark and fast below, and her head grew dizzy. She screamed again.

"Wait, Fred!"

Fred looked back. and shouted—"Come on!"

His heart almost stopped beating with fright and horror, for at that instant his little sister fell headlong into the swollen river.

But the loving Father in heaven, though grieved over his broken commandment, saved little Susie. Brother Nat had missed the hum of voices, and laid down his book to see what the children were doing. He walked down to the river where it widened over a gravelly bed, and was usually shallow and still, and had hardly reached the bank when suddenly his little sister's blue dress appeared in the deep water before him floating swiftly by.

He rushed into the river to save her. In a few minutes he waded out, with the little dripping bundle held tightly in his arms, and ran home as fast as he could. Nat knew just what to do for the poor little girl; but it took so long to coax back the breath that he began to fear it had gone out altogether.

When the rest of the family came home they found Nat holding a huge roll of blankets, out of which peeped a very pale, sorry little face. Fred was curled up on the lounge with his head under the pillow. Nat told the story; Susie cried softly, with her eyes shut tightly, and Fred shook with great sobs. When Nat finished, father said:

"Let us thank God."

He kneeled down by Fred, and put one arm around him. Mother leaned over Nat's shoulder, and Susie felt warm tears dropping gently on her forehead. The children had forgotten God's commandment and their mother's, but they never forgot that prayer, so tender and loving. When it was finished, Susie said as Nat bent his head to hide the tears in his eyes:

"God feels so, too, I guess. I shan't be afraid to say 'Our Father,' to-night."

Facts about Turkey.

The following is a report of a lecture on the condition of Turkey, as delivered in Waukegan, Ill., recently, by Gregory Michaelian, a native Armenian from Asiatic Turkey, and reported for the *Inter-Ocean* of Chicago:

The Turkish Empire, he said, is great, extending far to the East, including Arabia, Egypt, and most of northern Africa. England wants this empire and will spend a hundred millions of dollars rather than lose it; but Russia is determined to have it, that she may control the commerce of the Black and Mediterranean seas and of the great East. In European Turkey the people are 2,000,000 Mohammedan, and 10,000,000 Greek Christians, who hate each other, and do not assimilate. The Mohammedans, the minority, rule the Christians with rigor, demanding large revenues of them, hence the present insurrection, which is their struggle for civil and religious liberty. In Asiatic Turkey 2,000,000 are Greek Christians, while the rest are mostly Mohammedans. The Armenians are the old settlers; the Turks are the invaders and of recent origin. In all the empire the people live in cities and villages, never scattered as in this country. Farmers go five, ten, and even fifteen miles to their farms, work a few days and return to their homes. The ruling class are called Osmanlis, never Turks there, only when they quarrel and vituperate each other severely; for Turk, a term of opprobrium, means a wild, mean barbarian; so they are greatly offended to be called Turks.

Their cities, very different from ours, are divided so that people of each nationality have a corner for themselves. The Greeks have their corner, the Armenians their corner, the Protestants theirs, and the Moslems theirs, which is always the best part. Each people keeps separate from the others, as the English from the French; speaks its own language; has its own schools, churches, habits, and style of living. Boys sometimes cross the national line and fight, but cannot understand the language of the other party. No person is allowed to go out of his corner of the city into that of another nation, especially at night, except the Moslems, who are privileged people, rule the country and can go where they please.

The Greek Christians are picture worshippers, fill their churches and cover the walls with pictures. Each worshipper entering a Greek church buys a wax candle, lights and sticks it on the wall by the picture which he wishes to honor. Then he worships, makes crosses and various motions, says prayers, so the exercises are more various and novel than those of any theater. The Moslems go in numbers to witness these strange modes of worship, but allow no infidels to enter their mosques.

A Protestant chapel, so plain, with only a desk and a Bible on it, is a wonderful thing in Turkey, and this way of worshiping God seems sensible to Mohammedans, and most easily wins them, though they have not allowed Protestants to hang bells in their chapels until lately, lest theirs should be called a Christian country. All that is valuable in the Koran was taken from the Bible, the ideas of purity, paradise, punishment, God and duty, hence is an offshoot of Christianity, and hence Moslems, if educated, would philosophize and rise above the religion of the Koran to be Christians. So schools and the Bible will bring the millions of Turkey a high civilization. Only ignorance keeps them Mohammedans.

A Moslem quarreling with a Christian says this is our country, you must keep still and obey me, my words are law, yours never. Their coffee houses are news depots, *i. e.*, the Turks having no daily newspapers, congregate after breakfast in these to sip coffee and smoke, and get new ideas from each other. Statesmen sit beside farmers to get news and exchange opinions, and so keep posted.

The Turks hate whisky and all sorts of wine, so only the Greek Christians drink and get drunk. Christians are not allowed to accumulate property, lest they depose the Moslems and become rulers. One Christian, a banker in Constantinople, became very wealthy. When the Turks confiscated his property and threatened to kill or imprison him, he fled to England, having only a valuable ring as his treasure, but after several years returned as an Englishman, and was poisoned.

So Turkey stands right in the way of progress, and must come up to the standard of this age or be absorbed into other nations. Constantinople is the center of the world, of its commerce, interests, people, and wealth. The condition of females is deplorable, The schools and missions of the American Board are doing a noble and wide-spread work in Turkey.

Where Box-wood comes from.

Not everyone is aware that the wood used be engravers is the growth of those far away regions around the Black and Caspian Seas, the very names of the ports from which it is shipped being unfamiliar. Very few who consider themselves good geographers have ever heard of Poti, or Abkassia, or Tzaritsin, and yet these are flourishing commercial towns, reached by the way of the Golden Horn of Constantinople.

For all fine engravings, Turkey box-wood is used, and as its quality varies much, some skill is necessary to a good selection. The best is of a delicate yellow color, clear and free from spots; it cuts smoothly and evenly, with no crumbling nor tearing, but every line cut will be perfect.

It is to the use of this wood by our artists that the superiority of their designs and wood-engravings must in a great measure be attributed. In consequence of its scarcity and high price, many substitutes have been resorted to; maple, apple, pear, mahogany have been experimented upon; but hitherto no wood, metal, or composition has been discovered that posseses the requisite qualities.

In addition to engraving, box-wood is used for scales, rules, gauging rods, and similar articles on which figuring is made; and there are factories in Connecticut that consume hundreds of tons annually for this purpose alone. Any one that has ever held a carpenter's rule in his hand knows what box-wood is like. It differs in color and texture from all other wood, and it is somewhat remarkable that it comes to perfection only in a comparatively limited region of country in the vicinity of the Black Sea. It weighs about seventy-five pounds to the cubic foot, and varies in price to land it in Boston from $75 to $250 a ton.

Home and Farm.

The Toothache.—A gentleman says: After suffering excruciating pain from toothache, and having tried in vain to obtain relief, Betty told me a gentleman had been waiting some time in the parlor, who said he would not detain me one minute. He came—a friend I had not seen for years. He sympathized with me, while I briefly told him how sadly I was afflicted.

"My dear friend," exclaimed he, "I can cure you in ten minutes."

"How? how?" I inquired; "do it in pity."

"Instantly," said he. "Betty, have you any alum?"

"Yes."

"Bring it, and some common salt.

They were produced; my friend pulverized them, mixed in equal quantities; then wet a small piece of cotton, causing the mixed powders to adhere, and placed it in my hollow tooth.

"There," said he, "if that does not cure you I will forfeit my head. You may tell this in Gath and publish it in Askelon; the remedy is infallible."

It was so. I experienced a sensation of coldness on applying it, which gradually subsided. and with it the torment of the toothache.—*Cincinnati Gazette.*

Spirits of Ammonia.—There is no telling what a thing will do till you try it. I knew ammonia diluted in water, could restore rusty silks and clean coat collars, but when I got a green spot on the carpet, I tried half a dozen other things before I thought of that, and that is just what did the work effectually. I put a teaspoonful into about a teacup of hot water, took a cloth and wet the spot thoroughly, just rubbing it slightly, and the ugly spot was gone. It is splendid for cleaning your silver; it makes things as bright as new without any expenditure of strength; and for looking-glasses and windows it is the best of all: and one day when I was tired and my dish cloths looked rather gray, I turned a few drops of ammonia into the water and rubbed them out, and I found it acted like a charm, and shall be sure to do so again some day. I suppose housewives have a perfect right to experiment and see what results they can produce; and if they are not on as large a scale as the farmers try, they are just as important to us, and they make our work light and brighter too. Now, I do not believe in luxuriating in a good thing all alone, and I hope all the house-keepers will send and get a ten cent bottle of spirits of ammonia and commence a series of chemical experiments and see what they can accomplish with it. Take the boys' jackets, the girls' dresses, and when you have cleaned everything else, put a few drops in some soft water and wash the little folks' heads, and report the results. —*By a Farmer's Wife in Country Gentleman.*

Loss of Appetite.—The *Michigan Farmer* offers this remedy for loss of appetite or indigestion in stall-fed

cattle; "Sometimes cattle, when being fed high, refuse their food because their digestive organs are out of order. We find the following, made into a drink, recommended by an experienced cattle man: Epsom salts, fourteen ounces; sulphur, two ounces; ginger, one ounce; black antimony, one half ounce; aloes, one-half ounce. The whole well-powdered and mixed, and put into not less than four quarts of thin oat meal gruel."

The Sabbath School.

LESSON XLVII.—NOV. 19, 1876.—DORCAS RESTORED TO LIFE

SCRIPTURE.—Acts ix: 31-43. Commit 36 40; Primary Verse, 40.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come unto them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha arise. And she opened her eyes: and when she saw Peter she sat up.

41 And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass that he tarried many days in Joppa with one Simon a tanner.

GOLDEN TEXT.—"The righteous shall be in everlasting remembrance."—Ps. cxii. 6.

TOPIC.—"The dead are raised up."—Matt. xi. 5.

HOME READINGS.

M. 1 K. 17: 1-24 ... The Restoration of the Widow's Son.
T. 2 K. 4: 18-37.... The Son of the Shunammite Woman.
W. 1 Mark 5: 21-43.... The Damsel Restored.
Th. Luke 7: 1-23.... The Son of the Widow of Nain.
F. John 11: 1-43.... The Raising of Lazarus.
S. Acts 2: 1-14.... "Brought the Young man Alive."
S. Jas. 5: 1-20.... The Prayer of Faith.

How are churches to be built up and multiplied?

From what source does true comfort come?

Of what use are miracles?

How is it shown that good deeds live?

How is it shown in each miracle that Peter did not do either of them.

"He that believeth on me, the works that I do shall he do also."—John xiv 12.

With verse 31 read John 14: 16; Rom. 14: 17; Heb. 4: 9; Col. 2: 7; Eph. 2: 20; Acts 20: 32.

With verse 32 read Rom. 1: 7; Col. 3: 12; Heb. 3: 1; Peter 1: 15.

With verse 33 read Is. 35: 5; 35: 6; 61: 3.

With verse 34 read Acts 3: 6; 4: 10; John 16: 23; Mark 16: 17; Acts 8: 8; 16: 18.

With verse 36 read 1 Tim. 2: 10; Tit. 3: 8; John 15: 8; Phil. 1: 11.

With verse 39 read Prov. 10: 7; Ps. 112: 6; Heb. 6: 10; 26: 13.

With verse 40 read Matt. 21: 22; Jas 5: 16: 1; 6; Mark 5: 41; John 11: 43; Matt. 9. 25; Hos. 13: 14; Ezek. 37: 12; John 5: 28.—*Adapted from the Nat. S. S. Teacher.*

News of the Week

—Close upon the management of the Sullivan case by Judge McAllister have followed two murders with as little provocation as Hanford's. The villainous class are quickest to understand the meaning of such trials.

—Senator Blaine suffered another physical calamity last week in a sudden attack of hoarseness while speaking in Brooklyn.

—In the event of a peaceable election in Louisiana the leading Republicans in that State have no doubt that it will be carried for Hayes by from 10,000 to 15,000 majority, and are equally certain of a gain of two Republican Congressmen.

—The Centennial is to be kept open unofficially after the 10th as long as a paying attendance is secured. An extra period of one week is already guaranteed.

—An Indian newspaper, sums up the prospects as to the famine in Bombay as follows: A famine in Sholapore, extreme dearth at Poonah, and great scarcity in six other districts. All these districts will yield only a fraction of their ordinary revenue. It is hoped that the distress may be relieved at a sixth of the cost of the Bengal famine.

—A digest of the crop returns for October, as prepared at the department of Agriculture, indicates a reduction in the yield of the wheat crop of nearly one-sixth, while the quality is somewhat superior. Every section of the Union indicates a reduced product except the Middle States. The figures point to a yield of about 245,000,000 bushels. Rye is reported at 4 per cent less than in 1876, but the quality is better; barley is 6 per cent. less than last year; buckwheat a full average; oats show a falling off of 23 per cent. Every section of the Union is deficient. The corn crop is deficient, but figures are not yet obtained. The cotton crop will be large, and is likely to approach the heavy yield of 1875. Sweet potatoes a full average crop; sorghum a full production.

—The latest news from Europe is not altogether pacific. Notwithstanding the compulsory acceptance of the six weeks' armistice by Turkey, it is by no means a settled question that it implies the acceptance of the peace propositions. On the other hand, it is beginning to be the opinion of the closest observers in Europe that the armistice is only the first step towards war between Russia and Turkey, and that the peace conditions are already a failure in advance. The most significant reason for this opinion is found in the desertion of Turkey by the other Powers. England, long time the friend of Turkey, has virtually declared she will not fire a gun in defense of Mahammedans; or to sustain the government of the Osmanlis. She will take no warlike step until her Eastern interests are involved by a menace to Constantinople. The German people through their Premier and the Emperor himself, have emphatically declared that they will not take part in any struggle as between the Turks and the Sclaves or the Turks and the Russians. The government of France, through its Prime Minister, has made the same declaration. The plans of Austria are not fully developed, simply because she is not yet decided upon the question of territorial acquisition. Italy, the fast friend of Germany, will follow Bismarck's policy. Thus the Sclaves, with the power of Russia back of them, are left face to face with the Turks to settle conditions of peace.—*Tribune.*

Religious Intelligence.

—A Swedish Congregational church of twenty members has been formed at Keokuk, Iowa, Oct. 20th with a great work opening before it among the Scandinavians of that vicinity.

—Dr. Rankin, of Washington city, recently stated that there were from 1500 to 2000 conversions from Mr. Hammond's preaching in that city last winter, and 1200 or more additions to the churches. It is hoped that Mr. Hammond will go to Kensington in the northern part of Philadelphia.

—The efforts for the salvation of drunkards in connection with the revival meetings here are having great success. The revival work is spreading among the churches of the city and the cities of the Northwest. Pastors begin to report conversions and revival meetings are being held by Whittle and Bliss, Inglis, Morehouse and Needham at Kalamazoo, Mich.; Belvidere, Ill.; Kenosha and Oshkosh, Wis. A German meeting was held in Farwell Hall on Sabbath afternoon. Eighteen German ministers signified their willingness to be present and assist in the work.

—Two female missionaries, Misses Mary A. Frazier and Carrie Elder, embarked at Philadelphia, Oct. 19th for the United Presbyterian mission work in Egypt.

—The well known Professor Max Muller said several years since: "From all I know of the Hindoos, they seem to me riper for Christianity than any nation that ever accepted the Gospel."

—The members of the Eastern Turkey Mission recently held their annual meeting and continued it for ten days. The reports showed that there are 30 native churches, 1,582 communicants, and 6,663 attendants connected with this mission.

—In Japan, as lately as 1870, there were twelve Protestant native Christions, while now, through the blessing of God upon Christian endeavors, there are ten Christian churches, and nearly 1,000 native converts in them.

—The American Missionary Association held its anniversary in Fitchburg, Mass., Oct. 25th. The receipts for the year were $264,709.03, the expenses $261,382.83, a decrease in the one of $8,000 and of other of $20,000, yet paying 3,000 on the debt of $96,000. There are 70,000 colored children at schools in charge of the Association and a number of colored missionary teachers are preparing to go to Africa, this year. Death has taken prominent officers and friends during the year. Rev. Geo. Whipple, the chief secretary; Rev. E. P. Smith; Hon. Henry Wilson; Rev. Geo. Bacon and three female missionaries have died.

—The election of delegates to the next General Conference of the United Brethren in Christ takes place this month. The meeting of this next quadrennial conference will be of great importance to that church, some of the leading questions being the discipline of the church regarding secret orders, the status of presiding elders and a successor of the beloved Bishop David Edwards.

(*Concluded from 5th page.*)

tle to the wall. It was arranged that I should preach in a hall on Sabbath afternoon (the 22d) and in the evening speak on the religion of Freemasonry. I spoke to fair audiences on both occasions. On Monday Father Davis devoted the day to making preparation for lectures in Dundee. This was the former field of Bro. Barlow, and the fruits of his labors still remain. While the Baptist church is noncommittal on this question, yet many of its members are earnest friends of this reform. This is true of the Congregational Church, of which Father Davis is a member. Its pastor expressed his hearty sympathy; he having taken one degree in Masonry and being thoroughly disgusted. Among others we called on a Freemason of thirty-two degrees who told us that Freemasonry was a sham and a fraud; and that its obligations were such as no man ought to take or was bound to keep. He contributed something toward paying for the hall. May the Lord open his mouth and make him a faithful witness for Christ.

My two lectures in Dundee were not as well attended as they would have been but for the political excitement that drew many people to Elgin on both evenings to listen to the rival candidates for Congress from that district. There was considerable disorder both evenings, and on Tuesday night the young men of the Good Templars' lodge showed their sympathy with Freemasonry by almost constant stamping, hissing, whistling and finally by throwing shelled corn over the hall. Verily secretism in all its manifestations is *one in spirit* and always and everywhere *hates the truth.*

On Wednesday, the 25th, I came to Baraboo and have given three lectures on secretism to fair audiences and preached twice on the Sabbath for the Wesleyans, who, under the lead of Rev. W. VanDussen are doing a noble work for the Lord. Bro. Watkins has been with me and gives his testimony which is believed by all who know him. The Masons are full of wrath but just now Masonry in Baraboo is distracted, divided and in disrepute, and they have be very cautious. We are likely to have a full legal investigation of the Master Mason's obligation. Some time since a member of the Baraboo lodge was tried for unmasonic conduct and acquitted, but recently the brother of the seduced and murdered girl has shot this same lodge-member and it is feared that he will not recover. His trial waits to see what will be the result of the shooting. The sympathies of the people are largely with the young man who did this rash, unlawful act, professedly to avenge his sister's ruin.

I have work laid out for some time to come, and may possibly arrange to spend the winter in this State.

Yours for Christ.

H. H. HINMAN

The Revival.

MR. MOODY'S SERMON ON THE BLOOD OF THE ATONEMENT.

As I announced yesterday I am going to speak to-night upon the blood. I would call your attention first to a verse in the second chapter of Genesis. "And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it, and the Lord God commanded the man saying, 'Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.'" There

CANNOT BE A LAW WITHOUT A PENALTY.

There is not a law we have in our land but has a penalty. If our representatives in Congress or State Legislature make a law, and there is no penaltyit is worthless and no law. They might make a law against stealing, and if it was without a penalty they could not stop stealing. We could not live in this world without a law, so law is all right. You all know how Adam disobeyed and fell. I used to stumble over that verse when I thought that Adam lived 930 years—that he didn't die then and there. It was not the natural life that died, but the life of the soul. He became dead to God. He fell out of communion with God, so when God came down to see him he had hid away he tried to cover up his sin and save himself. But now we find that God deals with him in grace. People think that God was very severe in dealing thus with Adam, but they forget that he first dealt with him in grace. If it were you and I we would have hurled him out at once. Now look at the twenty-first verse of the third chapter. "Unto Adam also and to his wife did the Lord God make coats of skin and clothed them." There we find grace. Then in the 24th verse of the same chapter we find that he drove out the man and placed cherubim and a flaming sword, which turned every way to keep the way of the tree of life. There is government, and from that day to the present God has been

DEALING IN GRACE AND GOVERNMENT.

He may be said to drive in a chariot of two wheels, one of grace and the other of government. We could not live in this world but for government. But now we find God dealing in grace. These animals had to be killed—they could not have got the skins without slaying the animals, and we are told God clothed them before he drove them out of Eden. Here we find the great doctrine of substitution; there the innocent suffer for the guilty, the just for the unjust, for these animals hadn't sinned. Then, as we come on into the fourth chapter, we find the story of Cain and Abel. It says in the third verse, "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." The fruit of the ground was cursed—everything that had come from the earth had been cursed—the curse was resting upon it. Now we find that Cain brought a bloodless sacrifice, and Abel brought a bleeding lamb. Abel came God's way, and Cain came in his own way; and so the world is divided to-day.. Some want to come to God without a sacrifice, and ignore the doctrine of substitution—the lamb and the blood; they don't want to come that way.

ABRAHAM'S OFFERING.

We read in the 8th chapter of Genesis that when Noah came out of the Ark the first thing he did was to put blood between him and his sin. In the 20th verse are these words: "And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." The offering up of this sacrifice was of such importance that God right clear through the flood ordered seven of each clean beast to be kept, instead of two, as in the case of other animals, that Noah might have them to offer as a sacrifice when he would come out of the Ark. So the first thing we find Noah doing after he left the Ark is to build an altar and let the blood flow. He was a man of God, so we find him taking this highway—walking by the blood. Then we come to the 32d chapter of Genesis, in the days of Abraham—the friend of God. We find he also walked this same highway—he had the blood between him and his sin. When his only son had grown almost to manhood, one night the voice of God said, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there as a burnt offering upon one of the mountains that I will tell thee of." And we find that the next morning the old man started. He didn't confer with flesh and blood—undoubtedly he told his wife nothing about it. The Lord had taught him that to obey was better than anything else. He didn't wait till 10 or 12 in the day, but got up early in the morning and took two of his young men and Isaac, and away they go. He takes the wood and the fire and I see him as they go over the highway looking at his boy. He says, "This is a strange command I have got, I don't understand it, but I shall know it by and by—the Judge of all the earth does right—He makes no mistake," and away he goes. I see him the first night. Isaac is weary and falls off asleep. I can see him look into the face of that boy and say, "I shall have no boy soon—after a few hours I shall never see him again." On the second night I can see the old man trying to conceal his tears that the boy might not see him weep. The third night came, and what a night that must have been, as the old man looked at his boy and said, "To-morrow I must take the life of that boy who is dearer to me than life." When morning came, away off in the distance he sees the mountains, and he says to the two young men, "Stay here with the beast, and I and the boy will go yonder to worship. He takes the knife and the fire; and the old man and the son go up that mountain. It is Mount Moriah, right near where Calvary was, and as they went climbing up the boy turns to the father and says, "Father, here is the fire and the wood, but where is a lamb for a burnt offering?" The expression shows that Abraham had all these years been offering sacrifice to God—he had been shedding blood, and the boy understood that it was a part of his worship. But the father says, "My son God will provide himself a lamb for a burnt offering." It was not quite time to tell the boy what he had got to do. I see him getting to the summit of that mountain and getting everything ready for the sacrifice. I can imagine the old man said to the son, "Just take a seat, I want to talk to you," and began to tell him how God had called him out from idolatry and been with him and talked to him and blessed him. "And now," he says, "my boy, when I was on my bed three nights ago that God came to me with a strange message. He told me to bring you up and offer you as a sacrifice here. It was hard for me to part with you." I can imagine him praying with that boy that God might be with them in that trying hour. After prayer he binds him and lays him on that altar. He kisses him for the last time. He takes that knife and is about to drive it to the boy's heart, when he hears a voice, "Abraham, Abraham, lay not thine hand upon the lad." When in years after the Son of God went up on Calvary, no voice was lifted to spare him. God loved Abraham so much, he spared his Son. He loved us so much that he gave up his only Son to die for us. We are told that Abraham saw Christ's day and was glad. When he saw it I don't know but I can just imagine that from this very mountain when he obeyed God, that God then lifted up the curtain of time, and he saw the Son of God with the sins of the world laid upon him. So we find Abraham the friend of God took this highway—this way so many people talk against, the way of the blood. Our friend, Mr. Sankey, can sing a solo here, but I can imagine there is but one solo in Heaven and that was sung by Abel. He sang the song of redemption. It was a song the angels had never before heard in heaven. There must have been silence there around the throne when Abel was singing. But there is a great chorus there now. The first of that great chorus passed in by the blood, and the last who passes through those pearly gates must also go in that way for "without shedding of blood there is no remission of sins."

When I went East the other night, I went down to the railway station and got a ticket After a while the ticket collector came around, and he cried, "Tickets!" I got my ticket punched. I don't think he looked at me. He didn't care, or probably didn't know, whether I was a white man or a black man. He looked at the ticket that was enough. Our salvation don't depend on our good deeds or our own righteousness; but have we got the token—are we sheltered behind the blood?—that is the question. Moses and Aaron, Joshua and Caleb, were no safer that night, in Goshen than the little child six years old if it was under the blood. So that is the teaching through the Bible, that without the shedding of blood there is no remission. Now look at the 29th of Exodus and the 16th verse: "And thou shalt slay the ram, and thou shalt take his blood and sprinkle it round about upon the altar." Now, before Aaron the high priest could come to God with his petition, he had to take the blood and sprinkle it round about upon the altar; and, friends, from the time Adam fell to the present no man ever had communion with God but came by the way of the blood. One time I did not believe in the substitution of blood, but went right to God himself, and prayed and prayed, and prayed, and the heavens were to me as brass; but when I came through Jesus, how quick the way was opened up. So when we want communion with God, we must go by the way of the blood.

Now look at the 8th chapter of Leviticus. You know this whole book is about worship. Now I used to read Leviticus, and used to say it was a strange thing I didn't understand a word of it. I would take a verse like this and say. "What on earth does that mean?" "And he slew it, and Moses took of the blood of it and put it upon the tip of Aaron's right ear and upon the thumb of his right hand and upon the great toe of his right foot." I wondered what this was all for, but I have a little light on it now. The blood on the ear is a sign that the man can hear the voice of God—none but the blood-bought can hear it. They won't know how to act right if they don't hear right. The blood upon the hand signifies that the man will work for God—consecration—that is what it is. Men who try to do something to please God trample the blood under their feet. No man need work for God until he is first sheltered behind the blood. Then blood upon the foot signifies that a man must walk with God. When a man is sheltered behind the blood he delights to walk with God. He is then brought into communion and fellowship with God. When he put these Israelites behind the blood in Goshen, then he came down and walked with them. So they passed over the Red Sea, and for them the crystal water brought forth in Horeb, and the manna came from heaven because they were a blood-bought people, and God walked with them. I imagine some one will say, "I don't understand why it is that God wants blood?" A man said to me some time ago: "I hate your religion." "Why?" I asked. "Because God demands blood," was the answer. In the 17th chapter of Leviticus and 11th verse the reason is given why God demands it. "For the life of the flesh is in the blood." You take the blood out of my system and I am a dead man. "I have given it to you upon the altar to make an atonement for the soul;" 14th verse, "For it is the life of all flesh, the blood of it is for the life thereof; therefore I said unto the children of Israel, 'Ye shall eat the blood of no manner of flesh, for the life of all flesh is the blood thereof, whosoever eateth it shall be cut off.'" Three times in these two verses God tells us why he demands blood—it is the life. Now you and I have lost life by the fall, and what you want is to get back what Adam lost. As I have said a good many times I would rather a thousand times be out of Eden with my life hid in Christ than as Adam in Eden with a chance of Satan coming in and taking his life from him. Our life is hid in Christ, and Satan cannot get at it. A great many men complain and begin to discuss the philosophy of it—they don't know why God ever allowed Adam to fall, but as Dr. Andrew Bonar, of Glasgow, said, it wasn't a greater mystery than Christ's coming into the world to save sinners. Let us thank God we have a substitute—let us thank him from the depths of our heart that he has made us a way to escape.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

NEW HAMPSHIRE ANNUAL MEETING.

The Annual Meeting of the New Hampshire Anti-secret Christian Association will be held in Austin Academy, at Center Strafford, Wednesday and Thursday, Dec. 6 and 7, 1876. The friends of reform in New Hampshire and the neighboring States are cordially invited to be present. The so-called secrets of the more prominent secret societies will be thoroughly exposed and their anti-Christian tendencies exhibited. God's blessing has rested upon our labors during the year. May his presence grace our first anniversary.

J. F. BROWNE, President.
S. C. KIMBALL. Secretary.

Center Stafford, N. H.

MICHIGAN STATE MEETING.

The friends of Michigan will take notice that the second anniversary of the Michigan Christian Association opposed to secrecy, will be held in the M. E. Church, Hastings, Barry county, on the 6th, 7th and 8th of December. The meeting to commence on the afternoon of the 6th at 2 o'clock. Hastings is easily reached, being on the railroad between Grand Rapids and Jackson. Arrangements are being made to secure a good list of prominent speakers and a pleasant time is anticipated. Arrangements have been made by the friends of Hastings to supply a home for all from abroad. Let every *true* reformer make it his or her business to attend for they will be expected. No excuse allowable but sickness.

By order of Executive Committee.
C. B. REMINGTON.

Fentonville, Mich.

Past Master Ronayne expects to return from Dodge county, Minnesota, about Nov. 18th, when he will make immediate preparations to visit Ohio, Pennsylvania, Indiana, Michigan, etc. Will all the friends East therefore who wish to have public exhibitions of Freemasonry given in their respective localities communicate at once with this office that Mr. Ronayne may make arrangements and set the time. He wishes to hear from all those who wrote before.

—A convention is to be held in Unionville, Putnam county, Missouri, Nov. 29th of which we expect further notice.

Topics of the Time.

The election just closed is one of the most remarkable in the history of the nation. At midnight on election day the magnetic needle of political expectation received a rude impulse, as if the poles of power had changed hemispheres; and the Republican press on Wednesday was in mourning. Next day their hope revived, the index trembled to its old seat in the North, but is unsettled yet. Tilden having carried New York, New Jersey, Indiana and Connecticut in the North, had, with the Southern vote, 184 votes in the electoral college, 185 being necessary for a choice. North Carolina with her ten votes was first counted the only doubtful State with the momentous decision in her hands. By Friday she was given up to Hayes and Florida's four votes became the bone of contention; Hayes claiming 181 electors, Tilden 184. On Monday, Louisiana took her place in the doubtful list with eight votes and Florida was in the Republican line. The precaution of both parties has sent large delegates of representative men to watch the returns and guard against fraud. The presence of U. S. troops and the decision of Pres. Grant helps wonderfully to maintain quiet. In Louisiana all but eleven parishes (counties) gave a strong Republican majority. In five of these eleven the election is claimed to be unfair from intimidation; so the battle is now cornered on these few counties, with what result another week may show.

The *Christian at Work*, under Mr. Talmage's editorial management, took no notice of the anti-lodge reform, that we are aware of, except in the form of coarse misrepresentation, the production, no doubt, of some under-editor. Dr. Wm. M. Taylor, who now takes the helm in that paper, promises that it shall have a right tone toward every Gospel reform. He says, "I purpose to be, here, as everywhere else, inflexible in my allegiance to the authority of Scripture, and unsparing in my opposition to everything that sets itself up against the Gospel of Christ." After this promise it is hard to understand the animus of an editorial in his first number exalting the lodge at the expense of the church of Jesus Christ—His "bride" and "the pillar and ground of the truth" he died to establish. We do not wish to judge this matter hastily, and wait for "more light."

The Centennial closed with one blot on its fame beside the traffic in liquor. When Pres. Grant and a hundred or two favorites were admitted on a recent Sabbath, the gates were left open, the regulation, accepted in good faith on the part of the American public, was broken down; and thence forward till the close, on every Lord's day, several thousand persons, "favorites," were admitted free of charge. This violation of a great public trust on the part of the management is most disgraceful. While the public is shut out, politicians, office-holders, railroad men, etc., find no bar to stop them, though law is defied, pledges broken, and common decency outraged. If the exhibition to be kept up in the Main building is to follow this lead for the benefit of the railroads, the pope and whiskey, the sooner it is stopped the better.

While the sanctity of the Sabbath receives such a blow "in the house of its friends," it is good cheer to read of an International Congress in Geneva, Switzerland, a few weeks ago, to promote a more sacred observance of the Lord's day in Europe. The Emperor of Germany, the King of Wurtemberg, and the Grand Duke of Baden, were each represented, as also were several railway companies. An International Confederation was formed on the basis of such Scriptures as "God blessed the seventh day and sanctified it" (Gen. 2: 3); "Remember the Sabbath day to keep it holy" (Ex. 20: 8); "The Sabbath was made for man" (Mark 2: 27). This movement is of the greatest importance and will stand as an event in the history of Europe.

Not all the Methodist Episcopal conferences, it seems, are satisfied with the fraternization with the Southern churches on the basis lately recommended. The Central New York Conference has adopted a report with great unanimity, declaring that the commissioners who agreed upon a plan for fraternal relations between the Northern and Southern Churches "transcended the powers committed to them" by the General Conference, "doing violence to the history and principles of the Methodist Episcopal Church," conceding "the right of secession," either ecclesiastically or civilly," and uttering sentiments which are "replete with untold dangers, while unrebuked, to both church and state." The ministers of this conference risk for honesty's sake, some reputation, but time will give honor to the record they have made against a treaty of peace which bears marks of falsehood and dishonor.

FREEMASONRY AND ROMANISM COMPARED AND EXAMINED.—V.

BY P. M. R.

Romanism teaches that if we live up to the precepts and obligations of the church and pass through purgatory, we shall surely be saved. Freemasonry tries to insist that if we live up to the precepts and obligations of the order and pass through the initiatory ceremonies of the three degrees, we shall surely go to the Grand Lodge above, and that in fact there is nothing more which the soul of man can require.

Romanism teaches that by rounds of ceremonies, by masses, grand vestments, lighted candles, indulgences granted by the Pope, purgatorial fires, penances, almsdeeds, priestly absolutions, and a varied multitude of other so-called good works, the worshipper is enabled to work out his own salvation; while Freemasonry teaches that by Masonic precepts, Masonic obligations, death penalties, initiations, hoodwinks, ropes, slippers, gavels, guages, aprons, lighted candles, grand ceremonials, grand regalia, grand titles, dispensations obtained from the Grand Master, and a numerous multitude of pagan rites and ceremonies, the candidate can secure for himself a local habitation in the "lodge above." The only difference in the two systems being that Romanism teaches the penitent to do good works *so as to add* to the sacrifice of Christ, to assist Jesus Christ in the work of salvation; while Freemasonry rejects Jesus Christ altogether and professes to save its devoted members not only *without*, but in fact *in spite* of the Redeemer.

And now let us turn from this picture of gloom and dark despair to contemplate Him who is "the chief among ten thousand, and the one altogether lovely." Let us look from the chapel and the lodge, from the mass, the purgatorial torments, the indulgences, and the Masonic initiations, and empty forms and ceremonies of the Master's degree, and "behold the Lamb of God who taketh away the sins of the world."

"The wages of sin is death," Rom. vi., 23. "We have all sinned and come short of the glory of God," Rom. iii., 23. We have all, every one of us, earned these wages, and we shall all surely receive it, unless some one else receives it for us. We must surely die unless we can furnish a substitute, unless some one else will die in our stead. We have

nothing of ourselves—we are poor and miserable, and blind, and naked and "all our righteousness is but filthy rags," so that "by the deeds of the law (by good works so-called), there shall no flesh be justified in his sight," Rom. iii., 20. What then shall we do? How shall we escape from this threatened doom of eternal death? Blessed be God, our substitute has been provided for us, our ransom has been paid. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed," Isa. 53: 3. Jesus Christ has received the wages due to us. He died that we might live." He has trodden the wine-press alone, and of the people there was none with him," Isa. 53: 3. He requires no assistance. We cannot do anything of ourselves to help him. He is the one and the only one that is "mighty to save," Isa. 63: 1; and he ever liveth to make intercession for us. "He is able to save unto the uttermost all that come unto God by him," Heb. vii: 25. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," John iii: 16. You see the decree is gone forth "we shall surely die," "we shall all likewise perish" unless we accept the substitute provided for us. The destroying angel shall pass over our households and unless the blood of the Lamb be "sprinkled on the side posts and the upper doorposts of our souls, we shall be all dead men"—we can do nothing to save ourselves; we are utterly and irretrievably lost. But praise and glory to God, we need have no fear of this fearful, impending doom, if we only accept the substitute, for "being justified freely by his grace through the redemption that is in Christ Jesus," Rom. iii. 24. We are justified, that is, made just or righteous, not because we have done, or are capable of doing anything good, not because of Masonic initiations or Romish masses, but freely by the grace of God through the redemption that is in Christ Jesus, "whom God had set forth to be a propitiation through faith in his blood," Rom. iii. 25. The devil's great masterpiece is to persuade people that they are not after all so very bad, that God is merciful, and that he will not utterly cast us out, but that we may, by living honest, sober lives, by not cheating anyone, or backbiting, or slandering our neighbor, by going to church regularly, by performing little acts of kindness once in a while, by so-called good works, by leading good moral lives, do enough to win God's favor, and that after all we shall surely go to heaven in the end. This is a fearful mistake. No one can help himself, and there can be no good work of any kind performed, until after we are born again. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost," Titus, iii. 5. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast," Eph. ii. 8, 9. Oh, that ministers would only see and understand this! that church members would see this, and that instead of rejoicing at having their names written on the roll-book of the Masonic lodge, they could rejoice because their names are written in heaven. "Awake thou that sleepest and arise from the dead, and Christ shall give thee light," Eph. v: 14. Poor, perishing sinner, you shall not be utterly lost. Come to Jesus. He says to you, "Behold, I stand at the door and knock."

Come ye sinners poor and wretched,
Come to Mercy's open door.
Jesus ready stands to save you
Full of pity, love, and power.
He is able—He is willing
Doubt no more.

Oh come! let us all go. Let us all go together just at this moment. Why should we tarry any longer; we have waited long enough, lagging behind. Let us at this moment, just as we read these words, let us cast ourselves on our knees before God and accept the free gift he graciously offers to us; let us accept Jesus Christ. If we wait till to-morrow, it may be too late; if we wait till we have more time we shall never come; if we wait till we get a little better than we are, then we shall be surely lost, for we'll never get any better, but always worse.

If we tarry till we'er better,
We shall never come at all.

"Ho! every one that thirsteth, come ye to the waters, and he that hath no money come ye and buy and eat; yea, come buy wine and milk without money and without price, Isa. 55, 1. Neither Freemasonry or Romanism will give you anything without money. You must pay your way right along into the false heaven they pretend to provide for you, but Jesus Christ is gone on before to his father's house and he is busy preparing a place for us in the King's palace and is waiting to crown us there—and all he requires of us is to accept the place and the crown. And the invitation is extended to all, to the poor man, to the women, to the boys and girls, to the colored man, to the cripple—to all without exception. How different this from the practice of the lodge or the chapel? When Jesus said to Nicodemus, "Verily, verily, I say unto you except a man be born again he cannot enter into the kingdom of heaven," you must remember he spoke to a man who was full of good works. Why he was a doctor of the law, one of the great Jewish Sanhedrim, and in spite of all his good works and high official position, he must be born again, and so, my reader, must you and I be born again. May God help each one of us to accept the gift, and so be crowned with Jesus in eternal glory.

The Wards of the Nation.

BY REV. HENRY T. CHEEVER, WORCESTER, MASS.

At the thirtieth anniversary of the American Missionary Association at Fitchburg Mass., on 26th and 27th of October, Rev. Mr. Cheever, Worcester, made the following remarks upon an amendment by him offered to the annual report:

I cannot reconcile it with my irrepressible conviction of duty to let pass this part of the report pertaining to our education work in the South, without a more explicit and sympathizing reference to the present suffering condition of the subjects of this benign work of education there, and I therefore beg leave to submit an addition to that report in these terms.

Resolved, That in behalf of the millions of Southern freedmen, still the proper wards of the nation, and the beneficiaries, especially of the American Missionary Association, having the name but not yet the reality of freedom, there is demanded at the present time, more than ever before, both earnest prayer and right political action on the part of all American Christians.

The American Missionary Association lives, moves and has its being for colored men, the prophetic "children of the needy," to whom our opening Scripture (the lxxii. Ps.) has pointed so impressively. They and their condition are the sole ground of existence to this society. And in ordinary times it would be simply superfluous to urge in such a presence the duty of prayer and moral intervention in behalf of the abused freedmen of the South. But now, Mr. President, the exigency of the hour makes it obligatory on us to-day with an emphasis not to be mistaken that this nation is under bonds (to use the phrase you gave us yesterday),—this nation is under solemn bonds as the sworn guardian of the colored race in America. That race is now the aggrieved, suffering client of the whole American people. This great country, nay the entire Christian world, is the court, and this Nation the Advocate under oath of our suffering client. And this American Missionary Association is the providential Educator and Evangelizer of this great colored population. Its devoted teachers and preachers throughout the South are our proxies, distributing to our poor beneficiaries there the offerings of Northern churches for their instruction and improvment. And in my judgment, sir, we should be faithless to our trust in this providential relation, if we let pass an occasion like this Centennial, and an assembly of intelligent Christians in Massachusetts, our constituency at this our Thirtieth Anniversary, without solemnly protesting, in the name of all the churches of these United States, nay, in the name of insulted Christendom itself, against the outrage and abuse to which our colored fellow-citizens of the South, attempting to exercise the elective franchise, are now subjected.

I am reminded, sir, of the memorable words of Pres. Wayland long ago, in a missionary assembly like this, and before the wires of the telegraph had begun to flash intelligence to the ends of the earth. "Let a voice burne on the feeblest breeze tell that the rights of man are in danger and it floats over valley and mountain, across continent and ocean, until it has vibrated on the ear of the remotest dweller in Christendom. Let the arm of oppression be raised to crush the feeblest nation on earth, and there will be heard everywhere, if not the shout of defiance, at least the deep-toned murmur of implacable displeasure."

Sir, the rights of man are now in danger in this our American Republic. The sacred rights of human nature itself are violated in the treatment now so barbarously applied to the colored men of the South, the docile beneficiaries of this socicty. And it is for us now to say so in this solemn Missionary Convention, with no uncertain sound that shall vibrate on the ear of the remotest dweller in Christendom. It is a patriotic and Christian duty to give our moral support to the government in its just measures of relief and protection against the barbarous civilization of the South, the evil bequeathment of slavery. And it is now the part of all American Christians to do what we can to keep in power a government that will effectually guarantee to all American Christians, without distinction of color, life, liberty and the pursuit of happiness.

Fruits of Lodge Rule.

The lodge has had possession of the State of Vermont for about twenty years; and its rule, considering the difference of circumstances, is as imperious as that of the rifle clubs of South Carolina. The organization and discipline of the lodge is as thorough as that of the rifle clubs; and some of its members are armed. Who its officers are, how appointed, or what foreign prince they may have sworn allegiance to, only a few of themselves perhaps know.

The effect of this lodge-teaching and lodge-training, may be seen from the following account of the state of society there, taken from one of its leading papers. Thirty years ago there was no such state of things in Vermont as is exhibited in this extract. Let former Vermonters in the West mark it well.

"Dr. Prime forgot to add that Joe Smith, the founder of Mormonism, was a native of Vermont, that Brigham Young also went from here and that the Oneida communists started from the same source. There are still some fanatics left here, men who actually believe they can touch pitch without

being defiled, and so read the Montpelier *Argus;* men who think that sacrifice, not of themselves but of their creditors, is the best qualification for gospel workers; others whose creed is that profession is regeneration, and so they follow Tilden and Reform; a certain set who swallowed it all when Judge Poland says he actually had to fight with the convention to save himself from becoming governor; and still others who go about teaching that there is no such thing as right and wrong, that they are the mere abstractions of theorists; that Justice has ceased to be an attribute of God and possession has taken its place; that society is only an arena, in which not the fittest but the strongest can survive, hence that all merely human agencies, such as legislatures and courts are to be used as freezers and crushers; that the test of saintliness is to be assailed, even if one has to steal for it, and finally that the only correct and decent way to run a railroad is to absorb it, and cover the process by putting Bibles in its cars and passes in the pockets of those who wield the arm of state."

But although the society f the State has been brought to this deplorable condition, and chiefly by the lodge, yet we are happy to infer from the same paper in which this account is given that the lodge is somewhat on the wane, thanks to our Anti-masonic movement. A reporter from the town of Fairfield in that State makes the following statement:

Alcyone Lodge has finally dissolved and returned its charter to the Grand Lodge. The effects of the institution (not very large) were sold and presented to the Sunday-school. A flourishing reform club was recently organized and has an extensive membership.

When the lodge turns over its unjust gains to the Sunday-school; surrenders its charter, and forms an open club, there is some hope that the State may be redeemed ,and restored to her former condition of manly independence and integrity.

AMERICAN.

THE POOR MAN'S SUNDAY.

We ask laboring men and their true friends to consider the fact that even now a large proportion of those dependent upon a salary or wages have no day throughout the year for rest or public worship. Our railroads, canals, street railway, public parks, telegraphs, hotels, postoffices, printing houses, cigar and liquor stores, have already deprived a very large and ever increasing number of laborers of their Sunday, and now it is proposed by one stroke to plunge thousands more into this unceasing toil and strife, all "in the interests of the laboring man."

It must be borne in mind by the laboring men and their friends, that the legal sanction of public amusements is the legal sanction of enforced labor. No kind of private amusement is now denied or forbidden by law upon Sunday; but public amusements stand upon a wholly different footing, in that they require the labor of the poorer to amuse those who can afford amusement. Public gardens, concerts, and exhibitions do not take care of themselves, and the opening of these on Sunday offers to their employes only one alternative, the losing of employment or unmitigated servitude to toil. And yet, if one dares to protest, in the name of God and humanity, against forcing such an issue upon dependents, he is branded as "an enemy of the harmless amusements of the laboring class!" Such amusements are like the boys' stoning of the frogs, "harmless" to the one party, but cruelty of death to the other.

We should also consider, that when the law refuses its protection to musicians, gate-keepers, waiters, chair-rollers, and the innumerable classes whose labors are required to amuse the public and enrich stockholders, it will not long afford that protection to clerks, blacksmiths, masons, or carpenters who are among the privileged classes that are allowed one day in seven for rest. Unscrupulous capitalists who have long been impatient over the enforced idleness of their wealth on one day in the week hail with delight the movement which, under cover of "the poor man's amusement," is enlarging the rich man's chances for gain. In any one of the dozen common employments capital has it now all its own way—no man can retain his place or his wages except by seven days' labor every week. Break down the defenses of law and custom but a little more, and no man who swings a hammer, or plies a trowel, or drives a spade, shall henceforth know what it is to share in the rest or worship of the man of wealth.

We are not talking at random, or to make out a case—we are only affirming that that will come to pass here which has elsewhere been fulfilled. The writer of this was in Naples not many years since, and applying to a merchant tailor for some clothing to be finished by Saturday night, was assured that it was impossible, but that the garment should be completed by Sunday night without fail. Later he spent one Sunday in Heidelburg, to see the poor man's Sunday in its glory, and he found not one clerk absent from one shop on Sunday afternoon. He passed to Paris, and found the American Chapel could only be built by paying the men for Sunday's labor, whether performed or not, because, as the laborers frankly stated, when labor had become common on seven days in the week no poor man could now compete by six days' work with his fellows. And yet, having already brought a large part of our labor and employes in America to that condition in which the day of rest is wholly lost, it is proposed to drive thousands more into the same unceasing round of labor, and to throw open all labor to this exhaustive, destructive competition, "in the interests of the laboring classes!" Let any one who knows the power of wealth over poverty prophesy the result. The question: remains, Is conscience to be classed as a luxury which only the rich can afford to enjoy?—*Rev. H. D. Jenkins, in S. S. Times.*

MASONIC MURDER AS SHOWN BY MASONIC TESTIMONY.

DEAR CYNOSURE:—I copy the following from the Fayette *Journal* of the 13th of Oct., 1876, a paper published only ten miles from the spot where "Whispering Charley" fell a victim as many believe to Masonic vengeance as per Masonic law. The *Journal* abuses Ronayne; hence you cannot mistake its Masonic principles:

"Quite as terrible a case occurred in England two years ago, when a letter appeared in the London *Times* relative to the disappearance of a young man named Bauer, confidential agent of a great Birmingham house. On the 25th of January he arrived in London from Moscow, pursuant to notice, and put up at the Charing Cross Hotel, where he had an interview with the manager of the Moscow gas-works. Nothing has since been heard of him except by a letter dated the 27th of the same month, with which was enclosed another dated February 2d. The first which points to his connection with a secret society, ran as follows:

DEAR SIR; By a special grace permission has been granted me to address these lines to you. They will be the last, because in a few hours I shall be dead. In good faith of doing a good deed, I joined certain people a few years ago. Alas, it was a bad error into which my youth and want of experience had led me. About a year since I discovered my great mistake, because I was not bad enough to carry out the consequences of my vow; and ever since I have lived in dread, although I was not prepared for this. When one of those devils in the shape of men, stopped me from leaving London yesterday noon—[when he had made an engagement to be at Birmingham] I was not even aware of being so closely watched. Having no choice left but to do things against which my whole soul revolts, and which I find utterly impossible to do, or to die myself, I have chosen death, and shall die in some hours hence. It is a very hard thing, I feel, to go suddenly forever without seeing anyone whom I loved once more; and my heart breaks when I think of my family and my poor girl in Russia; but it cannot be helped. On account of the trouble that will arise to you, dear sir, [his employer], through my sudden death, I am exceedingly sorry; but I hope that you will grant me pardon when you see that I am thus cut off. I shall at least not die a villain. Farewell forever.

L. B. BAUER.

To this was appended:

SIR: The foolish author of the enclosed note has informed you right. He is dead. Our safety forbids us to send you your property, to wit., some papers which have been burned."

Has the *Journal* given this case for the purpose of convincing us that secret societies never inflict a death penalty. Or is it intended as a warning to seceding Masons, and to those who would like to secede but are afraid. Interest and fear constitute the bond of secretism.

Respectfully, J. K. ALWOOD.

SECRET SOCIETIES IN CHINA.

The likeness to the Masonic lodge in its blasphemous imitation of the Christian conversion is strangely and wonderfully brought out in the following description of the Hung League from the Pall Mall *Gazette*:

In peaceful times the ranks of the society are recruited by volunteers, but when the League is preparing to take the field threats and violence are often used to secure members. At such a crisis a man returning home finds a slip of paper bearing the seal of the League awaiting him, which calls upon him at a given hour to betake himself to a certain spot, and warns him that the murder of himself and his family will be the penalty of disobedience to the command. Sometimes it is said, also, that one of the brotherhood insults a stranger on the road, and, pretending to fly from the just consequences of his act, leads the unsuspecting wayfarer to some lonely spot where he is seized upon by a number of brothers and is carried away to the place where the lodge is held. On the appointed evening the recruits present themselves at the "City of Willows," as the lodges are called, where they are met by the "vanguard," who carefully enters their names and places of residence in a book kept for the purpose. The vanguard then gives orders to form the "bridge of swords," whereupon the brethren place themselves in a double row, and, drawing their swords, cross them in the air in the form of a bridge or arch. Under this arch the new members are led, and at the same time are mulcted of an entrance fee of twenty-one cash. After this they are taken to the Hung-gate, where stands two Generals, who introduce the "new horses" to the Hall of Fidelity and Loyalty. Here the neophytes are instructed in the objects of the society; and, finally, they are conducted into the presence of the assembled council in the "Lodge of Universal Peace." As a preliminary to the administration of the oaths, the Master examines the vanguard in the 333 questions of the catechism of the society, and then orders him to bring forward those neophytes who are willing to take the oath, and to cut off the heads of those who refuse to do so. As the vanguard is supposed not to bear the sword in vain, few decline to take the oath, and the ceremony of affiliation is proceeded with by cutting off the queues of the recruits, (though this operation is dispensed with if the members are living among Chinese who are faithful to the Tartar rule), by washing their faces and exchanging their clothes for long white dresses, as tokens of purity, and the commencement of a new life. Straw shoes, signs of mourning, are also put on their feet to signify the death of their old nature; and thus attired, they are led up to the altar. Here some questions with reference to the immediate objects of the League are put to the vanguard, and then each member offers up nine blades of grass and an incense stick, while an appropriate stanza is repeated between each offering. A red candle is now lighted, and the brethren worship heaven and earth by pledging three cups of wine. This done, the seven-starred

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lamp, the precious imperial lamp, and the Hung lamp are lighted, and prayer is made to the gods, beseeching them to look down upon the members and to accept the incense burned in their honor. The oath binding them to observe obedience to the League and to display a spirit of fraternity, devotion and righteousness toward the brethren is then read aloud, and is followed by each member drawing some blood from his middle finger and letting it drop into a chalice partly filled with wine. Each neophyte then, having drank of the mixture and repeated the appointed stanzas, strikes off the head of a white cock, as a sign that so shall all unfaithful and disloyal brothers perish. And now the ceremony of affiliation is over, and it remains but for the President to give each recruit a diploma, the book containing the oath, law, secret signs, etc., a pair of poinards, and three Hung coins. With these emblems of their obligations, the new members return to their homes at break of day.

NOTE.—The entrance fee mentioned above should read $21 cash.

THE GOOD TEMPLARS IN MINNESOTA.

The Good Templars are getting a strong hold in this section of the West, and they pretend to be doing a great work, but we fail to see it in that light. They get the members, and they get the money. They make oyster suppers, festivals, and other entertainments. They get prominent orators occasionally, who deliver splendid speeches—speeches which might do a great deal of good, if the drinking, carousing class could hear them; but all must be said and done in secret.

All Christians denounce dancing. Why? Not because the simple act of dancing is in itself so very objectionable, not because the music is in itself objectionable, nor that the place of this popular amusement is any more degrading than other places; but because all classes of people are there, with their habits and their language, and the good must mingle with the bad, the refined with the rude and heathenish. Not only this, they who attend balls and dances, squander away the precious golden hours, which might and ought to be spent in some substantial study or labor, and many a hard earned dollar is thrown away, which ought to be in the treasury of some church or Christian association, to help spread the Gospel of Christ before our growing world. Yet these same superstitious Christians march by scores to the Good Templar lodge to spend their valuable time, their influence, their talents, and their money in no better way or place. But they say: "We do more good than you give us credit for; our influence is greater here than it could be in any open capacity."

The Bible says: "Light not a candle and put it under a bushel," etc. Let us reason in this way: If ten men were in a certain place, near a deep and wide stream, and they should see two men struggling on the bosom of the stream, and five of the men run and lock themselves up in a cave or cell, and as they go they call and beckon to the floating friends to come in out of the wet, while the other five go with boats and ropes to rescue the drowning men; which do you think would be rewarded for saving the perishing souls, the five in secret or the five in boats? If you wanted to chop down a tree in the forest, would you stay in your house, or take your ax and go to the spot where the work was to be performed? We think that secret societies are not calculated to save many sinking men, but they are calculated to lead us away from all religious interests and from duty. There is an organization to which all people should belong, an organization to which all interested Christians will belong, and that is the church of Christ. If we belong to the true church, we will not need the help of any other organization; we can there exert all the influence we are capable of exerting. But they say: "The church can't break up intemperance, and the lodge can." This is a mistake; the church has the greatest influence of all the organizations in the world, for it is God's institution, and is vested with divine power, and too many of its members are members of too many secret societies, and we think the time should and will soon come when church members will have to leave either the church or the lodges, for they can't serve God and mammon. We would advise all who walk with these insignificant societies to leave them at once; and those who do not, to forever let them alone, for there is no merit in them. They will only draw you into sin and surround you with iniquity.—*Sabbath Qecorder.*

FREEMASONRY FOR WHITE MEN.

On the quarrel among the Ohio Masonsover the colored "Grand Lodge" now seeking recognition in that State, the *Masonic Jewel*, organ for Tennessee and Kentucky, passes the following judgment. It is interesting to note the Masonic estimate of a dark skin:

The committee appointed two years ago by the Grand Lodge of Ohio as to negro Masons, did their work in a most wonderful manner. They made negro lodges as legitimate in every respect as lodges working under the Grand Lodge of Ohio; they pronounced the ritual perfect, or as correct as their own; in fact the intimacy betrayed by this committee with their negro brethren put to flight all trouble about clandestine lodges or clandestine Masons. This committee was all that could be desired by their colored brethren. They were efficiently aided by the Grand Secretary of the Grand Lodge of Ohio, who appears to have made a thorough search for everything that would help the desparate issue, no matter how uncertain the source, that he might publish and disseminate it at a good round expense to his own Grand Lodge. The Grand Master having been one of the committee, and the Grand Secretary having charge of all the official "guns" or publications, it is no wonder that the conservative element of the Masonic order had fears as to how far the illegitimate schemes of these men in power might carry or commit the Masonic body. But for the full belief that all parties, however wild and inconsistent in their ideas, were honest, the breach would have been too wide to think of healing.

The committee and their followers have created ill feelings and heart burnings in the order to such an extent, that a life of penitence and good works would seem but a proper penalty for their unfortunate action For once the Grand Lodge of Ohio was a house of discord and disunion. For once the spirit of Masonry winged its flight to give place to an unholy contention and determination to triumph.

The Constitution of the Grand Lodge of Ohio, as also nearly every other Grand Lodge Constitution, says that the Grand Lodge shall be supreme, and have exclusive jurisdiction over all questions relative to Masonry in the State, and appellate jurisdiction over all subordinate lodges of Masons in the State. The proposition before the Grand Lodge of Ohio was to recognize the colored Masons of the State as under a separate Grand Lodge, having jurisdiction over all colored lodges. As the question of recognition was in conflict with the constitution, the lodges not having acted upon the question as the constitution required, the proposition could not be entertained. The Grand Master decided otherwise. An appeal from the Grand Master's decision was taken by the Deputy Grand Master, and his appeal was sustained by a majority of seventy.

This, unfortunately, ended the question, as we believe the majority would have been much greater, and the "African Grand Lodge of F. & A. M. of Ohio" never been heard of again, at least for another decade, could the main question have been acted on.

We write thus plainly of Ohio. Her action the past year has set the whole Masonic elements in motion. It is no *local* affair, so far as Masonry is concerned; all are interested, and have a right to discuss, censure or praise any actor in the unpleasant drama. A spirit exists among many over-zealous Masons to do something great, or become martyrs to some supposed great principle, and the "negro Masonic question" is "heaven sent" to such characters.

They will bring up the unpleasant subject so long as they can play the martyr or be conspicuous. If it was white Masons they were contending for, the absurdity of their position would be acknowledged, and but few would trouble themselves about a recognition. Now it is otherwise. There is Masonic capital or conspicuous martyrdom in the movement.

The next great principle will be to object to no man on account of physical disability. The deaf and the blind, the man of but one arm or leg will be considered good Masonic material, and martyrs will be springing up to carry out that great reform.

Next, a change of ritual, so that women can pass through our forms and ceremonies. We can already see a numerous host of zealots asking glory or martyrdom on that great principle.

If we are Masons let us remain so; otherwise, change the name or abandon it.

OBITUARY

DIED.—In Palatine, Ill., Nov. 7th, 1876, John Slade, aged 76 years, four months and fourteen days. After a long protracted illness, with great peace he fell asleep in Jesus.

Clubs of ten, MONEY TO BE SENT AT ONE TIME, $15.

See Publisher's Department.

Thanksgiving day will be here in just two weeks. All who send one or more new subscriptions for the paper before it arrives, will have something worth being thankful for.

Reform News.

THE EXPOSITIONS IN ILLINOIS AND IOWA.

FROM PAST MASTER RONAYNE—TRIALS AND ENCOURAGMENTS—MEETINGS AT MORRISON, ILL., WEST BRANCH, SPRINGDALE AND TIPTON, IOWA.

TIPTON, Iowa, Oct. 28, 1876.

MY DEAR FRIEND K:—I had two meetings in Morrison, Ill., as arranged, working the first and third degrees. Here are some very energetic friends, foremost among whom is President Blanchard's sister whom I was very glad to meet, and who sat patiently during the entire length of my second exposition to witness the killing of "our mutual friend" Hiram, the orphan brass-finisher of Tyre. With regard to the meetings in this place I have only to say that I look upon them as entirely successful, and the more so as Mr. Cobleigh, one of the leading business men of Morrison and a R. A. M., bore public testimony to the entire correctness of my work. He with his wife sat there the whole of my last evening, evidently delighted at the manner in which I slaughtered Masonry while slaughtering Hiram. He shook hands with me very warmly on my leaving next evening and on putting the question to him, "Bro. Cobleigh, what do you think will be the result of these meetings?" He replied: "The result cannot be otherwise than good. This is exactly the thing required to show the public what a grand swindle Freemasonry is." "But will not the Masons of Morrison deny these exposures as they usually do?" "They dare not," he replied, "they know that everything you stated is true and that you worked the degrees correctly. They dare not deny the truth of these exposures, at least not within my hearing."

I left Morrison Friday morning for Iowa City, stopping over at Bro. Smith's of Dewitt. At one o'clock P. M., I took the train from Cedar Rapids to West Branch, and from there friend Wilson Hale drove me out to David J. Wilson's place four miles from the Branch and six from Iowa City. On arriving here I found that no preparation had been made except considerable fire side talk and the renting of a large hall in the city. On Monday morning however, I went into town with friend Smith and then about 10 o'clock he began to give out bills here and there among the stragglers along the streets. In a place like Iowa City, with its large university, its high-toned population, and its large Masonic influence, comparatively undisturbed for twenty years, I felt that in order to be effective there I must reach the respectable portion of the community, and that if I went into Hams hall that evening to work the Masonic de-

grees my audience would be a slim one and the lowest rabble at that; hence I advised friend Smith to postpone the meetings until an interest could be awakened in the town by lectures, etc., by some other persons.

At West Branch on the evening of Oct. 25th I worked the first degree, and at Springdale four and a half miles distant I worked the third degree on the evening of the 26th. There is a very strong Anti-masonic sentiment throughout this entire settlement among the Quaker friends, and I felt that I had accomplished much good during my visit. I found friends Oliphant, Edmundson, Miles, etc., at West Branch and friends Tatum, Varney, Carson and several others in Springdale, all active workers; and at West Branch an old Mason stated that "*every word* was true and there was no denying it."

MORNING SUN, Ia., Nov. 4, 1876.

In my last letter to the office I briefly detailed my reasons for passing over Iowa City and turning into West Branch and Springdale, in both of which places I worked the degrees according to appointment.

On Friday morning, Oct. 27, Edward Tatum hitched up his team and we started for Tipton, about 14½ miles off, arriving there about 2 p. m. Learning that the Rev. Wm. Lee was an earnest worker in the Anti-masonic cause, and also that he lived only one mile from town, I determined to call upon him at once and perhaps stay with him over Sabbath. We met friend Lee himself when about half a mile from his house. He was very glad to see me and very cordially invited me to make his house my home during my stay in Tipton. I was very tired, suffering very much from rheumatism in my right hip and leg, so much so as to be scarcely able to walk, and hence I was glad of any place to sit down and rest.

On Saturday I felt quite a desire to see John Dorcas, and so I got friend Lee to drive me into town. My chief object was to try and find out what the arrangements were, and learn all I could about future meetings. I found that little, if any, preparations were made. Lee is a a very extensive farmer, and being constantly engrossed with multifarious cares had no time to devote to details. He, however, rented the City Hall at my request and did all that his time, and in fact more than his very busy time would permit. I put up at the Palmer House and on the Sabbath after dinner laid down to enjoy a rest sorely needed. I saw that the prospect for successful meetings in this town were very slim. I presented the whole matter, however, before an all-wise God, and asked him to direct everything for the best. I never, I believe, was so strangely situated, nor felt so entirely lonely since I began this work. I saw that I could not trust or depend upon man for anything, and hence my only hope was in God.

I arose on Monday morning, and after a hasty breakfast sought out Wm. Lee and consulted with him again. I proposed to him that he drive me into town and then that he would hurriedly run around and notify a few friends to meet me in the parlor of the Palmer House as soon as convenient. He did so and there came Messrs. Brink, Daniels, Rev. Mr. Barnes (a Master Mason), Rev. Wm. Lee, Jno. Dorcas, and several others, whose names I cannot now recall, and I never saw more enthusiasm manifested than was among these men after that little conversation we had in that parlor. I suggested what ought to be done, gave them my plans, my way of working, etc,, and we were measurably encouraged and animated, and especially I was so.

Wm. Lee asked Bro. Barnes in the presence of the company the following question, "Bro. Barnes, have you any objection to state here what you stated to me privately some time ago respecting your leaving Freemasonry?" Bro. Barnes answered, "No, sir, not the least. I left Freemasonry," he went on to say, "because I found that there was no Christ there. I took three degrees in Masonry and found that these degrees were all exposed and correctly exposed, and so had every reason to believe that the other degrees were exposed in like manner. One morning as I conducted family worship we sang that beautiful hymn containing the words, "Carry Jesus with you, carry him with you where'er you go," and that at once became a conviction to me that I ought to go nowhere where I could not carry Jesus with me ;and hence I determined never to go again to a Freemasons' lodge, and I never have."

Well, I am making my story too long. We had glorious meetings. That Monday night the hall was literally crammed and every one, Masons, Anti-masons and non-Masons were taken completely by surprise. Everybody, not a Mason, was more than pleased, and I saw God's finger and goodness and mercy visibly manifested in the entire work. I spent three pleasant days and nights in the beautiful home of S. P. Daniels, and made hosts of friends in Tipton for the Anti-masonic cause. I worked the second degree Tuesday night and the "Sublime degree" Wednesday night. I obtained a little club for the *Cynosure*, and only for the very heavy storm, which prevented me from going out doors, I could do a great deal more. I think that a little effort would secure a very creditable club here. Last night's meeting was an overflowing one and very enthusiastic I shall have six meetings here in all.

Yours, &c., E. RONAYNE.

—Mr. Ronayne writes from Wasioja, Minn., under date of Nov. 9th. "I am now entering upon a campaign at my last point. I left Mediapolis on Tuesday night at 5-45 so as to reach here in time for my work this evening. I held five meetings in that neighborhood as follows:—Morning Sun, Friday night, 1st degree. Saturday night, lecture. Sharon, Monday, at 10 A., M., lecture . nd 1st degree. Morning Sun, Monday night, 3d degree. Kossuth, or Mediapolis, Tuesday, 2 P. M., lecture. My work at this place will be three meetings at Wasioja, one at Dodge Center, one at Kasson, one at Mantorville and one at Concord, all in this and the coming week. The poor Masons are mightily aroused, and communities generally are wonderfully stirred up. I am beginning to feel tired, and there is a slight pain down my left and right breast, but after a few more days I hope to rest a little and then go East."

THIRD ANTI-SECRET SOCIETY CONVENTION

OF TEACHING AND RULING ELDERS OF THE CHURCH OF GOD IN INDIANA.

Agreeable to adjournment the convention met on the 28th of October, 1876, at 9 A. M. at Yellow Lake Bethel, Kosciusko Co., Indiana.

After religious exercises the convention was organized by electing J. S. Shock, chairman, and J. H. Winbigler secretary. Elder J. Martin then addressed the convention stating its object and giving many good reasons showing why as members of the Indiana eldership we are engaged in this anti-secret society movement, viz., because of the denial of the right of free discussion and a free press and because of partiality in favor of Masons and their partiality in presiding over the meetings of the eldership; and, in short, because of corruption and misrepresentation, deception and wire-working of secret society persons and their allies in the management of the affairs of the eldership. He was followed by elders J. S. Shock and C. Clem.

On motion Bro. Good of the U. B. church, also B. Ulsh and Bro. M. Regins were received as advisory members of this convention during the present session. Bro. B. Ulsh then addressed the convention and read some papers and books on the subject of secret societies.

Brethren H. C. Smith, J. Martin and C. Clem were then appointed a committee on resolutions by the convention.

Adjourned till afternoon after prayer by Bro. Good.

In the afternoon after singing and prayer by J. Martin, the committee on resolutions reported as follows:

1. *Resolved*, That we as a Christian convention have no fellowship with any one known to be an active, adhering secret society member.

2. *Resolved*, That the Masonic systems, its rites, oaths, laws penalties and morality are all borrowed from ancient heathenism and arecontrary to the Gospel.

3. *Resolved*, That if any of the churches or circuits composing the Indiana eldership, desire a preacher from this convention we will respond to their wishes as far as we possibly can.

4. *Resolved*, That we tender a vote of thanks to the brethren and sisters of Yellow Lake for their generosity and kindness to us while among them.

5. *Resolved*, That we endorse the *Christian Cynosure* as a good reform journal, and that we request a copy of these proceedings published in its columns.

Dr. Cook of Albion lectured Friday night, and there was preaching Saturday night and over Lord's day by elders Martin, Clem and Shock.

It was agreed to meet at Lake Bethel, Kosciusko Co., Indiana, on the 25th of November, 1876, for the purpose of considering the propriety of organizing an eldership, the opening sermon to be preached the evening previous by elder J. Martin. Bro. Clem was appointed corresponding secretary, and on motion the meeting adjourned. Prayer by Bro. Bare.

J. S. SHOCK, *Chairman.*
J. H. WINBIGLER, *Secretary.*

RIGHT IS STRONG, WRONG IS WEAK.

AUSTIN ACADEMY, N. H., Nov. 4, 1876.

In last year's *Register* the names of thirty-four ministers are given, (twelve of whom were understood to be Masons or Knights of Pythias), in the New Durham Quarterly meeting. At the last session only one Mason belonging to the Quarterly Meeting was present. Some of these Masonic ministers do not reside in the Q. M., some have died, some have "gone into business," and perhaps they are afraid they will be asked if Ronayne's book and pictures are correct. Christian people do not understand how amazing weak sin is when confronted by Christian testimony. It seems to me an excellent practice to distribute reform tracts at our representative religious gathering. In that way the leading brethren of all the churches can be conveniently reached. By thus enlightening a few brethren, many churches may be saved from lodge dominion without further trouble. Truth is like leaven. I lectured at Meaderborough recently, with very encouraging success. A few roughs at the beginning undertook to break up the meeting, but a number of citizens said with wholesome emphasis that they wished to hear the lecture. The rioters at once subsided. Masonic jewelry is going out of fashion, and young ministers are beginning to see that it is a disgrace for a Christian to be known as a Freemason. S. C. KIMBALL.

Clubs of ten, MONEY TO BE SENT AT ONE TIME, $15.

—A correspondent wishes to know if the widow of Wm. Morgan is yet alive, and if so, where she may be addressed. There is every reason to believe that she is not living; if anyone, however, knows that she is, a good many people will be glad to know of it.

Correspondence.

Our Centennial Letter.

Philadelphia, Nov. 1st, '76.

Enclosed find list of subscriptions to *Cynosure* and list of donators and orders. Your hope of permission to sell, remains hope. Some good friends have called since I wrote last, of whom are Andrew S. Gilchrist, of N. J., who sent you a dollar; Samuel Harper, O., same sum, and H. T. Miller, Ind., fifty cents. We have also to record against secretism the names of the Rev. J. R. Irish, D. D., Rockville, R. I., a Seventh Day Baptist; the Hon. Roger W. Hinds, Binghamton, Broome Co., N. Y.; Wm. Stewart, Covenanter, Logan Co., O.; the Rev. F. M. Warner, Methodist Episcopal, Belona, Yates Co., N. Y.; Rev. J. O. Bayles, Reformed Presbyterian; E. N. Baldwin, Presbyterian, Fulton, Oswego Co., N. Y.

I have sometimes wished that a short-hand reporter was near when conversations were going on. Some men tell of the days of Morgan in their own early youth, and the startling truths, then developed, engraved their lines too deep into their being, for them ever to entertain for a moment the idea of becoming a Mason. Some have personal knowledge of incidents of a thrilling character, and you might as well try to make them believe that there is no Niagara river, as that Morgan was not buried in it. You may have a communication on this subject. It is a hopeful sign when such men, from different quarters and of different communions, without any intercourse with each other, should thus be willing to declare their sentiments regarding Freemasonry and its allies. And yet from our and their standpoint on the Scriptures, what other course can be consistently taken? As the rising sun touches the mountain tops before it illumines the valleys, so do leading minds first recognize the principles which ere long bless the multitude.

In the N. Y. Methodist Episcopal Conference the question was brought up and bravely fought by a minority of 48 to 63—only 15 of difference for Christianity to win from Masonry in this M. E. Conference—a gain which we trust may be granted to the zeal and prayers of those forty-eight, for we cannot but believe that there are Peters among them who will repent and do their first works for Christ. But there are Edens yet in our broad country where Masonry has no temple, and where, if it exist at all, it glides among the grass, watching for the opportunity to raise its head and whisper. Such a place exists where no lodge is known in a square of ten or twelve miles, but which being well settled, has its churches of six different names.

It is also said on good authority that the Rev. Dr. H. Kendall, Secretary of the Presbyterian Board of Foreign Missions approves the same sentiments. In such a summary as this I must again name our calm, good-natured friend, Benj. F. Cole, of Ill. There are some of our people who remind me of boy schoolmates who bravely challenged any one to rub their buttons, but pity the boy that did! The difference between such boys and our braves is that they used fisticuffs, and we use forcible arguments—but Mr. Cole is as calm as a Quaker.

A Mason and his better half heard enough to induce him to ask the usual question, "Are you a Mason?" and then, poor man, he thought to overwhelm the presumptous speaker by the assurance that he only made himself ridiculous by such talk and by believing liars! But he was asked, "Are you a believer in Christianity?" "Yes," he said. "Then why do you believe Peter when he once cursed and swore that he did not know Christ?" He was tripped. Of course any one sees that the repentant Peter was one who recovered his right to be believed. So with Christians who, like Finney, the great preacher of fifty years ago nearly, and others, left the secret lodge, and warned people against the sin and slavery of it.

A gent being shown Lev. v: 4, 5, and hearing Masonry charged as being anti-christian, tried to insinuate that it was partly Christian by the sage remark that "Grease ain't soap, although a necessary part of it," as if Masonry was necessary to Christianity! And another indignantly spurned what he heard by the assurance that any one who didn't know that King Solomon and the Apostle John were Masons, knew nothing of Masonry! Where, O where has common sense gone in such cases! If the Scriptures are silent on the subject, therefore believe Masonry or any other absurd invention of man which presents another gospel! What nonsense. And yet just such nonsense is daily uttered by men who might otherwise be thought men of sense.

The 31st of October was a day rather celebrated in olden time. Scotsmen all over the world will celebrate their Hallowe'en, and similar performances are observed by men of other countries.

The seer and yellow leaf tells that the fall of the year is preparing us for the winter. What is the lesson? Especially let the young remember the duties of their spring and summer, for these seasons cannot be recalled and winter is sure, if blight don't overtake them long before. Let our workers also remember that time is fast passing away—the Centennial year is now short. Let all the friends of our cause "work, for the night is coming."

Thos. Hodge.

Read what Past Master Ronayne says of the great need of enlarging the circulation of the *Cynosure* on another page. Every new name you can get is for the cause.

Work through the Courts.

Either the cause of Anti-masonry is worth contending for, or it is not. If worth contending for then it is worth every laudable and painstaking effort. And prominent among such efforts, one at least in the right direction would be for every Anti-mason in the vicinity of a court calendar or docket to make it his especial business to examine the causes brought for action and set for trial, and where he finds Masons and non-Masons parties to suits to apprize the non-Masons of the danger that awaits their causes from Masonic perversion of justice, urging upon them the absolute necessity for taking exception to all Masons on bench or panel serving in the adjudication of their causes. This if persistently done will force the Masonic obligations into court, establish by legal evidence what they are, and arrest in a great measure the legerdemain of the lodge. It is preposterous that intelligent and educated men, in this enlightened age should silently submit to the infringement and subversion of their rights, through the abominations of ancient paganism reduced to modern practice and made effective by lodge-power working within our Christian courts, for such the courts of our country most assuredly are, or the solemnities of the oaths therein administered are a farce, and the oaths themselves meaningless forms. It should be borne in mind that the proceedings had in the courts of the country during the progress of the Morgan murder warfare furnished the aliment upon which the public mind was fed; and that, soon after the contest with Masonry in the courts abated, the question of Anti-masonry was lost sight of by the great body of the people and became obsolete in the politics of the country. For the good of the public and the discomfiture of Masonry let the warfare be renewed and the proceedings had be heralded to the public through the medium of a thousand presses if need be. This sort of an agitation will amount to something. It will again set the public mind on a serious thinking and finally end in the overthrow of the worst ring of swindlers that ever disgraced the face of God's fair earth. Who will ponder this matter and be the first person to report a case for the *Cynosure?* Who says amen to the feasibility and sound sense there seems to be in this course of action? Who that wishes the cause of Anti-masonry God-speed, will not insure it by his own special efforts and to the extent of his ability as an humble instrument in the hands of his Maker by giving practical effect to the suggestions herein contained? Do not all speak at once, but prepare for action, and when duly prepared let your constant motto, duly exemplified be, work, *work*, work.

J. H. H. Woodward.

Secrets, Moral and Immoral.

All secrets may be divided into two classes, moral and immoral. When reason and conscience approve a secret it is a moral secret and no one can be injured by it; but when both condemn a secret it is an immoral secret and is an injury to some one. Moral secrets may be kept, for good reasons, but no one can ever be harmed if they are exposed to the public. Immoral secrets can never be justified, and their disclosure will always give some one more or less trouble, in proportion to the degree of immorality. If a man gets up a poor association, in order to aid poor widows and orphans, he may, for good reasons, have many moral secrets to keep; but if he gets up a Masonic lodge or an I. O. O. F., in order to keep two widows and do two hundred dirty jobs while boasting loudly about benevolence, we can easily see why he will need a sheep-skin apron, rope, regalia, hoodwink, skeleton, scalping-knife, grand hailing sign of distress, grips, winks and all the arts, parts, etc. of Freemasonry.

Martin Luther was a great religious reformer. He had no need for Royal Arch companions, bloody oaths and immoral secrets; for he did his good work openly and in the daytime. The case is different with Brigham Young, however. He is a great religious libertine. And it will not surprise intelligent thinking men who have read about the Mountain Meadow massacre to hear that the great Mormon is not only a great Freemason but a great secretist. It can be easily seen why Brigham needed his Masonry and his other secret rites and oaths.

And now, while United States troops are marching into South Carolina, at the expense of Northern tax-payers, to try to regulate Freemasonry and her rifle clubs and negro secret orders, we desire to ask all sensible men and women if the time has not yet come to suppress all secret conspirators by the strong arm of the law? Can we afford to raise and feed foxes or any other sly creatures? This is a matter that has much to do with dollars and cents.

E. J. Chalfant.

The Even Yoke.

Editor Christian Cynosure:

In the *Cynosure* of Nov. 2nd, in noticing the Rock River M. E. Conference, in speaking of the Masonic ministers and of their connection with the lodge, this language occurs, "That they are unequally yoked together with unbelievers in the lodge." I think that they are not guilty of being "unequally" yoked with unbelievers. The fact is, that every Mason has taken the oath to never tell the truth on the subject of Masonry under on less penalty than to have his throat cut. The yoke is even, and so far as I have been personally acquainted with

them, they keep their oath. When they enter the lodge, if they have any Christianity they leave it outside among the profane, and in the lodge they are all brothers, jolly, pagan idolaters; they meet on the level, and part on the square. They are all equally unbelievers. The god they worship and to whom they pray, is not the Christian's God; the Grand Lodge to which they go is not the Christian's heaven. If they are not equally yoked together with unbelievers, "who will make me a liar and my speech nothing worth?" Surely not him that said, "Ye cannot serve two masters." It is just as easy to ride at the same time two horses going in opposite directions at full speed, as to be a Mason and a Christian at the same time. They are certainly playing the hypocrite with one or both parties, and their honesty, if they have any, is with the lodge. For example, one old minister that I could name, who had preached the Gospel of Christ for nearly half a century, and with as much apparent sincerity and success as any of them, said on his death-bed, to his Masonic friends, "I am willing to have it placed on my coffin lid, as a motto, that I have implicit faith and undying confidence in the principles of Freemasonry." Now if he told the truth, could he be a Christian? could he have any faith in Christianity, or any claims to Jesus Christ, and if the declaration of faith was not true what then; is a hypocritical liar a Christian? I speak to wise men, judge ye what I say.

HIEL LEWIS.

COURAGE FOR CHRIST NEEDED.

O that the workers of iniquity, the pretenders, would flee from their works of darkness and pretension! What a difference there would be in the church of God if those members of secret societiss would flee from their present darkness and accept our Lord Jesus Christ as their Saviour, instead of serving the god of this world! There has been enough said and proved to convince us that secret societies are not the works of righteousness, but abominable works of Satan, and altogether out of the way for any God-fearing man to have anything to do with. There are many true Christians no doubt, who have a desire for the overthrow of these secret societies, but they hardly like to help because they think they will offend those who belong to them. Let us not look to men, but what our conscience tells us to do, let us do, that the blessed name of Jesus may be glorified, for our reward is sure in heaven. Let us ask God for courage, and not be ashamed to reprove men of their wicked ways, which is for their own good and the extension of God's kingdom. As we read the doctrine of our blessed Master and see the many warnings throughout his word concerning the works of darkness, we feel it a privilege to be strictly opposed to secret societies. These are the blessed words which Jesus addresses to his apostles: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. x. 26-28.

L. J.

OUR MAIL.

Bro. Burgess Smith of Clifford, Pa., writes:

"I received those tickets for President and Vice-president. As for getting up a club it will be one of the impossible things in this place. I have tried hard for that very thing, and Bro. S. E. Miller has done the same—all in vain. There are but four of us in this immediate vicinity who stand up to the rack, hay or no hay, Bros. S. Miller, Sanford Stephen and E. T. Smith and myself. We are the only ones who are contending for the faith and against the lodge, and we are in earnest about it, and some of our neighbors begin to think so, especially the grangers."

Let us be thankful that there are four. It is enough for a live reform prayer-meeting, and the power and presence of God's Spirit can bring just such a harvest as these brethren have been sowing and working for.

J. W. Thompson, Corry, Dade county, Mo., writes of his efforts in the tract work:

"I have handed out all the tracts and pamphlets you sent me. One instance in my feeble work is perhaps worthy of note. One Sabbath morning at the close of our Sabbath school I notified those present that I had some anti-secret documents on hand and any one that wished could have some of them. Quite a number embraced the opportunity, flocked around me and were supplied, and quite an excited state of feeling was at once indulged in. Next Sabbath the Cumberland Presbyterians held a protracted meeting at the same point. Just before school closed the superintendent (who is a Mason, but I certainly think a very exceptional one) came to me and in an undertone said to me, in substance, "If you issue any more of those leaflets ycu'll break up the school. I expect our assistant superintendent has gone already," and further, "why the Masons have nothing that is a secret now it has all been revealed, except the recognition of each other," etc. Yet I announced again that I had then and there a supply of the obnoxious documents, but as I did not wish to be a disturber of the peace I would not offer them in the house, but any person wishing any of them could and would be supplied by calling at my stand, which was but a few rods from the church building. The minister, and perhaps a dozen or more other persons present were Masons. Yet not a word was uttered by any one. In a very short time I was at my post, and to my surprise the minister and some other Masons were there almost as soon. The minister said he wanted to see my tracts. I quickly supplied him, not however without mingled feelings as to the character of his motives. At all events some of those very papers issued from that humble stand, on that occasion, were in our county seat, either the first or second day thereafter, read by our Masonic lawyers. Done by them I have no doubt, with or in the greatest apparent contempt, yet they will, under God, have their effect."

John Dorcas, of Shiloh, Iowa, sends the following protest on the observation of the first day of the week as the Lord's day. The position of the *Cynosure* on this question is we believe well enough understood to require no argument. We refer friend Dorcas to our issues of February 17 and 24, 1876:

"MR. EDITOR:—Permit me to call the attention of your readers to the fact that while they are so zealously laboring to be "reformers," they are cherishing a fabricated Sabbath, dear and sacred to the Catholic Church, as a sign or mark of their authority to command unto sin; a rival to God's holy day. Therefore, while they retain this and trample the fourth precept under foot, they have no strong ground for rejoicing, whatever else they may be doing worthy of reformers of this enlightened age. Let them come out and as honest men and reformers vindicate the honor of God in calling the people back to the forsaken ordinance of Jehovah's fourth precept, or else say nothing about banishing the Bible from our schools. It appears to me that this would be consistent. The Bible says the seventh day is the Sabbath."

Henry Post, an aged friend in Victor, Michigan, has some criticisms for our tracts which we think it fair to print, though the criticism would be more just if directed against the Masonic wickedness exposed in the tracts:

"I received 'Young Men of America,' and 'An Appeal,' for distribution, which I am doing to some extent. But I hesitated some, fearing the severe language used would injure more than benefit the cause intended to be promoted. The good old Christian Puritans who mistakenly condemned those they thought to be witches, because the Bible told them 'Thou shalt not suffer a witch to live,' the writer calls 'little fools, as witnesses, and big ones as judges.' Nothing parallel to the present day. Of Masonry the writer says, 'Now in return it is mobbing and murdering our best citizens and trying in secret to wrench the helm of government from the hands of civil law.' Both leaflets or tracts contain many harsh and severe expressions likely to repel rather than win. Calm, candid reasoning is better than epithets and denunciations. If we want to save a drunkard we must not call him a drunken brute or beast."

A. F. Stevens, of Bedford, Iowa, writes:

"The strength of the wicked one is mighty here at present. The lodge has received but one rebuke in these parts and that was when C. A. Blanchard spoke in Bedford; and on that occasion the weather was so bad that the people could not get out. But few days go by but I have a discussion with some lodgeman. Some get mad and swear, others acknowledge the truthfulness of Ronayne's exposition as it is given in the *Cynosure;* others say it is all a lie. A few days ago I had a talk with a man and he declared that no two or three men could expose the Master Mason's word. He emphatically denied that the Masons refused to take in all classes of persons, poor, maimed and sickly. I have been doing all that I possibly could to get the people to take a right view of the question of secrecy, and have attended political meetings and tried to talk to the people and show the evils of secret societies. As for the grange I was duly initiated in that and know all about it, and corroborate A. W. Geeslin's work. I have sold many of his books and have ordered others for other persons from your establishment and hope to do so again."

Isaac G. Gilbert of Derby, Conn writes an interesting experience:

I was in Boston a few weeks ago and found a man there who is an Anti-mason, but knew nothing of the great movement in the West. I gave him a paper and some tracts which brought him to see more fully the wickedness of the institution of so-called Freemasonry. He took me to a neighbor of his, who is quite an active religious man in the church and an ardent Mason. So I began talking with him about the institution, telling about the initiation, grips, pass-words, etc. He tried to find out by me whether I was a Mason or not. I told him to give me his hand, but he hesitated; but said if he did he would not return the grip. He was afraid to do it. I then talked to him about preaching holiness in the church and denying Christ in the lodge. He did not not seem to know which way to turn or what to say. We had it till late in the evening and I did not spare him, but told him plainly what I thought of the institution. Before I returned to Derby the interview was talked up here by the fraternity and made quite a stir. I suppose he wrote to Derby to find out whether I was a seceding Mason or not.

The Sabbath School.

LESSON XLVIII.—NOV. 26, 1876.—PETER'S VISION.

SCRIPTURE.—Acts x: 1-20, Commit 17-20: Primary verse, 4.

1 There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon, a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready he fell into a trance.

11 And saw heaven opened, and a certain vessel descending unto him as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord: for I have never eaten anything common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice, and the vessel was received up again into heaven.

17 And while Peter doubted in himself what this vision which he had seen should mean, behold, the three men which had been sent from Cornelius had made inquiry for Simon's house and stood before the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

16 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

GOLDEN TEXT.—"God is no respecter of persons."—Acts 10: 34.

TOPIC—"He is Lord of all."—36.

HOME READINGS.

M. Gen. 22: 1-18....All the Nations of the Earth.
T. Matt. 28: 1-20....Go Teach all Nations.
W. Rom. 3: 1-26....There is no difference.
Th. Rom. 10: 1-18....Whosoever Belleveth.
F. Gal. 3: 7-29....Neither Jew nor Greek.
S. Eph. 2: 1-22....No more Foreigners.
S. Col. 1: 1-29....To Reconcile all Things.

How is it proven in this lesson that those who sincerely call upon the Lord shall be saved?

How that prayers are not forgotten.

How do we know that the prayers of Cornelius were sincere?

How that God knows where we live?

How are we taught not to despise any one?

With verse 2 read Gen. 18: 19; Deut. 32: 46; 4: 9; Eph. 6: 4; Ps. 41: 1; Prov. 11: 25; Jas. 2: 17.

With verse 8 read Acts 3: 1; Heb. 1: 14; Ps. 91: 11.

With verse 4 read Heb. 6: 10; Matt. 10: 42; Mal. 3: 16; Rev. 5: 8; Prov. 15: 8.

With verse 6 read Ps. 25: 12; Acts 11: 14; Eph. 4: 12; Gen. 18; 19; Ps. 101: 6; Prov. 29: 13.

With verse 9 read Ps. 55: 17; Dan. 6: 10.

With verse 10 read Num. 24: 4; Rev. 1: 10: 2 Cor. 12: 3.

With verse 12 read Is. 11: 6; Eph. 1: 10; Col. 3: 11.

With verse 14 read Lev. 11: 4; Lev. 20: 25; Eph. 3: 14; Acts 10: 34; Rom. 3: 1.

—*Adapted from the Nat. S. S. Teacher.*

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 16, 1876.

In all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry, both in church and state, than I have in all our lecturing or even in public exhibitions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.—*Past Master E. Ronayne.*

The Presidential Canvass, 1876

The great struggle for the chief magistracy of the United States survives the day of election,

"Like two spent swimmers that do cling together,
And choke their art."

Men from both parties are said to be rushing South to the three doubtful States to watch the returns, and while ostensibly guarding against fraud, to outmaneuver their opponents; and fears are entertained of violent collision and blood. We hope better things. General Grant, a life-long Democrat, who probably never cast a Republican vote, has sent troops to the endangered localities; and as he has no hopes, and seems to have no aspirations, for further political office when his term shall close, he can have no motive for unfairness, and he has therefore both moral and military power to keep the peace. And he has shown both ability and will to do so.

Let us look back over this troubled sea of American politics. On one side of the campaign under the name Democracy, have been enlisted the papists, the Tweed men, the secessionists and rebels, the White Leagues, Ku-Klux and rifle-clubs, who have revolutionized several Southern States by simple, open violence and intimidation. These Southern desperadoes are, to a man, almost, Freemasons, whose moral nature is debauched and broken by nightly oaths, blasphemies and false-worships. They have played and sworn murder till perjury and crime have lost their nature to them. If Mr. Tilden should be finally declared elected, he can no more satisfy these violent and ignorant classes of his supporters than Gov. Geary, Shannon and other Democrats were able to satisfy the desperate men raised, equipped, sent and paid by the Southern blue lodges to enslave Kansas.

On the other side the Republican party stands related to the Democratic masses as the old Whig party stood related to the Democrats before the war, and they can no more be relied on, as a party, to teach political truth and save this nation, than that same old Whig party could have been relied on to teach abolitionism and overthrow American slavery. When Abraham Lincoln said, "If slavery ain't wrong, then nothing's wrong," he uttered what Whig politics had never taught him. That lesson he had learned from the Abolitionists. And the Republican party can never be relied on to teach that if slavery was wrong, idolatry is worse; or, that our secret empire, with its secret constitutions, secret courts, penalties and cut-throat oaths, is just as certain to ruin American political society, and Mexicanize Americans, as the same identical causes have heathenized the once Christian lands of Asia.

It was too much to expect that all who abhor the despotism and idolatry of the lodge should vote for Walker and Kirkpatrick in the present canvass. How few voted for Birney, John P. Hale and Fremont! When the political crucible is heated, when party lines are drawn, when eloquence and money and social power are all concentrated to make the thinking, reading American people believe that the triumph of either one of the two main parties must surely prove the downfall of the state; and the hope of triumph, the natural desire to beat, is stimulated to its utmost heat and power; to walk up in these circumstances and deposit one's vote as the early Abolitionists and present American party have done, is positively a specimen of the moral sublime.

Republicans or Democrats must now rule the nation and fill the offices for the next four years. The names now signify nearly nothing, and they will hourly mean less and less. The Americans have made a mighty advance in the last four years. Let us now address ourselves to the work before us; until another Lincoln shall arise and teach that no nation can stand with two sorts of oaths in its court-houses, as Abraham Lincoln made men see that "no nation can endure part slave and part free."

1. Let us now carry our principles into local elections.

2. Let us steadily aim to purify the communion table of false worshipers; the jury box from forsworn men; the pulpits from men polluted with idolatry; and the legislature from men sworn to conceal the crimes which they make laws to punish.

3 Let us speedily effect a union with all prohibitionists who are not Freemasons; so that, four years hence, all real friends of reform may present an undivided front.

4. Let us make our excellent platform, which has been widely and uniformly commended by just and intelligent men, and which even Freemasons have not dared to assail, as familiar as it is fundamental to American institutions; until every one shall see that our name of *Americans*, means, what precisely it does mean, to wit, "That ours is a Christian and not a heathen nation;" that God requires and man needs a Sabbath; that men are equal before the law; that atheist education is impossible; and that the Bible is the moral standard of men.

Odd-fellowship on Record.

A Michigan Odd-fellow journal prints the following, as the statistics of the order, a greater part of which is from the "Grand Secretary" of the society for the United States:

Number of Grand Lodges	48
" " Subordinate Lodges,	6,395
" " Rebekah Degree	879
" " Grand Encampments,	39
" " Subordinate "	1.756
" " Lodge Members,	454,689
" " Encampment "	87,450
From 1830 to December 31st, 1875, there have been:	
Initiations,	980,780
Members relieved,	729,189
Widowed families relieved,	97,077
Members deceased,	65,480
Total receipts,	$60,065,926,52
" relief,	$22,273,386,63
Present membership, including Germany and Australia,	460,610

This table deserves a brief examination and is worth preserving for reference. It appears that of the vast army of men brought under the bond of this fraternity numbering nearly one million, nearly one-half have abandoned it, broken their obligation and turned away from its seductions. From the number of initiations take the present number of adhering members and the number deceased and we have 460,610,—Four Hundred and Sixty Thousand Six Hundred and Ten seceding Odd-fellows in America! Why should we not have a rousing convention of these men. They are virtually seceders from the order, for in whatever way their names were taken from the lodge roll, the fact itself is proof that they have abandoned the fraternity. Thus the number of Odd-fellows out of the lodge is greater by some *six* thousand than the adhering members. The encampment members are not reckoned separately because their names are all counted in the lists of the subordinate lodges, as with the Freemasons.

Then it appears also that each one of these 980,000 men paid to the lodge $61.24 and 729,000 got back about one-third this sum, leaving $47,792,000 in the coffers of the lodge, which has certainly not been employed in such a beneficent way as to relieve any considerable number of the needy or suffering. There is some satisfaction in knowing that 274,500 of those who left the order got back part of the money out of which they had been swindled before leaving. Of the families relieved there is a question. How is it that the Odd-fellow widows outnumber the deceased members by 31,596, or nearly a half more, even on the supposition that they were all married men and left families, which is wholly improbable. The order cannot deny its regulations and claim that they aided 31,000 families not connected with the order. The explanation probably is that the number relieved means really the *number of times* relief has been given. It is hardly to be believed that three-fourths of the able-bodied men taken in by the fraternity should ever come to ask its aid. It is more likely that many received assistance several times, and each donation was counted.

On the whole, how could any society, placing such restrictions on those who join it as this, and holding forth such pretentions to the public, feel flattered at the testimony of these figures. There is, moreover, abundant encouragement for the efforts to dislodge this organization from public esteem, and on the simple score of business integrity turn back the stream of young men who seek the folly of its initiations.

Election Returns.—Will all friends in localities where American Party votes were cast, who have not already done so, send us word how many of these votes were cast? We wish to give the returns, so far as received, in next week's paper.

More Intimidation.—In connection with the letter of mysterious interest from Rev. J. K. Alwood on the third page the following sent from the neighborhood of Bro. Ronayne's late meeting in Iowa is not without a certain significance:

IN THE NAME OF THE G. M. OF THE UNIVERSE.
SILENCE AND CIRCUMSPECTION.

Brothers of the Trowel and the Square:—There are times when in the past we have been compelled to lay aside the flimsy pretense of the square and compass and the smoothing trowel, and grasping the hilt of the Tyler's *sword*, UPON ITS EDGE.

Such a necessity has now come! The traitor and perjurer must be *silenced* and his hellish attacks on our order made to cease. The perjured villain is to make his public exposition in Tipton the coming week and he must *never* be permitted to go hence and repeat it. The weltare of the craft is above the life of any one man.

At the general meeting in D. it was ordered that this be his last place to be heard or seen and you were directed to see that decree *carried into effect.*

You are therefore commanded under all the penalties known to you to attend at his meetings *duly and truly* prepared * * * and one more must be added to the list *gone below as traitors to the craft.*

The Christian Convention appointed by the pastors of this city to meet on the 21st inst., will be, like those of New York and Philadelphia, conducted by Messrs. Moody and Sankey, and will be attended by thousands of the most earnest Christians of the North-west. Reduced rates at railroads and hotels have been arranged. The noon-day prayer meeting will be held in the

tabernacle instead of Farwell Hall during the convention, and there will be the usual preaching service and inquiry meetings in the same place in the evening. The following topics are suggested for discussion:

TUESDAY, NOVEMBER 21st.

Praise and Prayer Meeting. Led by Mr. Moody.

Bible Lecture on How to Study the Bible.

WEDNESDAY, NOVEMBER 22d.

Evangelistic Services: How to Conduct them.

How to Conduct Prayer Meetings.

Noon-day Prayer Meeting at the Tacernacle. Conducted by Mr. Moody.

How shall the Music be Conducted in the Lord's Work. Opened by Mr Sankey.

Inquiry Meetings: their Importance and how to Conduct them.

THURSDAY, NOVEMBER 23d.

How to Get Hold of the Non-Church Goers.

Questions and Answers on Practical Work.

Noon-day Meeting at the Tabernacle.

Our Young Men: what more can we do for them?

Closing Hour of the Convention.

—The *Iowa Freeman* is to be congratulated in having secured a permanent establishment of its own well fitted up with press and materials. It is located at Mason City, where it will have a good local backing, and the friends of the reform throughout the State should see to it that Bro. Vanderveer does not lack for the right kind of encouragement.

—Friends sending money to any of the funds of the National Christian Association should be particular to send it to the Treasurer and make all post-office orders and drafts payable to him. It is quite an inconvenience when such orders are made payable to the General Agent and Secretary when he is in another part of the country.

—The last *Christian Radical*, Polo, Ill., has an article on Odd-fellowship by Rev. O. M. Van Swearingen, a seceder from that order, which we hope to republish soon.

—While making up an honor-roll for the Masonic lodge why may not the same be done for the above order. We have a beginning made and shall publish soon. Send on the names by postal card or when you send your subscription. We wish to publish another list of a dozen seceding Masons soon. Almost every day adds to the number reported.

—Thanks to Bro. Conant of Connecticut for a copy of a pungent little pamphlet published at his cost in Willimantic. It contains the lecture in defense of Freemasonry given in the Congregational church of Colchester, Conn., by Rev. E. F. Clark, Methodist Episcopal, of Provincetown, Mass., and Bro. J. G. Mattoon's cutting reply. Both are republished from the *Cynosure* of over a year ago. The tract is making a strong impression in eastern Connecticut.

Religious Intelligence.

—Captain Henry Bundy, whose missionary voyage to the lower lake ports has been mentioned before, has published from his "Log," a brief report of his work. The "Glad Tidings" set sail from Chicago July 18th. On the 19th Capt. Bundy preached on the Lumber Exchange in Milwaukee. At Sheboygan, Manitowoc, Ahnapee, White Fish Bay, Bailey's Harbor, Washington Island, Ellison Bay, Ephraim, Fish Creek, Menominee, Egg Harbor, Peshtigo and Oconto he cast anchor and preached two or three times a day on the streets, in school houses or churches. He visited and prayed in many private houses, distributed and sold a good number of Bibles, and has the joy of knowing that some forty souls were saved by his ministry and scores were brought to seek salvation in Christ.

—The Chicago pastors have united with Moody and Sankey in calling a Christian Convention, to be held November 22nd and 23rd. The object is to discuss topics most vital to the progress of Christianity. Arrangements are being made with the hotels and railroads for reduction to delegates. Similar conventions were held in London, Liverpool Philadelphia and New York.

—Bishop Potter, of New York, is opposed to pewed churches. He thinks people very generally buy pews to gain social precedence, and thinks this is a sorry motive for attention at places of worship. He is emphatic in his preference for free seats.

—The American Baptist Missionary Union reports 350 mission churches planted in Europe, with a membership of more than 31,000. More than 400 native preachers in the name of the Baptist Missionary Union are proclaiming the Word in Sweden, Germany, France, Spain and Greece.

—At a recent weekly meeting of the Methodist ministers of Boston, Rev. Dr. Butler, of the Mexican Mission, gave an account of his labors in the City of Mexico. He stated that he had already received $7,000 of the $12,000 which he desired to raise in this country for the mission, besides guarantees for the cost of the publication of sixteen religious works in Spanish.

—The Wesleyan churches in Michigan have sustained a severe loss in the recent death of Rev. L. C. Hudson, at Allendale, in that State.

—The Wisconsin Wesleyan Conference meeting last month in Jacksonville, Monroe county, reported the following among other good resolutions: "That our preservation is not intended to gratify denominational pride, but is a loud call of Providence to us to go forward in the work of presenting to the world a higher type of Christianity than the standard generally prevailing in America. This type must consist of: 1st,—Maintaining our unflinching opposition to the idolatry of the lodge worship. All our preachers should be well-informed on this subject, and should faithfully present the truth to the public. 2nd.—It must consist of New Testament liberality in giving money. The whole method of giving money might be greatly improved among us. One-tenth of our income is the least that any intelligent Bible reader would name as the amount due to the cause of God. More than one-tenth in some cases ought to be given. Covetousness is the crying sin of the age. We as Wesleyans ought to be an example to the whole world in Christian liberality. We cannot hope that God will bless us more than others, while we sin in not giving."

—The Bible Revision Committee, at its last meeting in New York, October 27th and 28th, finished the revision of the Psalms and the Epistle to the Romans.

—Not less than fifty letters come to the Fulton Street (New York City) prayer-meeting daily, and it is stated that the meeting has never known so many conversions in any other year as the one just closed.

N. C. A. Receipts for Oct. 1876.

PUBLISHING HOUSE FUND.

Rev. Geo. Clark, Oberlin,	$ 49.20
J. A. Conant, Willimantic, Ct. (note).	100 00
Mrs. Abbiah Coe, Tiffin, O.	5.00
Timothy Perkins, Polo, Ill.	10.00

GENERAL FUND.

Moses Pettengill, Peoria, Ill.	$20.00
Cong. Ch., College Springs, Iowa, by W. I. Phillips, pastor,	5.00

INTEREST.

H. W. Clark, Hebron, Ill. (note 162).	60
J. A. Conant, (note 185)	5.20
John Miller and W. W. Thompson (notes 88 and 89).	2.40

RENTS.

From basement and main floor of Carpenter Building,	$106 33
Total	303.73

H. L. KELLOGG, Treas.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Rev L. N. Stratton, Syracuse, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, E. S. Cook

TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

COR SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 13 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E Cook, 13 Wabash Ave., Chicago.

"The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

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President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.

President, S. B. Allen, Westfield.
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The Home Circle.

The Death Bell.

BY M. E. FISK.

Gently toll the Bell of death,
When the spirit leaves the clay;
As the latest sighing breath,
Let its echoes die away;
Sounding o'er the busy street,
Stealing on through hill and vale,
Sighing through the bower's retreat,
Telling each the plaintive tale.

When the anguished spirit's sigh,
Breaks the solemn death-hush's reign,
Let the death-knell's echo nigh
Gently breathe its tale again;
Let it gently whisper cheer
To those hearts that kiss the rod;
Peal its notes on rebel ear
Like the thunder tones of God

When in solemn order slow,
Friends shall bear their friend away;
When the heart's deep treasured woe
Spends its stores love's debt to pay;
Gently then the death-bell toll,
Wake its voice to sorrow's tone,
Like the anguish-riven soul
Bid it wail the loved and gone.

Let it soothe like zephyr's sigh,
Bid it rouse like tempest moan;
Now a message from the sky
Now the deep's low, rumbling groan;
Breathing hope to troubled breast
Troubling e'en the cold and stern;
Whispering of a land of rest,
Speaking of the grave and urn.

When the loved with pillowed head
On the breast of mother earth,
Gently rests among the dead
Clasped by her who gave him birth
Let the death-bell cease to toll,
Bid its tones their silence keep;
Leave the temple of the soul
To its last deep, quiet sleep.

A Few Test Questions.

The questions we here submit may be profitably thought upon, and answered, by holiness professors. Let them answer to themselves and *to God:*

Are you totally delivered from pride? Has this sin no place in you? Do you *never* feel its motions? Are you dead to all wish or desire to be flattered or praised by men? Do you never do anything, or say anything to obtain such flattery or praise? If any one compliments you, or says flattering things about you, do you feel elated, self-complacent, puffed up? If others dislike you, or give you reason to believe that they despise you, do you feel ill-natured or resentful toward them? Are you altogether willing to be thought little or nothing of, to be held of no consequence *to be made of no reputation*, if the Lord will?

Are you saved from all fear? From the fear of death? From the fear of earthly want? From the fear of man? As to the last of these questions—can you, and do you speak to all plainly and in perfect truth, not fearing the frowns or courting their smiles? Have you no sense of shame, or rather of being ashamed on any account whatever with your "high state of grace" and your "loud profession?" Do you always, in *all* circles, and in all kinds of company, feel willing and ready to confess Christ as your uttermost Savior, and to be known as a professor of holiness, and be called "one of those sanctified ones?" As to testifying and praying publicly, in the hearing of friends and *enemies*, have you no fear? Do you never falter, tremble, *fail*, on account of the fear of others? Are you ready, *always* ready to be identified with Christ's people—with those who for His sake are disesteemed, neglected, under reproach? Will you suffer with them, and for them, if called to such fellowship of reproach and suffering?

May the dear Lord give you grace to answer these questions well, and to answer them according to true holiness. Some of them, as you think more and more upon them, will prove to be *test questions* indeed. You will find them very searching. They will prove your soul to its depths. But they will bless you, and help you, if you are earnest, and honest, and sincere. May the Holy Spirit accompany your reading, and make these plain questions a means of blessing to your souls!—*Banner of Holiness.*

The Unconscious Doom of Jerusalem.

There, before the Saviour's gaze of tears, lay a city, splendid apparently and in peace, and destined to enjoy another half-century of existence. And the day was a common day; the hour a common hour; no thunder was throbbing in the blue, unclouded sky; no deep voices of departing deities were rolling through the golden doors. And yet—soundless to mortal ears in the unrippled air of Eternity—the knell of her destiny had begun to toll; and, in the voiceless dialect of heaven, the fiat of her doom had been pronounced; and in that realm which knoweth and needeth not any light of God, the sun of her moral existence had gone down while it was yet day.

Were her means of grace over? No, not yet. Were her services impossible? No, not yet. The white robed Levites still thronged her courts; the singers still made the heavens ring with their passionate litanies and silver Psalms; the High Priest yet sprinkled, year by year, the gold of the holiest altar with the blood of an unavailing sacrifice. No change was visible in her to mortal eyes. And yet, for her, from this moment even until the end, the accepted time was over, the appointed crisis past—the day of salvation had set into irrevocable night. It was with her as with the barren fig-tree, on which, next day, the Lord pronounced his doom. The leaf of her national life was still glossy-green; the sun still shone on her; the rain fell; the dew stole down; but the fruit would grow no more, and therefore the fire was kindled for the burning, the axe uplifted, which would crash on the encumbering trunk. She was not spared for her beauty; she was not forgiven for her fame. And if it were so with the favored city, may it not be so with thee, and thee, and me? What shall the reed of the desert do, if even the cedar be shattered at a blow?

Yes, the lesson of the tears of Jesus over Jerusalem, as she gleamed before him in the vernal sunshine, a gem upon her crown of hills, is this; and oh, may we all have grace to learn it now—learn it even in this solemn week; that, as for her, so for us, there may be a too-late; the door may be shut without a sound; the doom sealed without a sigh; life may be over before death comes. It is not (oh mark this!) it is not that God loses his mercy, but that we lose our capacity for accepting it; it is not that God hath turned away from us, but we have utterly paralyzed our own power of turning back to him. And then the voice sighs forth with unutterable sadness, "Ephraim is turned unto his idols, let him alone." Let him alone, O preacher, for he hates the words of truth! Let him alone, O Word of God, for he hath set his face as a flint against thee. Let him alone, O Conscience, for he is bent on murdering thee; his sins have become not willful only but willing; he has chosen them—let him have them. He has loved death more than life, and lies rather than righteousness, and vice more than virtue. and the world more than heaven, and the lusts of the flesh rather than the law of God. And the Spirit of God hath striven with him, and striven in vain; all hath been in vain—let him alone; let him eat of the fruit of his own works, and be filled with his own devices.—*Farrar's Silence and Voices of God.*

Harmony of Science and Religion.

Now, at eighty-two and a half years of age, still, by God's forbearance and blessing, possessing my mental powers unimpaired, and looking over the barrier beyond which I must soon pass, I can truly declare that in the study and exhibition of science to my pupils and fellow-men, I have never forgotten to give all honor and glory to the Infinite Creator—happy if I might be the honored interpreter of a portion of his works and of the beautiful structure and beneficent laws discovered therein by the labors of many illustrious predecessors. For this I claim no merit. It is the result to which right reason and sound philosopy, as well as religion, would naturally lead.

While I have never concealed my convictions on these subjects, nor hesitated to declare them on all proper occasions, I have also declared my belief that, while natural religion stands on the basis of Revelation, consisting, as it does of the facts and laws which form the domain of science, science has never revealed a system of mercy commensurate with the moral wants of man. In nature, in God's creation, we discover only laws—laws of undeviating strictness and sore penalties attached to their violation. There is associated with natural laws no system of mercy. That dispensation is not revealed in nature, and is contained in the Scriptures alone.

With the double view just presented I feel that science and religion may walk hand in hand. They form two distinct volumes of revelation, and both being records of the will of the Creator, both may be received as constituting a unity declaring the mind of God, and the study of both becomes a duty, and is perfectly consistent with our highest moral obligations.

I feel that as this subject respects my fellow men, I have done no more than my duty, and as I reflect upon my course with subdued satisfaction, being persuaded that nothing that I have said or omitted to say in my lectures, or before the college classes, or before popular audiences, can have favored the erroneous impression that science is hostile to religion.

My own conviction is so decidedly in the opposite direction, that I could wish that students of theology should be also students of natural science—certainly of astronomy, geology, natural philosphy and chemistry, and the outlines of natural history.—*Prof. Silliman.*

A By-way to Health.

"Nobody ever repented of eating too little" was the sage remark of an old gentleman on the verge of ninety, next to whom the writer had the pleasure of sitting at dinner the other night. The host was pressing him to take more, and urging him in the usual phrase, "Why you have scarcely eaten anything!" Now it is to be assumed that the old gentleman's word indicated one of the by-ways to good health along which he had traveled through his long life, and to which he owed his present remarkably hearty condition; so it was suggested to him interogatively that he had always been a small feeder. "Yes," he answered, "ever since I was two or three and twenty; up to that time I was a weakly fellow enough, and I used to make the great mistake of trying to eat and drink as much as I could, in the hope of becoming strong. All my friends and the doctors backed me up in my error; but fortunately I found it out in time and 'knocked off'—as our modern slang has it—more than half my usual amount of food and stimulants. I gave up the idea of making myself strong and merely strove to make myself well, and so I was contented with eating just as much as I could digest and no more. Of course it took a little time and experience to discover the precise limits; I could not adopt the golden rule of always leaving off with an appetite, because I never began with one, but by persistently erring on the right side I got hold of one of the great secrets of life—the secret of knowing when one has had enough, and after a year or two I became so much better that I used to find myself keenly ready to eat at meal time, and by degrees actually acquired an appetite. Then, once found, I never destroyed it but al-

ways determinately rose with the feeling that I should like to eat more. Naturally the temptation for a while grew greater as my digestion grew stronger; but I was firm; I did not behave ungratefully to my stomach, and immediately presume upon its increased powers by overloading it. I did not yet live to eat, but only ate to live; and behold me! I have no need to be very particular as to what I eat, even at my time of life; I have only to be careful not to eat too much." Here indeed is the secret of a great deal that is amiss with many of us. We are in the habit of eating too much, more than our digestive powers can tackle, and whatever is not assimilated is more or less poisonous. The system becomes overcharged, and gives any latent tendency to disease within us every facility for developing itself. The question is, not so much what to eat as what quantity to eat; and nothing but a sharp lookout kept by ourselves can give us the answer.—*Tinsley's Magazine.*

"Read anything continuously," says Dr. Johnson, "and you will be learned."

Nature often cures consumption, man seldom.—*Dr. W. W Hall.*

Smiles are smiles only when the heart pulls the wires.—*Winthrop.*

Can there be no sympathy without the gabble of words?—*Charles Lamb.*

On the outside of things seek for differences; on the inside for likenesses.—*Guesses at Truth.*

Many a man thinks it's virtue that keeps him from turning rascal, when it's only a full stomach. One should be grateful and not mistake potatoes for principles.

There are pauses amidst study, and even pauses of seeming idleness, in which a process goes on which may be likened to the digestion of food. In those seasons of repose the powers are gathering their strength for new efforts; as land which lies fallow, and recovers itself for tillage. —*Dr. J. W. Alexander.*

Children's Corner.

Children's Letter.

PORTLAND, Mich.

DEAR SIR:—I am greatly opposed to the institution of Masonry. I am only fourteen years of age, and am on the war path with both feet. I have got a good many pamphlets, one of them is "How to defeat Masonic Scoundrelism in the Court House. "I have read it through and like it first rate. I hope it will have a large circulation through the State and elsewhere. The long winter evenings are coming and I want something to read and I will have to send and get some books. I have given away a large number of tracts and let the boys read my books.

JAS. W. MARCY.

Seven "Minds."

1. Mind your *tongue!* Don't let it speak hasty, cruel, unkind, or wicked words. Mind!
2. Mind your *eyes!* Don't permit them to look on wicked books, pictures, or objects. Mind!
3. Mind your *ears!* Don't suffer them to listen to wicked speeches, songs, or words. Mind!
4. Mind your *lips!* Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of a glutton enter between them. Mind!
5. Mind your *hands!* Don't let them steal or fight, or write any evil words. Mind!
6. Mind your *feet!* Don't let them walk in the steps of the wicked. Mind!
7. Mind your *heart!* Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it his throne. Mind!—*Well-Spring.*

Saved his Money.

How totally circumstances sometimes alter the character of a deed! The following curious story shows that an act which seems at the time a cowardly treachery may turn out to be really the wise kindness of a friend:

Two travelers, relates Lord William Lennox, were journeying together over a dreary common, when one remarked to the other that he trusted they should not fall in with any highwaymen, as he had one hundred pounds secreted in his boot. They had not gone many miles before they came to a most secluded spot where four cross-roads met, and a gibbet at some little distance, with a skeleton body suspended in chains to it, showed that a human creature had met with an ignominious death. As the two travelers, who had met accidentally at an inn, passed the gibbet, three fierce and rough-looking men suddenly rushed forward, determined, as they swore, with a dreadful imprecation, to have the money or the lives of the travellers.

"Spare our lives! Here is the money!" cried one, offering a handful of silver.

"That won't do," responded the highwayman. "I'll soon see what you have about you."

"Stay," said the other. "My companion has our money hid away in his boot."

"Traitor!" exclaimed his companion, while one of the gang, with blackened face and cocked pistol, proceeded to take off the boot of the terrified victim.

"If you've spoken falsely," shouted the first, "I'll give you an ounce of lead for your pains."

"He has spoken the truth," announced the searcher. "Here's a prize—a hundred pounds in Bank of England notes."

Securing the money, the two travelers were blindfolded and bound to a post, while the horse was taken out of their gig and turned loose on the common. It was nearly an hour before they were released from their position, during which period the ill-used victim vented his anger pretty loudly. Upon reaching the next town, where a deposition was made before a magistrate, the worthy justice commented in rather a severe strain upon the conduct of the base miscreant who had acted so treacherous a part.

"Hear my palliation," meekly said the accused.

"Stand down; I've heard enough!" vociferated the man in authority.

"One word," continued the other. "My object was not to screen myself at another's expense. My companion told me he had one hundred pounds in his boot; I had twelve hundred in my waistband. Had I been searched, that must have been discovered, and would probably have led to my companion being searched; so I thought it better to sacrifice the smaller to the larger sum. I now return the money I was the means of his being deprived of, and in future recommend him to be more prudent in keeping his own counsel." —*Youth's Companion.*

The Value of a Trade.

The old story of the uncertainty of riches and the importance of learning a trade is brought to mind by the following, which appeared in a recent number of the New York *Ledger:*

Karl Frostern, the old nailmaker of Luben, in Silecia, was a jolly, story-telling man, who sang at his work, and whose busy hammer made merry music.

Not far away lived Herr von Koben, a wealthy land owner, whose only son, when not at school, was wont to come to the nailer's, where he would sit by the hour and watch the bright sparks as they flew in showers from the ringing anvil.

"Come, Master Conrad," said the nailer one day in a jolly mood; "Why not set the world an example? Show them that the son of a rich man can learn a trade. Who knows but that it may profit you one of these days?"

The youth fell in with the humor of the thing; and, pulling off his fine jacket, he donned a leather apron, and went to the anvil. He was a bright, quick lad, and, when he had once attempted to make a nail, he had the pride to make it well; and so it came to pass that ere long he could make shoe nails as deftly as could old Karl.

Time passed on, and Herr von Koben died, leaving his great wealth to his son Conrad. A few years later the armies of Frederick came sweeping through Silecia, and Conrad's inheritance was lost. In poverty he wandered towards the mountains of Bohemia, until he came to a town where a host of shoemakers were at a stand for want of nails. Shoes were in great demand for soldiers, and a great price was offered for nails. "Here," thought Conrad, "is my opportunity. Let us see how my trade will serve me."

And he told the shoemakers if they would help him to a shop and a forge, he would make nails for them. They furnished him what was required, and he went at the work in earnest. He made better nails than had ever before been seen in that section. He took apprentices, and enlarged his shop, and in time Von Koben's nails were demanded on both sides of the mountains. By slow but sure degrees he arose to opulence as a manufacturer, honored and respected as the founder of his own fortune. And it all came, as he was proud to tell his children in the after years, from his having learned a trade in his youth. *Scientific American.*

Home and Farm.

WINTER DECORATIONS.—There is no plant so easy of cultivation as the ivy, and there is none much prettier for winter uses than it is. Give it plenty of water and keep the leaves perfectly clean and it will stand a good deal of other hard usage. It does like to be clean, and a good washing of the leaves twice a week is none too much for it. A pretty way of arranging ivy is to take several long and vigorous shoots, wrap the lower end of each in moss, tie the whole together and suspend in a vase nearly filled with water. It will soon begin to grow and will keep on all winter. The center of the vase can be filled with cut flowers, or grasses, or ferns, or autumn leaves, and make a most beautiful ornament. It likes shade better than a strong light, and a cool temperature better than a very warm one.

In taking care of any house-plants frequent washings are necessary in order to keep them in good health. The dust which accumulates on the leaves obstructs the breathing pores, and the plant grows sickly and finally dies of suffocation.

Some very successful florists water their plants with hot water in the winter, taking care, however, that the water shall not touch the stem or leaves. It seems to have a stimulating effect upon the roots, and the whole plant is said to brighten up wonderfully under it. We have tried it ourselves upon one or two geraniums with the best results.

PROFESSOR ARTUS, who has devoted himself to the discovery of the reason why woolen clothing when washed with soap and water will insist upon shrinking and becoming thick, and acquiring that peculiar oder and feeling which so annoys housekeepers, says these evil effects are due to the decomposition of soap by the acids present in the perspiration and other waste of the skin which the clothing absorbs. These effects may be prevented by steeping the articles in a warm solution of washing soda for several hours, then adding some warm water and a few drops of ammonia. The woolens are then to be washed out and rinsed in lukewarm water.

Castor oil is an excellent thing to soften leather.

Cream of tartar rubbed on soiled white kid gloves cleanses them well.

A solution of cyanide of potassium is the best poison to kill insects of any kind.

A pint of mustard seed put in a barrel of cider will preserve it sweet for several months,

A mixture of oil and ink is a good thing to clean kid boots with; the first softens and the latter blackens them.

A simple remedy for removing freckles is a pint of sour milk, and a small quantity of horse-radish. Let the mixture stand over night, and use it as a wash three times a day until the freckles disappear.

The leaves of geraniums are an excellent application for cuts, when the skin is rubbed off, and other wounds of the same kind. One or two leaves must be bruised and applied on linen to the part, and the wound will become cicatrized in a very short time.

All sorts of vessels and utensils may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after the grosser impurities have been scoured off with sand and potash.—*Ohio Farmer.*

THE REVIVAL.

Mr. Moody's Discourse on the Holy Spirit.

About 1,500 people assembled in Farwell Hall Thursday afternoon to listen to Mr. Moody's first lecture, preached at the request of numerous friends, on the "Holy Spirit." This is one of Mr. Moody's favorite subjects, and he handles it in his peculiarly original and pungent manner, as can be seen from the report. Among the audience were many members of the clergy of all denominations, and when he finished it was generally conceded by them that in his twenty-five-miuntes talk there was more enlightenment upon the subject than could be obtained from libraries of theological commentaries.

"*Have ye received the Holy Ghost since ye believed?*" How many people in this audience would know how to answer that question if it it was put to them personally? "Have ye received the Holy Ghost since ye believed?" A great many of us if we were asked would not know what it meant. I was a Christian some years before I knew anything about it. I remember once in Brooklyn, speaking at a Sunday school meeting, I thought there was a good deal of feeling in the meeting, and on going out, feeling perfectly satisfied, an old man touched me on the shoulder, and in a trembling voice and with tears in his eyes said: "Young man, when you speak again honor the Holy Ghost." I didn't know what he meant, and went to other schools, but this always kept ringing in my ears, "Young man, when you speak again honor the Holy Ghost." Months went, and still I kept thinking about this, and wondering what the old man meant. I think I have found it out. My friends, there is a good deal of work among us that goes for naught, because we don't honor the Holy Ghost. Let me say right here, that I have never stood before an audience honoring the Holy Ghost but He has heard me and the work has been deep and thorough, because the work has been done in the Spirit. All that is done in the Spirit will be lasting, but all that is done in the flesh will pass away. The workers should be led in all their efforts by the spirit of the Holy Ghost and their work will then be successful.

ONE WITH THE FATHER.

I want to call your attention to what the Holy Spirit is. He is one with the Father and Son, and the way to honor Him is to look upon Him as equal with the Father and Son. We hear a great deal about Christ, and many of us honor Him —many of us honor the Father, but, how many of us honor the Holy Spirit? Are we honoring the Holy Spirit when we talk about Him as an influence, or as a spirit only. Now, in the twenty-eighth chapter of Matthew and nineteenth verse we see these words: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." They are almost the last words that fell from the lips of the Son of God as he ascended and went back to heaven, and they seem to linger on the earth yet. He had passed over Calvary, had been through the grave, and was now about to ascend and sit at the right hand of God. the Father, where all power was to be given him, and we find him sending out His disciples, saying: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

FROM THE BEGINNING.

The next thought is that He was in the world before Christ was. A great many people have got a false impression about the Holy Ghost. They think He didn't come before the day of Pentecost, but he was in the world long before that. Just turn to Luke ii. 26: "And it was revealed unto him by the Holy Ghost that he should not see death before he had seen theLord's Christ." The Holy Ghost revealed it unto him. Then we read in the second epistle of Peter, i. 21: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." You will find from Genesis to Revelation one spirit running through the Bible, and that's the Spirit of the Holy Ghost. You don't find one doctrine in Exodus and another in Kings. One spirit pervades the word of God. Why? Because all the holy men were prompted by God. Therefore we have but one doctrine and one Bible, which contains writings executed by men inspired by the Holy Ghost, and that

HOLY GHOST IS A PERSON.

Now, that's one thing a good many Christians don't understand. I was a Christian about ten years before I found it out. I remember an old divine getting up in Farwell Hall—not this one, but the one before the fire—and he spoke about Christians honoring the Holy Ghost. He said that very few people thought He was as much a person as Christ. I got my Bible, and soon I saw he was right. Now just turn to the fourteenth chapter of John and the sixteenth verse and we read: "I will pray the Father and He shall give you another comforter that He may abide with you forever." If the Spirit was not a person Christ would not have spoken about Him as he did. "That He my abide with you forever." Then we go on: "Even the Spirit of Christ whom the world cannot receive because it seeth Him not, neither knoweth Him; for He dwelleth with you, and shall be in you." Three times in that verse Christ speaks of the Holy Spirit as "Him," and in the two verses we find him referred to three times as "He." It is he, him, him, he, all through those two verses. The Son of Man knew him; that's the reason. Again we read in the twenty-sixth verse: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, *He* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We find the Spirit again referred to as "He" in the 16th of John, and it is just repeated over and over again in Scripture. If you have got your Bible just turn to the sixteenth chapter John eighth verse: "And when He is come He will reprove the world of sin and of righteousness and of judgment." He wouldn't speak about the Holy Ghost in that way if He was only an influence, a breath of God, as some people believe. He wouldn't speak about the Spirit as "Himself," if he was only this. "Howbeit when He the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak: and he will show you things to come."

THE LIFE-GIVER.

Again, I want to call your attention to a verse in First Peter. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit.' Now, every dead soul brought to life must be brought to life by the power of the Holy Spirit. No soul has ever been brought to life unless it has been quickened by the Holy Ghost. The The moment the Spirit of God quickens a soul and brings it into life, from that moment they have got a love to serve God, and a power to save people. Till then it is impossible—that's the only way of receiving salvation. And let me say here that the idea of educating people into the kingdom of God is not the way. You may educate them and educate them, but they will be as far from conversion as ever. Men have all to be quickened by the Holy Ghost as Christ tells us. So I suppose some of you have found in the inquiry room that you could get a certain length with people and then stopped; couldn't get any further. How many people have come to me and said of some one, "I cannot bring him into the light of Christ." "You can't; that's not extraordinary." My friends, you can only bring people to a certain length and then the spirit of the Holy Ghost must show them light, and when he does it he will do it thoroughly. We cannot force inquirers into the kingdom of God. The Holy Spirit must quicken and the Lord Jesus Christ must do the rest.

THE SPIRIT GIVES LOVE.

The next thing I want to speak to you about is His work. We find in Romans, fifth chapter: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." His work is to impart love. There is not a better evangelist in the world than the Holy Spirit. If the churches would just let him come in there would soon be mighty work for Christ. You may say that what the church lacks to-day more than anything else is love. In Galatians we find what should dwell in the churches. There are nine different qualities—peace, gentleness, long-suffering, hope, patience, charity, etc., but you can sum them all into one, and you have love. I saw something in a writing the other day bearing upon the subject which I just took a copy of: "The fruit of the Spirit is in one word—love. Joy is love exalted: peace is love in repose, long-suffering is love enduring, gentleness is love in society, goodness is love in action, faith is love on the battle field, meekness is love in school, and temperance is love in training." And so you can say that the fruit is all expressed by one word—love. When the fruit of the Spirit is in my heart I can love them that hate me. To love a man who thinks a great deal of you is natural love with every one, but to love those that hate you is a different thing, and whenever a man gets the Spirit he loves his enemies. The Spirit of Christ on Calvary comes to my soul. When they reviled, he cried "Father forgive them, they know not what they do." I can tell you in a minute if the church has got it. When it isn't there, when the sermon is over, the people rise up and walk out. They do just as if they were at the theater or a concert. But if the love of God is there, you will see whenever the sermon is finished the people gather in little groups and talk about how much good it did them, and they will carry it home to their families and tell it to their neighbors. While the preaching is going on they are praying all the time for him. They They are in sympathy with him, and a bond of love is apparent among them all. My friends, the great want of the present day in American churches is the want of lhe love of God in the hearts of members shed by the Holy Ghost. We cannot love him, we cannot serve him till we have his love in our hearts. Said a young lady in the inquiry room to me: "I am going to try my very best to become a Christian." "I don't like that," I said, "have you got a mother?" "No." "Have you got a fathe ?" "Yes." "Are you going to try to love him?" No, there's no use of my trying, I love him already." She couldn't help loving her father, because it was spontaneous. The moment the love of God is shed in our hearts, my friends, we cannot help loving him and working for him.

THE SPIRIT GIVES HOPE.

The next thing the Holy Spirit imparts is hope. In Romans xv. 13, we find, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." You just let the Spirit begin to work in the churches and see how hopeful the church becomes. The minister is lifted up, the people are lifted up—all are rejoicing. Take a minister who has lost hope in his church—he is discouraged, and as soon as he gets discouraged there's no power there. If they are not hopeful the Lord don't help them. The Spirit not only imparts love but he gives hope. I never saw a Christian who had much of the Holy Ghost who was ever discouraged. He has come here now. He is just knocking at the door of every church in Chicago, and it will be sharp and thorough and lasting if you let him in.

The trouble is we want our own way. We want the Holy Ghost to work in our way, and if he doesn't come in that way we think sometimes it is not the work of God because it has not come in the usual way. My grandfather told me in his day there was a great revival, and every one came to the anxious bench, "but now they don't do so," said he, "and I don't believe it is the work of God." That is the way a great many talk. God never repeats himself. Because God did a certain thing through one instrument at one time, it is no sign that he will do it the same way all the time. What we want is to let the Holy Ghost work in his own way: He will impart hope the moment he gets into our hearts.

PERFECT LIBERTY THROUGH THE SPIRIT.

The next thought is the liberty the Spirit gives us. See what Paul says about this in Second Corinthians iii. 17: "Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty." What do the workers want more than liberty? What do the ministers require more than liberty? It is easy to preach if we've got the Spirit of God with us. We're not afraid of public opinion at all—we've perfect liberty. The meeting last Monday night in Farwell Hall was the best I ever

attended. Why? Because we had perfect liberty there. The Spirit of the Lord was there. The rich and poor, the educated and ignorant, high and low assembled were all free. I don't know anything that retards the cause of Christ in the churches more than the stiffness—the coldness in them. There's no liberty where there's stiffness. If a young convert got up he would be chilled through. When we have the Spirit we are not afraid of the opinion of our neighbor, of the opinion of this man or that man. We say, "What can I do for the Son of God?" What do we want more than love, hope and charity? Before the Chicago fire I used to preach in this hall. If it was pretty nearly full I used to be lifted up at the sight of so many people before me. I remember an old woman coming to me and saying, "I am praying for you; you haven't got the liberty yet." I thought I had—thought I was all right; but she knew better. I feel more indebted to that old woman than to almost anything else. So, ministers, if you have got some old saint in your churches look to her. How often have I thanked God for sending that woman to pray for my liberty. Why, a few years ago I could not stand before an assemblage of ministers for trembling. I was always afraid I would say something wrong. But I've got liberty now. If a man is bound hand and foot like Lazarus when he came out of the grave he cannot have any freedom. He will be spluttering and splashing in his sermon, and the church don't take any interest in it. What we want is liberty. What we want is to know that we are sons and daughters of God. Sons have always liberty. A man once said he could always tell who were the boarders and who were members of the family in a house. A boarder would come in, eat, and then walk out to the theater; but the son would come in and sit down, and inquire all the news from his mother. My friends the church is full of boarders. You see them in the church, but you never see them at any of the prayer-meetings. If they do come and you ask them to pray, "Oh, don't call upon me; I haven't liberty." They're bound hand and foot. Loosen their hands and let them go; give them freedom and liberty, and see how they will take an interest in everything connected with the church.

There are so many people who are just between belief and unbelief. I pity that class of people. What God wants is for us to have perfect liberty. Where the Spirit of the Lord is there is liberty. Why is it that when the Holy Ghost wakes up some men they get so angry? Because the Holy Ghost testifies against the world. That is what he has come to do to convince men of their sins. It is a good sign sometimes to see a man get mad and storm out of the house. When the spirit of God wakes some men up they wake up in anger. I want to read the seventh verse of the sixteenth chapter of John: "Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin and of righteousness and of judgment." I do not believe a man was ever convicted of sin by any preacher in the world. It is the work of the Holy Ghost. If he does not do it they won't be convicted at all.

TESTIFIES OF CHRIST.

Another work of the Holy Ghost is to testify of Christ; he comes for that purpose. I believe the world would have forgotten Christ's death as soon as they forgot his birth if it had not been for the Holy Ghost. It had only been thirty years since his birth; all those wonderful scenes had happened in Bethlehem, and it was well known in Jerusalem; yet it seems to have been forgotten until Christ came, and they would have forgotten his death if it had not been for the Holy Ghost. He came to testify for Jesus Christ that he had risen. He saw him in heaven, and he came to tell us he was there at the right hand of God. He convinced men on the day of Pentecost—three thousand of them. He does not talk of himself, but of Christ. In the 15th chapter of John the 26th verse, it says: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." If a man preaches Christ faithfully the Holy Ghost will bless his preaching, because he will testify and carry home the truth. He knows that Christ has risen and is sitting at the right hand of God, and has been raised for our justification. Do you believe, my friends, that he who died outside the walls of Jerusalem the death of a common prisoner, the cruel death on the cross, do you believe that the preaching of that man after it had taken place would have had any power over that audience, except for the Holy Ghost?

Some people do not believe in the supernatural working of the Holy Ghost. Every man and every woman has felt the power of the Holy Ghost. When the Holy Ghost opened my eyes I thought how blind I had been! That is the way with the world now; it is blind but does not know it. He came into the world that the blind might see The world says people go mad on the subject of religion. When people are mad they think every one else is. It would take but a few minutes to prove that the world had gone clean crazy.

The Holy Ghost is our teacher. He comes to speak of Christ and not of himself. A man came to me last winter and said he was going down to Florida, where my wife and family were and wanted to know if I had any message to send. Well, I sent them a message; but suppose when that man went down there he should go and see my family and should begin and talk about himself, and not say a word about me. That would not cheer their hearts; they would want to hear about me. That would make their hearts warm. Every one of us Christians wants more of the Holy Ghost. Let us all give ourselves up to his influence, and he will lead us into life, liberty, joy, and peace.

Nearly every other nation of Europe having led the way Russia is about adopting the Metric weights and measures. The special committee which is sitting at St. Petersburg, at the head-quarters of the Russian Imperial Technical Society, have not only come to the conclusion that such an innovation would be useful, but have also emphatically declared that the present is the fitting moment for the introduction of the Metric System. They think that the change ought to be accomplished within two years. It is a remarkable fact that Americans, with all their boasted readiness to adopt labor-saving inventions, and having led the world in use of a decimal currency, should be one of the very last nations of the globe to adopt what John Quincy Adams, in his official report, pronounces the greatest invention of human ingenuity since that of printing, and a greater labor-saver than steam.

News of the Week.

The Centennial Exposition was formally closed on Friday last. Though the day was rainy 100,000 people were on the grounds. Thomas' grand orchestra was again brought forward for the musical part of the programme and addresses were made by Gen. Hawley and Messrs. Goshorn, Welsh and Morell. Pres. Grant declared the Exposition formally closed. Many of the exhibitors will pack up immediately, but the grounds will be open as usual this week.

—Last Friday Pres. Grant sent telegrams to Gen. Sherman directing him to send all the troops needed to Florida, to prevent violence and fraud with the election returns. He says, "No man worthy of the office of President should be willing to hold it "if counted in," or placed there by fraud.

LONDON, Nov. 13.—A dispatch from Calcutta to the *Times* says it is reported that 20,000 perished in the cyclone of Oct. 31, and some estimates place the loss of lives as high as 40,000. In the town of Barrishol, the capital of Backergumge district, 3,000 houses were leveled with the earth. Letters from survivors report that a great wave, nine feet deep, swept over the large island of Dakin Shahabazpore. The whole of Eastern Bengal appears to have suffered severely from the cyclone, and Calcutta narrowly escaped.

LONDON, Nov. 11.—The following is the text of the speech delivered by the Czar at Moscow yesterday: "I thank you for your sentiments respecting the political situation, which is now more clearly defined than before. You know that Turkey has yielded to my demands for an immediate armistice to end the useless slaughter in Servia and Montenegro. In this unequal struggle the Montenegrins, as heretofore, have shown themselves real heroes. Unfortunately the same cannot be said of the Servians, notwithstanding the assistance of our volunteers, many of whom shed their blood for the Slavonic cause. I know that all Russia joins me in warmly sympathizing in the suffering of our brethren and co-religionists. The true interests of Russia are, however, dearer to me than all. My wish to the utmost is to spare Russian blood. Therefore I have striven, and will strive to obtain a real improvement of the position of the Christians by peaceful means. In a few days negotiations will commence at Constantinople. My most ardent wish is that we may arrive at a general agreement. Should this, however, not be achieved, and should I see that we cannot obtain the guarantees necessary for carrying out what we intended to demand from the Porte, I am firmly determined to act independently. I am convinced that the whole of Russia will respond to my summons should I consider it necessary, and Russia's honor requires it. Moscow will lead the van by its example. May God help us to carry out our sacred mission."

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" No. 3		99
" Rejected		89
" Minnesota	1 11½	1 12
" Winter	1 11	1 13½
Corn—No. 2		43¾
Rejected	42	43½
Oats—No. 2		31¾
Rejected		25
Rye—No. 2	57½	58
Bran per ton		9 00
Flour—Winter	5 00	7 25
Spring	2 50	6 25
Hay—Timothy	8 00	11 50
Prairie, "	8 00	
Mess Beef	9 25	10 50
Tallow	7½	8½
Lard per cwt		9 80
Mess pork, per bbl		16 00
Butter fancy yellow 28c.; common to choice roll	18	25
Cheese	8	12½
Beans	75	1 75
Poultry. Chickens per doz	2 00	3 25
Turkeys per lb	10	13
Eggs	18	23
Seeds—Timothy	1 55	1 72
Clover	7 75	8 65
Flax	1 35	1 46
Potatoes	55	85
Broom corn	2	6
Hides green to dry flint	6¾	12½
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	9 50	11 00
Shingles		3 75
WOOL—Washed	32	43
Unwashed	22	26
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Common	2 00	3 25
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Sheep	3 00	4 50

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*

EZRA A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOVEMBER 23, 1876

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Notices.

NEW HAMPSHIRE ANNUAL MEETING

The Annual Meeting of the New Hampshire Anti-secret Christian Association will be held in Austin Academy, at Center Strafford, Wednesday and Thursday, Dec. 6 and 7, 1876. The friends of reform in New Hampshire and the neighboring States are cordially invited to be present. The so-called secrets of the more prominent secret societies will be thoroughly exposed and their anti-Christian tendencies exhibited. God's blessing has rested upon our labors during the year. May his presence grace our first anniversary.

J. F. BROWNE, President.
S. C. KIMBALL. Secretary.
Center Stafford, N. H.

MICHIGAN STATE MEETING.

The friends of Michigan will take notice that the second anniversary of the Michigan Christian Association opposed to secrecy, will be held in the M. E. Church, Hastings, Barry county, on the 6th, 7th and 8th of December. The meeting to commence on the afternoon of the 6th at 2 o'clock. Hastings is easily reached, being on the railroad between Grand Rapids and Jackson. Arrangements are being made to secure a good list of prominent speakers and a pleasant time is anticipated. Arrangements have been made by the friends of Hastings to supply a home for all from abroad. Let every *true* reformer make it his or her business to attend for they will be expected. No excuse allowable but sickness.

By order of Executive Committee.
C. B. REMINGTON.
Fentonville, Mich.

Mr. R onayne is now at home in Chicago, and is arranging for a short tour through Ohio, Pennsylvania, Indiana and Michigan before New Year's. Friends desiring to secure his services to work the Masonic degrees will write at once to this office. He will visit New York, Boston, and other Eastern States and cities after the holidays.

—Let the *Cynosure* be a Fireside Friend in a dozen homes in every neighborhood this winter where it is now a stranger.

THE CENTENNIAL TRACT WORK.

It is impossible to show by figures the magnitude or importance of the work performed by Elder Freeman and Mr. Thomas Hodge at the great Centennial. Thousands who had never before heard of our reform here received tracts and verbal information from brethren Freeman and Hodge the value and importance of which eternity alone can reveal. Many adhering lodge members, particularly Freemasons, have had the evils of the lodge so clearly pointed out to them that they have declared their intention never to enter the haunts of secretism again. The figures are as follows:

EXPENSES.

392,000 pages tracts at half price,	$196.00
Services of Agents, board and other expenses,	$856.70
Total expenses	$1,052.70

RECEIPTS.

From sundry persons cash	$248.23
Donation of services, Elder Freeman,	$200.00
" " Thomas Hodge,	$240.00
Donation of Ezra A. Cook and Co., part of Agent's expenses and getting place at Centennial,	$150.00
Donation, from Philadelphia friends cash and board,	$142.50
Total receipts,	$980.73
Balance needed to pay Centennial expenses,	$71.97

As will be seen from the above figures Messrs Freeman and Hodge donate in services nearly half of the total expense, Philadelphia friends $142.50, and Ezra A. Cook & Co., besides furnishing the tracts at half price, pay $150.00 towards the expenses. This leaves but $320.20 for others to meet, and $248.23 of that is paid. Shall we not have the $71.97 yet needed within the next week? Besides almost four hundred thousand pages of tracts distributed, about thirty-five thousand pages of books and two thousand copies of the *Cynosure* were also given away there. Book sales were allowed for about two months and then prohibited. Messrs. Harry Wilcox, Norris Gay, Philo Carpenter, and others gave special contributions to pay for the books given away.

EZRA A. COOK,
Sec'y Tract Committee.

—Friends at the New Hampshire and Michigan State Conventions, don't forget to do your best for the *Cynosure*.

Topics of the Time

It is yet all sixes and sevens about the election. For once railroads and telegraphs, their iron nerves unstrung, give us no answer, and speculation is free. Will the two doubtful States (South Carolina is regarded safe for Hayes), Florida and Louisiana, give us the one elector needed to make a Republican President? or will either add to Tilden's 184 votes? To see victory so near and yet drawing back like the cup of Tantalus is most exasperating to the Democratic party, and here and there their inward fever breaks out in threats that would cost a prison in Europe. On the other side there is a generally expressed desire to stand by a fair count however it turns. The canvassing boards in these two States are at work and may give us relief before Thanksgiving day. Meanwhile strange proposals for Democratic governors to throw out some Republican elector, or for a Democratic House to throw out a State, etc., etc., are blowing about with the shifting winds, while Republicans are balancing possible failure with dismal editorials about frauds in Mississippi, South Carolina and Florida. It is *vox Deii* not *vox populi* this year, and let us be thankful that God reigns and will.

While we wait in suspense here, in Europe dark clouds of war are gathering with dreadful power. The speech of the Czar at Moscow was a plain, emphatic declaration that Russia would have her way even if opened with balls and bayonets. He was probably exasperated at the threatening message of England that she would fight for Constantinople. Disraeli and Derby are outrunning their constituency, but England may be forced to follow into the war. The Porte has agreed to the Conference of the Powers and there is yet hope that peace may be preserved. Meantime Russia has authorized a loan of a hundred million roubles and has an army of 250,000 under marching orders. Germany and Austria will not interfere with her movements, only England is arming against her, and ordering troops and squadrons toward Constantinople and her costly Suez ditch. It is surely a time to implore the Almighty God of nations to roll back this threatening storm, and give the calm of peace. The difficulties to be settled are surely not beyond a calm discussion and, let us hope, a righteous and peaceful Conclusion. God grant this to the conference.

Under the brief rule of the Republic the Catholic priests in Spain suffered some loss in their customary stipends. The succeeding monarchy has promised, it seems, to make good their loss, and the greedy priests foot up a snug sum of $35,000,000, which bill is presented for payment to young Alfonso as the cost of restoring his so-called spiritual advisers. Their return is costing the Protestants no less in the rigorous and persecuting measures of the papacy, which the priests have little or no restriction in planning and executing.

Although in the various churches of the city the fruits of the Gospel meetings are beginning to fall with promise of a great harvest, and on Sabbath week one thousand inquirers and converts were reported, yet the most manifest exhibition of the power of the meetings by God's grace is in the salvation of the drunkard. Every Friday noon is given to a temperance meeting; none have surpassed that of last week in thrilling interest. Before the temperance talk began Mr. Moody introduced a representative of the business men, Mr. Hamlin, late of the firm of Hamlin, Hale & Co., and for many years a leading merchant of the city. This gentleman told with the humility and tenderness of a young convert, how two weeks before he had come into the noon meeting without any well-defined purpose, had staid to the second meeting for men and there gave himself to Christ; how he went home to find his wife had that very day been brought to the cross for pardon and cleansing; how they began the family prayer together, and longed for the same grace to come upon their children. Then followed the testimony of a number who had been given to drink. Thirty or forty arose in response to Mr. Moody's request to thus show that they had been delivered from this terrible vice by the power of God, and thirteen arose to express the desire to be saved from this and their other sins, some of whom were respectable looking women. Mr. Sawyer, a converted drunkard, who is a sort of missionary among this class thinks that seventy-five men have during the meetings found the only safe remedy for their disease, and have used it with blessed results.

No Man can Serve Two Masters.

Dear Cynosure:—In your 12th of October number appears a good article with this caption: "Can a Quaker be a Freemason?" Let us turn the question over a few times.

1. Can a Quaker who is a Freemason be a Christian?

2. Can a Presbyterian, a Methodist, a Baptist, a Congregationalist, or one of any religious denomination who is a Freemason, be a Christian?

3 Can any one occupying the position of an orthodox minister, be at one and the same time a Freemason and a Christian?

Here is the same question repeated in different forms. The answers will be different as made by different persons. We know how the Jew or Mohammedan, or disciple of Confucius, or infidel, or deist would answer—always in the negative. Professing Christians, who are Freemasons, are expected to answer differently, and so they do—always in the affirmative. It is then, clearly an open question.

Another question arises here. Is the institution in itself a sinful one? And still another—Is it possible for a man to be in fellowship with a sinful institution and be at the same time a Christian? If we allow the excuse of extreme ignorance, charity may call for an affirmative answer, but this, for orthodox ministers, who are always supposed to be highly intelligent, cannot be allowable. The question then remains an open one; and while it is such, there is surely a fearful responsibility resting upon ministers. What! occupy a position in reference to which the public mind is in doubt whether it be right or wrong, good or bad, approved of God, or disapproved! The Apostle Paul would "eat no meat while the world standeth" if by so doing he should "cause his brother to offend." He would not in any wise, even in the eating of meat, a matter harmless in itself, cause his "weak brother to perish for whom Christ died." Is the minister of Christ so strong in the Lord that looking beyond the heathenish symbols and ceremonies—the profane titles and blasphemous oaths, he can see nothing wicked in attaching himself to the lodge of Freemasons? How is it, that the rule laid down by the pen of inspiration should have no restraining influence from setting an example before weaker brethren, to cause them to "perish for whom Christ died?"

All know that according to the laws of mind, evil practices have a blinding influence. At first, the evil may seem to be clearly such, but a little indulgence, perhaps tremblingly, hesitatingly affects the conscience, till so blinded as to be unable to distinguish the evil from the opposite. Persons so affected are unsafe leaders. Whether ministers or otherwise, they should not be followed or approved. They are blind leaders, and if "the blind lead the blind they shall both fall into the ditch." The people should stop and look before they become so blinded as not to be able to distinguish the right from the wrong path. They should think and act independently. I spoke of this before as the principal cause which hindered the progress of our reform. The people don't think; they won't examine, so they are led by others. The Methodist minister referred to in my last communication as endowed with so many excellent qualities, has lately exhibited an attachment for secretism wholly unlooked for before, for he had said that he had "not attended a Masonic lodge for several years"—from which a fair inference was drawn that he had no desire to cast his influence in that direction. We are sorry for this, especially as the minister referred to possesses traits of excellence to be admired. These excellent traits and all the other influences attached to his position are now cast fully into the lap of secretism by a recent connexion with two Masonic auxiliaries. Facts like these show more and more clearly the need of men learning to think and act for themselves. Ministers are but men, and are of like passions, and subject to go astray as other men, hence it is not safe to follow them blindly. Let us follow Christ. He says, "In secret have I said nothing." "What ye hear in the ear that proclaim ye upon the house tops."

As I said before "It is hard work to labor over the heads of ministers" who stand in the way of reform. Those of us who labored in the anti-slavery reform knew this to our grief. So in this reform against secretism, when it ceases to be unpopular they will be with us. At present it is hard work. But let us cheerfully labor on, the cause is of God; secretism, like slavery is doomed. "We shall reap if we faint not."

With regard to the questions above referred to, let us ponder them, and endeavor to answer at a future time. To impress the importance of these inquiries upon the public mind seems more needful just now than to give answers with proof. If we can induce thought, investigation, careful examination of evidences on both sides, spontaneous evidences will be more likely to result. Yours truly,

J. A. Bingham.

When the battle is joined, none will cut so poor a figure as the Broad Churchman and advanced thinkers, who have no standard round which to rally. What Robinson so nobly testified still holds good: "The Lord hath more truth and light yet to break forth out of his Holy Word." But it is in the Word we must find it, not in our model consciousness, nor in the progress of society. Let us fulfill our highest function, the ministry of reconciliation. We should not dream of expending our powers in weaving hypotheses respecting the future fate of the wicked, when the question is, "How may we save them now?" It is not by any fancied irradiation of the dark problems of retribution that we shall commend God's character to the confidence of men; but by the distinct and glorious light poured around it from the sacrifice of Calvary.

It Won't Work.

A man may make a wrong use of religious professions, and gain money by acting under the mere mask of Christianity. This we admit; but the objection that we have against Masonry is, that it seems expressly designed to enable a man to play this part, and for nothing else. It reduces the making a wrong use of religion to an art, which is claimed to be ancient and honorable. The Christian is condemned by every body for making a wrong use of religious profession, while the Mason makes it honorable!

We have seen an illustration of this fact in the recent political campaign. The Masons evidently wanted Mr. Blaine for President, for he wears the livery of the lodge, the slyest, meanest-spirited power any where extant; he wears the Knight Templar stripe down the leg, it is said, and carries a sword in order to enforce Masonic charity upon the world. And Mr. Blaine made rampant speeches against the rebels, and accused them of horse-stealing, or something quite as bad, long after the horse had been taken from the stable. While the horse was being taken from the stable, the Masons were very quiet; were making money and letting the theft go on; but when they had made as much out of the war as they could reasonably expect; and had scandalized the whole country by their corruption and fraud, then, in true Masonic piety, they wished to appear honest, patriotic, indignant against rebels, warm friends of negroes (whom they had shut out from the charities of the lodge), great sticklers for equal rights, etc.,

Mr. Blaine, the Knight Templar, was their spokesman, and the fire and fury that ought to have been poured out at the beginning of the war, was manifested only fifteen years after the war was over. Not only had the lodge been making money and power during all the fifteen years, but it appeared that even their mouth-piece, Mr. Blaine, had done so too, and that he, both as Mason and trader, was one of the last men in the world to set up the petensions of reformer.

This attempt to couple Masonic fraud and imposition with the virtues necessary for American citizenship will not answer. No possible mutual benefit society can exclude the Savior of mankind from their ring, as Masons do, and at the same time reap the benefits that arise from honesty, manliness, and truth. A band of pirates, or a band of freebooters like that which lately made an attack upon the Northfield bank, after having robbed several express trains, may succeed for a time, as the Masons have done during the war of the rebellion, and may exhibit all that brutal arrogance that springs from success unworthily achieved; but so long as there is still Christian light left burning in the world, the wickedness will sooner or later be exposed. Such men, it is true, will exult in illegitmate success, and never be ashamed of their exposure, and will ever be ready to renew their secret efforts under some other form, for foul spirits are legion in form and number; but this only renders the duty of the real Christian more onerous. It is not enough to expose and defeat the impostures of Freemasonry, but we must keep them defeated; and the only way to do this is to begin with the church and extend the effort to every department of human life, withholding favor and countenance, as far as possible, from all men who resort to the idolatrous practices of secret association to carry their ends. There are no worse enemies to the church and the state than such men.

If the church admited to its communion table Buddhists, heathens, infidels, atheists and such, it would be no better than Masonry. It would be a mere attempt to reconcile imposition with truth, brutal insensibility with the tenderness of faith, shameless depravity with the aspirations of holiness, drunken feasting in an upper chamber with the saddening, chastening, yet elevating sacrament of the Lord's supper. The maintenance of American institutions, which are founded on religious liberty, will not suffer us to go off after the strange god of Masonry, whose seat is London, and which is not worshipped even there with that blind devotion which its followers exhibit among us. In short, Masonry, as a motive power in free institutions, will not work.

Our institutions are founded upon religious truth, while Masonry is thoroughly an imposture in all its earings. Devotion to it on the part of American citizens is one of the most lamentable weaknesses that human folly has yet ever exhibited. Americus.

The Consecration of a Lodge.

Mackey's Jurisprudence, p. 288.—The ceremony of consecrating religious edifices to the sacred purposes for which they are intended, by mystic rites, has been transmitted to us from the remotest antiquity. "History," says Dudley, "both ancient and modern, tells us that extraordinary rites, called rites of consecration or dedication, have been performed by people of all ages and nations, on the occasion of the *first* application of altars or temples, or places, to *religious* uses." Thus, Moses consecrated the tabernacle, Solomon the first temple, and the returned exiles from Babylon the second. Among the pagans, ceremonies of the most magnificent nature were often used in setting apart their gorgeous temples to the purposes of worship. A *Masonic lodge is*, in imitation of these ancient examples, *consecrated with mystic ceremonies to the sacred purposes* for which it had been constructed. By this act *it is set apart for a holy object*, the cultivation of the great tenets of a Mason's profession, and becomes, or should be-

come, in the mind of the conscientious Mason, invested with a peculiar reverence as a place where, as he passes over its threshold, he should feel the application of the command given to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." On this occasion a box is to be used as the symbol of the lodge. It is placed in the center of the room, and is a representation of the *ark of the covenant*, which was deposited in the Holy of Holies of the ancient temple.*

In the course of the ceremonies, this lodge is sprinkled with corn, wine and oil, which are the Masonic elements of consecration. These elements are technically called "the corn of nourishment, the wine of refreshment, and the oil of joy," and are to the Mason symbolic of the many gifts and blessings for which we are indebted to the bounty of the G. A. O. T. U., (Grand Architect of the universe), for the first is emblematic, in Masonic symbolism, of health, the second of plenty, and the third of peace.

The ancient altars were thus consecrated by the offering of barley cakes and libations of wine and oil, and the Jewish ritual gives ample directions for a similar ceremony. The rite of Masonic consecration is accompanied by a prayer, in which the lodge is solemnly consecrated "to the honor of God's glory."

Mackey's Lexicon of Freemasonry, p. 94, says: "When a new lodge is formed, it is necessary that it should be *hallowed* or consecrated to the purposes of Masonry." "The Masonic elements of consecration are corn, wine and oil.

Abid. p. 96.—"In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony, a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite. *Hence, Freemasons' lodges*, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built, by strewing corn, wine, and oil upon the "lodge," the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with joy unspeakable in the riches of divine grace.

In *Morris Masonic Dictionary, p. 105-6-7*, the following statements are made under the head of "Consecration":

"The ceremony of dedicating a thing by certain rites or ceremonies, to the service of God."—Webster. There are three occasions of solemn consecration in Masonry; the first is that of the corner-stone, or more properly, foundation-stone of a public edifice; the second the consecration of a new lodge, the third that of a Masonic Hall. Both are considered under the "head" of Past Master, (which see.) A corner-stone is consecrated (laid or planted) by the Grand Master, or his proxey, and the fraternity. The exercises are performed in public. The chief magistrate and other civil officers of the place are invited. The members of the sooiety wear white gloves and aprons. The lodge is opened in a private place and marched to the appointed site by a formal procession. Odes are sung, and a prayer offered. The stone is raised, metallic and other tokens are placed under it, and it is lowered amidst solemn music, two measured pauses being made before it reaches its final bed. It is then *consecrated* by pouring corn,† wine and oil upon it by the Grand Master, with the following formula: "May the all bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay, and grant to us all in needed supply, the CORN of nourishment, the WINE of refreshment and the OIL of joy!" The Grand Master then strikes the stone THRICE with the gavel, and the public Grand Honors of Masonry are given. In consecrating a new lodge. the presiding officer represents the *Grand Master*, supported by the Grand Lodge officers. The exercises are usually performed in public. The officers of the new lodge, which has heretofore worked under dispensation, are severally presented to the Grand Master, who asks the brethren if they remain satisfied with their choice. *Kneeling around* some object which represents the *lodge*, a prayer is then offered by the Grand Chaplain. The elements of corn, wine and oil, are sprinkled upon *the lodge*. Another prayer follows, then solemn music. The Grand Chaplain then DEDICATES the new lodge in the following words: "To the memory of Holy Saint John we dedicate this lodge. May every brother revere his character and imitate his virtues." The ceremonies conclude with the installation of the officers. In dedicating a Masonic hall the same officers have charge. The lodge being opened, an anthem is sung and an oration delivered. The edifice is delivered up by the Architect and received by the Grand Master. *Three circumamnbulations* are made by the lodge in procession about the hall. At the end of the first the Grand Master pouring corn upon the lodge, dedicates it in this form: "In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to Masonry." At the end of the second, sprinkling wine upon the lodge he says: "In the name of the Holy Saint John, I do solemnly dedicate this hall to Virtue." At the end of the third, sprinkling oil upon the lodge, he says: "In the name of the whole fraternity, I do solemnly dedicate this hall to Universal Benevolence."

The Temperance-Lodge System a Failure.

The question whether the temperance-lodge system of this country is a success or a failure, is one that deeply interests the Christian philanthropist This system, embracing various organizations, has extended its ramifications throughout all parts of the country; it claims to represent true temperance principles, and to be the legitimate means of performing temperance work—influential. because it engages in political "wire-pulling," and eminently successful because nearly everywhere popular.

I am well aware that the very idea of calling in question the validity of the claims of the lodge system is enough to raise a storm about one's ears, and yet it seems to me a matter of great importance that some one, in a spirit of the utmost kindness, should seek to point out wherein it is a sad failure. At the outset, however, of the few remarks I wish to make on this subject, I desire to say that I am not swayed by prejudice, or impelled by any motive contrary to love for a cause which is very dear to my heart. My associations in the lodge-room with many who, like myself, were in search of the best place to work for temperance and humanity, have been of the most pleasing character, and, therefore, I feel free from the slightest tincture of bitterness in entering upon the discussion of the matter in hand. I have been an office-holder in every temperance organization in the country, and, having had ample opportunity for examining their workings, I had to come out of them mainly because I found there nothing to do in the shape of true temperance work.

Those conversant with the lodges know that the social element is mainly relied upon to fill them with young people, and hold their membership together. Now, social intercourse, when of the right sort, is a beautiful and ennobling thing. If you guard it from sheer frivolity, on one side, and keep it within the bounds of prudence and pure morality on the other, you have a principle that refines human character and blesses society. But when this element is used as a basis for a temperance work which is designed to reach the masses of mankind and save the drunkard, it fails, decidedly. Let the lodge-goer look at the matter candidly, and see if this is not the inevitable conclusion:

Is not all the lodge *work* ritualistic—if that may be termed ritualistic which has in it so much of senseless mummery? Is not the initiatory service a mere farce in which no earnest man or woman can engage without a tinge of shame that they have been inveigled into such childishness? The writer has witnessed hundreds of such initiations, and he wishes to say in the most positive language, that they always fail to impress either the candidates or the members present. The circling round, the singing, the obligation and charges, the prayers read (by irreligious men, often), are gone through with amidst the giggling of the majority and the yawning inattention of others. Observing this, the candidates enter into the spirit of hilarity, and thus any good impression that might have been looked for at the outset of a temperance career is utterly destroyed. An obligation taken under such circumstances, fails to make any deep impression on the mind of a candidate, and, should there be a tendency to drink its restraining power would be absolutely *nil*. This is a strong assertion, but experience and observation prove its truthfulness. I appeal to the candid lodge-member if the spirit that prevails, generally, during initiations is not of the most flippant character? Is not this part of the evening's exercises almost invariably looked upon as a nuisance to be got rid of as quickly as possible? Yes. Then the system in that respect is a complete failure.

Again, the *business* transacted is mostly of a childish nature; questions of order, form and ceremony. The wittiest speaker is the one listened to with keenest zest. As a rule little or no temperance work is done, and the moment when the vapid talk is declared to be at an end is hailed with delight. How any man or woman can listen for a large portion of an evening to such twaddle and hope to catch in it any inspiration that is to help on the temperance cause is beyond comprehension. Suppose, for instance, a drunkard is induced to seek reformation within the lodge. He takes the obligation, and then he sits down to listen to the "business." What a hollow farce it all seems to the poor fellow whose whole being is crying out for some help that will keep him from falling back again into the hell of drunkenness! I well remember the last temperance lodge I attended. It was exactly of the kind I have been trying to describe. For months I sat there without hearing one single earnest temperance utterance. I was a stranger, and could not do much towards rectifying the evil; and so, after firing a parting shot, I left the lodge, thoroughly convinced that it failed to furnish me with any assistance as a temperance worker.

Now, if it is true that the portion of lodge-work we have glanced at is a failure in so far as the advancement of temperance principles is concerned, how emphatically is it the case with regard to the *social* aspect of the question. In fact the lodges as now carried on, are notoriously places of social enjoyment. A large number of young people of both sexes assemble ostensibly to labor in the cause of temperance, but really to engage in a scene of hilarity pure and simple. The talk of the elders is simply endured while the "business" is under discussion, everything being slurred and hastened, so that, at the earliest possible moment the rope may be introduced and the "social circle" formed. To prove that the temperance lodge system is a failure, let us suppose the social element withdrawn—that element, I mean, which is as truly outside of temperance work as would be a garden party, or any other form of social amusement. Why, there would be nothing at all left, and the whole system would fall to the ground.

It may be asked, Is not the evident popularity of the lodge-system proof of its success? No. Popularity never was and never can be regarded by the well-informed mind as a criterion of success in great moral enterprises. Look at the temperance work waiting accomplishment. The liquor traffic has to be met at every point by some influence potent enough to suppress it entirely, if possible, or at least materially loosen its grasp of the public throat; temperance sentiment, sound and healthy, has to be created for the purpose of supporting temperance legislation, and all over the land are to be found inebriates crying out for help. Is the temperance lodge system doing this work? I believe the real Christian sentiment of the country would sanction the assertion that, most decidedly it is not.—*W. T. Cox, in The Free Methodist.*

*It is a great error on the part of some Masons to suppose that the ark of the covenant is a symbol peculiarly appropriate to Royal Arch Masonry. On the contrary the true ark is to be found only in Ancient Craft Masonry, whose foundation is the old temple, and it has always constituted a part of the coat of arms of the institution. The ark used in Royal Arch Masonry is simply a representation of the imitative ark which was substituted for the original one in the second temple. The Royal Arch degree has nothing to do with the true Masonic ark of the covenant.

†The elements of corn in a golden vessel and those of wine and oil in silver vessels.

Reform News.

Anti-Masons of Michigan!

Please bear in mind that the second anniversary of your State society opposed to secret orders is to be held at Hastings, Barry Co., on the 6th, 7th and 8th of December. Are you making preparation to attend or at least to be represented. County or town associations, and all Christian churches in sympathy with our reform are invoted to send delegates. Friends! Lay aside for three days your home burdens and cares, and come to Hastings, and let us take counsel together; look one another in the face; talk over the past and plan for the future. The excitement of the Presidential campaign will then be over, and the chance for a clear out-look will be better than for months past. Come with a firm purpose, and a fuller consecration to the work of overthrowing the despotism of the lodge. This is the proper time to inaugurate a new departure in our crusade against secretism. To falter now is to give encouragement to the enemy, discourage our friends, and lose all we have gained. Once more unto the breach, dear friends!

J. L. Barlow.

—Of the lectures and expositions in Minnesota during the last fortnight, we had received but slight reports in time for this issue. Moses Gallup writes of a meeting Nov. 9th, where Past Master Ronayne was met by a crowded house and performed his work with his usual ability and to the great satisfaction of the friends of the reform.

Annual Meeting of the N. E. Penn. Christian Association.

This body convened by appointment in Fell Hall, Waverly, Penn., Nov. 1st, at one o'clock P. M. Elder S. E. Miller, President, in the chair, opened by prayer, singing and short address by the President, when the Corresponding Secretary, in the absence of Bro. Raynor, Recording Secretary, was called to read the constitution of the Association. Committees were then appointed to revise the constitution and name officers for the ensuing year. The following were recommended and elected:

President — Elder S. E. Miller, Clifford, Pennsylvania.

Vice-Presidents — J. C. Miles, Dalton; Elder A. L. Post, Montrose; Dea. M. L. Miller, Pecksville; S. A. Reynolds, Waverley; Dea. Joseph Powers, Harford; S. C. Stephens, Clifford; Davis H. Seamans, Factoryville; Geo. Cobb, Factoryville; Simon Besecker, Waverly; Dea. Stephen Parker, Waverly; Wm. B. Bertels, Wilkesbarre; Augustus Marx, Benton; O. N. Smith, Benton; R. P. Parker, Clarks Green; Clark Lowry, Green Grove.

Recording Secretary — James W. Raynor, Montrose.

Corresponding Secretary — Nathan Callender, Green Grove.

Treasurer — Newell Callender, Dalton.

The day sessions were occupied in discussions and free conference. The evenings were occupied by Elders Post and Miller, by request. The addresses were conclusive and telling.

One circumstance imparted interest to the occasion. The Masonic fraternity had their representatives present on both evenings, and they were truly and duly prepared and qualified for the occasion, only Esq. ——— seemed to be *over* inspired, especially on the second night of the meeting. He could not appreciate the terrible castigation dealt on him by his antagonists Post and Miller. Whether the other Masonic worshipful had his sensorium under the high pressure of lodge *refreshments* was not so apparent, as he violated his Masonic obligation but once and did not deem it wise to peep a second time. Both of these dignitaries have been Masters of the Waverly lodge and I am informed that the latter is now the W. M. of the most ancient, honorable and sublime *cabletodium*.

One of these representatives who did the talking is the Masonic sounding board for the Waverly pulpits, save one, that of our able and outspoken young brother of the Free Methodist Church. In trumpet notes that sounding board echoed to our ears again and again, "Let the Masons alone," "Preach the gospel," etc., etc.; the stereotyped pretext of a time-serving pulpit and press. These are two injunctions which we intend to obey. We shall let Masonry alone, as we always have, and advise all men to do the same; to keep aloof from it as a deadly viper to our moral being and the grand antagonist to Jesus and his gospel, which we mean ever to sound out to the lost as the remedy to lift men up from false hopes and false systems of religion, hoodwinks, and cable tows, profane oaths and savage penalties, to worship and serve the living God, the Father of Jesus whom Masonry rejects. Yes, ye blood-bought sons of a fallen race; let Masonry, that seedling conspiracy, germinated in hell's central hot-bed, alone, with its soul-poisoning brood. Let no drop of lodge poison enter your system by any voluntary contact with any branch of that vile "system." "Let Masonry alone and preach the gospel."

As stated before, there is in the town of Waverly at least one pulpit which will speak out on all the moral issues. Let all of God's people pray that the representative of that pulpit, Bro. Adams, may be held up by the grace of God and his people blessed and greatly multiplied. At the late hour of this meeting we agreed upon the following, to be supported as candidates of the American ticket for the county of Luzerne:

Congress — R. P. Parker.

Prothonotary — S. N. Callender.

Clerk of the Court — Augustus Marx.

Jury Com.—E. H. Atherton.

Senator — H. D. Walker.

Representative — J. G. Fell.

Truly yours,

Nathan Callender.

Minutes of the Christian Convention held at Sandy Lake, Pa.

The first anniversary of the Western Pennsylvania Christian Association convened at this place, according to appointment at 7 o'clock, P. M., Tuesday, Oct. 31. Convention opened with prayer by Dr. A. M. Milligan, after which Scripture reading and devotional exercises for one half hour. Rev. Mr. Kerr, the secretary, being absent, Rev. John Case of Erie county was elected secretary pro. tem. In consequence of the failure of Dr. Collins to be present, by motion Rev. Dr. A. M. Milligan was invited to address the meeting, and took for his subject, "Secret Societies a Conspiracy," against the individual, the family, the church and the state. Session closed with prayer by Rev. J. M. French.

Wednesday morning, 9:30 o'clock. Meeting opened by president, Dr. Milligan. On the election of officers Rev. E. Small was elected president; Rev. J. M. French, secretary.

Messrs. Spear, Case and Westlake were appointed a committee on enrollment.

Messrs. Milligan, Hampey and Baird were appointed a committee on resolutions.

By common consent it was agreed to spend some time in ten minute speeches bearing on the general object of the convention. Messrs. Hampey, French, McGee, Baird, McBride, Brown, Case and Spear, made brief speeches.

A letter was received and read from Dr. G. C. Vincent, editor of the *Progressive Citizen*, Brookville, Jefferson Co., expressing hearty sympathy with the convention, and giving a number of cogent arguments against secret oath-bound societies. The secretary was directed to send it to the *Christian Cynosure* Chicago, for publication.

Two P. M. Convention met and engaged in devotional exercises. The committee on resolutions reported,

The resolutions were considered and after a pretty full discussion were adopted unanimously. A dispatch was received from Dr. J. R. W. Sloane, of Allegheny, who was to make the address of to-morrow evening, that owing to a pressure of business he could not be present. Much regret was expressed at hearing this. A motion passed unanimously inviting Dr. Milligan to address us at this evening's session on the ordinance of the oath.

Seven p. m. Exercises opened with reading the Scriptures and prayer. The address on the oath was delivered to a full house. It was clear and convincing, scriptural in argument and courteous in manner, and received the commendation as well as the close attention of the large audience. It was a master effort of a master mind and did great credit to its author. While showing the nature, design and proper limitations of the oath, it was a powerful argument against its profanation in the lodge room. After the address a good collection was taken to defray current expenses.

Thursday, 9:30 A. M. On the assembling of the convention the President read and commented on the 19th Psalm, and devotional exercises over miscellaneous business was transacted. Pending a motion to pledge the convention to the American party ticket, took recess till 2 P. M. Resumed discussion of the motion. On this there was a diversity of opinion, some taking the ground that the perils of the country from a "solid South," etc., required every patriotic citizen to support the Republican ticket.

A vote of thanks was tendered the Mercer *Dispatch* and other papers which published the minutes of our meeting last year at Mercer. These and other papers were requested to publish the minutes of this anniversary.

Seven P. M. Devotional exercises thirty minutes. A committee of three was appointed to arrange time and place of holding the next anniversary. Rev. J. Spear was chosen Corresponding Secretary. Prof. C. A. Blanchard, of Wheaton College, made the closing address to a good audience. His speech was well received. Had it been known certainly he was coming, the audience would have been much larger. The convention was a success. The weather was fine and the spirit of the meeting excellent.

E. Small, Pres.

J. M. French, Sec.

Bro. Hinman's Work in Wisconsin.

Ironton, Wis., Nov. 16, '76.

Dear Bro. K.:—I am again with old friends in my former field of labor. I have now spent three weeks in this county, during which time I have delivered twelve lectures, preached four sermons, and attended two prayer-meetings. The congregations have been generally good and I trust that much has been accomplished in awaking public sentiment to the evils of secretism. I wish to express my especial obligations to Prof. J. W. Wood and Mr. Albert Watkins of Baraboo, the latter for attendance and faithful testimony as a seceding Mason.

I will briefly notice a few instances of the effects of this discussion on the minds of the people. At Fairfield I told how a man is made a Mason to a full audience, and after I had finished, Bro. Watkins, who is well known in that community, confirmed what I said. A member of the Baraboo lodge, who was present, said what had been described was probably the

Thousand and One," and that he presumed that Mr. Watkins had been duped into a lodge of that order and been made to believe it was Masonry. Mr. W. replied that he had visited the Baraboo lodge and had seen a candidate initiated in the manner described. This convinced the audience of the truth of what he said, and that the other man was a liar.

At Excelsior I spoke in the Methodist church to a full house and several Masons, who were members of the church, made brief replies. One of them said that the grip of the lion's paw was a grange grip, and I inquired how he, being a granger, dared reveal its secrets. Another said that no man could be a Mason who was not a Christian, and that every Mason had to profess faith in Christ; but this was shown to be so utterly false that he could not maintain it. Another who had been a Mason for fifty years said that some things that had been said were true, but other things he had not seen in the lodge; but when pressed to tell whether the obligations and penalties were correctly given, he refused to tell. His silence was held to be sufficient evidence of the truth of what had been said.

At Baraboo I lectured in the Baptist church. A notice of the lecture was read in all the churches except the Congregationalist. The pastor of this church (to which I formerly preached) though not a Mason, is evidently in sympathy with them. He thinks it a very great wrong for any man who has been a Mason to reveal Masonry, but then he fails to see that there is any wrong in his hiring himself to preach evangelical doctrine and preaching Unitarianism in its place. He seems to see no wrong in using the sermon of a prominent Unitarian minister of Chicago, preached against Mr. Moody, and to do this in a way to greatly grieve and offend the church to which he ministers. Surely some mens' moral capacities are of the strangest kind. At our meeting in the Baptist church, besides the pastor, we had the pastor of the M. E. church, who is reported to be a high Mason. He listened with excellent attention, and I think was not displeased that the truth was plainly told. Messrs. R. J. and J. W. Wood made excellent and timely remarks, and on the whole the meeting was a success.

At Reedsburgh I spoke in the Congregational church. The pastor refused to read a notice or to attend; he says he is not a Mason, but he evidently fears the lodge more than he fears the Lord. At no place in Wisconsin have I met a worse reception than in Reedsburgh, and nowhere have I deserved a better, having preached for the Congregational church there a year without salary and left them in a much better state than I had found them. But God will bring my work into judgment. Yours for Christ,

H. H. HINMAN.

THE EXPOSITIONS AT TIPTON, IOWA.

TIPTON, Nov. 9, 1876.

Editor Christian Cynosure:—Doubtless the readers of the *Cynosure* will be glad to hear from this part of the country in regard to the Anti-masonic reform. Having engaged Edmond Ronayne to give an exposition of Freemasonry here, we hired the city hall, and at the time appointed, being the 30th of October, there was a very respectable audience present, both as to number and reputation. We organized by electing Rev. Wm. Lee chairman, and after stating the object of the meeting, he led off in singing, "All hail the power of Jesus' name;" after which the Rev. Thomas Mehocs offered a short prayer. Mr. Ronayne was then introduced to the audience by the chairman. From marked indications of attention and interest, the audience soon became satisfied that Mr. Ronayne was not an ordinary workman, but was master of the situation. There were several Masons present each evening. The best of order prevailed throughout, at the time of meeting, and after adjournment. We would not attempt to give a description of the very able manner in which Mr. Ronayne executes the work of exposing Freemasonry; but say to any who may not have heard him, procure his services if possible, and we think you will be satisfied. We think fruit of the present effort will be gathered after many days. We intend to keep the ball rolling, and make an effort to send a strong delegation from this county to the meeting of the State Association in April next. Hope every county in the State may do the same. By order of Committee on report.

JOHN DORCAS.

SHARP SHOOTING ON OUT-POSTS.

SPRINGERTON, Ill.,
Nov. 13, 1876.

Editor Christian Cynosure:

I went to a school-house in this (White) county Saturday eve, 11th inst., and lectured on Freemasonry to a respectable and very attentive audience. I spoke for two and a half hours, giving the outline of killing Master Hiram Abiff, encountering the three ruffians at the different corners of the school-house; then buried and afterward raised him from the dead upon the five points of Masonry. So far as I could tell every body in the house fully enjoyed it except one poor cable-towed slave of secrecy. Here I sold a copy of the expose of the Grange to a granger, and by the way a very fine man who took me home with him and treated me very kindly. I asked this gentleman if their yearly pass-word for last year was "*Forgive*;" he answered yes. He then commenced reading in this expose and soon came to password for 1874, "*Farming*." I asked him if that was correct; he answered it was. Of course this is a fair acknowledgement of the whole thing. This good man will doubtless very soon turn his back upon the grange humbug. This good family warmly solicited me to call on them again in four weeks from this, which thing I shall do the Lord willing.

Eight votes here for Walker and Kirkpatrick; we could have got more had we thought proper to make a strong effort. Let us begin *now* for next campaign.

Yours on the war path,

JAS. SPRINGER.

Correspondence.

OUR CENTENNIAL LETTER.

It is the old Masonic book I named in my last letter. It was published about 1800—its latest date concerning the lodges being 1797. The remarkable fact in it is this: Its prayer has the name of Christ fully acknowledged. Why this difference between the early book of Masonry and the present standard works on it? May it not be that it was then the form best suited to catch enquirers? None of any other faith could be members with such a form of prayer—but again, when the hymns or songs are examined we are startled by certain language which can be taken as perfect proof that religious men of any faith could not sing some of the verses. They are so gross that no modern book could serve Freemasonry by their republication. This old book has a list of Grand Masters from 1722 to 1797.

An Episcopal Rev. of Ohio got tracts and assured me that the church "can do nothing with Masons and Odd-fellows, for they think their system better than Christ's religion!"

A Rev. M. E. of N. Y. had no strong feeling on the subject, but church members were better out of Masonry.

From Ohio comes a sharper report. "My father was a Mason and didn't attend after the Morgan exposure. But he told me that if the men in Masonry were not better than the system itself they ought all to be hung!"

Similar in character is the report of a gentleman from the West. Knows "where a Mason got another one free from a case of murder because appealed to on the five points of Masonry; and the same fellow afterwards burned a house where a life was lost in it. Thus a second murder was caused. The insurance was disputed and all the facts came out."

You are acquainted with Rev. Wm. Beekman of Byron, Ill., a sincere friend of the cause, who met Mr. Stoddard here. Had calls also from Rev. Mr. Densmore of Kansas Rev Joseph Beggs, Fall of Schuylcill, Jas. Wood of Tonawanda, &c. &c.

Nov. 4th.—I fear I shall not be able to overtake the details of my record of worthy names and interesting anecdotes and conversations. I must, however, attempt to give some of them and trust that those whom I may omit may exercise that charity which covers a multitude of sins.

The Rev. Mr. Stoddard, so well and favorably known in connection with the great cause of anti-secretism called here and spent two days, seeing what he could and went on to Vineland. His perfect knowledge of the various delusive and insidious arguments, or rather plausibilities in use among secretists of all shades of darkness makes his services appreciated wherever the friends of the cause can avail themselves of them. It may grieve the egg-pelters to know that his coat has not a single stain upon it! Why was the proof of their skill not sent here for exhibition? only think of it. What testimony to the pluck and enterprise of the Masonic egg-pelters of the Great West it would have been.

One Mason was smart enough to get hot too soon; so that scarcely a word could be got in. "Why, sir, King Solomon was a Mason, and John and the Apostles were Masons." "How do you know all that? the Bible don't say so." "Any one that don't know that King Solomon was a Mason knows nothing about Masonry." So it would appear his lesson had been well learned. The Bible gives not enough knowledge about Solomon and the apostles. Freemasonry has the records locked up, and so what a mistake it is to circulate the present Bible in so many languages without the precious inventions of the lodge.

But a contrast is here. A candid Mason, who, after fifteen years of Masonry joined a church last winter. He had never thought much about the character of Masonry, but would consider the subject in the light of the Scriptures, and hoped for strength to do his duty. He would try. A strange feature here is that his minister is a Mason also. If consulted what good result can be expected? This suggests another anomaly recently brought to light.

November 7th.

As I may not again address you while in this city, I will report a few more of the manifestations which your magical stand has called forth from the denizens of the lodge as they endeavored to pass its charmed circle. Not of them only, however, for of them the record would be too sombre, if not melancholy. Gaily though they flaunt their flag, a gaiety reminding one of the cheerful laughter of the old time slaves, a laughter begotten of fear, or to commend them to their owners. It is therefore of the friends of anti-secretism that we may also speak, as brave men for the truth so unpopular in some parts of the country, but who shrink not from maintaining it against popular error. Of such friends I do not care always to record the names for that might expose their interests to damage. There are men who are willing to be known as anti-secretists, who prefer their own way of coming out as such. And there are men to whom the public denunciation of the system is so new, that time is necessary to mature their purpose and shape their course. The slower growth of our sentiments in such minds will render them the tougher when matured.

James M. Russell, of Connecticut, known to Ronayne and others of you, was here—a warm friend. A Presbyterian Rev. of this city, whom I had not seen before, heartily approves of our movement; so the Rev. C. D. Brooks, Free Methodist, of the State of New York, has done for years. I have also met Rev. J. Burnett, Baptist, who attended the venerable Bernard in his last illness, which ended on the 11th of July last. A Disciple, from St. Paul, Minn., is also a hearty friend. A young man "highest" in doctrine in the Episcopal church, although a member of a college secret society, expressed thorough disapproval and ordered some books. We agreed that Christ ought to be the Master of the soul, and he cordially expressed his pleasure at our having met. M. R. Bair, of the U. B., Ill., and others in Kansas, etc., have got tracts to distribute at their homes. A Baptist lady, Miss Kendall, is also a willing worker in this good cause.

A Rev. of the Reformed Dutch church is a Mason, but the mutilation of the New Testament, 2 Thess. 3: 6, etc., appeared a new idea to him. May his eyes be opened to this Masonic outrage on the name of Christ and his authority. So also with a Rev. Episcopal, whom I thought honestly desired to know the truth. A Rev. M. E. also professed to have the same desire. An Adventist called—a strong Anti-mason. A lawyer gave his card—continues to pay his lodge-fees, but disapproves of Freemasonry now, and "will think it over" whether to withdraw or not. Next come two men, one silent, the other talkative. He justified keeping up Judaism in Masonry and mutilating New Testament Scripture to keep Jews as members. Yet I fancied that he acted rather as attorney for his silent friend than from conviction, and, if a Mason, was freer on the subject of speech than they generally are. Rev. N. B. Grubb, of this city, who is one of your subscribers, and A. K. Dibble, of Mich., another, called and gave encouragement. Rev. A. P. Graves thought no gentleman, much less any Christian, would take such oaths as Masonry imposes.

It was interesting to see the effect upon four lads who got tracts and talk. "Against Masonry! Why! it's often spoken of at our table!" One remained awhile and asked information, while the flush told that it was not without some effort. Two Presbyterian ladies heard their minister, of this city, praise Masonry for doing what the churches neglected, and they did not think he was a Mason, he is "such a nice man." A Royal Arch Masonic Baptist declined to give his name or State. A young man was certain that if his professor could be heard in defense of secret societies, he could demolish all the arguments in your publications. Yes, sir! he had heard him use unanswerable arguments in their favor. I was pleased to meet three young men, one of whom intended to join the Masons, and hope his intention has been changed. But danger lurks near such young men, if they meet such an one as the cool, polite, though, as it appeared to me, unscrupulous defender of Masonry who was found in a Rev. M. E., who gave name and residence. After I found it impossible for me to restate, without contradiction, any of his assertions, I asked him to write down his assertions. But he would not—his word was enough. "Prayer, in the name of Christ, is according to Masonic law." "I would be glad to have that statement in writing," said I, "for I think some of your Masonic brethren don't admit it." "I never made prayer in the lodge without using the name of Christ." "I did not say, sir, Masonic law." "Yes, sir, you did," said a bystander. "I have lectured on Masonry, and am ready to meet you in public debate." But, although assured that we had men willing to meet him if he would write that challenge, he declined for the time, but reasserted his willingness to be the champion of Masonry when it could be arranged. We fancy him rather as its Don Quixote. The oath in Lev. 5: 4, 5, "Oh, see the connexion!" The mutilation, O, that was necessary for the way it was used! Alas, for such blind leaders who can preach so through the week and imagine they preach Christ on Sunday. A Lutheran student, whose name, etc., I have, who was listening, spoke with quiet earnestness, "I think no man can be a Christian who is a Mason." A lady and gentleman handled tracts. "Opposed to Masons," said she with a cheerful smile, and looked at him. He laid them down as he heard, "Freemasonry a religion; if so, not the Christian religion; therefore no Christian should support it." "I'm a high officer in it, sir," and walked off. Of course your agent ought to have begged pardon or apologized, but he thought it against the rules of the Anti's in such a case. A Catholic priest named an English work on Masonry as a good one. Perhaps it can be got here, although, of course, our standpoint is different from theirs. It has amused me to find how anxious some Masons have been to know of what belief your agent is, and he has had all extremes applied to him while all he aimed at here is to sit at the Master's feet for instruction, and to tell some of it to the Masons and others as they pass along. One Rev. secretist, not a Mason, however, began in defense and ended in cordially grasping my hand and bidding our cause God speed. Others being present, I didn't get his name.

The last I shall name at present is a Canada Mason, who, with others, were defending the craft, when brother Stone fortunately made his appearance again, and gently placing some hard facts upon an American defender, bore him to the ground. The Canuck continued the defense a short time and told me that he had not attended the lodge for several or seven years, although he paid his dues regularly. As he was a Presbyterian, I gave him "Armstrong's Work of Darkness," which he accepted, but threw down some money and ran off. He had taken only three degrees, and we may hope that he may follow the good example of his Presbyterian brother the Rev. Wm. Armstrong, a Mason of twenty-one degrees.

Mr. Blank is here, and lastly our hero of a hundred fights in this cause, Prof. C. A. Blanchard.

THOS. HODGE.

The Lodge Furnishes the best Argument against Itself.

DAYTON, Va., Oct. 31, 1876.

Editor Christian Cynosure:—Doubtless it is to the young men of our country that you, as more aged workers must soon look to find ready hands, strong arms and willing hearts to carry on the work which has been so gloriously begun. Was it not to prevent our being entangled in the meshes of secretism and diabolism that the flag of perpetual warfare against all oath-bound societies was raised? If so, then may we not even now put on the armor, enter the ranks and learn to fight for true liberty while there are such competent leaders in the field? While it is true that we do not know so much about the "arts, parts and points" of the "Ancient Free and Accepted Order," yet we, or at least some of us, are beginning to have abundant opportunity to learn of their dark workings, both by observation and experience. I have read several of your "exposes" and the question naturally arose, Can all this be true? That men professing intelligence should engage in such foolishness seemed too absurd for belief and acting under this conviction, I must confess that I was inclined to consider that a false coloring was given to secret institutions by those who were trying to be revenged for some supposed mistreatment. But can that be said now? No, sir. Facts declare those statements to be true. Who would want a better argument for the correctness of the statements of the lecturers now in the field than that the Masons "egged them." If they were the statements of men who did not know, it seems to me that the Masons could have a vast amount of fun over their ignorance, and would be inclined to pity all such, rather than call them "perjured wretches." Another thing, that officer who "overdid" his duty at the Centennial by forbidding the sale of books and tracts, and even went so far as to close up the case, could not have convinced me sooner that Mr. Hodge was dealing out destruction to Freemasonry, if he had sworn to it. Men seldom run from that which they do not fear, and never oppose that which can never injure them. And so in this case. If the officers of the Exposition had felt that they were receiving no injury at the hands of your agent he would never have been molested; but as it is, they have acted, and the outside world will put their own construction on the action. It cannot be otherwise.

But now my own personal dealings with Masons reveal to me the fact that they are not only opposed to progress in the true sense of the word, but also work against those who are laboring in that direction. A few words of my own experience. Some two months ago I came to this place to start a High School. The first question about me was, to what church I belonged. The answer was, the U. B. church. "O, well then, he is opposed to us, and he can't stay here." Since that time everything has been done against me that could be done. The most unlikely reports have been circulated in order to keep students away. Such epithets as "nigger," "black republican," etc., have become so common that they do not effect me or any one else any more, except those that make use of them. The threat to drag me from my school-room has been frequently made, and, indeed, they have gone so far as to come to my room with that intention. The presence of a number of students of average muscle settled that question, other things assisting. It was also planned one day, by the same party, to break the lock of my school-house door and put on another while I was gone to my boarding-house. They had the lock procured and the man hired to put it on, but the plot was discovered and its execution arrested. Thus the opposition goes on. How long it will last is hard to tell. And is this Freemasonry? The institution that desires so much light, mystic light, and yet loves darkness so well. To think that men who wish to be respected in society have such an imperfect sense of honor, is truly remarkable. But their sins will find them out sooner or later, and the stigma will forever remain.

Go on in this noble work, and may the Lord bless you. We, the young men, the boys of America, are in danger, and need a guiding light—not Masonic!

Yours, respectfully,

J. N. FRIES.

Does not Meet the Case.

DECATUR, Iowa, Nov. 10, 1876.

FRIEND K:—I hope that you will publish these things for the good of the U. B. Church.

Rev. T. D. Adams in his issue of the *Christian Expositor* of Oct. 12, 1876, says of secrecy:

The last session of the West Des Moines Conference discussed the question quite fully and freely. It was brought on by the introduction of the following resolutions by the committee on Moral Reform, which consisted of Revs. Geo. Miller and T. D. Adams; and an amendment

offered by Rev. J. F. Roberts. to which reference is made in Bro. Roberts' article in our last issue.

Read the resolutions carefully and then determine whether they are disloyal. Of course they are imperfectly drawn up and are not what are *necessary*, yet they tend, at least, toward a solution of this question.

Resolved, That our delegates to the next General Conference be instructed to use their influence to secure an amendment to our Law on secret societies as follows:

Instead of Sec. 22, insert the following:

No combination or association with any secret society shall be permitted, save where the principles of such society are so clearly defined as to leave no doubt that they are in accord with the Gospel of Christ and that any secret society setting up a system instead of the Bible as its chief rule of action, is to be condemned as in league with darkness.

2. No person shall be permitted to become a member of any of our societies when he is known to be a member of such secret society as described in the foregoing.

3. Any of our members becoming connected with a secret society, such as described in this section, shall be tried as for any immorality.

The resolutions did not pass. The Conference voted them down; only one voting for their passage. It was argued that they let the "bars down."

The amendment referred to in the above reads thus:

"But nothing in the above clause shall be so construed as to bar the class from being the only power to expel members from the class."

J. F. Roberts says: "This motion was seconded by Rev. T. D. Adams, and on the vote, to my surprise each of our former delegates and all our presiding elders and a majority of the members of the annual conference voted against it.

Rev. R. Loggan of Lane University, Lecompton, Kan., in his answer to J. F. Robert's rantings about high churchism in the U. B. Church, says of the above resolution and amendment: "Now, admit this pernicious principle into our church policy, and the ancient landmarks could be easily removed at least so far as the civil government would allow them to be removed. For instance, any class could vote Freemasons, Odd-fellows or grangers into the church, and in Utah, they could vote any polygamist in, even vote him a recommendation for license to preach. They could vote to keep in anything that a majority of a class might be in favor of, independent of the general sentiment of the whole church." Let the secrecy law be enforced as it is.

ELZA OSBORN.

OUR MAIL.

Rev. J. H. Mabbott, of Milton Junction, Rock county, Wisconsin, writes:

"We hope that Wisconsin will be more thoroughly organized and a State lecturer provided. The people want light."

J. S. Rice, North Pownal, Me., sends for tracts and writes:

"I am sorry that I did not send for a lot of them before; they are better than I expected."

Now that the presidential election is over let us work for the politics of our country by enlightening those in our respective localities.

Rev. John Miller, Wauseon, Fulton county, Ohio, writes:

"Secretists or modificationists are preparing to make a strong effort at our General Conference next May. I hope we shall have the sympathy of all friends opposed to the 'dark orders.'"

Geo Geddes, Lockport, Will county, Illinois, writes:

"I am an old subscriber to your paper and intend to be as long as I live. I can't do without it."

W. J. Knapper, Windham, writes:

"I hope to be able to take the *Cynosure* as long as I live, as I know of no other paper that suits me as well."

E. Darling, Point Creek, Washtenaw county, Michigan, writes:

"For seven years I have taken the *Cynosure* and have but half a dozen numbers on hand. I have made it a rule to read the good paper and send and carry and give them away. In this locality we need some horrid Masonic tragedy to make the good people see. Truly the god of this world has blinded them."

Elder Isaac Jackson, of Harrison, Maine, writes.

"The Odd-fellows take the lead here. They go into the lodge like sheep to the slaughter. There was a great gathering here last Friday. Many extol them to the clouds. There are in Bridgton and Harrison ministers and deacons, almost all of whom have gone into the lodge. I am looking forward to the time when they will fall like Dagon before the ark."

C.H. Welsh, Logan county, Ohio, writes:

"Our cause is improving here. I find many warm friends even in the secret fraternities. I have found two Masons of twelve years' standing in the lodge who tell me that the exposition in the *Cynosure* is true."

H. Johnson, Delavan, Wisconsin, writes:

"One of our brethren told me he had subscribed for the *Cynosure;* that he had received two papers and they were worth all he paid for the quarter."

A friend in Iowa writes:

"I have not taken our church paper, the *N. C. Advocate*, for over two years, because it is ruled by the lodge."

A. S. Bartholemew, Lima, Ohio, writes:

"The lodge is doomed, for the curse of heaven rests upon it."

John Motter, Atlanta, Rice county, Kansas, writes:

"In the last two years I have traveled from Wisconsin to Kansas, through part of Iowa, and turned east at Albia Iowa, for Carroll county, Indiana. Passing through Illinois I found many friends of our cause, or rather God's cause. I found a vast amount of indifference on the subject of secret societies, and ignorance of the same, though a general feeling against Masonry. Here in Rice county there are some staunch men for the reform. We welcome all Anti-masons to our county, where land is cheap and good. Any one wishing particulars can obtain them from me."

S. J. O. Sterrett, Library, Allegheny county, Pennsylvania, writes:

"My grandfather was at one time a member in good and regular standing in the I. O. O. F., but after a few years' trial of the working of the order gave it up as to use his own words, 'all moonshine.'"

Joshua Simpson, Spring Glen, Sauk county, Wisconsin, writes:

"My boys want the 'Broken Seal.'"

Everybody's boys would want it if they realized what it contains.

Isaac J. Gilbert, Derby, Connecticut, writes:

"I find tracts are the most efficient way to get at the people. I have some interesting times giving out tracts and find the people read them earnestly."

A gentleman from South Bend, Indiana, writes:

"I am a first degree member of the Odd-fellows and I never found anything to induce me to go higher."

C. Conklin, Mansfield, Ohio, asks if the judge who tried Sullivan is a Roman Catholic. He does not profess any religion.

G. L. Benton, Morley, New York, writes:

"The most of our people being Republicans, with Gates, Preston, Hart and others, are afraid we will give Tilden the presidential chair if we 'vote as we pray.' Surely I hope such a calamity will by our Lord be withheld unless it be for his glory. But we as reformers must strike when the blow will be felt, or our petitions, prayers and tears will be disregarded, when we call for reform in politics, as in the past. It costs severe measures sometimes to bring the proud to penitence. Lord bring the Republican party to the light, at whatever cost, is my prayer."

R. D. Nichols now at Williamstown, Orange county, Vermont, writes:

"I find old acquaintences here whom I knew as stand-bys in the church are not members of the secret orders with the exception of some of the minor ones, which for the sake of temperance, or on account of supposed good to the humble station of farmers, some have joined."

R. B. Dawson, Baxter, Jasper county, Iowa, writes:

"The people here are not only willing to read Anti-masonic literature, but as a general thing they are glad to get it. I find sectarian prejudice as much in the way in canvassing for the *Cynosure* as anything else. As a general thing I find those belonging to the old time-serving churches afraid to say or do much. Some of the Freemasons act as if they do not care if Masonry is exposed. One acknowledged to me that he never was in a Masonic or Odd-fellow's lodge but what he was ashamed of it. I spoke to another in regard to their blasphemous oaths and he said he was afraid it was so."

Peter Wood, Marine City, Michigan, writes:

"I could not harbor the thought for one moment of discontinuing the *Cynosure*."

S. E. Orvis, Waukesha, Wisconsin, writes:

"My soul is stirred to do something, though as yet it is impossible to aid much in this all-important reform—this God-inspired work. I am praying for this lodge-breaking reform, and every one of its friends are *my* friends, and God will overrule these persistent and prayerful efforts for his glory and man's deliverance."

J. Hunter, Bloomington, Illinois, writes:

"God bless the *Cynosure* and hasten the reform it advocates when Masonry will hide its deformed face and rid the church of my choice, the Methodist Episcopal, of the worst enemy of vital godliness, Freemasonry."

Mrs. Wilson Milligan, of Portland, Indiana, writes:

"My husband is in feeble health, and it seems as if every one had stopped work entirely. He thinks that nothing but Divine influence can arouse the people here."

The Lord always gives the increase, and sometimes he finds it necessary to show us our own worthlessless before he can work.

William Hough, New Garden, Indiana, writes:

"I have been opposed to oath-bound lodges for fifty-five years. I am truly thine for the cause of truth and the American party and temperance, and much opposed to the use of tobacco, for I think that no one has a right to poison the air for me to breathe; in fact it is wrong to fool away their money and poison themselves, to say nothing of other people who wish to live free of such filth. Oh! just to think of the amount of money that is spent for that which is much worse than nothing, and the great good that could be done with this worse than wasted money. I can but say, shame on the American people!"

Christian reader, do you use tobacco? If so, we say to you in the words of Paul, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii 1.

P. W. Taintor, in a letter written awhile since, gives a good illustration of the way the truth is working against the lodge:

"The ax is laid at the root and the branches are withering. But one member has been received in the lodge at Murrayville, Illinois, for more than three years. Seventy members can scarcely raise a tallow candle for light. The best light they have is Elder David Bernard's; that I let a member have at cost over a year ago. He has read it and passed it around to others. I heard from it yesterday. Saw a Mason who had read it and is satisfied with Masonry. They cannot manage him."

The Sabbath School.

LESSON XLIX.—DEC. 3, 1876.—THE GENTILES RECEIVED.

SCRIPTURE.—Acts x. 34-48. Commit verses 44-48.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation, he that feareth him and worketh righteousness is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly:

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

GOLDEN TEXT.—They went forth and preached everywhere, the Lord working with them.—Mark xvi. 20.

The Divine Covenant, Ps. 2: 8-10.

The Promise to Abraham, Gen. 8: 18 and 26: 4; Rom. 4: 16-18.

Foretold by the prophets, Is. 42: 1-4; 49: 5-11: 55: 5; 60: 1-9; 61: 4-6; Mal. 12: 17-21.

Parables of Christ.—The Great Supper, Luke 14: 16-24; The Wicked Husbandman, Matt. 21: 33-41; The Marriage of the King's Son, Matt. 22: 1-10.

The Preaching of Stephen, Acts 6: 8-14; of Philip, Acts 8: 12-37.

Paul Commissioned, Acts 9-15; 26: 16-18; Gal. 2: 7-9.

The work approved by the Church, Acts 11: 1-18.

All one in Christ, Luke 3: 8; Rom. 2: 10; 9: 6-32; 10: 12-20; 11: 17-22; Gal. 3: 14-29; Eph. 3: 5, 6.

We are Witnesses, v 39.—Luke 24: 48; Acts 1; 8; 1 Cor. 15: 1-8.

The Holy Ghost fell on them, v. 44.—John 14: 15-26; Luke 24: 49; Acts 2: 1-21; 4: 31; 8: 14-23; 9: 31; 11: 15-18; 19: 1-7.

The old prophets declared in a very particular manner the calling of the Gentiles. Jacob foretold that when Shiloh or the Messiah should come, to him should the gathering of the people be; that is, the Gentiles should yield obedience to Christ and acknowledge him for their Lord and Savior. And how sincerely and heartily the ancient and godly Jews desired the conversion of the Gentiles may appear from the prayer which Solomon addresses to God after the dedication of the temple, 1 Ki. 8: 41-43.—*Cruden.*

—None, however unpromising, are to be left out in the gospel ministration—Christ's words were "to every creature" and in all nations. The descent of the Spirit on those Gentile converts was a matter of astonishment to the Jews. Spiritual pride and ignorance of this sort will always be rebuked.

The Christian Cynosure

CHICAGO, THURSDAY, NOV. 23, 1876.

In all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry, both in church and state, than I have in all our lecturing or even in public exhibitions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.—*Past Master E. Ronayne.*

Andover and the Puritans.

Our readers, or most of them, know Andover Theological Seminary; the first, we believe, of its kind, and still retaining a sort of primacy among schools for making Protestant ministers. Its old faculty, Woods, Stuart, etc., took early ground for temperance, though Woods differed with Stuart on the use of wine. And when the churches around Boston had rules excluding Freemasons from fellowship, the Andover faculty published a manifesto against the lodge. But when Custom House and Court House in Boston were exponents of the slave power, Andover refused to permit a simple anti-slavery concert of prayer and inquiry among the students though the students who asked it were opposed to the no-government and no-Sabbath peculiarities of Mr. Garrison. The abolition struggle had to get on without and against its "School of the prophets" and "Hill of Zion," as Seminary Hill was called. The Bible "School of the Prophets," whose title the Andover school took, was a school where old prophets trained young ones to reprove political and religious corruption, such as slavery and spurious worships. By shrinking from this test and siding with Webster and the South against the Abolitionists, Andover neglected Christ in the "least" of his human brethren, and a cold chill and moral twilight settled on the place. Its graduates get their piety from their homes and the churches.

It is now eight or nine years since I got from the sainted President Finney the notes of his first great sermon against the secret orders at Oberlin and went with it to Andover, but the seminary publisher refused to print it. I wrote a request for a tract from the Boston Tract Society against secret societies, and every member of the Andover faculty signed it. Dr. Park said, so nearly as I can recollect his words, "I have witnessed with concern the return of the lodges to power. They, and other societies after their model, press terribly on the popular mind. I, myself, have felt the pressure. Within a fortnight, I have been solicited to join a literary society which has adopted the features of the lodge." Dr. Austin Phelps said to me with much warmth, "I am very thankful that you have taken up this question. It is one which must inevitably be met; and it is time." Prof. Thayer was out of town. All the rest, Park and Phelps included, cheerfully signed the request for the anti-secret tract.

I took that paper into a ministers' meeting in the "Old South" chapel, and of 30 or 40 ministers present, all approved of it but one or two. Nehemiah Adams and George W. Blagden made strong remarks against the lodge, and said if not met and excluded, there would be another Anti-masonic agitation like that about Morgan and "they would eventually split the churches."

The tract was written, approved by Dr. Kirk and Secretary Warren, and was printed in proof, but strangled in the large committee, and never published. The Tract Society, whose motto was, "Not shunning to declare the whole counsel of God;" has since expired.

The Andover Faculty have since refused to allow a lecture on secret societies to be given in the Seminary, and they stand for the lodge as they stood for the slave-power, while professedly opposed to both. They live on the income of the money of the churches, and have, since signing that paper, stood and looked on in utter silence while the sons of those churches are being sworn and swindled into the organized deism of the lodges.

Prof. Phelps, in the *Congregationalist*, is revising the "Amusements of the Puritans." He apologizes for the strictness of the Puritans, handsomely, on the ground that the "Book of Sports," "Morrice" and "Maypole dances" were devices of tyranny; but proposes to revise their code of amusements and adapt it to present tastes and times. We will endeavor to give our readers the result of his labors next week. Meantime as the Seminary has four bowling-alleys, purified of course, in its gymnasium, it is not likely to relapsed into asceticism for want of manly games for ministers, until the billiards of Princeton shall be played on the "Hill of Zion" at Andover.

Thanksgiving Day Hint.—Every friend of the reform and especially those who have contributed money or notes to the Publishing House fund, will read the letter of the General Agent with deep interest. Will not all, while they offer their praises and thanks to God next week, ask for a special blessing on this work that it may succeed and the Carpenter donation be secured.

Priests of Merida.

The National Grange, Patrons of Husbandry, began a long session in the Palmer House in this city last week Wednesday. This body, curiously made up of a dozen or two persons and their wives, claims to represent some hundreds of thousands of farmers and their interests, and has met to plan for the protection of the same from hostile railroad companies, wholesale dealers, commission and grain merchants; for the increase of farm products; and the amelioration of the trials and inconveniences of indoor farm life. This is supposed to be their important business.

The National Grange has not been organized for a half dozen years more or less without indirectly establishing the belief that, like all the other sections of the scaly lodge system, it exists for other purposes entirely. If is not necessary to review the proofs which have appeared in multifarious forms in this paper; we wish now to bring up a new witness, a child which has been lawfully and obediently living in the grange family for years — Melrose Grange, Grundy count,, Iowa. This body adopted some resolutions, October 28th, of which the following is the sum:

1. There is "great dissatisfaction" through all the order at its central management and the more intelligent and conscientious are fast leaving it to its worst counsellors.

2. The National Grange has framed three higher degrees, "Patriarchs" and "Priests of Merida" (just what farmers need) of which "one of the order who has been admitted within the secret star chamber of the 6th and 7th degrees of the 'Priests of Merida' informs us that no member, no matter how much he may have done for the cause, how great his sacrifices or how well he may be qualified, can ever be an officer or member of the executive committee of the National Grange unless he be one of the 'Priests of Merida,'" and there has thus been "established a most intolerable monopoly," "a ring of self-constituted priests having by adroit management established themselves in office and power, and by levying exorbitant dues, thereby enabling themselves to take annual excursions of pleasure, with their wives, enjoying large salaries and fabulous traveling expenses and hotel bills."

The petition asks that these upper degrees be abolished and the "carbuncles, leeches and hangers-on" be made to stop their blood-sucking, and that the four lower degrees which existed originally alone and were common to all, be enriched in language and plot. They are flat enough to a mere cursory reader; it is either a compliment to the fidelity of the Patrons that they have endured to memorize the stuff and turn it over weekly year after year, or proof of weak intellect. Several other abuses are also mentioned.

No one will deny the right of petition to Melrose Grange, but that their paper will have any effect must be doubted. The subordinate granges may seem far enough from the Masonic system, but their head-waters mingle and run off the same water-shed. The National Grange was not framed for the purpose of helping the farmer, but make money by pretending to subserve his interests. On Saturday it resolved to set the whole grange machinery at work petitioning for a department of agriculture with a full cabinet officer at its head. Now the business of agriculture is of the first importance and should be encouraged in all lawful ways, but to organize a vast system of offices to be filled by grange favorites and eat more taxes is not the way to do it. If the present Bureau of Agriculture is ill managed it can be improved. At any rate as "a burnt child dreads fire," so have our farmers reason to dread the secret orders that invite their co-operation and support.

The State Conventions to be held in New Hampshire and Michigan next month are likely to suffer from the proximity of the election, the decision of which lingers through the weeks like an agony long drawn out. There is more need therefore that the friends in those States make special efforts to attend the Conventions in Center Strafford and Hastings. Farm work will by that time be laid by, and business will suffer less than at any other season of the year for three or four da s'. absence. Friends in Michigan, read the call of your lecturer, and rally once more to the standard of reform.

—A correspondent not long since made inquiries about the Waldensian colony in Misouri. His inquiries can probably be answered by writing to Rev. J. P. Solomon, White Oak Grove, Green Co., Mo., or Rev. D. K. Campbell, Joplin, Jasper Co., Mo. The former is pastor of one of the Waldensian churches, and is connected with Ozark Presbytery.

—General Secretary Stoddard is now in the East, lecturing and laboring as he has opportunity, for the Publishing House fund. Last week he spoke in Vineland, N. J., on Monday and Tuesday evenings. The meetings were well attended, quiet and successful. Much enthusiasm was awakened and old memories revived. The tumult aroused in 1871 by the Demetrius of the lodge and his companions through the Good Templars against Prof. C. A. Blanchard, is yet unforgotten, and the noble stand taken by some of the best citizens of the place at that time, will never be given up. Bro. S. found a Captain Tracy who authorizes his name to be placed on the seceder's list. He took one degree in Brooklyn, sweetened with a cost of $60, in cash.

—Mr. Hodge, whom many of our readers met at the Centennial, has returned with his book case, which will doubtless become a valuable heirloom in the family of our publishers. Mr. Hodge has not exhausted his fund of Centennial incidents and will continue that most interesting part of our correspondence for a time. He has left an enviable reputation behind him as we learn from letters, and both his work and manner of performing it, are spoken of in high terms.

From the General Agent.

WORK IN PHILADELPHIA—THE VINELAND MEETINGS AND FRIENDS—THE PUBLISHING HOUSE INTERESTS.

PHILADELPHIA, Nov. 16, 1876.

DEAR FRIENDS:—I am waiting in the *Christian Statesman* office for Rev. A. B. Hubbard, who by previous appointment is to spend part or all of the day with me in calling on friends of our cause in this city. I have already met with quite a number who desire to have measures taken to bring our reform work more prominently before the people, and especially to have Mr. Ronayne work the degrees in some public hall here. I hope to-day to make the acquaintance of some of the Quaker friends of our cause and learn more of the attitude of that large and influential body in this locality toward our work. If all opposed to this dark brood could be united in their efforts here the victory would not be long delayed.

At Vineland, New Jersey, I was greeted by many warm friends, and after speaking twice in Cosmopolitan Hall, and preaching in the Baptist church, left on Wednesday morning with none but pleasant recollections. Bro. N. W. Myers made an offering to the Publishing House fund for which he will receive the grateful thanks of every true friend of reform. When a young man engaged on a farm at eight dollars per month he was induced to send in his name for membership in a Masonic lodge. He was approved and notified to appear for initiation on a specified evening. He went at the time appointed, but providentially there were not members enough present to go through the "stripping" process, and in a kind of informal way, as I suppose, administered the oath of the first degree, took his five dollars, and let him go home, a distance of four miles, through rain and mud, with a promise to give him the rest at a subsequent time.

On reflection Bro. M. came to the very sensible conclusion that he would have nothing more to do with the lodge; that he was boor free and that if he acknowledged the authority of the oath he had taken, he should be a SLAVE. He was a personal friend of Gerritt Smith, and has given his best efforts during a long and active life, to the work of Christian reform; and now in the autumn of life is possessed of ample means to aid in prosecuting the work so well begun by himself and others to its triumphant consummation. I am greatly indebted to this Christian brother and his no less devoted wife for their kindness and aid while at Vineland.

The recollection of Prof. C. A. Blanchard's visit to Vineland and the exciting scenes connected with his labors are still fresh in the memories of his many friends. When in the course of my first lecture I alluded to him by name, the audience responded with enthusiastic and very unanimous and general approval. Should the Professor ever visit this city again he will find a most cordial welcome among his former friends, and that there is a decisive change in the public sentiment of the people, owing doubtless in a good degree to his temperate but fearless defense of the right.

From here I go to New York city, and unless providentially directed elsewhere to Chelsea, Massachusetts. My first effort is to secure the completion of the endowment fund of our reform at as early a day as possible. Our great need is organization and systematic effort. I see no way to effect this successfully without means, and while I would unite most heartily with those who have aided so liberally and cheerfully in thanksgiving to God and to all to whom thanksgivings are due, I would remind you that the end has not yet been reached, and as a servant of the Divine Master would affectionately inquire "How much owest *thou* to my Lord?" and do fervently and kindly beseech of you to "sit down quickly and write" to H. L. Kellogg, No. 13, Wabash Ave., Chicago, specifying amount and time of payment "that the work be not hindered."

Very respectfully, your brother in Christ, J. P. STODDARD.

Religious Intelligence.

—Rev. J. E. Roy, the well known agent of the American Home Missionary Society, does not recover from the severe injury he received in a Pullman car last June and it is a serious probability that he will never be able to fully engage again upon his work. The blow caused extreme nervous difficulty preventing sleep except from use of opiates. The Congregational churches of the West can ill afford to lose the efficient labors of Dr. Roy.

—Fifteen persons united with the Scotch Presbyterian church in this city on a late Sabbath. In other Presbyterian churches, forty-one joined the Third, Dr. Kittridge; fourteen the Second, and eighteen the Fifth. The revival work is doubtless bearing fruits in other churches.

—In his recent sermon in behalf of the American Sunday-school Union, the Rev. Dr. John Hall spoke of this association, especially in the new States and Territories, where the rush of new population is so great and the church privileges are so limited. "During the last year," he said, "it is estimated that 400,000 emigrants have gone into Texas. Now there are whole counties without church or pastor Many of the worst classes have gone there. The American Sunday-school Union has entered the field and is providing religious instruction. A single worker writes that he has organized forty-nine schools." The collection taken up after Dr. Hall's discourse amounted to $5,-236.85.

—At the May meeting of the Woman's Board of Missions in Boston, Mass., a gold necklace was shown which had been contributed as a Centennial offering by a lady in whose family it had belonged for one hundred years. A lady from another State, at the meeting in October, who was present at that meeting had bought the necklace by a Centennial offering of one hundred dollars, and desired that it should be returned to its recent owner. Both these offerings were anonymous.

News of the Week.

—Nine murders have been committed in this city since the McAllister fiasco. Sullivan's case is to be brought up again soon.

—Two large boilers in the Union Rolling Mills, Chicago, exploded with terrible force on Thursday night last. Some half dozen men were wounded, two fatally, the hundreds of workmen through the buildings wonderfully escaped, as also two families whose house was nearly demolished.

—An appalling catastrophe, resulting in the death of seven persons and the wounding of about 100 more, occurred at Sacramento Saturday night at the opening performance in a new variety theater. The auditorium was situated above a livery stable, and had been converted into a theater, having a seating capacity of 1,000 without adopting even the simplest means of supporting the weight of the crowd; as a consequence the floor gave way.

LONDON, Nov. 20.—The Calcutta correspondent of the *Times* states that estimates, based on official returns from the various police sections, gives the total loss of life as from the recent cyclone 215,000 in three districts, and it is probable that even this estimate is too small.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable; interest bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

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The Home Circle.

The Heart Search.

BY M. E. FISK.

God the heart doth search! With flaming torch
As twere
Through windows dark and labyrinthine maze
He treads,
Long passage dim, and chamber dark. He does
not err,
In nook and den; sin, vainly hid, His presence
dreads;
He sees the purpose secret veiled by deep design,
The thought He views that trembling speeds
the darksome plan
Intents half-formed pertinance, appears to eye
divine,
And every impulse slight which moves the soul
of man.

God the reins doth try! His hand doth sweep
the strings,
Of that celestial harp, the soul; their tune
doth try,
However minute the fault (so noiseless ne'er the
wings
Of sound do move but that) it gains His ear,
His eye.
The faintest touch of passion's hand doth mar
the sound,
Ambition's arm and anger's power doth dis-
cord make,
Not one, save He who gave it power divine, is
formed,
Who can with skilful touch its sweetest echoes
wake.

Then tremble, man! nor dare the harp of God to
play,
With passion's hand or wild ambition's finger
touch,
Nor think that human skill or wisdom proud
the lay
Of heaven can make from chords ne'er strung
for artists such.
Aye, guard the thought, the purpose guard that
stirs the soul,
The beacon trim and search dim nooks for
lurking foe,
Oh! list the gentle warning ere the thunders
roll,
And forked tongue of vengeance speak the
endless woe.

Startling Questions.

I see it is the almost universal opinion of the civilized world as expressed in both the secular and the religious press that European Turkey ought to be blotted from the map of nations. Were it not for the jealousy existing between the great powers of Europe, she would be absorbed or dismembered in less than three months. The reason for this state of things is, that by common consent civilization has decided that a nation which cannot maintain and enforce her treaty stipulations without other powers, nor enforce her own laws upon her subjects, has no right to an existence among the fraternity of nations. This is the condition of Turkey. Instead of her authorities ruling, they are ruled, or overawed by a bigoted and blood-thirsty people, so that instead of law and order, lawless violence bears rule. Because of this, the accepted verdict of Christendom is that she should have no place among the nations of the earth and that her name should be expunged from the roll of nations. Now if this be true of nations, what of a church that cannot enforce her discipline? If it is God's order to destroy nations that cannot maintain their laws, what is his order with a church that has not sufficient moral force to execute her rules? If a nation ought to be destroyed for this sin, then by a parity of reasoning how can a church escape the same divine doom when it is guilty of the same sin? Who will deny that the discipline of the M. E. church cannot now be enforced upon her members? or who will say that it can? The attention of one of our bishops was called to this fact at one of our annual conferences. He admitted that we could not enforce our rules, neither ought any preacher to undertake to do it at the present status of the church; and he more than intimated that in case any one should try it, he need expect no encouragement from the appointing power. It was conceded both by the bishop and conference, that the most that could now be done was to kindly urge our people to keep our rules, but not intimate the possibility or probability of their enforcement in case of disobedience. What nation would stand one year after such a confession as that? Can a church stand before God with a moral standard below that which decides the fate of civil institutions? I do not answer these questions myself, but I put them forth for the consideration of our Zion. They are startling to me, and if a favorable answer can be given to them, I shall be truly thankful to God for it.

That I may not be brushed away as a croaker, I will bring Bishop Foster to the stand, and let him speak on this momentous question. At a meeting of the Women's Missionary Society in Cincinnati, he used the following language as reported in the *Western Christian Advocate:* "Just now, four out of five with their names on church rolls, are doing nothing—almost absolutely nothing. Four out of five contribute but little to the treasury of the church's benevolence, and four out of five do nothing in the line of personal work for Christ. They go to church perhaps, once on each Sabbath, if the weather is not inauspicious, and when the next Sunday comes, and the conditions are the same, they go again; so on, through the weeks, and months, and years, and God's blessed cause is not made one the stronger in numbers or in influence for their living. Of course with a continuance of this state of affairs in the church, it is idle to talk of the world's conversion, and equally idle to complain that the cause of truth moves so sluggishly."

If the bishop is not mistaken in his estimate (and we think he is not), how long will our Lord wait on us with such a record as that? How long would a nation survive with four out of five of its subjects disloyal? How long would an army remain in the field with four out of five of its number stragglers and in sympathy and co-operation with the enemy? With not one in ten in the class, and not more than one in four in the prayer-meeting, and with a general attendance upon fairs, where horse-racing is the principal item of interest, with a fair representation at theatres and circus shows, and the pastor armed with no more dangerous weapons than kind admonitions to the desecrators of our rules, and with a general understanding that our discipline is to be regarded as nothing more than so much advice to our people in regard to the same: how long will God tolerate such moral insolvency on the part of a church? How can we complain of the civil authorities for not enforcing the liquor or the Sunday laws, when we cannot enforce our own wholesome rules? How can we complain of treachery and perjury on the part of civil officers in the matter of taking the oath of office, while we deem it no great offence to break our baptismal and sacramental vows which are solemn oaths taken in the name of the Trinity? Have we any right at all to preach to others while sins so enormous lie at our own door? Hear the word of the Lord in the 50th Psalm, 16th and 17th verses: "But unto the wicked God saith, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?" While contemplating the Eastern question which now occupies such a prominent place in the daily news, the above reflections came on me with such stunning force, that I was almost overcome with the vision. I dare not express my convictions in the case any farther than simply suggest the above questions, hoping that they may call attention to what seems to me an alarming condition of things. Not only is the above true of the M. E. church, but it is also true of all the great religious bodies of our land. "Awake, O Zion, put on thy strength."—*Chris. Standard.*

Anecdote of Rowland Hill.

Rowland Hill was once driven by a storm of rain into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting a long time expecting to be called to family prayer." "Family prayer! I don't know what you mean, sir; we don't have such things here." "Indeed! then tell your master I cannot go to bed until we have had family prayer." The waiter informed his master, who in great consternation bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed, I cannot go until I have seen all the lights out; I am so afraid of fire." "So am I," was the reply, "but I have been expecting to be summoned to family prayer." "All very good, sir, but it cannot be done at an inn." "Indeed! then pray get me my horse. I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said: "I have no objection to have prayer, but I don't know how.' "Well, then summon your people and let us see what can be done." The landlord obeyed, and directly the astonished domestics were upon their knees, and the landlord was called upon to pray. "Sir, I never prayed in my life, I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands, "God teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully: "go on." "I am sure I don't know what to say now, sir." "Yes you do; God has taught you how to pray. Now thank him for it. Thank you, God Almighty, for letting us pray to you!' "Amen!" "Amen!" exclaimed Mr. Hill, and prayed himself. Two years afterward, Mr. Hill found in that village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."

Children's Corner.

Kindness and Love.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

The Big Brother.

There is nobody in the household who has so many chances to make the rest happy as the big brother. He is the pride and delight of his father and mother, and the younger children love him. His sisters are ready to do whatever he wishes, and unless he is very unkind and disobliging, they are quite right in this disposition; for the big brother is always supposed to be a manly, generous fellow, willing to help weaker people, and ready to lend a hand to those who need it.

I remember one big brother whom I greatly admired. He was about eighteen years old, tall and broad shouldered, with a faint shadow of moustache on his upper lip. He was studying hard for his profession, but there was not a moment when he would not lay his books aside to solve a difficulty for Lulu or Jennie, whose parsing troubled them, and he never said an ungentle word to the little brother ten years his junior who came to him with his kites and skate-straps and broken toys to be mended. The manly big brother lost nothing by his kindness and suavity, and now, that he is a physician, a little bald, and with boys of his own to bring up, the same gentleness of demeanor recommends him to patients and friends.

Some boys seem to think it very fine to affect rudeness and bluntness of manner at home. They take off their hats very gallantly to the young ladies who reside in the opposite house, but it is too much trouble to be courteous to their own sisters. They scorn the idea of encumbering themselves with a little brother or cousin who wants to go and see a procession, or to accompany them on an excursion. It does involve some self-sacrifice to give up one's careless independence on a journey, and be responsible for the safety of a child; but then if all the world were looking out simply for itself, where would the happiness go to?

Believe me, boys, that the people for whose opinion you really care, will value and honor you far more for your habitual tenderness, good nature, steadiness, and patience with

those who are younger than yourselves, than for your most brilliant performances in the school-room. If you are tempted sometimes to be cross and petulant, to say sarcastic things to those who cannot easily answer them, and to snub your little sisters and brothers, ask yourselves whether or not after all you do not love these home folks better than any others in the world. Are you not sure of their love for you? Then is it not worth your while to be amiable and lovely to those whose love makes earth's sunshine, and whose absence would make earth dark indeed? I often think, if we were more careful to be kind in little things, we would be repaid by the comfort we should have in our own consciences. It is very easy to say a gruff word, when a gentle word would be the right one, but to most boys there is apt to be a troublesome prick afterward. A kind and pleasant word even in the way of reproof costs no more than a gruff one, and is a hundred fold better. If you doubt it, try it.—*Christian at Work.*

Hints to Young Christians.

Don't be afraid to "show your colors." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you. The timid, vascillating course is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective.

There are many things you do not understand as yet. But let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough, to you, act immediately on these. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time.

Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing. Do not neglect the prayermeeting or the Sabbath school. Stir up your Sabbath school teacher and get your doubts explained. Go to your pastor with your questions, and find out the best he knows on the things that perplex you. Keep your heart warm by doing good.

Make your life beautiful in the sight of men, and show them the sweetness and power of Christianity. Be conscientious in little things. Let the Master's spirit shine through every hour of your life. In school, in shop, in field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kind, the noblest of any person there.

Follow Christ. Seek to reproduce his traits in your life. Do always as you believe he would do if he were in your place; so you will have a growing, joyful, successful Christian career.

In the year 1600 land was worth twelve years purchase, and in 1990, eighteen.

In the year 1306 the use of coal for fuel was prohibited in London by royal proclamation.

In the time of Henry the Eighth little skewers, made of the wood of holly tree, were used to fasten dresses, as metal pins at that period were hardly known.

Home and Farm.

Smoked Meat.—The following suggestions are among those made by Professor Nessler in regard to the preservation of meat: The keeping qualities of smoked meat do not depend upon the amount of smoking, but upon the uniform and proper drying of the meat. Smoke of high temperature and moisture, and the condensation of water upon the meat, are all injurious in smoking meat. With hot dry smoke the surface is dried too rapidly; a crust filled with cracks is formed, and the fat may partially liquify, and the drying of the interior of the meat be hindered. Bacon is often met with that is brown to the depth of an inch, or even more, simply because it was too warm, or at times moist (sweat), either during the smoking or the subsequent storing. It is doubtless of considerable advantage to roll the meat, on its removal from the salt, before smoking, in sawdust or bran, or to strew it with them, since the crust formed in smoking will not be so thick, and if moisture condenses upon the meat (sweating) it remains in the bran or sawdust, and the brown coloring-matter of the smoke does not penetrate the meat. Warmth, of itself, is not regarded as injurious to smoked meat if moisture is absent and the air is not too confined. In Greece, meat is preserved in the shade of trees, in an airy place, rather than in cellars, although the latter are much cooler, because they are at the same time much cheaper. If a cellar is not very dry, smoked meat will soon mould in it, even if covered with sawdust, ashes, charcoal etc. For the preservation of smoked meat, a warm room is also preferable to inclosures liable to great variations in temperature, since in the latter, moisture is apt to condence upon it. By far the best place, in most cases, for keeping smoked meat, is a suitable smokehouse, in which it remains dry without drying out entirely, as it does when hung in a chimney.

The best time to cut hard wood for durability is early winter before the sap has a thought of moving. December is far better than February, and November, or even October often better than later. During the latter part of the growing season those substances which, with access of water, form and enrich the sap, are produced in the wood. They gradually become soluble as the winter advances, and before spring fairly opens (trees varying considerably in time) are in a soluble condition, and taxing the soil for water to carry them to every twig and swelling bud. If cut thus, when full of water or when full of soluble substances, the durability of the timber is much less than when these substances are in a chiefly in soluble condition, as they are in the autumn. The above indicates a general principle. It may, however, be considerably modified in practice. For many trees may be cut in full leaf even shortly after midsummer to good advantage. For firewood it is important to cut soon after the leaves fall.

—"Oh! I'm only going to stop a minute, I don't need to cover my horse," is a frequent exclamation, when a friend goes to make a call at a house, store or shop. But the "minute" often extends to a quarter or half an hour, and in the meantime the horse suffers.

GOSPEL MEETING.

Mr. Moody's Second Discourse on the Holy Spirit.

We very often hear people asking "What is a sin against the Holy Spirit?" They have been told that there is no hope for them because they have sinned away the day of grace, they have committed an unpardonable sin, and there is no chance of their being saved. Let us read what it says in the Scriptures upon the question of an unpardonable sin. Turn to Matthew xii., 23. If you just turn to those passages it will help you to bear them in mind:

And all the people were amazed, and said, Is not this the son of David?

But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of devils.

And Jesus knew their thoughts, and said unto them: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand.

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.

Now Matthew leaves us in darkness about what it means—he don't explain it; but turn over to Mark's gospel, where you will find Christ explaining it himself. If people would but turn to the Scriptures and read them more carefully, they would soon get light on many of those passages which appear dark to them. In the third chapter of Mark and twenty-sixth verse we read:

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

A great many people stop right there. They don't read the next verse at all, which explains all that has gone before:

"Because they said he hath an unclean spirit."

Now, the reasoning is this, that if he cast out devils by the power of the prince of devils, and was a devil himself, and all his works that had been done by the power of the Holy Ghost had been done really by the power of the devil, why, of course there is no hope. There is no hope; for if a man believes that the devil was working through Christ he wouldn't come to Christ. Some people believe they have committed an unpardonable sin; but have you ever met a man who said that the devil was working through Christ? Those who think they have committed an unpardonable sin turn over to Genesis and give out that verse: "My Spirit shall not always strive with men." They think that because the Spirit is not striving with them now they have committed an unpardonable sin. A man in New York was approached, and, after quoting the verse in Genesis, said there was no hope for him. Why, the very fact that the Spirit spoke through this Christian man to him showed that it was striving with him. That is the way the devil speaks. He says first, "You don't need the Holy Spirit," and if he cannot get them to believe that, he tells them the Holy Ghost has given them up, they don't need to try to come. But if they believed this verse in Genesis, they might as well believe that they will live 120 years, for in the next verse we read: "Yet his days will be 120 years." He strove with those antediluvians 120 years to get them to repent. He strove with them all their lives. It is a question with me whether the Holy Ghost does not strive with a man from his cradle to his grave. So don't let any man go away from here saying that he has committed an unpardonable sin, and that his Spirit of God has left him. It is this influence that has brought you here. A man would be deaf and blind to all heavenly truths if his Spirit had left him. He wouldn't want to talk about any religious subject; he wouldn't want to hear anything about religion. The very fact of your coming to this meeting is conclusive evidence that the Spirit is striving with you. The devil wouldn't bring you here; it is the Spirit of God working with you.

The next thought I would direct your attention to is, "How shall we know we have been born of the Spirit?" A great many people say, "Mr. Moody, I would like to know whether I am a Christian or not. I would like to know if I am saved." The longer I live the more I am convinced that it is one of the greatest privileges of a child of God to know—to be able to say "I am saved." The idea of walking through life without knowing this until we get to the great white throne is exploded. If the Bible don't teach assurance it don't teach justification by faith; if it don't teach assurance it don't teach redemption. The doctrine of assurance is as clear as any doctrine in the Bible. How many people in the Tabernacle when I ask them if they are Christians, say: "Well, I hope so," in a sort of a hesitating way. Another class say, "I am trying to be." This is a queer kind of testimony, my friends, I notice no man is willing to go into the inquiry room till he has got a step beyond that. That class of Christians don't amount to much. The real Christian puts it, "I believe; I believe that my Redeemer liveth; I believe that if this building of flesh were destroyed I have a building not made with hands, eternal in the heavens." No hoping and trusting with them. It is, "I know why hope is assured to the Christian. It is a sure hope; it isn't a doubting hope." Suppose a man asked me if my name was Moody, and I said, "Well I hope so," wouldn't it sound rather strange?" "I hope it is;" or "I'm trying to be Moody." Now, if a man asks you if you are a Christian, you ought to be able to give a reason. How do you know you are a Christian? Turn to the eighth chapter of Romans and ninth verse: "But ye are not in the flesh but in the Spirit, it so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of us"—a meek,

gentle, loving, forbearing spirit. If a man has not that spirit he is not a Christian. I don't care if he is a member of fifty churches, or has his name on 100 church records; if he hasn't the Spirit of Christ he isn't a Christian. That is the question, has he the same Spirit as Christ had. We can soon tell if we have his Spirit. If we have the Spirit we will follow in his footsteps. We won't be in darkness at all if we only take the Word of God as our examiner as to whether we have it or not.

"And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

"Therefore, brethren, we are debtors not to the flesh to live after the flesh.

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

"For as many as are led by the Spirit of God they are sons of God."

Now you can tell whether you are led by the Spirit of God or not. How happy this world would be if it was led by the Spirit of God. Do you think the Spirit of God would lead men into darkness, into sorrow or trouble or iniquity? Do you think if Lot had not been led by the Spirit of God he would have left Sodom? Do you think the sons and daughters of the earth who are going down to death are being led by the Spirit of God? When we are led by the Spirit there is peace and joy and light.

"For as many as are led by the Spirit of God, they are the sons and daughters of God

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

There's another point I want to call your attention to: The Spirit of the Holy Ghost bears witness to us that we are the children of God. That's how we know we are children of God. Don't let any unconverted person look here for a witness of the Spirit. We find many in the inquiry-room saying: "Mr. Moody, I haven't found the Spirit." That's not the first thing to look for. The first thing to look for is Christ, then the Holy Ghost comes into our hearts and shows us we are children of God. John, the favorite disciple, says, "Now we know we are the children of God." We are as much children of God when we have the Spirit as if we were in heaven this afternoon. There is not an inch of ground to stand upon for this doubting. Our doubts ought to be swept out of the way, and we should be able to say, "I know that my Redeemer liveth." Suppose you go into the inquiry room to-night and commence talking to a weeping man about his being saved. If you feel yourself that you are only trying, and you can't just say whether you are saved or not, you can't talk to that man. You cannot go to a river and try to get a man out if you are in the river yourself. If you are in the ditch yourself you must get out first before you try to get anybody else out. If any child of God is here to-day who does'nt know whether he is saved, it is your privilege to know definitely before you leave here; to be able to say: "Christ is my faithful Savior, heaven is my beautiful home." Christians have been doubting and hoping long enough. Now know that you have been born of the Holy Ghost. In Ephesians i. 13, we find how we are sealed by the Holy Ghost.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."

And in the fourth chapter, thirtieth verse, we read:

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Now, when we are washed by the blood we become a temple for the Holy Ghost to dwell in. When we are cleansed by the blood we become a temple for him, and are sealed till the day of redemption, and neither devil nor man can break God's seal. And when we are cleansed the Holy Ghost comes and cleansed the Holy Ghost comes and dwells with the believer. You haven't to go up and bring him down or go down and bring him up. He dwells with us and seals us for the day of redemption. There was a poor man who had been a servant of God and died in the poor house. The people were hurrying him off, and a gentleman happening to pass said, "Tread softly, for you are carrying a temple of the Holy Ghost." By the Redeemer's grace we become a temple, my friends, and are sealed for the day of redemption.

The work of the Holy Ghost is the next point I wish to call your attention to. Turn to John xv., 26.

"He shall testify of me." He saw him when he went into heaven when he came home after being down on this earth. He saw him when he swept through the pearly gates, and then he came to testify of him: and so when Peter came to speak at the day of Pentecost and addressed those unbelievers of Jerusalem and told them he had ascended into heaven he indorsed Peter. That's so. I suppose there were more converts made from that sermon of Peter than were made from the years of Christ's teaching. Don't you see, if he didn't come and testify to men of Christ, we couldn't convince men that he who had died such an ignominious death outside the walls of Jerusalem—the death of a common malefactor—we couldn't convince men that he was a Savior. The Greeks, in all their wisdom, couldn't see this. The Jews can't understand why his name has been heralded through the world for nineteen centuries. It is the Holy Ghost convincing men that this Savior is a living reality and when we speak to inquirers we should remember that it is the Holy Ghost testifying this truth. Why, how quick they forgot his birth! They would have forgotten his death in thirty years if it hadn't been for the Holy Ghost. We couldn't convince men of him as a Savior it it wasn't for the Holy Ghost. Said an old man some time ago in Chicago: "I don't understand the Holy Ghost. He's never revealed himself to me. I can't just get him right in my mind." "Well," said the old saint he was talking to, "He don't intend you should. He has come to testify of Christ; he don't speak about himself, he speaks of Christ." This remark has helped me wonderfully when I have stood up and preached to the perishing multitude. My friends, if we but keep Christ up and put ourselves in the background, he will be true to his mission; he will fulfill his promises if we proclaim him. Upon this point let me turn to John xvi., 13:

"Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

He don't speak about himself, but about the Master. In Genesis we find Abraham sending his faithful servant off into another county for a bride for his only son Isaac. The servant went, and he found Rebekah at the well. He told her what his mission was; showed her jewels, and talked about his master's son. He didn't talk about himself. He came to get a bride for his master's son. He represented the absent one to her and his position, and at last she consented to go. Her parents wanted her to remain ten days. Ah, those ten days! How many say they want to become Christians, but they must wait—wait just a few days more. The servant said, "Call the damsel, and leave it with her." Rebekah was called, and she was asked, "Wilt thou go with this man?" and she answered, "I will go." I can see them starting off on their joyful journey, the servant talking to Rebekah all the time about Abraham's son. It was that that prompted Rebekah to go with him. When they came home they see many standing at the door of the house and she asks, "Who is that man?" "That's my master's son," and he just handed the bride over to him. He brought her through the wilderness and then handed her over to his master's son. That's the work of the Holy Ghost with the church. He conducts the church through the wilderness, and then will hand it over to the bridegroom. Suppose a man came to me and said, "Moody, I'm going down to Connecticut. You've an old mother on the Connecticut River, and as I am going near her place I will take any message you want to send her." I give him a message, and when he gets to my mother's home, he says: "Mrs. Moody, I've just come from Chicago. Would you like to hear from your absent boy?" "Yes, I would; tell me all about him." Well, he commences to talk about nothing except what concerns himself. That's not what she wants. She wants to hear from her absent boy. That's what the bride wants to hear in this wilderness. He wants to hear about Christ, not about his servants.

The next thought is that the Holy Ghost is a teacher. The past and the future are all alike to God, and the Spirit will teach us all about the future. We can see what is before us in the misty future, and he will bring to remembrance all things past. If a man filled with the Spirit takes up this book and opens it, it seems as if it was filled with light. You know before they lighted the hall how dim and dark everything looked, but the moment the light was put to the gas everything was clear. So when the Spirit of God falls upon us we are filled with light and see wonderful things. Then when we take up this Bible we will see things in a new way. We find we have everything in it—it is the greatest book that was ever written. You talk about your newspapers—this is the only newspaper that was ever written in the world. It tells you all that has taken place in the past, and you will see all about the wonderful things in the future if you study it with the Spirit. Turn over to First Corinthians ii. 9, and we read:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But when people get here, then they stop. But let them read the next verse:

"But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."

We need not be in darkness about our future home, for in Revelation we get a full description of it. By the Spirit we can see all things. Look at Stephen how he, when filled with the Spirit, saw the kingdom of God. When the Spirit of God comes upon us he teaches us all about our future home, for "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things; yea, the deep things of God." Many people when they come to some verse they say, "It's so dark and mysterious I can't understand one word of it." Suppose if that's the case with you, you just get down on your knees and cry, "May the Spirit open my eyes; may the God of heaven help me to dig out this deep truth." There are passages in the Scriptures deep and dark that we cannot solve unless we have the Spirit. You cannot find all about them in a day; you can't find them all at once; but if the Spirit of God is our teacher we will find out wonderful things. And I have not much hope in the churches till the ministers understand them. If a man is running after this or that minister, especially if he preaches moral essays, he won't find it out. If the church of God is not taught by the Spirit you can't expect it to know much about the deep things in the Scriptures. When we have the Spirit of God we learn the secrets of heaven.

A great difficulty with us is that the Spirit of God is not sufficiently alone with us. If we want to get the secrets of heaven we have to be alone with God an hour or two a day. If we are continually in the buzz of the world, and don't give God a chance to tell them to us we can't expect to learn them. Why, it is when I am alone with my wife that I talk about my secrets, and so when the children of God are alone with him it is then that he will tell them the secrets of heaven. May the Spirit of the living God show us the deep things of the Scriptures. My friends, the Gospel of Jesus Christ is not a matter of investigation, but a matter of revelation, and when the Spirit shows himself to us in his beauty and loveliness this world will look very small.

Obituary.

Rev. A. S. Allen died at his residence at Clear Lake, Iowa, on the evening of Tuesday, Nov. 7th, aged seventy-nine years. Father Allen, as he was familiarly known, was beloved and revered in all the region of central Iowa. On the formation of an Anti-masonic society in Clear Lake some three years since his testimony as a seceder from the lodge was a final answer to all the attacks and arguments of the fraternity, for the universal esteem in which he was held gave his words the greatest effect. He has ever since been known as an active and consistent opponent of the idolatrous system. He suffered an attack of paralysis while lying on his sofa, in the evening of Nov. 1st, and lingered unconscious for several days. The following notice of his ministerial labors we take from the *Advance:* "He was born in Medfield, Mass., and for nearly forty years was in the active ministry in the States of New York, Wisconsin, and Iowa, most of the

time as a home missionary. Until within a year of his death, he had never known sickness. He had organized, in the course of his ministry, ten churches, assisted in building five houses of worship, supporting and educating in the meantime a numerous family, on a salary never more than $600, and sometimes only $400 a year. He leaves behind the fragrance of a simple but earnest piety."

THE AMERICAN PARTY.

Forward! March!

The Chicago *Tribune*, Monday Nov. 20th reports about one hundred and fifty American party votes in the State of Illinois, one half of Gideon's band in Illinois alone! The pitchers are broken. The lights shine. And now will the ten thousand reserves rush in with local and State elections and with God's blessing upon strong and continued efforts save our country from those forces which unresisted would cause her destruction?

Every man in HIS PLACE. FORWARD! MARCH!!

Election Returns.

(Let us hear from other localities.)

CALIFORNIA.

Hollister, Sanbenito Co., 2 votes.

ILLINOIS.

Bowensburg, Hancock Co.,	2	"
Wheaton, DuPage Co.,	10	"
Naperville, " "	1	"
Vermillion, Edgar Co.,	2	"
Elmwood, Peoria Co.,	5	"
Kewanee, Henry Co.,	3	"
Duncan, Stark Co.,	2	"
Alpha, Henry Co.,	1	"
Towanda, McLean Co.,	1	"
Westfield, Clark Co., 10—22		State.
Chemung. McHenry Co.,	2	"
Wenona, Marshall Co.,	1	"
Wyant, Bureau Co.,	2	"
Bureau, " "	6	"
New Bedford, Bureau Co.,	3	"
Naulius, Bureau Co.,	1	"

INDIANA.

Hartsville, Bartholomew Co., 3—9 State votes.
New Garden, Wayne Co., 5 votes.
Thorntown, Boone Co., 1 "
Francisco, Gibson Co., 1 "
Waterloo, DeKalb Co., 1 "

IOWA.

Washington, Washington Co., 2 votes.
Birmingham, Van Buren Co., 24 votes.

MASSACHUSETTS.

East Douglas, Worcester Co., 1 vote.
New Bedford, Bristol Co., 1 "

MICHIGAN.

Kalkaska, Kalkaska Co., 1 vote.
Sparta, Kent Co., 4 "

MISSOURI.

Princeton, Mercer Co., 2 votes.

NEW YORK.

Morley, St. Lawrence Co., 1 vote.

OHIO.

Mallet Creek, Medina Co.,	3	votes.
Mechanics, T. S., Holmes "	4	".
Mt. Heron, Darke Co.,	10	"
Mansfield, Richland Co.,	4	"

Bennington, T. S., Morrow Co., 1 vote.
Bloomfield, T. S., Morrow Co., 1 vote.
Wauseon, Fulton Co., 2 votes.

PENNSYLVANIA.

Nickleville, Venango Co., 4 votes.
Smithport, McKean Co., 1 "

WISCONSIN.

Randolph, Dodge Co., 1 vote.
Canton, T. S., Pepin Co., 3 votes.

(*To be Continued.*)

MAN PROPOSES; GOD DISPOSES.—The recent election has surprised every one. We considered our estimate of American party votes very moderate (probably half of those actually cast will never be reported) but results show it was far from accurate.

The Chicago *Tribune* of Nov. 16th says:

"This close vote in 1876 was not anticipated by either party. The Democrats considered a majority of the electoral vote beyond a doubt, and, getting that vote, they estimated as probable the vote of several other States, which would made Tilden's vote over 200. On the other hand, the Republicans never estimated Hayes' vote as low as 185; they assumed that the popular feeling which would elect him would carry all the doubtful States. The best estimates of both parties were at fault. Hayes got votes which the Democrats considered safe to them beyond all question; and Tilden got the votes of North Carolina and New Jersey, to say nothing of New York and Indiana, which the Republicans confidently expected. Hayes' election without New York was considered possible, as in fact it will prove, should there be no change in the present appearances."

The different States have widely differing laws regarding the style and size of ballots, and on account of our ignorance of these laws the tickets for New York and Ohio had to be printed over again and a circular was sent with each lot to every one who had received the illegal ones, stating that the first ballots were illegal, but that those enclosed were all right. Second lots were sent to New York in ample time and those for Ohio were all mailed Nov. 3d, but some did not receive them in time. Among the number who failed to receive tickets in time is Alexander Needles of Sparta, Morrow Co., who writes:

"The first bunch of tickets you sent were not legal, as you tell me yourself, the legal ones did not reach me until the eighth in the evening and of course too late. Although living in the State I was ignorant of the law as you were and put in one of the first for which I was arrested with a State warrant on the 9th by the Masons. I am now a prisoner, running at large, awaiting my trial which will come off on the 18th. Here I give the honorable fraternity the credit of neither putting me under bonds or giving security for an appearance. You will hear more about it if I live."

We wish that there no more reason for arrest for illegel voting than there is in this case.

The American party votes cast at this election are worth more to this reform than twice as many speeches. Hear the Chicago *Tribune* on the value of one vote: Writing on the supposition that Tilden is not elected, it says:

Here is a case of a brilliant, hopeful, costly and ably-conducted political campaign failing for the want of one vote. Of what avail was all the labor at St. Louis, and of the expenditure of the "bar'l of money" to secure the nomination? Of what avail was the desperate campaign in Indiana and the expenditure of perhaps a half million of dollars to have Democratic Greenbackers vote for Tilden and Republican Greenbackers vote for Cooper? Of what avail was the protracted labor of reconciling Tammany and anti-Tammany, and the lavish expenditure of money all over the State of New York, and especially in the cities of New York and Brooklyn? Why was staid Connecticut shaken and disturbed to her very centre by the howl for reform? Of what use was the capture of New Jersey? Of what avail was the Literary Bureau with its 160 writers, and all their productions? All these things and their cost have been wasted because of the want of one vote.

The importance of a few votes is illustrated in the election of Congressmen. There are a dozen members of Congress elect whose majorities will not in any one case reach 100, and one of these cases is in Illinois. When it is remembered that the possible majority in the next House of Representatives will not exceed four or five either way, the importance of a few votes in a Congressional District will be evident. In the same category is the probable condition of parties in the next Legislature of Illinois. The whole number of members on joint ballot is 204, and it is not probable that the Republicans will have more than 101 or 102, and many of the members are elected by majorities of less than fifty. When citizens omit voting because they do not consider one vote of any consequence, they make a sad mistake. The great popular vote of the country is made up of single votes.

From All Along the Line.

Asa Cook, Thornton, Ind., writes:

"Election passed with one Anti-mason ticket only. I claim the honor of voting the first in Boone county toward the overthrow of the secret kingdom. I threw out a large number of tracts election day and they were gladly received. I live in an excellent community and we need a few lectures."

Can any of our lecturers in Indiana arrange to supply this want?

Moses Varney, writes that they nominated a township ticket on the American platform in Springdale, Cedar county, Iowa, and adds:

"I hope we shall not go to sleep after the campaign is over, but push the war into the township elections and get the machinery in good working order for State and National work when the time comes round again."

Samuel Bennett, Randolph, Wisconsin, writes:

"Those tickets you sent I have made good use of in giving to those I thought would vote right. I sent them into three townships and voted one myself. I will send you the number of votes cast as soon as possible. I believe in voting as I pray."

S. Wing, East Douglas, Massachusetts, writes:

"The seed is sown and is yet to germinate. One vote cast for Walker and Kirkpatrick in Douglas."

Theodore Gracfe, Taylorville, Ill., writes:

"There were four votes cast for Walker and Kirkpatrick in Mechanics township, Holmes county, Ohio."

A. Pattison, Birmingham, Iowa, writes:

"*Dear Sir:*—You can put down to the credit of Birmingham twenty-four votes for Walker and Kirkpatrick. There are a great many here who are opposed to secret societies and who say that the platform of the American party is every thing that could be desired, but that it would not do to vote it now, for fear that it might take from Hayes and elect Tilden. If we could have had a good lecturer here just before the election, I think we might have had as many more votes for Walker. But what we have done we did by distributing the *Cynosure* and without any other effort. We have never had a lecture here on the subject, nor any organization, and all things considered I think we made a very good beginning, and I believe the cause must and will succeed until every lodge is rooted out of the land, because I know it is the cause of God and therefore must prevail.

Joseph O. Risheil, Kewanee, Ill., writes:

"There were three Anti-masonic votes cast in Kewanee. The seed has been sown; harvest time will come if we faint not."

Hiel Lewis, Amboy, Ill., writes:

"I here send you the election returns for Lee Co., by which you will see that there was not one vote for Walker. Now it is a horrible crime for Democratic Masons in the South to suppress Republican votes by intimidation, but Democratic Masons and Republican Masons in Lee Co., Illinois have a very religious way of suppressing every Anti-mason vote. It is done in this way. The election passes off perfectly quiet, every voter is allowed to vote just as he pleases, without the least molestation, but when the returns are published in the papers, every Walker vote has been thrown out. I enclose the returns from this county as given in the Amboy *Journal*. Of course they are not full, but it is shown that in some towns how many Presidential votes for each candidate. For example. East Grove, Hayes, 28; Tilden, 105; Cooper, 1. Amboy, Hayes, 351; Tilden, 343; Cooper, 29. So the Walker votes were not thrown out because they were so few; because Cooper's votes though but one in a township were counted. Now I know that at least four Walker votes were deposited in Amboy, and perhaps more. In Lee Center, I think certainly two Walker votes. Christ says, "He that is unjust in the least, is unjust also in much." So if they will suppress one vote, they, by the same rule will suppress a thousand."

Many more American Party votes would have been polled in Iowa and Ohio if the legal votes had been sent to parties ordering sooner.

Rev. J. P. Richards, Bowensburg, Ill., writes:

"The American Party is only the baby giant in its swaddling clothes." It is a very promising child, requires great care, and will be a bill of expense to its guardians for a number of years. It is worth raising, and if we cherish it for God he will give us good wages for our work.

(*Continued on 16th page.*)

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John Ziegler, Francisco, Ind., writes:

"I was the only one who voted the American ticket in Center Town, so there is one planted to raise seed. There are a good many in the county who advocate the American party, but when the day came to try their faith by their works, their hearts failed them. They say they will be all right next time when Tilden is not a candidate."

John Finney, Mansfield, O., reports four votes for Walker and Kirkpatrick, and asks:

"Will some brother write a good article on the second plank of our platform, and direct us how to stop the running of the railroad cars on the Sabbath day, or take up any other plank of our honest party?"

We would be glad to publish a good article on each of the planks in our platform.

Adam Andre, Wauseon, Ohio, writes:

"I think there were only two votes cast in this town, and the board called them "scattering;" if our votes go by that name there were fourteen votes cast in the whole county. They also considered them illegal, because the electors had not the full given name on them; this, they said, the law required. There are more than one hundred voters in this county who would have voted for Walker and Kirkpatrick, if (?). I hope and pray, with God's blessing, that the American party may finally prosper until we may be able to oust every secretist out of office, from a school-director to the President of the United States. Let us all stand by and encourage President Tilden, and I think he will make us a good President. And we also look for reform; this they promised us."

"The powers that be are ordained of God," and when we find out who they are, let us do our duty as we find it explained in the 13th chapter of Romans.

Hibben Cheyney, Waterloo, Ind., writes:

"One vote at this precinct for God and the right. There would have been quite a number but old associations and the fear of man caused many to shirk a plain duty. Many, very many follow the two great political parties; right or wrong, they follow the crowd, and go to the polls like sheep to the shambles. I shall talk against and vote to put down such institutions as gambling and liquor saloons and brothels, and all kindred institutions, and shall pray and talk and vote to sustain the Christian Sabbath as God designed it should be kept."

Ferdinand Huber, Mt. Heron, O writes:

"There should have been some forty votes polled for the American party at Greenville, Darke Co., O., as it was there were ten. Prospects good. May we never draw back, but ever go forward, and this our cause, with the help of God, will come out victorious."

Jeremiah Chadwick, Southport, Pa., writes:

"Mine was the only Walker and Kirkpatrick ticket voted in the county. 'Dare to be a Daniel, dare to stand alone.' Bless the Lord I have done my duty, for which I receive abuse. Yet none of these things move me. 'Keep to the right, boys, keep to the right.'"

Publishers' Department.

No. Subs. Sat. Nov. 18,	3,753
" " " " 11,	3,729
Gain in one week	24

BRIGHTER DAYS.

November has had many gloomy days in Chicago thus far. Much of the weather has been very dark. Many things besides the election returns have been cloudy in other than physical aspects. Only one hundred and twenty renewals have been received this month at date Nov. 18th, and five hundred and twenty-four subscriptions expire this month.

"I am doing what I can and hoping for brighter days," writes one of the faithful. Just what we are doing and the light begins to stream in. Rev. H. S. Limbocker sends eight new subscriptions for a year and writes: "I hope to obtain a number more."

Thomas Hodge sends in one for a year; four for six months and one for three months.

Will the four hundred others whose subscriptions expire in November add to the gladness of the coming days by forwarding their renewals?

Will those whose subscriptions expire in December secure other names if possible to send in early in the month with their renewals?

Below are given the names of persons having sent five or more subscriptions at one time from Oct. 9th to Nov. 9th:

Asa Warren of New York, sent in five three months subscriptions. T. K. Bufkinn, Lynville Iowa, five, together with his renewal; Rev. J. P. Stoddard, nine; twelve were received from Niagara county, New York. A. C. Jennings, Rio, Wisconsin, sends five renewals for a year each. Moses Pettengill, Peoria, Ill., nine; John Motter, Atlanta, Kansas, five three months subscriptions. James Spencer, Remington, Indiana, six renewals for a year each.

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Grain Wheat—No. 1	$	1 13½
" No. 2	1 11½	1 12
" No. 3		1 03½
" Rejected	91	93
" Minnesota		1 13½
" Winter		1 15
Corn—No. 2	45¾	46
Rejected	41½	42½
Oats—No. 2	36	37
Rejected		26½
Rye—No. 2	62	62½
Bran per ton	6 75	9 25
Flour—Winter	5 00	7 25
Spring	2 50	6 25
Hay—Timothy	8 25	11 50
Prairie, "	8 00	
Mess Beef	9 25	10 50
Tallow	7½	8½
Lard per cwt		10 15
Mess pork, per bbl		16 00
Butter fancy yellow 28c. 8C; common to choice roll	18	25
Cheese	8	75½
Beans	7	2 00
Poultry. Chickens per doz	2 00	2 75
Turkeys per lb	8	10
Eggs	15	21
Seeds—Timothy	1 50	1 80
Clover	8 50	9 85
Flax	1 42	1 46
Potatoes,	60	1 05
Broom corn	2	6½
HIDES green to dry flint	6¾	12½
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	9 50	11 00
Shingles		3 75
WOOL—Washed	32	43
Unwashed	22	26
LIVE STOCK Cattle Choice	4 50	4 75
Good	4 00	4 40
Medium	3 50	4 00
Common	2 00	3 25
Hogs	5 50	6 00
Sheep	3 00	3 85

New York Market.

Flour	$ 3 50 9 50
Wheat—Winter	1 40
Minnesota	1 28 1 29
Spring	1 12½ 1 30
Corn	56 61
Oats	28 50
Rye	80 94
Lard	11
Mess pork	17 00
Butter	15 30
Cheese	13
Eggs	27 28

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[Eastern.]

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ*

J. A. COOK & CO., PUBLISHERS, NO 13 WABASH AVENUE. CHICAGO, THURSDAY NOVEMBER 30, 1876 VOL. IX., NO. 9—WHOLE NO. 349 WEEKLY (post paid) $2.20 A YEAR

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Twenty Thousand by first of May.

CLUB OF TEN FIFTEEN DOLLARS.

READERS AND FRIENDS OF THE CYNOSURE:

If you were copying in oil colors a beautiful landscape, under the direction of a master artist, he would not allow you to sit all the time toiling at the easel. "Get up! and STUDY THE EFFECT," he would frequently say. And by doing so you would perhaps discover that the distant snow capped peak was too rigid in outline or too deep in color; that the colors in the rugged mountains nearer were not blended so as to produce a natural and life-like effect, or that the trees looked too stiff. At the same time by the change of position your body and eye would be rested; you would be refreshed by the discovery of new beauties in the picture and qualified to improve your copy of it. On this thanksgiving week let us look over our whole work, and be refreshed and strengthened for new labors for God and humanity. We are all working together under a Master Artist to produce the beautiful picture,

"On Earth Peace good will to men."

Let us look for a moment at the whole work of the National Christian Association and then at the relation the *Christian Cynosure* sustains to this work.

The past year has given its testimony to the vital power and great necessity of the reforms promoted by

The National Christian Association.

In fact, if not in form, the *Christian Cynosure* is the organ of an Association which includes every person who spurns fellowship with or the worship of devils; of all who seek to separate the traditions of men which make void the law of God from the Scriptures; which are profitable for doctrine, for reproof, for correction, for instruction in rightcousness; of all who find Christ their all and in all.

It has a wider purpose than the overthrow of a single evil or set of evils; to enthrone Christ, the God of nations and of individuals. To promote the conversion of sinners and the sanctification of saints.

In the special work to which it is devoting its best energies victory after victory has been achieved.

A petition for the removal of the lodge power signed by persons from all parts of the States and territories has been presented to the United States Senate and placed on record, and this fact has been widely published in Masonic as well as other journals.

In April an important work was successfully completed by having raised the first $10,000 for the Publishing House.

The Carpenter Building

was turned over to your National Association, and a room fitted up where meetings have been and are to be held in the interest of our work.

Important State Conventions have been held in New York, Wisconsin, Pennsylvania, Indiana, Michigan, Ohio, Iowa, Connecticut, Illinois, Missouri and Kansas.

At seven of these conventions Mr. Ronayne was present.

The Ninth National Convention held in Farwell Hall in June was another great step toward lodge deliverance in this center of the great Northwest.

Edmond Ronayne's Expositions

were attended by thousands who beheld with a curiosity, not perhaps unmixed with a superstitious awe of the lodge, yet rejoicing at its failing power; while Freemasons, unable to defend their institution or to prevent the uncovering of its loathsomeness looked on with amazement.

These expositions have been given in other centers of influence in many States; Past Master Ronayne having devoted his whole time to meeting the appointments that crowd upon him. He has been continually bringing men out of the lodge.

During the year there have been sent out from the *Cynosure* office

Two Million Six Hundred Thousand

pages of Anti-masonic literature, 1,725,000 pages of which were books and 875,000 pages of tracts. Also 50,000 pages of Masonic books.

The Centennial Exhibition

has been well improved to bring our reform before thousands on thousands from every class and condition and various parts of the world.

There were given away from the stand in the Main Building 392,000 pages of tracts and 25,000 pages of books. The Centennial agents found a wide-spread abhorrence of the lodge even among its own members, more than one half of these manifesting their detestation of the idolatrous system and rejoicing that a standard of reform was raised. At the Annual Exposition at Chicago also 41,000 pages of tracts were given out.

Many Holiness conventions have witnessed public renunciations of Freemasonry.

The Great Evangelical Meetings

here in Chicago which are so wonderfully arousing the North-west, have been emphatically brought against the ungodly secret order system by the God-fearing boldness of Dwight L. Moody. While he declared its hostility to the Gospel thousands involuntarily applauded the testimony. These steps of progress are wonderful to human eyes. They are of God, and to him alone be the glory.

True, there are DARK SHADES IN THE PICTURE. Ministerial hirelings leading sheep astray—ignorance, indifference, selfishness and, worse still, hatred of the truth, and anger at its advocates. Self-denying philanthropists, while foregoing the comforts of home and laboring in a gentlemanly and Christian manner for God and their fellowmen, in a few instances have been assailed by mobs, covered with eggs, insulted, maligned; windows have been shattered with billets of wood, respectable audiences have been annoyed; free discussion has been prevented, editors have failed to expose or rebuke these things and even murder has been attempted. What shall we do to

Overcome these Evils,

and to carry on this reform most effectively? How help these thousands of ministers of the various denominations throughout our land, whose hearts respond to Moody's warning, to set the fires of reform aglow on their own church altars? How unite and strengthen the hundreds of REFORMED LODGEMEN and bring out other multitudes to take a bold stand with them for God and a free conscience? How push forward the great Publishing House enterprise? How best strengthen the hands of that noble band of churches that have already taken their place in line against the lodge? How prepare the way for lectures and perpetuate their influence. The answer comes with emphasis from all experienced workers for the reform,

Extend the Circulation of the Christian Cynosure.

The fundamental importance of this work is ably presented by Mr. Ronayne who writes:

IN all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry both in church and state, than I have in all our lecturing or even in public expositions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.

The paper has approving friends and supporters in almost all Christian denominations. Dr. W. W. Barr, pastor of a large United Presbyterian church in Philadelphia, and late editor of the *Evangelical Repository*, in the following, repeats the sentiment expressed by many of our readers:

"I have read the *Christian Cynosure* since its commencement, and can give it my cordial endorsement. It fearlessly attacks and exposes one of the most gigantic evils in the land and in the world—namely secret oath-bound societies. Besides this, its special mission, it has much good, religious reading for the individual and the family. Patriots and Christians throughout the country should give it cordial support. *Nov.* 14, 1876.

The third convention of the Indiana eldership of the church of God, (Winebrennarian), opposed to the lodge, lately *Resolved:* "That we endorse the *Christian Cynosure* as a good reform journal."

The late New York Free Methodist Conference commended the *Cynosure*. Nearly every convention against the false fraternity system endorses the *Cynosure* and recommends it to every friend of God and truth. E. J. Chalfant of York, Pa., echoes our thought of the importance of work for the paper:—

The *Cynosure* is the great engine which moves the machinery of the anti-secret reform. It IS A POWERFUL ENGINE, but we must give it more steam. We must make the wheels of reform go faster. It is your duty thus to protect yourself and your friends.

As the *Cynosure* is the main-spring of the reform it is very important to increase its list immediately. Here is a plan to get subscribers at once:

1. Let every reader start a club.
2. Keep lists of all the subscribers you secure and get them to renew when their first subscription expires, and persuade others to take the paper.
3. Let all who can spare fifty cents, one dollar or a larger amount send the *Cynosure* for three months or more to the most intelligent and the most moral men and women they have knowledge of.
4. Carefully prepare yourselves with tracts, *Cynosures*, arguments, etc., before starting out to canvass.
5. Let every reader keep tracts at hand to inclose in all letters he writes to friends, business men and others.
6. Keep a few tracts to give to any man or woman whom you happen to meet.
7. Let every reader try to devise plans to get subscribers for the *Cynosure*. Do your very best *now*. You do not know how much good you can do until you try."

In addition to these suggestions which we heartily endorse, we add one:

Wherever possible have every house in your locality visited by an intelligent, competent canvasser for the *Christian Cynosure*, if you cannot do the whole work yourself. A faithful

"House to House Canvass"

is what swells subscription lists.

We are endeavoring to help workers by making the paper as cheap as possible to clubs.

The winter is the harvest time for subscribers.

Having looked over past achievements and mercies just long enough to be thankful for them; let us, forgetting the things that are behind, in the strength of God, press on the battle for Christ and his kingdom.

DECEMBER'S WORK---A CLUB OF TEN FOR THE CYNOSURE.

A NEW YEAR'S GIFT---CLUB OF TEN AT ONE DOLLAR AND A HALF EACH.

TEN NEW SUBSCRIPTIONS AT ONE TIME, $15.00

A Hymn of Praise.

Because thine only Son thou didst not spare,
But sent him down to die,
Great King of heaven, didst yet for rebels care,
And bring the aliens nigh—
Therefore thy sovereign bounty we will praise,
And of thy mercies sing,
Telling of this thy love through endless days,
O God, our King!

Because thou dost thy gracious care bestow,
And thy protecting arm
Extend to us in every time of woe,
Of danger and alarm—
We will make mention of thy glorious name,
To thee our praises yield,
Thou art a refuge ever found the same,
O God, our Shield!

Because thou hast prepared for us a place,
Where toil and turmoil cease,
Where strife must flee away before thy face,
And conflict change to peace—
We will remember this thy love, and pray,
"Father, thy name be blest,
Hasten the dawning of Redemption's day,
O God, our Rest!"

Because thy grace Thou didst to us extend,
And bid us sinners live;
Because Thou wilt preserve us to the end,
And thy free spirit give—
Therefore with angels will we praise thy name,
Before thy footstool fall,
And raise our songs to Thee with loud acclaim,
O God, our All!

—*Jean Ingelow.*

A New Witness.

BY PROF. S. C. KIMBALL.

The *New Englander*, a quarterly review, published at New Haven, Conn., and for thirty-three years one of the ablest exponents of New England theology, recently contained an article on "The Eleusinian Mysteries" by Prof. Jacob Cooper, Ph. D., Rutgers College, N. J., which confirms some of the most important truths advocated by the *Cynosure* and strikes a blow against all secret societies. Prof. Cooper says: "Compared with the time these mysteries flourished. Freemasonry, which boasts so ancient an origin, is but a child in years. For the latter, despite its lofty pretentions, can trace its history with certainty but two or three centuries at most; while Eleusinia has an undoubted record of more than a thousand years. * * * * Other mystic orders have invariably been betrayed. The fate of Masonry is fresh in memory; and the attempted punishment of the traiter *shows conclusively that he betrayed what was vital to the order.*"

Thus the the conservative *New Englander* permits Prof. Cooper:

1. To condemn Masonic boasting.

2. To refute the Masonic claim to antiquity.

3. To prove that the secrets of Masonry have been correctly divulged.

The language of the article seems to indicate that Prof. Cooper, while denying the silly claims of Masonry to antiquity and affirming that it has no real secrets, still considers William Morgan who exposed the false pretences of the lodge as a "traitor." Or is that merely a sop thrown to Masonic readers to enable them to swallow such unpalatable truths? Again. Prof. C. says: "From the nature of the mysteries as a secret institution, they contained elements which could easily be turned to abuse." The article goes on to show into what unspeakable wickedness the Eleusinia led its devotees and its consequent overthrow. "At Christ's advent the heathen oracles were dumb because God had spoken. Mystery had passed away because the true Light had come into the world." That is sound doctrine, but why does the *New Englander* turn its heavy artillery against an enemy that has been dead a thousand years. and not even reserve a pistol shot for the living Eleusinia that is corrupting the youth and undermining the church? "And Gallio cared for none of those things." O, *New Englander*, "add to your faith, *courage*."

N. Y.

Degrees.

BY H. W. MARSH, M. D.

The majority of persons who first see an exposition of Freemasonry are very skeptical of its truth, and why should they not be? It is something almost incredible to think that ministers of the Gospel, doctors, lawyers, merchants, the fastidious dandy and the sober farmer or mechanic, all, without exception, must pass through the same disgraceful humiliation to become Masons; but the evidence is too overwhelming, and the facts set forth in Ronayne's "Hand Book" are fully sustained. We occasionally meet a Mason who flatly denies some little technicality in the book, because he has been initiated by some incompetent W. M. and failed to get the whole of Masonry. As for instance, a seceding Mason informed me that he was not required to remove his pantaloons, as there was nothing metallic about them; and he also wore one boot, hence a Mason who had never seen drawers or slippers furnished by the lodge would declare that part false, and deny the whole book.

Another Masonic dodge to beget skepticism in the uninitiated, is to ask, would you believe a stranger who has written a book to *sell*, rather than your neighbors whom you have known for years? This is a poser and the subject is generally dropped, unless the "cowan" insists upon an explicit denial, when the usual answer is, "*he lies*"; or a haughty refusal to converse any more on the subject closes the conversation. I conjecture that the "lie" they mean to charge him with, is that he promised the lodge that he wouldn't tell, and now he has told it all, for good and sufficient reasons on his part.

We sometimes get hold of Masonic testimony to confirm the truth of Bro. R.'s work and here I offer a little. I have a neat little circular published by John C. W. Bailey, manufacturer of Masonic regalia, 183 West Manroe St., Chicago, in which he gives a price list of "every article required for the use of lodges." I will mention a few as holding prominence in the "Hand Book," and it would seem, indispensable for the proper manufacture of Masons. The first article we find put down as "Officers collars;" these vary in price from one to twenty-five dollars. Aprons—linen; $4 per dozen; lambskin, at one $1 each, and a very fine satin one, $25. Jewels, twelve ps. plated, $30; coin silver, $60 to $150. Square, level, plumb and gauge (complete set), $5.50. Gavels $2.25. Trowels M. M., plated, $3.50. Low twelve bell, $15. Cable tows, $1.50. Hoodwinks, 50 cents; setting maul, $2.50 to $3.50. Canvas for third degree, $10. Drawers per pair $2. Slippers per pair $1.50. I could extend this list but perhaps not profitably; it can be seen that the articles above named, and the use of which Bro. R. so graphically describes, are really important items in the out fit of a Masonic lodge.

By this circular I find that the furniture, regalia, tools and necessary machinery for a lodge, including charter, can be purchased at the lowest price for $480.75. While those disposed to get the best, can be accommodated for $1,301 or more. I find however by the *Voice of Masonry* that there is another way to make Masons which is not so high-toned, yet they turn out Masons, and why not? for the *obligation* makes the Mason. But Geo. Frank Gouley can tell it well enough, so I will use his words. He says of Freemasonry:

"The degrees themselves are simple and plain enough, even when done with all the machinery necessary to make them impressive and beautiful; but when we come to see them done by workmen who do not know or feel what they are talking about, and with a lot of tin jewels, bare floors, no charts, no columns, a dry goods box for an altar; the floors not deafened, and the windows only a good cat's jump from the ground, so that the workmen must do their work in a whisper; the walls dirty and dingy; insufficient light and ventilation; uncomfortable seats; no proper apparel for the candidate; each member walking about and talking as he pleases without permission of the Master, the Master himself probably sitting with his feet upon a so-called pedestal, and smoking a pipe," etc.

Mr. Gouley waxes eloquent over the wrongs that Freemasonry suffers at the hands of its friends, but he says that Anti-masons "do not, and cannot be expected to comprehend our ceremonies, their secret teachings and principles." He says further of some Masonic teachers, "and the work is done by officers who do not know whether Hiram Abiff fell from a derrick and was killed, or whether he died of Bright's disease." Then he asks, "Is it any wonder that such 'Masons' so-called, never think of looking beneath the surface of our truly beautiful symbolism for those grand principles of thought which underlie the foundations of intelligent and refined society, governed by the lessons of a pure and exalted education?"

Now I should like to know what hinders Anti-masons from finding those "grand principles which underlie the foundations of intelligent and refined society?" And if Masonic sybolism is between the "so-called Masons" and those grand principles, to such an extent as to prevent all *thought* of looking beneath it, why not take the symbolism?

If Masons can find truth and beauty in historical lies, and foolish traditions, they must be gifted with very acute perceptions; and if to preserve these great truths from the vandalism of Anti-masons, they must resort to downright falsehood, and the meanest little equivocations by "good men," I think they pay too great a price for what Mr. Gouley calls "the divine philosophy of the principles of truth, justice, charity, intelligence and immortality taught in our degrees." "So mote it be."

Is a Violation of Masonic Obligations Perjury?

BY E. RONAYNE.

Mr. Editor:—There is a great deal said now-a-days, in fact a great deal of what may be lawfully termed clap-trap is indulged in by men calling themselves Freemasons, on the subject of the violation of Masonic obligations. Men who secede from the institution of Freemasonry from motives of honest conviction, and who feel it their bounden duty to warn all others from affiliation with that iniquitous society, and who, in doing this must of very necessity expose the silly, nonsensical, so-called secrets of the order, are charged by the members of the craft with what they are pleased to call perjury, because as is alleged they have taken a solemn oath not to reveal these secrets.

Considering that this question should be fully and finally settled and set at rest, I will ask space enough in your columns to give my views of the subject, and to show that so far from a violation of the secret clause of the Masonic obligations being a perjury, or even a breach of trust in any manner or form whatever, that it is a sacred duty which every Mason owes to his God, his country, his neighbors, his family, and himself to make known to the world at large the deceit, the falsehood, the hypocrisy, the blasphemy and the glaring wickedness silently and secretly lurking beneath the heathen ceremonies as well as the grips and pass-words of speculative Freemasonry.

And now to enter upon the investigation of this question, allow me first of all to ask. What is perjury? In what does perjury consist? What is the meaning of the term? I turn to Webster.

"*Perjury*—False swearing, the act or crime of wilfully making a false oath when lawfully administered; or the crime committed when a lawful oath is administered in some judicial proceeding to a person who swears wilfully, absolutely, and falsely in a matter material to the issue."

Now then how does a violation of the secret clause of the Mason's obligation tally with this definition of the word perjury as given by the world's great lexicographer? Here it will be observed that perjury consists: 1st, in false swearing; 2nd, in wilfully making a false oath when lawfully administered; and 3rd, in wilfully, absolutely, and falsely swearing in a matter material to the issue, when the oath is lawfully administered in some judicial proceeding. In which of these particulars, if in any, is perjury committed by disclosing the abominable villainy lying concealed beneath the signs, tokens, and grips of the grog-shop emanation known to-day under the false name of Freemasonry? In none whatever. There is in the first place no legal authority for administering such an oath in the Masonic lodge. Neither the so-called Grand Lodge, the Grand Master, the Deputy Grand Master, the District Deputy Grand Master, nor the Worshipful Master of a lodge has the smallest, the most infinitesimal particle of authority from any officer in or belonging to this or any other free government to administer any such an oath. There is no law, statute, or precedence on record in any statute book on earth which can in the most indirect possible manner be interpreted or construed as supporting such a claim. The Masonic oath is administered without sanction of law, and hence it is just as void as an oath would be when administered on election day by a man who had not qualified to act as notary, or by a man in acknowledging a deed who had no authority under the law to administer an oath. How then, in the name of truth and common sense can the violation of such an oath in any manner whatever or under any circumstances be termed perjury?

But notwithstanding that the Masonic oath is administered in all lodges without the least sanction of legal authority, yet is it not a fact that a seceding Mason *swears falsely* when he reveals the so-called secrets of the craft, and hence according to Webster's first definition is he not a perjurer nevertheless? Why, it might as well have been claimed that any one of the Missouri train robbers and midnight marauders who would violate the wicked oath which bound him to his pals in crime would be guilty of perjury. Suppose any one of a band of horse-thieves, house-breakers, pickpockets or gamblers were to turn state's evidence and disclose the haunts and evil-workings of his gang, whichever it may be, would that man, thus violating the secret oath which bound him to his brothers in crime be considered as guilty of perjury because he exposed the evil deeds of a society which he found from bitter experience to be detrimental to the good order and well-being of society. Such an idea is too absurd to be even considered for a single moment. There is no man, Mason or non-Mason, who is at all worthy of the name that will for an instant try to maintain any such proposition. Such an act on the part of a criminal is even perfectly lawful and praiseworthy, and his evidence in legal proceedings is always eagerly sought after, and most highly prized by the state and nation in prosecuting and punishing his companions in guilt. And again, it is a well-known principle in law and of which any lawyer will inform you, that no oath or obligation is legally or morally binding, or is binding in any manner or under any circumstances whatever if that oath or obligation be administered through misrepresentation, falsehood, or fraud, and every Masonic obligation, even that of the first or Entered Apprentice degree, being always and everywhere administered and assumed through misrepresentation and fraud, and under false pretenses, it follows beyond a question that no Masonic obligation can be legally and morally binding, and hence a violation of these obligations must be not only lawful, but in fact the bounden duty of every right-thinking man and Mason.

But is it a fact, and can this fact be positively proven that the Masonic obligations are administered under false pretenses and misrepresentations? Is the candidate in every Masonic lodge deceived by authority of Masonry in regard to the nature of every obligation, this deception being practiced through the Worshipful Master? Is it a fact that while generally speaking there is no coercion employed, yet the candidate before taking his obligation, and while standing blindfolded in front of the altar, receives positive assurance from the Worshipful Master respecting the nature of the obligation he (the candidate) is about to assume, and which assurances are afterwards discovered upon even the slightest examination to be absolutely and positively false and untenable, and that by strictly adhering to these Masonic obligations one must of necessity, from the very force of circumstances, violate every known duty which he may owe to God, to his country, his neighbor, his family, or himself? And finally, is it a fact and is the truth of this fact beyond the possibility of a doubt that the candidate under the same misprehension and through the same misrepresentations is induced to bind himself under a death penalty in various barbarous forms in case he should ever violate his obligation or any part thereof under any circumstances whatever? All this is true as every Freemason will know, and hence how a violation of any promise or obligation given or obtained in such a manner and under such conditions, and which from the very nature of these obligations lead to such fearful consequences can be otherwise than laudable, how in fact such a violation can be perjury is more than any man, Mason or otherwise, can or dare attempt to maintain.

In my next letter then I shall call attention to these Masonic obligations in their order, beginning with the Entered Apprentice and shall clearly demonstrate that they are fraudulently administered, fraudulently assumed, illegal, and their various requirements in direct violation of every known duty, whether to God or to man.

Endurance.

'Tis bitter to endure the wrong
Which evil hands and tongues commit:
The bold encroachments of the strong,
The shafts of calumny and wit,
The scornful bearing of the proud,
The sneers and laughter of the crowd.

And harder still it is to bear
The censure of the good and wise,
Who, ignorant of what you are,
Or blinded by the slanderer's lies,
Look coldly on, or pass you by
In silence, with averted eye.

But, when the friends in whom you trust
As steadfast as the mountain rock,
Fly, and are scattered like the dust,
Before misfortune's whirlwind shock,
Nor love remains to cheer your fall,
This is more terrible than all.

But, even this, and these—aye, more
Can be endured, and hope survive;
The noble spirit still may soar,
Although the body fail to thrive;
Disease and want may wear the frame,
Thank God! the soul is still the same.

Hold up your head, then, man of grief,
Nor longer to the tempest bend,
Or soon or late must come relief—
The coldest, darkest night will end;
Hope in the true heart never dies!
Trust on—the day-star yet shall rise.

Conscious of purity and worth,
You may with calm assurance wait
The tardy recompense of earth;
And e'en should justice come too late,
To soothe the spirit's homeward flight,
Still heaven, at last, the wrong shall right.

—*Selected by R. D. Nichols.*

Our National Festival.

The bare mention of the word, the Old Thanksgiving Day—what a power has it to revive the pleasantest reminiscences, and recall the bright scenes of other days in many hearts! It transports them to the home of their childhood. It takes them at once into the presence of the father and mother who, it may be, for many years have been sleeping in the grave. It recalls their smiles of affectionate greeting, their tones of cheerful welcome; tones and smiles such as none but they could give. Every image of peace, contentment, competence, abundance, and joy comes back spontaneously on each return of the grateful festival. It is a day not indeed heralded and emblazoned, like the corresponding festivals in our ancestral land, in all the pomp and glory of song. It has not been celebrated like Christmas, by the imperial song of Milton, the dove-like notes of Herbert, or the classic beauty of Keble. Connected with it are no superstitious rites handed down from time immemorial; no revelings in baronial halls; no decorations of churches or houses with garlands of evergreens; no shoutings; no carols; no riotous dissipations. Simpler in its nature, humbler in its pretensions, better suited to a people of a more recent origin, it is set apart to the exercise of those home-bred affections, those "honest fireside delights," which are greener than laurel or fir-tree, and which from a natural affinity, most closely harmonize with the sweet sanctities of our holy religion. As the day drew on anticipation was busy in the young and the old. The aged pair, from beneath whose shelter their children, one after the other, had gone forth into the world, leaving them alone, looked forward with delight to the prospect of being surrounded once more by their numerous progeny on a day of gladness; and children separated widely apart, and already grown familiar with life's perplexities and cares, hailed with pleasure the "yearly sacrifice" when they should all rally again around the paternal hearth, and renew their faith and affection among the long-cherished scenes of their childhood. Happy was the venerable sire, who went up that day to the house of God, in company with his children and children's children, and who sat down to the table of plenty with his whole household, in health, peace and contentment. If any were detained from the gathering by stern necessity, places were prepared for them as if they were present, in order that all might feel how closely they were linked by invisible sympathies; and the absent ones wherever on sea or land they roamed, were as "a bird wandering from his nest," or crippled in the time of migration, looking far away, and longing to join himself unto his fellows.—*Dr. Adams.*

Christians at the Polls.

One of your correspondents from Pennsylvania very properly says in the *Cynosure* of October 18th, that it is not only our duty to pray for the advancement of Christ's kingdom in the world, but also to *vote for Christ's kingdom in politics.* The old cry, he says, that religion and politics have nothing to do with each other is false. "Politics not founded on the Bible *must* be full of confusion; and the idea that men can be Christians and practice corruption in politics is the bane of our nation."

In an arricle in the *Christian Mirror* of Maine, by Rev. Henry T. Cheever, entitled "The Temperance Problem to be solved by Christian voters," are some important and cheering thoughts:

The article says it is not possible to effect the desired redemption from the horrors of intemperance until the traffic in intoxicating drinks be thoroughly suppressed by law. And further, that it is not possible to obtain and enforce such a law until Christian voters unite as a party in the demand for it, out of conscience toward God and benevolence to men. And then follows this passage which is quoted verbatim: "When Secretary Seward, in his day, was once asked in private which of the great parties he thought would, in the end, get the ascendency in the land, he answered that it would be that party or body of men which could endure the longest. And, as he looked over the land *that body seemed to him to be the Christians of the land, because of the fixedness and enduring nature of their principles.* The sagacity of the astute secretary was to be commended. And the Christians of the land may thank him for that answer, which

they have only to do their duty at the polls and in politics generally, as well as at the throne of grace, to see realized and the problem of the temperance reform happily solved. The education of the people for which Neal Dow and others so earnestly argue, to look upon the liquor traffic with the same feelings of loathing and abhorrence with which they once regarded slavery and the slave trade, is going on; and Christian voters are fast advancing to the position of refusing to vote for any man to any office who will not favor the summary extinguishment of the liquor traffic by law. But we do well, in our natural anxiety for immediate results, to remember those motto-words of our living American poet.

"Be patient, oh, be patient! the germs of mighty thought
Must have their silent under-growth, and in the earth be wrought!"

As the French Abbe said to the Minister of State, in regard to an important concession, "*Nous pouvons attendre*,"—we can wait—so we can wait. Men sure of victory can always afford to wait. The Christian can wait for the evangelization of the world, for he knows that blessed consummation is sure in the end, and in God's good time, whatever of disaster and delay intervene. So can we wait for the suppression of the baleful liquor traffic by law, and the triumph of truth and humanity, because we are sure it is at hand."

After we have done our whole duty it becomes us trustfully and particularly (rejoicing evermore) to wait for the salvation of the Lord. Joseph doubtless thought that he would soon be released from prison after the chief Butler was restored but a long period of humble service was a necessary preparation for his future work.

The Decline of Religious Sentiment in New England.

We know a village in New England that has maintained an Episcopal church with more or less efficiency for some sixty years. It was once filled with a large congregation, say from two to three hundred souls. The population of the town at that time was one-third larger than it is now, the more enterprising portion of the people having died out or emigrated to the West and other quarters.

The social and religious sentiment of the parish was at one period decidedly opposed to secret societies. At a later period this sentiment gradually subsided; but still the major part of the pillars of the church were not members of secret societies. As time wore on, however, one became a Mason, another an Odd-fellow, another still a granger, and so on, until finally the church is entirely closed, with no immediate prospect of ever being opened again. And so far as we can judge, the church in all the smaller towns of New England has had a similar history; it has gradually declined, while secret societies, with their mock priests and pharisaical religious services have been on the increase. The initiation fees and assessments paid to secret organizations might not perhaps be sufficient to maintain the church; lodge service is cheaper, while the qualifications for admission to the "Grand Lodge above" are less difficult of attainment than those exacted by the church as a means of salvation. The lodge, like Romanism, seems to offer more advantageous terms than those exacted by the Bible, and the tired sons of the Puritans seem inclined to wink or be hoodwinked, and accept these terms without a murmur.

To such an extent has this change in sentiment been carried, that the power of the lodge over the minds of the people has become as great as that of the Jesuit priesthood over the minds of France. The New England mind has lost its ancient freedom and healthy, liberty-loving tone. It is exceedingly difficult to get an article into any of its newspapers against the lodge. We know of one case where thirty dollars had to be paid to have an article against Masonry, moderate in length and tone, published in a paper which prides itself on being "liberal." The few of us in New England who venture to write against the lodge have to send our articles to Western newspapers to have them published, so completely is the press here under the benumbing and degrading influence of secret societies. We doubt if in any quarter of the world, no not even in England, where Masonry was invented, nor in the South where it is used to intimidate and kill Republicans, is the mind more completely under the inquisitorial power of the lodge than it is here in New England. Men fear political and social ostracism, and a loss in business from a loss of its favor. An organization that while it secures to you the smiles of men; protects illicit business; sustains broken-down reputations; gives good suppers; decks itself in showy toggery, and, when this life is over provides you with a grip for an easy admissio.. into heaven, has powers to rule men that are hardly surpassed by those of Jesuitry itself.

This organization is arrogant in the exercise of power, and tramples upon law like a despot. Where religious sentiment declines of course the laws must become weakened. In Vermont, where the lodge exists right in the face of a law that proscribes it, but where the lodge has had the political control of the State nevertheless, the law is run over with graceless impunity. Neither a bank nor a bar-room nor a political convention, nor a legislative body conceives it necessary to abide by the laws of the State. To such an extreme is this spirit of lawlessness carried that as one of its last results the Constitution of the United States has been utterly ignored in the election of a Federal office-holder to the position of Presidential elector. This lawless act may determine the election in favor of Tilden, which of course the Republican party does not desire, athough its ruler, the lodge, may do so.

The question arises whether this apparent stumble of the lodge will occasion it the loss of the favor of respectable men. It is possible that it may lead the Republican party to make a show of sending Masonry to the rear for a time. It is possible that open reform clubs (so-called) will be formed, the officers of which may not be Masons; but Masons will enter the clubs and covertly control them. Indeed it looks as if reform clubs were merely to serve the purpose of throwing a mantle over Masonry, for a time, until public suspicion is allayed when it may come forth again.

Every American ought to be assured of one thing, viz.: that no reform is possible that does not begin with the entire expulsion of Masonry from our religious and political affairs; and the only possible way of effecting this in a free country is to vote against Masonic candidates for office on all occasions and forever. This is the only law that Masons cannot violate, and which will prevent them from ruling and ruining the Republic.

AMERICAN.

Religious Intelligence

In Virginia City Nevada, Ah For, a Chinese missionary, has erected a chapel with money furnished by his countrymen, 150 of whom were present at the dedication, most of them converts to Christianity. What a pity the Christian people of this country cannot give an open Bible to the Chinese on the Pacific coast, instead of treating them with the inhumanity so often witnessed.

—The different denominations have the following list of Theological seminaries in this country: The Congregationalists have seven, the Presbyterians eighteen, the Methodists eleven, the Baptists nineteen, the Unitarians and Universalists two each, the Episcopalians seventeen, the Lutherans fourteen, the Roman Catholics eighteen and other denominations seventeen, making in all one hundred and twenty-five. Of these probably 100 are evangelical and have from 3,000 to 4,000 young men preparing to preach the everlasting gospel. Now should not the prayers of the church be given that these schools may be visited with the demonstration of the Spirit and with power and every student be wholly consecrated to the awful work of the ministry.

—The great work of Gospel grace begun in Chicago is spreading wonderfully throughout the Northwest through the efforts of the evangelists, Whittle and Bliss in Michigan, Needham and Stebbens in Wisconsin, and Morehouse, Inglis, Rockwell and Morton at various points in Illinois. Every week adds to the good news of the week before of salvation from sin experienced by hundreds of rejoicing souls.

—Rev. L. N. Stratton, editor of the *American Wesleyan*, has left his office for a few weeks with assistants to look after an ingathering of souls in a somewhat neglected district in Senaca Co., N. Y. The gospel work called for special work a month ago and a protracted effort will be continued for some time. May the Lord bless these laborers in his harvest more abundantly than they have dared to hope.

—The new Publishing House of the Wesleyan church at Syracuse, N. Y., is now enclosed and ready for glazing and interior finishing. The building excites universal admiration, and has been put up without incurring debt. This great work completed will make a denominational headquarters where will center influences of untold value to Christian reform.

—Rev. Samuel Collins, the genial and true-hearted superintendent of the United Presbyterian Board of Publication, at Pittsburgh, has accepted a call for a portion of his time, to the pastoral care of the Ohio United Presbyterian Church, New Scottsville, Pa., in the Presbytery of Frankfort.

—The United Presbyterian mission at Knoxville, Tenn., among the freedmen is reported in a flourishing condition. There are seventy-five students in the collegiate institution and eighty-one pupils in the Sabbath school connected with it.

—Rev. A. Worth, of Albion, Ind., a well-known and staunch reformer, is holding special services, building up the church spiritually while its material walls are being completed. A number of new Wesleyan churches are being built, each a pillar for reform.

—Rev. A. Blauvelt, D. D., whose article, in *Scribner's Monthly*, of September last, on "Protestant Vaticanism" has been widely noticed, has just been suspended from the Gospel ministry by the Classis of Kingston, of the Reformed (Dutch) church. Dr. Blauvelt made no defense, but acknowledged his "very decided disagreement with the received views as to the canonical books of Scripture and their authority."

Reform News.

Morning Sun and Mediapolis, Iowa.—The Expositions There.

MEDIAPOLIS, Iowa,
Nov. 21. 1876.

DEAR CYNOSURE:—As none of the other brethren have reported Mr. Ronayne's meeting here, I send you this brief account.

The opportunity of hearing this Anti-masonic champion, for which many in this community had long been waiting, came at last. Friday evening, Nov. 3, we took the train for Morning Sun, where the first meeting was announced. Calling at Rev. C. D. Trumbull's, where Mr. Ronayne was quartered, we had an interesting conversation with him and we think learned wherein his great strength lies. Like John B. Gough, on temperance, and Martin Luther on Romanism; his own past experience has intensified his

convictions to an uncommon degree. His subject has taken entire possession of him. He feels intensely himself and does not fail to make others feel after him. He is ably working out one great idea, and that is to deal out death blows to that most blasphemous organization—Freemasonry.

His exposition in Morning Sun was given in the large stone church in the center of the town, and long before the time it was crowded to its utmost capacity; every seat, all the standing room, even to the crowding of the pulpit and window sills. Many of the craft were present and a large portion of the audience were women and children.

For nearly four hours Mr. Ronayne held this audience in wrapt attention. The most perfect order prevailed to the close. Quoting from the highest Masonic authorities he proceeded to scale off one by one all their false and vain-glorious pretentions and when he came to initiate "Rev. Dr. Willson" in the first degree, the candidate's seminude condition and the degrading and heathenish ceremonies made the institution so disgustingly silly and blasphemously profane that it was almost too much for the audience to endure.

Mr. Ronayne lectured again on Saturday and Monday evenings keeping up the same unabated interest to the close.

Monday morning he lectured to a very appreciative audience in Sharon church, three miles South of Morning Sun. Here also after an introductory lecture for about two hours he initiated another candidate leaving as before an impression of loathing and disgust of Masonry; indeed the general impression made by these expositions seemed akin to that made by witnessing an execution.

You would not wish to see it again, and the great wonder is how men claiming to be Christians can submit to these debasing and heathenish ceremonies.

On Tuesday afternoon he lectured in the U. P. church at Mediapolis. This is a town on the R. R. two miles west of Kossuth, formerly the seat of Yellow Spring College. With a community high-toned and moral, and few who do not make a profession of religion, one would suppose that Masonry could not flourish, yet it has taken deep root in all the churches except the U. P. and Covenanter; and it has remained undisturbed for years—many of the leading men are Masons, others are in a position even more to be deplored that of neutrality and indifference, afraid to speak out for fear of injuring their business. When we proposed to bring Mr. Ronayne here we were earnestly warned not to do so or the Masons would make serious trouble; but he came and for the time opened the shutter and let in the light on this cage of unclean birds. His lecture, which lasted over three hours, we considered the best of the course. He showed most conslusively the perfect parallelism between Masonry and Romanism; also giving a verbal exposition of the three degrees which we felt was as much as an intelligent, refined audience could endure. Organizing the lodge and actually initiating a candidate is too hideously profane, though after all it may be the best way to convince the public of the heathenish nature of the institution. Some of the craft had the fortitude to quietly hear Mr. Ronayne to the end, but several unable to bear his scathing argument left the church, muttering in true Masonic style some imprecation on the speaker as they closed the door. The order has opened its heaviest batteries, which consists in heaping every kind of abuse on the man Ronayne, while not one solitary argument has been produced in defense of the lodge.

Our prayer is that Ronayne may be abundantly prospered in the great work of exposing to the light this dark and giant system of imposture. M. A. GAULT.

Resolutions of the Western Penn'a Convention.

The convention lately held at Sandy Lake, Pa., passed the following, which were crowded out of last week's report:

WHEREAS, There is a growing tendency in our country among certain classes of citizens to form combinations for purposes of their own of a secret character, bound by oaths and imprecations of the most fearful kind, and

WHEREAS, Many of these associations have already shown themselves to be most dangerous and destructive to the welfare and very existence of society, and others have excited the greatest suspicions and fears in regard to their purpose and character, and

WHEREAS, any organizations acting in darkness and sworn to secrecy, afford a favorable base of operations upon which to erect any conspiracy, and an instrumentality well adapted to screen and cover the tracks of every kind of evil workers, and protect from the hands of justice the greatest criminals; therefore,

Resolved, That the danger arising from these associations is so great and pressing as to seriously alarm and awaken the most active efforts of every patriotic and Christian citizen.

Resolved, That the time has come that all friends of honesty and openness should openly combine to fortify and protect themselves and society from these secret combinations.

Resolved, That it is unsafe to entrust the liberty and life of this Republic in the hands of men who are members of these secret combinations, and who have sworn oaths which they consider more solemn and binding than any other which the state can impose upon them, and therefore that the true friends of our country should see to it that such men be neither nominated nor elected to offices of trust in the nation.

Resolved, That the church of Christ, which "is the light of the world," cannot consistently have fellowship with the "unfruitful works of darkness," by permitting members of its communion to enter into these leagues and conspiracies which have stolen the livery of heaven to cover their deeds of darkness and serve the devil in.

Resolved, That we warn the youth of our country that the inducements held out to lead them into these orders are but a bait to lure them into the snares and traps that lie hid beneath, and that they are endangering their own personal liberty, their relations to their families, their church and their nation.

Correspondence.

Our Centennial Letter.

Nov. 10th, 1876.

To-day closes the great Centennial Exhibition, and with it the opportunity of observing any more of the strange developments of character under the despotic influence of that usurper over the human will and conscience to which the free men of America, in such numbers, are bowing their heads in slavish subserviency. I had a very inadequate idea of the vast importance of the work which you were engaged, until I met in such numbers, and in such strangely inconsistent variety the uniformly pernicious effects upon the declarations even of the Scriptures, not to speak of other truths, such as have been told by members of that deluded fraternity, who repented and confessed their sin, and therefore desired to prevent others from being ensnared. I shall now give a short statement of the events since I last wrote. Perhaps I may ask you by and by to let me write my young friends again before saying farewell as your correspondent.

A lady espied your stand and expressed astonishment at its purpose. "Why! my father is a Mason, and is now an old man, and is as good a man as ever lived. Oh! I'm in favor of Freemasonry!" Your readers may transfer such language as the above to men who had been slaveholders and such ladies would be convinced of the excellence of slavery; or, if a kind father keeps a drunkard factory, the excellence of that calling would be equally proved! We are willing, however to make all due allowance for a false reasoning arising from such an amiable feature of humanity as a daughter's love. If such love tries to cover such a multitude of sins as must have been committed in the years of obedience to sinful oaths, and a worship of God without Christ in the lodge, how much greater must be the power of such love when the father's course has been free from such a snare and blight upon the purest aspirations of Christian manhood.

Your fund must be credited with $2 from the Rev. Howard Malcolm, D. D., and one each from Rev. A. B. Hubbard and Wm. H. Sawyer, who thus again prove that their hearts are in the cause. Not less so do we regard the welcome offering of 25 cents from our excellent sister Mrs. A. Cole, of Tiffin, O., by the hands of her nephew, who bravely sought us till he found us. But what deformity is this which appears before us? Do we hear aright? *A Royal Arch QUAKER Mason* and his wife! Of course remarks were elicited by such a compound, and the attempt was made to impart such curatives as the case required. We conversed courteously together until others began to cluster around us. That appeared to cause uneasiness to this R. A. M., and so they passed away while I gazed in amazement! Can it be that the Quaker swore? or that the lodge admitted him on his affirmation? Either way, they would be the very same in principle. The affirmation would be profanity the more grotesque. Let us see how he can get out of the dilemma. "Well," he may say, "as oaths were authorized in the Old Testament, and as Solomon's Temple was built before Christ came, I can swear as easily as any other Mason!" and he may demand, "Why not?" or, if he shall not thus cut the connexion with the New Testament, as all Masons virtually do by entering the ancient lodge, then he must affirm, as others swear, "to conceal and never reveal," etc., under penalties unknown to the civil law. Shall we here fancy him using the subterfuge that he is less guilty than his swearing brethren, if he still fancies there is guilt in taking an oath? He certainly sanctions the whole of their proceedings by his inconsistent course.

Now that there is guilt in the Masonic oath is to us clear as the light of the sun. True, we have never taken the oath, nor ever desired to do so, and were never blackballed, although Masons have sometimes ascribed this as the cause of our reasoning against them, but that which we regard as the very foundation of the error and sin of the Masonic oath is here: The Divine law specifies distinctly, Lev. 5: 4, 5, that whatsoever it shall be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty, in one of these—that is whether good or evil—the guilt lies in taking the oath concerning anything hid, and the guilt is consummated "when he knows of it;" on which he is required to confess that he has sinned, and make the specified offering under the law. But this modern tempter, Freemasonry, whispers with delusive power, "never tel our secrets, or if you do, declare you consent to have your tongue torn out by the roots!" Any schoolboy can see that these two rules must conflict, and the not uncommon experience in our courts demonstrates the fact that they do.

Three Reverend looking gentlemen assumed the style of inquirers and received as full answers to their inquiries as the verbal source could supply. I fancied an air of amusement in the face of a young gentleman with them, who I thought might know that one or two of the three were Masons. One answered that I regarded him as really welcoming, and assenting to the Scripture quoted, whatsoever a man swears to that is hid from him is a wrong act, and it has often surprised me to find how ready Masons, especially if preachers, were to deny the guilt of the act. "Oh," said one, "guilty don't mean guilty there," and the same spirit often uttered words of similar character. Somewhat remarkable in this respect was a Rev. M. E. of thirty-two de-

grees, from Michigan. He rejoiced in Masonry. "Yes, it was a religion so far. It taught men that the Bible was from God. Oh, sir, only get men to believe in the Bible, and then it is very easy to get them to believe in Christ!" I must confess that the assurance with which such words were uttered, while he must have been conscious that they would be equally true if applied to the Koran and Mohammed on Masonic principles, caused a feeling of despondency concerning the Christian candor of the speaker, and I found a rather startling solution of the case in the judgment of a highly intelligent gentleman to whom I mentioned it when he coolly responded, "A Methodist minister who takes thirty-two degrees in Masonry is either a rogue or a fool." Shall we not rather try in charity to consider him a dupe? But oh, what a delusion it does seem to say that it is easy to have men believe in Christ when Masonry gets them into its secret den. How opposite are the first principles of the Gospel of Christ for all the world, and those of that other gospel, Masonry, whose blessings are received by those who pay their fees and swear to "conceal and never reveal" its wicked inventions.

But here is another who is startled at the sword of the Spirit, wielded by unclerical hands. "*I* am a clergyman, sir. *I* know the word of God. Those verses in Lev. cannot have the interpretation you put upon them, and as for Masons mutilating that passage (2 Thess. 3: 6 and 12, by leaving out the name of Christ), you are a slanderer, sir," and off he went in high dudgeon. I must say, however, that I regarded the last as a more sincere man than the M. E. previously named, and that in honest ignorance he vented his indignation on your agent. If he had had a little more patience he might have had "more light."

Another Canadian arrived with evident purpose and got some anti-secret writings, perhaps the first he had ever seen. These Canucks need the *Cynosure* light as well as our people. In the very heart of their country the Roman Catholic church holds them, as it were, by the throat. Arrayed against it may always be found the Orangemen and other professedly Protestant secretisms, from whose ranks Freemasonry seeks support, or rather, perhaps, Freemasonry assumes the garb of Protestantism, while it undermines its principles. But as these provinces have self-government, like our States, Quebec, while nursing Romanism, is powerless to extend it and the Dominion holds a place in relation to that church very similar to that of the United States. The war of opinion will continue in both countries under very similar circumstances, and the time may come ere long, yes, now is, when Romanism in both will form a Union for its own ends. But alas for either or both countries, if they shall welcome Freemasonry as an ally in defense of their civil and religious liberty. Shall we not rather hope that the influence of a free Gospel shall secure true liberty to the people on both sides of the line. God's providence will, however, develop true wisdom, and we may safely rely on him.

Among those friends who have cheered us in the closing days of the great Centennial Exposition were a lady and gentleman from Marion, Ind. The father of this gentleman and himself had voted the Anti-masonic ticket. Also a zealous couple from Pa., and one from Farmer Village, N. Y. But it was Joseph Travis of the Free Methodist church at Albion, Pa., who drew up the first resolutions for the cause in that quarter. Mr. Andrus, Rev. W. Lamont of Ind., W. H. Parker of Elmira, N. Y., Frank M. Miller of Warsaw, Elbert Marcy, Del., who left a parcel of printed matter which was distributed, Robert Speer of Pa., and we have particular pleasure in referring to an agent of the Bible Society in California and W. C. Foster of Batavia, N. Y., and last, though not least, was Rev. J. P. Stoddard himself, who enjoyed very much a half day's management of the vessel as she neared her port, breasted the stream and saluted friends and foes. He met some old friends and found new ones, a very pleasing thing to any one, but I fancy there are not many who receive and confer greater pleasure in this respect than your esteemed General Agent.

I ought not, perhaps, to close without telling that on the evening of the 9th the fireworks were most magnificent, and on the 10th it was rainy, but that the close was otherwise all that could be desired. President Grant gave the signal, and all was over. *Sic transit gloria mundi.*

THOS. HODGE.

That Baraboo Case.

EDITOR CYNOSURE:—I notice in your issue of the 9th inst., Mr. Hinman reports another Ellen Slade case at Baraboo, Wisconsin, but this time with a far different *denouement* as regards the fate of the seducer. Miss Slade had no male relative to avenge her wrongs, but the Baraboo girl had. The scoundrel guilty of her undoing and untimely usherance into an unknown eternity, lies himself close to death's door, and soon may be called hence to account for his crimes at that dread tribunal before which no mystic word, sign, or grip was ever imparted, and from the just punishment of which no guilty soul has ever escaped. The arraignment and acquittal of this vile wretch, by his lodge, because the crimes he committed were perpetrated on a girl who happened not to be the wife, widow, daughter, mother or sister of another Master Mason, conclusively establishes the oft-repeated and incontrovertible truth that Masonry is subversive of every sound and correct principle known to morality, law and justice. The Baraboo lodge has slapped in the face the lying Masonic pretense that "Masonry is the most moral institution the world ever saw." It has furnished undeniable and sufficient evidence that it is the most immoral and vicious curse ever inflicted upon the children of men. Indeed, that it has been truly said "that a Masonic lodge is a standing insult to every virtuous woman living in the community, of its existence." By its conduct that lodge has proclaimed that seduction and murder perpetrated by Masons upon the people of the outer world, are no crimes in Masonry, and that a Mason guilty of such crimes cannot be punished by any law known to the institution! And it now remains to be seen whether the people of the outer world will shut their eyes and say Amen to this additional intance of Masonic aggression upon their rights, rather than hold the vile institution to a strict accountability and a sturdy demand for unconditional abatement.

Mr. Hinman informs us that this case is likely to involve "a full legal investigation of the Master Mason's obligation," to which I respond Amen, so mote it be. But how is that obligation to be proven? Certainly men who are sworn "to conceal and never reveal," and who adhere to the purposes of that oath, will not be a very reliable kind of evidence to evolve "the truth, the whole truth and nothing but the the truth" in this regard. Seceders must be looked up. Men who value the commands of God rather than the edicts of mortal man. And of such for the whole State of Wisconsin, your "Roll of Honor" furnishes but two examples, to wit: Dennison Alcott of Brodhead, and Albert E. Watkins of Baraboo. Others are needed, and who can now fail to see the all-pervading necessity there is for ascertaining and disclosing the name and residence of every outspoken seceded Mason within the length and breadth of the United States?

Here is a young man, in danger of being sacrificed to Masonic vengeance, for having avenged the seduction and death of his sister by an attempt to slay her seducer and murderer! Shall he be sacrificed? It must not be. For his protection and the protection of all alike, let the friends of our cause, every one of them, in Wisconsin, set actively at work and obtain the names and address of every seceded Mason in that State and report the same to the *Cynosure* office forthwith for publication. Let us make it interesting to Masons not to seduce and murder the people of the outer world. Let us give them to understand that if they must needs commit crime, they must confine it to their own household; but let them not commit crime at all.

In the trial of that young man's cause, no Mason should be permitted to serve on bench or panel. Before issue is joined, he, or his counsel for him, should give notice to the court of the reservation of every exception in his favor known to law, and that among these reserved exceptions is the right of challenge to the favor against all adhering Masons serving on bench or panel by reason of the extraordinary obligations they are under as to each other, and which obligations preclude a faithful and impartial discharge of sworn duty in judge or juror. If Masons are permitted to serve in this case, that young man will rue the hour such fatal mistake was made. He should be warned against it, and be firm in his resolve for their exclusion. It is his only hope, his only safety. All adhering Masons are his enemies, and any pretense to the contrary if indulged by him will prove to him a snare and delusion. Exclude cable-tow influence from the courts if justice is to be meted out, or otherwise it cannot be done. John Quincy Adams in a letter to Edward Livingston in May 1833, stated:

"It has been judicially decided in the State of New York and of Rhode Island, that a person under Masonic obligations must be set aside as disqualified to serve upon a jury in cases where one of the parties is a Mason and the other is not. From the letter of his obligations he cannot be impartial and although some Masons may understand them otherwise, neither the court, nor the party whose rights and interests are staked upon the trial, can have any assurance that the trial will be fair."

Stearns in his letters on Freemasonry, pages 47 and 48, declares that men "under the influence of Masonic principles and obligations are not qualified to act as impartial witnesses or jurors in a case where Masonry or a brother Mason is concerned." He adds, "this has been decided in a court of justice,, at the trial of Elihu Mather for a conspiracy to kidnap William Morgan, at the Orleans county Court (N. Y.) Nov. 11, 1829." That "on this trial several men were called as jurors who were Masons;" that "they were objected to on this account." That "triers were appointed by the court," and that "these triers after hearing the nature of Masonic oaths discussed, and the arguments on both sides, decided that such men were not impartial." That "seven of those called were rejected on this account." That "it was on this account that, in those days, the States of Vermont and Rhode Island enacted statutes prohibiting the administration of extra-judicial oaths." The New American Encyclopedia, Vol, 1, page 658 remarks: "Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest

degrees—that were administered and taken by those admitted to Masonic lodges disqualified them from serving as jurors in any case where a brother Mason of like degree was a party and his antagonist was not."

It may be here remarked in reference to the above questions, that in this case should the seducer die, and the State of Wisconsin thereby become the plaintiff and prosecutor in action on an indictment for murder or should the seducer survive and the action still go on in the name of the State under some other charge against the prisoner, such fact would not waive the attainder of Masonic obligations. The disqualification would continue and Masons still remain ineligible to bench and panel. The tie or interest created by obligations assumed between Masons would be asserted and felt through the partyship of the State, all the same as if one or any number of them were directly acting in the premises. It will not and cannot be contended that a brother of the seducer's by consanguinity of blood, would be an impartial judge or juror in the trial of this cause, so no more could be a brother Mason, for the Masonic tie or relationship is falsely made stronger than that of consanguinity. If consanguinity of blood is a bar, then Masonic obligation most assuredly is.

As an example of the fact that lodge legerdemain is a matter of, I might say, almost daily and constant practice in the routine of court proceedings, I quote an instance or two from Bain's "Freemasonry and kindred societies self-condemned." On pages 145-6, he remarks concerning the obligations and influence of secret societies on the judgment, that they "very often prevent impartial trials in our courts of justice." That "during the winter term of the court (1872) in the city of New Castle, Pennsylvania, when a jury was to be impanneled in a certain cause, you might have seen a certain lawyer with a list of jurors marked thus: Mr. C., a Mason; Mr. F., an Oddfellow; Mr. G., a Mason, etc. What did this mean? This lawyer, being a fraternity man, knew it would be greatly to the interest of his client to get Messrs C. and G. on that jury." He adds "since writing the above, a lawyer told me he lost a case in this court through members of secret orders on the jury, and after the trial was over he said to the opposing client: 'Mr. C. in that case the evidence was strong against you, the charge of Judge T. was strong against you, how did you come to win it?' Mr. C. replied: 'If the evidence and charge had been ten times as strong I would have beaten you with that jury.' Comment is needless." In which opinion I concur and so close my article. J. H. H. WOODWARD.

P. S.—Should a contest with Masonry in the court arise in this case, as quite likely it will, some one at Baraboo ought to report progress and particulars to the *Cynosure* for publication. I am certain it would very much interest the readers of that paper. I know it would me, for I feel a concern in the result. I wish to see if Masonry has power to commit evil and then punish its avengement. Don't forget to look up the seceders and report them. Such work is God's service. We will be rewarded in the great hereafter. W.

THE GAMBLER'S FRATERNITY.

But if our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them that believe not, lest the glorious light of the Gospel of Christ, who is the image of God, should shine unto them - 2 Cor. 4: 3, 4.

Satan is said to be the "prince of the power of the air," who rules in the hearts of the children of disobedience. In the passage above he is called the god of this world, because he rules, controls the great mass of mankind. John says, "the whole world lieth in wickedness." All men who are not worshippers of the true God are under the control of the god of this world. Permit me to speak of some of the means Satan uses to blind the minds of them that are lost. The whole empire of darkness embraces a large field of operation; every oath-bound society, every gambling hell, every dram shop, with every sink of moral corruption and every means to blind the minds of mankind and lead them on to the pit of woe.

When Mr. Green, the reformed gambler, uncapt the empire of darkness, he made a revelation of the operations of the secret brotherhood of crimes most damnable. He gives an account of a man who went from Connecticut to Arkansas, with his wife, a most amiable lady, and several bright children. The man was a physician, but unfortunately a drunkard. The country was new; he built a log house with two rooms; one was the lodge room. The doctor was a member ot the brotherhood. In some of his unguarded moments he told some of their secrets. The members met in their lodge-room, got their victim in, barred the door, and had a midnight carousal. Next morning when the door was opened, the doctor was found a lifeless corpse, with his throat cut from ear to ear. Soon after this Mr. Green was in that region and there was at the time quite a stir about the matter. He was told by the craft that he had better not go to see the poor, friendless lady, as they said she was insane; but he went, notwithstanding, and found her perfectly sane. Her tale was a sad one. He gave her money and with it she made an effort to return to her friends in Connecticut with her children, but every obstruction was thrown in her way. Her letters were intercepted; she never reached her friends.

Green tells of other cases of robbery. One was of a talkative old man traveling to Ohio with $800 in his pocket. He put up at a hotel over night. The landlord made it his business to find out all he could; advised his guest where to stop next night, and wrote him a letter of introduction and read it to him. The letter appeared all right on its face, but a part was especially for his secret brother, which was written in cypher. The old man arrived at the place and was robbed of his money. This gambling brotherhood had a vocabulary of their own. They could talk over their business in the presence of outsiders with perfect security. It was part of their plan to get as many of their men as they could into the church, and into county, town and State offices. When we see the similarity of the secret Masonic brotherhood, and how many clergymen belong to it, the most charitable construction we can put on their conduct is that they are blinded by the god of this world.

Yours truly, E. DARLING.

STRONG DRINK A MURDERER.

HUDSON, Mich., Nov. 18, 1876.

Editor Christian Cynosure:—Some time previous to the election I was at a stand to know what to do about voting the American ticket, but in our neighborhood in the township of Dover, a few days before election an old man upwards of seventy-two years old under the influence of liquor, drew his gun and shot his son, a man of about thirty-five, in his own house, causing his death in about an hour after. This was Friday the 3rd of November. The old man was arrested and taken to Adrian jail. On Sunday the fifth was the funeral at the Freewill Baptist church in Dover. The old man was bronght back to attend, and as he marched into the church followed by his family and took his seat in front of the pulpit the tears were coursing down the deep furrows in his cheeks and his frame would shake until it seemed as though his heart would break. It was the most heart-rending scene I ever saw. And this is the result of the manufacture and sale and use of intoxicating liquors, licensed by the party to which I belong. I was led to ask myself the question, 'Can I vote for a party that will license men to sell the infernal stuff to their fellow men until they become so overpowered as to shoot down their own sons in their own houses, and by it sending hundreds and thousands to perdition every day? The answer came, No, I can't. I will cast my vote against whiskey. And so the day before election I made a bargain with a Democrat who has a drunken father to vote the American ticket as it was Prohibition and Anti-masonic, which we did, he cast his in Dover, and I in Hudson, (Lenawee Co).

I am glad there is such a party that has such a platform, the best I ever saw, although we as a party, are, as it were, like the small cloud. Austin, the Masonic lecturer, says it is not larger than a man's hand; yet it may rise and spread until it shall sweep all before it, and I pray God that it may spread all over our land until all those dens of vice are broken up. Let us not fear, for the good word of God says there is "nothing covered that shall not be revealed and hid that shall not be known." Yours for the truth,

E. S. GRATTAN.

The Sabbath School.

LESSON L.—DEC. 10, 1876.—SPREAD OF THE GOSPEL.

SCRIPTURE.—Acts 11: 19-30. Commit 21-26; Primary Verse 23.

19. Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did and sent it to the elders by the hand of Barnabas and Saul.

GOLDEN TEXT.—"They went forth and preached everywhere, the Lord working with them."—Mark xvi. 20.

TOPIC.—The Ingathering of the Nations.

HOME READINGS.

M.	Is. 2: 1-22	....Many people shall go.
T.	Zech. 8: 1-23	....Shall seek the Lord.
W.	Is. 60: 1-21	... Gentiles come to thy Light
Th.	Is. 11: 1-16	...Shall the Gentiles seek.
F.	Mal. 1: 1-14	... Great among the Gentiles
S.	Phil. 2: 1-18	....Every knee shall bow
S.	Rev. 15: 1- 8	...All Nations shall Worship

With verse 19 read Acts 8: 1; Deut. 30: 3; Mark 4: 26; Is. 54: 3; Ps. 76: 10; Gen. 50: 20; 2 Tim. 2: 9; Phil. 1: 12; Matt. 10: 6; Acts 3: 36; 15: 1.

With verse 20 read Matt. 28: 19; Mark 16: 15; Acts 2: 31.

With verse 21 read Matt. 28: 29; 1 Cor. 15: 10; 3: 7; 2: 4.

With verse 23 read Acts 13: 43; Matt. 10: 22; 2: 10; Rom. 2: 7

With verse 24 read Is. 60: 3; 60: 8; Luke 18: 29.

With verse 26 read Heb. 5: 12; 1 Cor. 3: 1; Acts 20: 32.

With verse 27 read Acts 15: 22; Joel 2: 28; Eph. 4: 11.

With verse 28 read 2 Pet. 1: 21; Acts 28; Jer. 28: 9.

With verse 29 read Rom. 15: 27; Luke 11: 41; Gal. 2: 10; 12: 13.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 30, 1876.

In all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry, both in church and state, than I have in all our lecturing or even in public exhibitions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.—*Past Master E. Ronayne.*

Moody on Secret Societies.

On Thursday, Nov. 23, 1876, during the Christian Convention called by the Evangelists and the Chicago clergy, an hour was given to answering practical questions, when Mr. Moody read, "*Is it consistent, with a deep state of spirituality, to unite with a secret society, and take an oath?*"

Answer, as reported in the Chicago *Tribune*:

"Of course every man is free to do as he pleases. I would not belong to a secret society. [Applause.] I would not like to be yoked up with unbelievers in anything. I do not see how a Christian man can yoke himself in partnership with an unconverted man. I know a Christian who is in difficulty now. He formed a partnership with two unconverted men, and they have done something which will compromise him—break him—or make him do an infamous thing. God wants his people separate. They will have ten thousand times more influence when separate from the world. The cry ought to be raised all over this Western country, "Separation!" "separation!" People say, "If you take that stand—lift yourselves so high—a great many of these men will leave the church." Never mind. Hundreds will come in and take their places. There should be no compromise. Some men try to control the pulpits. "He don't preach according to our ideas. We don't want him." May the good Lord deliver us. [Applause.]

Answer as given by the *Inter-Ocean:*

"In secret my Master taught nothing. I can't speak for others, but I could not belong to any secret society. "Be ye not yoked with unbelievers," says Paul. Separate yourselves from the world and the things of the world. The cry 'separate" should be raised throughout the Northwest instead of "compromise" [Applause.] We should lose some of our church members but gain many better men. May God, in His love, deliver us from the many difficulties we have to contend against.

The above reports give a fair but imperfect idea of Mr. Moody's answer, which he was several minutes, rapid utterance, in delivering. A thousand or more ministers, of all denominations, were hanging on his lips, flanked on all sides, in the gallery and on the main floor, by other thousands, the throng of constant and eager listeners in the great Chicago tabernacle.

I was on the platform and saw that breathing, palpitating mass of humanity lean forward at the words "secret societies." Near Mr. Moody, at the front of the gallery, of course, were some prominent ministers who were Freemasons, pleased to be recognized by the mass of lodge-men in the great crowd as Masonic "brothers" who had stood the stripping and swearing to conceal crime in the lodges without a blush; and who had prayed "to the unknown god" of the lodge without a twinge. I have myself seen and heard O. R. Tiffany, D. D., read a written, Christless prayer at the corner-stone laying of the Douglas monument, with Andy Johnson and the Deputy Grand Master of Illinois as his brothers and superiors. And now a little while before I had seen and heard this same person arise and speak in the interest of the Gospel and the work of the Evangelists; and many in the crowd doubtless saw and knew these prominent public Masons, standing near and around the speaker. And I saw a thousand hands raised to as many ears, to catch and save the answer of the speaker to the question on secret societies. Will Mr. Moody face this sea? Will he flinch at the flash of this terrible battery of human eyes? At first he actually did flinch. "It is a free country," said he, "and every one can do as he pleases." True, Mr. Moody, true. So every one can dance, drink, or haunt brothels, "who pleases." But no sinner was reminded of his liberty to sin, by you, except the man who insults God by a spurious worship, and his country by his spurious oath. At these introductory words a shadow flitted over the thousand faces as when a light mist flits across the moon, and the Freemasons drew a long breath.

It was but an instant, and the evangelist righted. "But for myself," he continued, "*I could not belong to a secret society.* My Master 'in secret said nothing;' and the apostle Paul forbids me to 'be unequally yoked with unbelievers.'"

Till then there had been no applause that day; and now, it seemed as if there would be none. But as the great fact that Christ and Paul condemned the lodge, fell into the intelligence of the hearers, it seemed first as though their hearts began to beat aloud. A low, sweet breathing throb rose on all sides, until hands and feet beat time to it, and the solemn and subdued cadence took us forward, in fancy, to that "Hallelujah for the Lord God Omnipotent reigneth;" which is to hymn the fall of Anti-Christ, and inaugurate the reign of peace.

I have seen men moved by eloquence, melted by pity, and thrilled with victory or hope; but this was neither. It was a burst of joy at the escape of entrammeled truth. It was a heart-gush of love for the brave and good man who dared to utter it. There was, in that applause, though thousands joined to swell it, who had not been Anti-masons, neither uproar nor clangor; but it was as if all the angels of God who were invisibly presiding in that Tabernacle, had at once rustled their wings with delight, that the atonement of Christ was asserted, and its human and Satanic substitutes were condemned.

Mr. Moody's testimony was complete. He left no one in doubt that adhering Freemasons, even those near him on the platform, must, in his judgment, either quit the lodge, or the church. The reporters were correct in making him say, "Never mind; hundreds of better men will come in and take their places when they are gone."

Mr. Moody is an evangelist. He is digging out and melting the cold rich ore imbedded in the hearts of the American ministry; and hammering the flinty rock of popular indifference and unbelief. He is but a proselyte of the gate. He is not instructed, as for years I was not. I knew neither the nature nor the strength of the beast which I attacked. He preaches the revivals under Moses, Elijah, and Ezra; and charges ministers to read "distinctly" as did Ezra, and give the people "the sense," and "cause them to understand" it. (Neh. viii. 8.) But Mr. Moody did not tell the people before him that that "Book of the Law," which Ezra read and explained, though based on supreme love to God and equal love to man, was chiefly directed against the false worships of that day; which have their exact counterparts in the secret altars and ceremonies of the lodge; and that there is not a blacksmith's shop and half a dozen houses on the American continent, not a hamlet between the oceans, where these idolatries are not practiced!

But as, with beautiful humility, he tells us that he has "got his eyes open," to the nature of mock fairs in churches; let us hope that soon his eyes will be fully open to the dark and damning idolatry of the lodge, to the fact that all Christless religions rites *are* idolatry, and in his own graphic phrase, false religions have "switched off" this globe from its God; and that Christ's atonement will never bring back those who practice mock religions; that Freemasons, like slave-holders, will stick to the holiest churches which will allow them; that secret societies, whose power over mind is in their rites, are the "groves" and "high places" of the Old Testament, brought down and modernized; that this dark system of substitutes for Christ's atonement will yield to no atonement less stringent than that of Moses toward the calf-worship, when he ground the idol and made the people drink its dust, or than those of Ezra and Nehemiah, Elijah and all the prophets, the burden of whose preaching was against these spurious altars; that we must treat them as Paul treated *Elymas* (Acts xiii. 10), or as Peter dealt with Simon Magus, who, like Masonic ministers now, was willing to alternate in his worship between Satan and Christ, and to make money by both. (Acts viii. 18.)

Meantime let us praise and glorify God that he is "pouring out his Spirit on all flesh;" is moving on the masses. And let us pray for these dear and beloved brethren, who will surely be assailed by the devils whom they cast out.

Centennial Thanksgiving Day.

On more than general principles the family circles where the *Cynosure* comes a guest to-day, have reason to keep this Thanksgiving Day. At no time of late years has the national festival come to us with louder calls for grateful praise, not even in those morning days when the angels of Emancipation and of Peace stretched their bright wings over the land and we all sang with loud voice the President's hymn—

"Give thanks, all ye people,
Give thanks and rejoice."

This Centennial year we must thank God for living in. It is an era from which to reckon events. It is a great year to be born in or to die in, to be married in or to be joined to the kingdom of our Lord Jesus Christ in; and one of the best to keep an honest old-fashioned Thanksgiving in; a year to make more memorable any crisis in our lives, to make stronger any right principles just discovered and adopted.

But *we* have other things for this day. We have not been drawn into the wicked follies of the lodge. We have seen the reform, dear to our hearts, enlarging, bringing within its grasp new forces of influence and power: the Publishing House interest has passed safely its first crisis; the lecture work is extending and new auxiliaries forming; Ronayne is carrying his expositions into every stronghold of the lodge and crashing down its gates of brass; the noble band of delivered men praises God with bolder voice and growing numbers; the nations have read our testimony, and beheld our banner raised for the truth amid the handi work of men, saying, "*What hath God wrought*;" and now Mr. Moody has catalogued the lodge iniquity and set the great revival work of the age against it. Surely may we sing,

"O magnify the Lord with me,
And let us exalt his name together.
Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is King of all the earth;
Sing ye praises with understanding.

God reigneth over the heathen,
God sitteth on the throne of his holiness;
The Lord openeth the eyes of the blind:
The Lord raiseth them that are bowed down:
The Lord loveth the righteous.
He showeth his word unto Jacob,
His statues and his judgments unto Israel.
He hath not dealt so with any nation,
Praise ye the Lord.
Let the saints be joyful in glory:
Let them sing aloud upon their beds.
Let everything that hath breath praise the Lord.
Praise ye the Lord.

—The General Agent wrote last week from the vicinity of Boston, where he was seeking an opening to present the reform. He finds the pall and dread of secretism settling more and more heavily upon the churches of New England. Here and there a break in the clouds gives a gleam of hope. He will probably attend the New Hampshire convention at Center Strafford, Dec. 6th and 7th. There is encouragement in the thought that it is always darkest before day, and the time may be at hand for a powerful commotion and revolution among churches.

—Wm. M. Tweed, the deposed New York Tammany "Boss," and member of Perfect Ashlar Lodge, A. F. and A. M. New York, has been, against his will, returned to the cells of Ludlow Street jail. His escape from the deputies of Sheriff Connor something near a year ago will be remembered. His wanderings on land and sea, his recognition in Cuba, and capture in Spain are romantic as a novel. The U. S. frigate Franklin delivered him into the Sheriff's hands again last week, and the question is now what to do with him. Perhaps the lodge will answer the riddle, unless they too, like the politicians, have deserted their former magnate.

—A county convention was appointed to meet yesterday the 29th in Unionville, Putnam Co., Mo., for the purpose of discussing the relations of secret orders to Christian work, and to organize an auxiliary association. God speed the new society.

—A county convention was also, we learn from Mr. Ronayne, to be held in Wasioja, Minn., this week with a probable enlargement into a State auxiliary. This speedy result of the expositions in that section is commendation enough of their power.

—The *Inter-ocean* of this city publishes a column of the secrets of the grange, its passwords, grips and secret workings very opportunely, for the National Grange has been holding its session about two weeks at the Palmer House. Let the *Inter-ocean* proceed; there are other orders run by grips and secrecy. Follow them up and give the public the benefit of the best there is in them.

—Friend Woodward must not be understood in his able letter to defend the crime of murder, which though there may be extenuating circumstances, is justly regarded as of the most serious nature. He demands only that justice may be done the young in Baraboo, man and the hands of the lodge kept off.

—We had the pleasure last week of welcoming Prof. Milton Wright of *The Telescope*, who called while attending the great convention of Christian workers here, in connection with the Moody meetings. His visit to Chicago was most timely, for he was in the reporter's gallery in the Tabernacle when Mr. Moody made his reply to the question of lodge association. The clear, earnest, strong-words of the great evangelist and the deep-felt approbation that broke out twice in applause during the short speech made it an occasion never to be forgotten. Bro. Wright and every straight-forward, conscientious member of the United Brethren in Christ will feel that their advanced but Scriptural position against these lodge worships is wonderfully strengthened by both. Here were thousands of the ministers and leading members from the Baptist, Congregational, Methodist, Presbyterian and other churches of the North-west, which have made no distinct stand against this evil, yet approving it when brought face to face with it.

—W. M. Beden, a most earnest worker in Michigan, who has for years struggled to enjoy religious privileges free from lodge trammels has now the satisfaction of fellowshiping the Rev. R. D. Robinson, a seceding Royal Arch Mason (with five side degrees thrown in) who preaches on the Hadley circuit of the Free Methodist church. Others who may be struggling as was Bro. Beden should keep their faith pure and strengthen it with honest effort for the truth assured that the Lord will hear and send relief in due time.

—To-day, Thanksgiving day, a Jewish secret society begs for some sort of recognition by erecting in Fairmount Park, Philadelphia, a statue to Religious Liberty. It may be all right to allow such a statue to be erected if it bears no sign that would perpetuate the memory of any sort of lodge. The Freemasons have got their brass plates and commemorative chiselings distributed widely enough on public buildings all through the land. The time will come when these will be monuments of sh ame.

News of the Week.

—A Louisville court has imposed a heavy fine and six months imprisonment on a lot of gamblers. They have appealed, and the fraternity throughout the country is helping them to funds.

—The South Carolina Board of Canvassers finished their work last week and reported the State for Hayes and Wheeler by a small majority. The returns from Florida and Louisiana have not yet been officially counted. The S. Carolina Board was enjoined from issuing certificates of election, but did so, nevertheless. The court has imprisoned and fined the whole board, and in consequence of the excited feeling, Gov. Chamberlain has applied for U. S. troops.

LONDON, Nov. 24.—A special dispatch to the *Times* from Argos (the most ancient city of Greece), announces that Dr. Schliemann, while excavating at the supposed site of the Tombs of Agamemnon and Cassandra, has discovered immense subterranean chambers or tombs containing a great variety of gold and silver plate and jewelry.

—The official compilation of the record of admissions for the Centennial, shows that the total number of cash admissions from May 10th to Nov. 10th, inclusive, were 8,004,274. The free admissions were 1,906,692, these representing merely the admissions each day of some 12,000 persons, whose presence in the grounds was indispensable, namely, exhibitors and their attendants, employees, firemen, guards, waiters, etc. The total number of admissions was 9,910,966. The total of cash receipts at the gates was $3,813,724.49.

The gifts to Philadelphia, by which she will remember her visitors from abroad, are becoming numerous. Japan, Germany and England leave their buildings as memorials. The State of Ohio has done likewise. Several of the French, English and other exhibits are also to be left as the mementoes in the new Museum.

—Two Chicago thieves are now on trial in Springfield, Ill., for a supposed attempt to steal the body of Pres. Lincoln from the vault in the monument there. They were baffled by detectives. It is thought by experienced detectives in this city that the whole affair is a put up job to get somebody an office. The trial will make matters more clear.

—The Eastern question assumes more favorable aspects. The conclusion is universal that the reforms demanded present no insuperable obstacle to peace. Under the leadership of the English and Russian Plenipotentiaries they may be so moulded as to command the support of every guaranteeing Power, and secure the acceptance of the Porte.

—The London correspondent of the *Post* telegraphs that journal as follows: "I have authority of the Foreign Office for the statement that the circumstantial account of the British plans which was published by the *Financier* on Friday last, and which stated that, in case Russia should invade Turkey, a British army corps would immediately occupy Constantinople and defend it against all attacks, is purely conjectural."

Notices.

NEW HAMPSHIRE ANNUAL MEETING.

The Annual Meeting of the New Hampshire Anti-secret Christian Association will be held in Austin Academy, at Center Strafford, Wednesday and Thursday, Dec. 6 and 7, 1876. The friends of reform in New Hampshire and the neighboring States are cordially invited to be present. The so called secrets of the more prominent secret societies will be thoroughly exposed and their anti Christian tendencies exhibited. God's blessing has rested upon our labors during the year. May his presence grace our first anniversary.

J. F. BROWNE, President.
S. C. KIMBALL, Secretary.
Center Stafford, N. H.

MICHIGAN STATE MEETING.

The friends of Michigan will take notice that the second anniversary of the Michigan Christian Association opposed to secrecy, will be held in the M. E. Church, Hastings, Barry county, on the 6th, 7th and 8th of December. The meeting to commence on the afternoon of the 6th at 2 o'clock. Hastings is easily reached, being on the railroad between Grand Rapids and Jackson. Arrangements are being made to secure a good list of prominent speakers and a pleasant time is anticipated. Arrangements have been made by the friends of Hastings to supply a home for all from abroad. Let every *true* reformer make it his or her business to attend for they will be expected. No excuse allowable but sickness.

By order of Executive Committee.
C. B. REMINGTON.
Fentonville, Mich.

MR. RONAYNE is now at home in Chicago, and is arranging for a short tour through Ohio, Pennsylvania, Indiana and Michigan before New Year's. Friends desiring to secure his services to work the Masonic degrees will write at once to this office. He will visit New York, Boston, and other Eastern States and cities after the holidays.

SPECIAL.—Will the Chairman of the Christian Association Opposed to Secret Societies, at Salem, Columbiana county Ohio, send his address to either Alex McGraw or S. Alexander at Leetonia, Columbiana county, Ohio, and oblige co-workers in the same cause.

ALEX MCGRAW,
S. ALEXANDER.

Front view of the CARPENTER DONATION, a fine, stone front building No 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Rev L. N. Stratton, Syracuse, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, E S. Cook.

TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

COR SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 13 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

The Home Circle.

The Family Thanksgiving.

The royal home-day of the flying year,
Whate'er may be the weather;
When scattered households, with a gladsome cheer,
Are all once more together.
When hearts, forgetting care, are full of joy
As summer lands of glories,
And in their overflow give time employ
With olden songs and stories.

What golden visions of the days of yore
Send thrills through all their being!
The circle as it never will be more,
The sights that charmed the seeing!
Parents are in their prime again in days
With gladness running over,
And children little, happy at their plays,
As lambs in fields of clover.

And grandsires, grandmas, long since gone to rest,
Then lips death's white lips pressing,
Made rapture for young hearts, so sweet, so blest,
With words and deeds of blessing!
Sunshine comes streaming up from olden days
To sweeten love's communion,
To cheer them when they go their chosen ways,
After this glad re-union.

Around the table older hands have spread
They take their wonted places,
On ample dainties feast, when grace is said,
With thanks on all their faces!
Or, if perchance they see an empty chair,
Though not a word be spoken,
Their hearts turn heavenward, and they pray that there
The circle be not broken!

And then together, as of old, they kneel
Around the fireside altar,
Give thanks for mercies, pray, come woe or weal
In faith they may not falter;
But evermore, as comes and goes each day,
Through love and holy living,
They all may press with growing joy their way
To God and Heaven's Thanksgiving.

—*Peterson's Magazine.*

About our Thanksgiving Dinner.

"Well, Emma, what are you going to do for Thanksgiving this year?" said Walter to me, as he stopped suddenly before me, with Robbie on his back, for whose benefit he had converted himself into a "horse," standing on all-fours, and going up and down the dining-room at break-neck speed.

I hesitated a moment in my task of clearing the tea-table, as if to give full weight to the answer of so great a question, and finally said, "We took a walk this afternoon!"

"*Re*-mark-a-ble!" replied Walter, indicating that he was amused, not enlightened, at the information he had received.

I laughed, in spite of the feelings which were in my heart, and had come there from the longing it had to help the suffering ones, met during the walk just spoken of, and I said, "You undress Robbie, while I finish the dishes, and then I'll tell you about my plans for Thanksgiving."

"And your walk!" asked Walter, like a young tease of a school-boy, which manner he made it a point to assume whenever he thought I felt badly, and holding Robbie up for his good-night kiss, he gave me one too, as he passed, while I said, "Yes, you shall have it, walk and all."

When we were seated in our cozy, home-like back parlor, which we used for our "sitting-room" in winter, to save the expense of an extra fire, and Walter, from force of habit had taken his paper, drawing his chair a little closer to where I sat with my knitting-work, a half finished stocking for Robbie, he laid his newspaper across his knees, and, taking a card from his pocket, held it in one hand and his pencil in the other, said:

"Now for business before pleasure. Item first, turkey, I suppose?" and he looked toward me for a "second" to his "proposition."

I shook my head as I answered, "Wait a moment, dear, let me tell you about the walk first, and then we'll order the Thanksgiving dinner."

"All right, I am only a passenger, you know," and as he sat back in an attentive manner, I continued by asking,

"Do you remember that delicate, neat-looking woman (Mrs. Barnes) who came to our house asking for work of any kind, last summer, and to whom Cousin Helen gave her's and Edgar's washing during their visit to us just at that time.

"Yes, I remember hearing Helen and you talk about her," said Walter in reply.

"Well," I resumed, "to-day when Robbie and I started out for our walk we had no special way to go, so I told Robbie he might go any way he chose. He was very dignified in this new privilege and said: 'I des we'd better do down Smif street den.' So down Smith street we went. After walking along, I found, on looking about me, that we were right before Mrs. Barnes' house. Impelled by some sudden motive, I said, 'Robbie, let's go in and see a lady.' He was delighted, and we were at the door before I had time to think what I should say As the door was soon opened by Mrs. Barnes' eldest child, a daughter about eight years old, I asked, 'Does Mrs. Barnes live here?' Upon receiving a sweet, quiet 'Yes'm' in reply, I said, 'May I come in and rest a few minutes? I used to know your mamma. Will you tell her that Mrs. Goddard is at the door?' She stepped within a moment, and soon returned, saying, 'My mamma is very sick, but if you will come in she'll see you.' I hardly knew what I was doing, this had all come so quickly, but saying, 'Thank you, I will come in,' I followed the child through the first room, which, I observed in passing, answered for kitchen, dining-room, and domestic purposes in general, and was as neat as could be.

"We entered the next room to find Mrs. Barnes with a tiny babe, only a week old, on a poor bed, scantily provided with clothing, looking very pale and sad. Upon seeing me she tried to speak, but her tears were more plentiful than her words, and I realized for the first time why my 'good angel' had turned my foot-steps in hither. Advancing at once to the side of the bed, I tried to soothe her by calling her attention to the fact that she was, as a consequence of her present condition, very weak and sensitive, and that she must not agitate herself too greatly. The little girl had taken Robbie into the adjoining room, and was keeping him quiet by showing him the pictures in an old school-book with which she was interesting herself when we rapped at the door.

"After a few moments Mrs. Barnes recovered herself sufficiently to say, 'God does answer prayer, for it is the only thing I have left to-day, and he has sent you to relieve great suffering!' I was small—but a 'worm of the dust,' before such nearness to my God as this confession brought me, but I sent up my prayers for right and discreet guidance, as I urged her to tell me something of her situation, for I felt that what would be discretion in ordinary cases, would certainly prove hurtful now; since talking to relieve her mind could surely be no more injurious than the sufferings of mind she had been enduring.

"Her story was that her husband had been out of work about three months, owing to his own sickness, and that her own condition had been one of unusual sickness and inability to earn anything, and that their only little boy (Eddie, who was about Robbie's age), had sickened a month since and died the day before the baby was born, and yesterday they ate the last morsel of food in the house, and had barely coal enough to keep warm to-day. Upon hearing this, I noticed that the rooms were chilly. Even with my outer wrappings on I was cold, though my interest had been so keenly awakened by the suffering before me, I had not observed it before. I asked her where her husband was, she said he had gone out to look for work, and that he was a kind husband and an honest, hard-working man. They were from England; they had been carefully reared and had had a good home over there, but he so strongly felt, like many others, the spirit of becoming rich at once in America, that they sold all, and came to this country when Mary (the eldest child) was two years old.

"It occurred to me just then that I had better see to making the house a little warmer, or I should expose Robbie to an attack of croup for to-night, so leaving the room I sent Mary with a list and a note to Mr. Jameson's, asking them to send the things at once as an especial favor to me. I let Robbie go with her, as I dared not trust him longer sitting still.

"Upon returning to the next room I asked Mrs. Barnes how they had provided for all that had come upon them during the past week. Feeling that I was disposed to befriend her she did not hesitate to tell me that she had sold her wedding-dress (a good silk which had been her 'churching-dress' over there), her underclothing and her engagement ring—and that now she had parted with all (except her wedding-ring) which they had brought with them from home—and in these thoughts the home-longing became so intense, that forgetting my presence, she groaned aloud, 'O mother, why will you not listen to my prayer for help?' and then suddenly remembering my being a listener, she continued, 'I beg pardon, dear madam, but my own mother lives in comfort. True to what she said when we left—if we would come not a bit of help would she give me; and surely enough, my letters are all unanswered!' Then turning her face to the wall she seemed utterly exhausted. I felt that I had gained enough to see it my duty to help her in this hour of her terrible need, and as soon as Mary came with the grocery-man, I made them comfortable for the present, and came home in time to have tea all ready for you."

I looked affectionately toward Walter, who, arousing himself from the quiet my long story had forced upon him, asked, "How long will your provision made to-day, last?"

"A day or two; I had only about two dollars and a half in my pocket-book," I replied.

"This is a very sad case, at this season of the year, too," said Walter.

"Yes; I am so glad we've found it out, and now I will order our Thanksgiving dinner," I continued, and Walter again made himself ready to "itemize" as I ordered.

"Firstly, one ton of coal; secondly, groceries; thirdly, make them comfortable; fourthly, try and help Mr. Barnes to a place where he can earn something, and, lastly, you may send home a nice steak and a can of tomatoes, which, with some little delicacies I can fix up at home, and with hearts full of thanksgiving, we will enjoy our dinner; and too," I added cheerfully, "we wish to hear the Thanksgiving sermon, and you know I do not like to get up too big a dinner on a 'church-day.'"

Walter smiled, as he said, "I am satisfied if you are. I know we shall not be sorry."

So this is what we had for our Thanksgiving dinner, and then, as now, I feel that the privilege of aiding one of Christ's suffering ones, brought me almost as near to him as was Peter when Jesus told him, "feed my sheep." We found our disposition to assist these sufferers a blessing to us as well as to them, for they proved themselves worthy and capable, and were soon able to make comfortable provision for themselves and their two bright little daughters.

May God send many another help for every time of need, and may his richest blessing attend the heart and hand which he chooses as the instruments for doing his work to even "the least of these."—*The Standard.*

"Te Deum" had been chanted in the cathedrals of the Old World by royal decree, at the birth of princes, the coronation of kings, and the issue of great battles; but the voluntary appointment of a day, by a whole people, for the distinctive

purpose of rendering thanks to the Almighty for his manifold blessings, civil and religious, national and domestic, marks an epoch in history. —Thanksgiving day is the festival of religious liberty. Removed to a distance from all tyranny, passing from suffering, which called for brave defiance and patience, into success and enlargement which inspired gratitude; religion finding its freedom in the New World, poured out its carols at the very gate of heaven.—*Dr. Wm. Adams.*

Corn Song.

Heap high the farmer's wintry board!
Heap high the golden corn;
No richer has Autumn poured
From out her lavish horn!

Let other lands exulting, glean
The apple from the pine;
The orange from its glossy green,
The cluster from the vine.

We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storm shall drift
Our harvest fields with snow.

Through vales of grass and flowers,
Our plows their furrows made,
While on the hills the sun and showers
Of changeful April played.

We dropped the seed o'er hill and plain,
Beneath the sun of May,
And frightened from our sprouting grain
The robber crows away.

All through the long bright days of June,
Its leaves grew bright and fair,
And waved in hot, midsummer noon,
Its soft and snowy hair.

And now with Autumn's moonlit eves,
Its harvest time is come,
We pluck away its frosty leaves,
And bear its treasures home.

Then richer than the fabled gifts
Apollo showered of old,
Fair hands the broken grains shall sift,
And knead the meal of gold.

Let vapid idlers loll in silk,
Around the costly board;
Give us the bowl of samp and milk,
By homespun beauty poured.

Then shame on all the proud and vain,
Whose folly laughs to scorn
The blessings of our hardy grain,
Our wealth of golden corn.

Let earth withhold her goodly root,
Let mildew blight the rye;
Give to the worm the orchard fruit,
And wheatfields to the fly;

But let the good old crop adorn
The hills our fathers trod;
Still let us for his golden corn
Send up our thanks to God.

—*Whittier.*

Children's Corner.

The Children's Letter.

New Texas, Allegheny Co., Penn., Nov. 12, 1876.

Dear Sir:—I have studied out an enigma which I send to you. I do not know whether you will think it worth putting in your paper or not. I have been a regular reader of the *Cynosure* for about four or five years and I like it very much, especially the "Children's Corner." We are the only ones that take your paper at this office.

Yours truly,
H. H. Hervey.

ENIGMA.

I am composed of fourteen letters:
My 1, 6 and 5 is a domestic animal.
My 13, 2, 6 and 7 means to lend.
My 10, 6, 12, 13, 14 and 4 is a city in Italy.
My 9 and 3 is a preposition.
My 1, 11, 5, 8, 2 and 7 is a kind of goods.
My whole is a city of Europe.

[We thank our young friend for his letter and enigma. Who will guess it out? In every town where the *Cynosure* is read in but one family we think it would be a good plan to get others to take it and share the pleasure of reading it.—Ed.]

Fan's Chicken.

A THANKSGIVING STORY FOR CHILDREN.

What has little Fan got in her apron? How carefully she holds it, peeping in now and then to see her treasure, as she trips through the barnyard to mamma. Has anybody guessed what it is?

"A chicken?" calls out somebody.

Yes, a chicken — a round, soft, downy, white chicken, just out of the shell

"O mamma, mamma, just see what grandma has given me!" says Fan, bursting into the room where her mother lies on the sofa; "did you ever see anything so cunning? and I am going to feed it all myself. Grandma says chicky will grow and grow, and next summer will lay eggs, and hatch out more chickens; only think, mamma, I shall have a whole flock!"

Mamma took the little heap of down, and praised it and petted it, and cuddled it in Fan's neck till the child thought the hen would miss her baby; then Fan put chicky in her apron again, and carried it to the little house made of lattus, under the maple tree in the backyard.

Fanny had never been in the country before, since she could remember and her chicken was more to her than a lump of solid gold.

"Grandma says it will have feathers pretty soon," she said; "it has got nothing but down now. When is pretty soon; a day or two?"

She watched for the feathers to come and fed her pet so many times a day that her mother told her it would be sick, and be obliged to take medicine. So she tried to be a little more patient, and to think of something else.

At last it was time for Fan to go back to the city. She went into the farmyard to bid chicky good bye, and said to her:

"I am coming back next June; and I hope you will be very good, and get into your coop early in the evening, and not let the hawks catch you. I expect great things of you when you are quite grown up."

The last part of this speech was what Fanny's grandmother said to her, and like a little parrot she repeated it to the feathered child of her adoption.

Fanny went home to the great city. She was a poor man's child, and lived in one of the crowded avenues, over a grocery store. Her father was a carpenter and, though he earned enough to make his wife and child comfortable, there was never anything over. The clothes were mended and remended by the mother's careful hand, and the only luxury of the year was the visit to the little farm in midsummer. As the bright September days passed away, and the soft blue sky became like polished steel, and the leaves on the city trees were whisked, one by one, over the cold pavements, Fan often sat by the window and watched the rugged little children, whose bare feet seemed to shrink from the cold stones. She longed, with all the strength of her young heart, to do something for them, and dreamed many dreams of the great future, when she should be rich, and could give money to everybody. Her mother told her that there was but one way for a little girl without money to help others.

"Learn to give up your own pleasures," she said, "for the sake of making others happy. See that each day's duties are done, and each day's lessons are perfect: then you will be prepared to help, in one way or another, and the chances will come fast enough."

"It would be easier to give money right out," said Fanny.

Fanny went to Sunday school, and in her class was a boy she pitied and loved. They often walked part way home together, and Fan had told him all about her visit to the country, and about the chicken that was to lay eggs next summer. Mike had never been in the country, and he asked many questions of his little friend, and always ended by saying:

"It must be awfully jolly to have a reg'lar grandmother livin' on a farm."

Mike's affairs were in a very low state. He had a sister who was a cripple, and his mother, who took in fine washing, was very delicate, and was often so sick that she was quite unable to work. One day he confided to Fanny a great secret. He was "saving up" for Thanksgiving, and nobody knew anything about it. He had held horses and run of errands, and had almost money enough to buy a chicken. His mother and sister should have a roast dinner, with potatoes and onions and cranberry sauce. Wouldn't that be jolly?

"That's what we are going to have," said Fan.

The great city got ready for Thanksgiving, and no one was happier or more expectant of coming joy than little Mike. There were great holes in his shoes, and his jacket was very thin, and his hands were quite purple with cold, but his heart was so warm with the joy of making the poor, tired mother happy, and giving one good dinner to the sick sister, that he scarcely felt the cold at all.

Thus all was moving on merrily when Mike's hopes were suddenly dashed to the ground. Fanny met him the very day before Thanksgiving, bending under a great bundle that he was carrying for a gentleman.

"Got enough for the chicken?" she said, gaily, as she was passing.

Mike suddenly burst into tears.

"Why, what is the matter?" asked Fan, greatly astonished.

"Mother slipped yesterday and broke her arm, and — and — I had to use all the money — and we shan't have any Thanksgiving dinner. You know I don't care," he said, wiping away the tears with the back of his hand; "but I thought they would have such a good time." The tears came again, and Mike hurried on with his heart heavier than the bundle on his sturdy shoulders.

"O dear! I wish I could help them," said Fan, her eyes cast down, and her thoughts busy. "But I haven't a cent in the world, nor anything that will bring a cent." Suddenly a new thought crossed her mind. The chicken! Her own little chicken, on the farm, now quite big enough to be killed for Thanksgiving.

What; have her chicken killed? The thought was dreadful. But there was Mike, and his mother and sister; she wanted so much to give them a dinner. She could have another chicken next summer, only another would never be that one, and she shouldn't care about it one bit. Before the child got home her mind was made up.

"Mother," she said, bursting into the kitchen where the good woman was paring apples for pies, "I want grandma to sell my chicken with the rest."

"Sell your chicken!"

"Yes; and I want father to lend me as much money as it is worth, so I can buy another chicken here; for I can't wait to have that one sent."

Then Fanny told the whole story, and when the father came home, he fell in with the plan gladly.

Mike was the saddest boy in the city, I am sure, as he lingered around the corner groceries, and watched the magnificent orders of fruit and vegetables and poultry as they were put up and carried off to the houses of the fortunate buyers.

"It's no use for a feller to try," he said to himself; "everything goes against poor folks. If mother had been rich she wouldn't have fell down on that old slippery pavement. I don't believe God cares either; if he had cared, he'd a-helped me get a dinner for 'em someway, when I tried so hard."

With all these dreary thoughts in his heart Mike couldn't bear to go home; so he stayed out till he thought they were sound asleep in the little room on the third floor, back. But as he climbed the stairs, near ten o'clock, he was surprised to see a light streaming through the key-hole and the big cracks around the door.

"Why, Mike, my boy, what made you stay out so?" exclaimed his mother. "Come here and see what a man left at the door just now. We'll have a real Thanksgiving dinner, to-morrow, and my arm is ever so much better. We couldn't bear to go to bed till you got home and saw the good things."

The mother's eyes were sparkling with joy, and the lame sister looked so bright that Mike, in his delight, ran to her, and kissed her, and told her that she was a real beauty.

"Have you any idea who brought these things, my boy?" asked the mother, touching the plump chicken with her left hand.

"Some idea," said the boy, with his face turned from them; "I think I can find out."

Then all three looked over the contents of the Thanksgiving basket together — their hearts glowing with the thought that the great, cold, lonesome world contained somebody who remembered them, and cared for them.

"God does care," said Mike to himself, as he settled himself in his hard bed, "and I'll never say that he don't again; but I guess little Fan was his errand girl," he added, laughing softly.—*Independent.*

Praying and Doing.

"Bless the poor children who haven't got any beds to-night," prayed a little boy, just before he lay down on his nice warm cot, on a cold wintry night.

As he rose from his knees his mother said, "You have just asked God to bless the poor children; what will *you* do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes; what then, are you willing to do?"

"When I get money enough to buy all the things I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they are now. You know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I have seven pennies; I'll give them four. Wouldn't that be right?"

THE GOSPEL MEETING.

BIBLE-READING BY MR. MOODY ON THE HOLY SPIRIT.

I was glad to see the storm this morning, for I then felt that there would be present this afternoon those who wanted the Bible-reading. Sometimes in the afternoon a great many come who have nothing else to do; they come from curiosity, and, while I was glad to see all who will come, yet I felt glad to know that those who did would come this afternoon to hear the Bible read.

Since I came into the hall a note was handed to me, which I will now read to you: "Need a person who thinks he has grieved the Holy Spirit ever try to become a Christian?" In answer to this note, I will read from Paul's Epistle to the Ephesians, fourth chapter, twenty-ninth and thirtieth verses: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

This letter was written by Paul to the Church at Ephesus, who had grieved the Holy Spirit by their conversation and action. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." That's the way believers grieve the Spirit; when you hear some brother unkindly talking of another, that's grieving the Holy Spirit. There are hundreds of ways in which it is possible to grieve the Holy Spirit. It ought to grieve us. The Holy Spirit is a friend sent to lead us to Heaven. If we would be guided and taught by him, we would have no burden to carry. Satan is always on the lookout for us, and is constantly leading us into bondage. A man can't say he was prompted to iniquity by the Holy Spirit, for that would make the Holy Ghost a participator in the sin. Satan has nine-tenths of the professing children of God bound hand and foot, simply because they grieve the Holy Spirit. Our business men are tied up with their worldly affairs, and they grieve the Spirit. I tell you, my friends, we must get rid of self, and then the Spirit will be free; it will not be grieved nor hampered. We read in Thessalonians, v. 19,: "Quench not the Spirit." Fairs, festivals, dances, and dramatic performances quench the Spirit. They should be cleaned out, like a cage of unclean birds. I know how it is myself. They grieve and quench the Spirit. Fashion has a great deal to say in the church. It is not necessary to go to Paris to see the fashions; you can see them by going to church. Hundreds of churches want intellectual ability to preach to them, and not men inspired with the Holy Ghost. They want preachers who can draw with their splendid eloquence. What we want is preachers who can draw with eloquence from heaven, and not with eloquence from earth. The Spirit will respond when we appeal to heaven and not to earth; and not until the Spirit is called upon will the revival come. Believers grieve the Holy Spirit; the Church quenches it and the earth resists it.

In Acts, vii. 51,52- we read "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted, and they have slain them which showed before of the coming of the Just One;of whom ye have been now the betrayers and murderers." This is what Stephen said to the Scribes, and the elders, and the people just before they stoned him to death. The world is resisting the Holy Ghost. The moment this resistance is at an end God saves. Some people think that they should wait until the Holy Ghost comes unto them. The Holy Ghost has striven with every one. Out here on the Western plains the Holy Spirit has striven with the Indians. They worship no idols. They worship a Great Spirit, and with them this Spirit has striven. The trouble with the world is, it won't be led by the Spirit. The Spirit testifies against man. It never flatters him, as some preachers do. The Holy Ghost shows a man how unclean he is,how corrupt his heart is, and the man is troubled. He don't like it. I remember the first time the Holy Ghost impressed me. I went to church one morning, and fell asleep. As I dozed, a man sitting near me hunched me. I woke suddenly, and it seemed to me as though the preacher was talking to me personally. I thought I was held up to the gaze of the whole congregation. I thought the preaching was too personal, and I buttoned up my coat and went out. That's the kind of preaching we want now. We want personal preaching. The Holy Ghost can show a man how wicked he is. He convicts men of their sins. The Spirit of God tries to take a man from the reach of sin; and if men will only yield to the Spirit they will walk in the light and have eternal peace and joy.

In 2 Corinthians, iii. 6, we read: "Who also hath made us able ministers of the New Testament; not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life." Remember, my friends, the Spirit giveth life. A lady said to me the other day: "Our minister preaches the Gospel, but there are no conversions." That preacher, and there are others like him, hath the letter, but the spirit is wanting. Everywhere around us is a dead orthodoxy, and this dead orthodoxy is killing the church. We want an earnest, living truth. Much of the preaching that is done Sunday after Sunday has too much of the letter. The preacher says, "That sermon is logically perfect; there is no logical controversion of the argument;" and, when it is delivered, it falls dead. It has too much of the letter, and no spirit. How many times I have failed. Many a sermon is as lifeless as a corpse. I fear a dead orthodoxy more than all the "isms" that have been propogated. It creates infidelity. The infidel is as much a master of intellect and argument as the preacher, but if the latter have not the spirit he can be of no avail. We want the Spirit in our work. In fact, my brethren, it seems to me that we should stop our work and inquire what the trouble is, why we make so little progress in the conversion of sinners. When we stop we may find out that we have the letter, but have not the Spirit. The Word of God gives no life, if the Spirit be not there.

In Paul's epistle to the Ephesians, 7th chap. and 17th verse, we read: "And take the helmet of salvation and the sword of the Spirit which is the Word of God." Many people wonder why God don't use them in the work of conversion. The reason is they don't have the Word of God. An army without weapons is no good. Look at an army of 10,000 men without arms. Why, 100 men with arms could capture or make away with them all. These people who wonder why God don't use them don't know how to use the sword. They should know perfectly the Word of God, and also how to use it. When a sinner comes to them and complains that he has no strength, or is in doubt, or don't know the way or what to do, they should be able to turn immediately to the Word of God and tell the poor sinner what to do. We must know the Bible, which is the only sword of the Spirit. In John, xiv. 17, we read: "Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him, for he dwelleth with you, and shall be in you." A great many grieve the Spirit, and yet the Spirit dwells with them. Many people have the Spirit, but the manifestations are so slight that they will never find it out, and even they don't know that they will be saved. The Spirit of God never fills the old man; it is the new man whom it fills. The old man is dead in his trespasses and sins, but when the old man is put away, and the new man comes, then will the Holy Ghost guide and lead us. Then we shall put away pride and arrogance; we shall be clad in humility. If you want the Spirit of God to be with you, you must take off the old man. There are three notable instances when the Holy Spirit made himself manifest, and dwelt among us. The first was in the tabernacle, as recorded in Exodus, xl. 34; the second, at the completion of Solomon's Temple; and the third on the day of Pentecost, when there "suddenly came a sound from heaven as of a rushing mighty wind." On that day the Spirit came and filled those men. He has dwelt here for 1800 years. It is the privilege of every child of God to be filled with the Holy Spirit, like Paul and Barnabas Some people say that the Spirit is only with some, and not with others. This is a mistake. I never saw a hungry Christian seeking the Spirit who did not receive it. If the heart is filled with worldly matters or something else, how can it be filled with the blessing? It puts me in mind of the boy whose thoughts were constantly absorbed by his play, and not by his study. He could not study. So one day his father told him to take two baskets and fill one with chips and the other with apples. The boy did so, and the father said, "Now fill the basket full of chips with the apples. The boy replied, "I can't do it, father; the basket is full already." "That's the way with you, my son," said the father, "you are too full of play and so can't study." That, my friends, is the condition of the Church. It is too full of chips. We must be emptied of every impure desire before we can be filled with the Spirit. Some people say we have no strength to work for God. The truth is, we have too much. If we had less, we would have more of God's strength, and then we could do his work Daniel did not say to Nebuchadnezzar that he had the secret. He said that God held it. It is not the pipe which made the gas which we burn. The pipe only conducts the gas. We are conductors of God.

In 1 Timothy, i. 21, we find "If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." That don't say a few ministers and a few elders. It says, "If a man purge himself" he will be ready for the work. It is time we should be done serving God in the flesh. There are too many who, when asked to pray for the conversion of this one or direct that one to the way of salvation, say they can't do it. The church is full of these believers, who work for God in the flesh, but not in the spirit. There are professing Christians of ten, fifteen, or twenty years' standing who cannot speak to a man about his soul. They are not ready. Whose fault is it? It is not the fault of God. If you purge yourselves you will be ready for the work of the Master.

In the second chapter of the first epistle to the Corinthians we read of the diversities of gifts. But they are of the same spirit. We don't teach that all workers in the vineyard will be preachers, but we preach that all can do something towards the conversion of an immortal soul. If every professing Christian would make one personal application, it would not be long before we should have Chicago converted. The man who is born of the Spirit acknowledges Jesus Christ as Lord. In the twenty-eighth verse of the same chapter occur these words: "And God hath set some in the Church, first apostles, second, prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." This diversity of gifts is natural. There are different members of the body—the leg, the arm, the foot, the eye, but it is all one body. So should it be in the Church. Therefore we want teachers, pastors, elders, evangelists, revivalists, and all who can aid in spreading the glad tidings and converting sinners. What we want most is the Spirit of God. No one can perform my mission. I cannot perform another's. There are business men here who can reach certain persons; there are clergymen who can reach others. Let them do so. There are missionaries who have made no conversions. Why not? They are not filled with the Spirit of the Holy Ghost. If we are filled with the Spirit the Holy Ghost will lead the way. We will have better preaching,more earnest preaching, if we are only filled with the Spirit. There are several beautiful symbols of the Holy Ghost mentioned in the Scriptures. They are water, which is cleansing, purifying, and freely given; fire, which is purifying and cleansing; the dove, which is gentle and meek; the wind, which is independent and powerful; the rain and dew, which are fertilizing, penetrating, and refreshing; a seal, which marks for eternity and Heaven.

THE DAILY INTER-OCEAN publishers on the whole the best reports of the great revival meetings now progressing in this city. It is mailed to any address for 85 cts per month. It has also published three supplements containing reports of the first three or four weeks' meetings.

Election Returns as far as Received Nov. 24th.

[*Continued.*]

CALIFORNIA.

Reported in last *Cynosure* 2 votes.

ILLINOIS.

Reported in last *Cynosure* 65 Nat. 76 State votes.	
Johnson, Locust and Assumption Tps., Christian Co.	12 votes.
Ogle Co.	8 "
Low Point, Woodford Co.	2 "
Farmer City, Dewitt Co.	3 "
Sheffield, Bureau Co.	1 "
Chapin, Morgan Co.	16 "
Hennepin Tp., Putnam Co.	1 "
Montezuma, Pike Co.	4 "
Pearl, " "	1 "
Lockport, Will Co.	1 "

INDIANA.

Reported in last *Cynosure* 18 State votes.	12 Nat.
Westfield, Hamilton Co.	15 votes.
Marion, Grant Co.	1 "
Ossian, Wells Co.	1 "
Montmorenci Tippecanoe Co.	1 "

IOWA.

Reported in last *Cynosure*	26 votes.
Morning Sun, Louisa Co.	9 "
College Tp., Linn Co.	16 "
Glidden " Carroll Co.	1 "

MASSACHUSETTS.

Reported in last *Cynosure* 2 votes.

MICHIGAN.

Reported in last *Cynosure*	6 votes.
Battle Creek, Calhoun Co.	1 "
Oceana Co.	4 "
Bedford, Calhoun Co.	2 "
Constantine, St. Joseph Co.	2 "
Hanover Tp., Jackson Co.	1 "
Hadley, Lapeer Co.	7 "
Coldwater, Branch Co.	3 "
Other parts of Branch Co.	3 "

MISSOURI.

Reported in last *Cynosure* 2 votes.

NEW YORK.

Reported in last *Cynosure*	1 vote.
Oneonta, Otsego Co.	1 "
Fabius, Onondaga Co.	1 "
Altay, Schuyler Co.	1 "

OHIO.

Reported in last *Cynosure*	25 votes.
Fayette, Fulton Co.	4 "
Genoa, Ottowa Co.	2 "

PENNSYLVANIA.

Reported in last *Cynosure*	5 votes.
Carbondale, Luzerne Co.	1 "
Franklintown, York Co.	1 "
Concord Station, Erie Co.	1 "
Hellam Tp., York Co.	1 "

WISCONSIN.

Reported in last *Cynosure*	4 votes.
Spring Green, Sauk Co.	2 "

—The returns from Illinois as published in the Chicago *Times*, give the following:

Walker and Kirkpatrick	157 votes.
Allen, for Governor,	128 "
French, Lieut. Gov.,	112 "
Robinson, Sec'y of State,	123 "

The other candidates on the State ticket are out given.

The Prohibition National ticket received 130 votes, State do. 115 votes.

Democratic, 258,560 and 275,597 votes.

Republican, 276,876 and 280,597 votes.

The Greenback, National, 17,057 votes.

The great advance made politically against the lodge must not be lost. Honest efforts at local elections must be kept up, even though at a greater self-sacrifice. All the friends of the reform are in favor of this though most of them declined to carry the measure into the national arena. But here WE CAN ALL UNITE and have hope of voting for something more than a testimony.

State Laws and Usages Concerning Election Tickets.

In Massachusetts there seems to be no law in regard to the size of the ticket, style of type or color of paper, and the different parties vie with each other to see who can get up the most attractive POSTER for a ticket. We call it a poster, for a Republican ticket sent us is six inches wide and fifteen and a half long. It has a fancy engraved heading, and is printed on green paper. A Democratic ticket from the same State has a spread eagle at the top. The Prohibition ticket is also in fancy style on pink paper. We have received quite a variety of Connecticut tickets, several of which are entirely engraved in fancy letters with a picture at the top. One of the Republican electoral tickets for this State is lithographed. The State and National tickets are not together on the same ballot as in most other States.

The New Hampshire tickets are more than half pictures. The Tilden ticket is headed: "Democratic Republican Ticket" in fancy letters over an elaborate engraving of the State arms. To the right is a rural scene, to the left a safe, with coin spread out near it, while Science is represented by a telescope, and mechanics by an anvil, etc. On each side of the cut are two large union flags, which run up through the title. Underneath is the motto: "Sound Currency, Economy, Reform. An honest administration will bring prosperity." The Republican ticket has the portraits of Hayes and Wheeler under the title, then the names of the Presidential candidates followed by a large cut, showing on the left a Continental and on the right a modern U. S. soldier, each with a flag and sword, with the famous cracked "liberty bell" in the center, surrounded by the original motto: "Proclaim liberty throughout the land, and to all the inhabitants thereof." Under the bell are two shields lettered 1776 and 1876. Over the bell is a diminutive landscape showing the State arms, and over the whole is the word "Centennial." All are on white paper, probably so ordered by law.

Vermont, Iowa and Nebraska tickets that we have received, also have pictures. Ohio, New York and some other States have laws prohibiting the use of pictures or fancy letters on ballots, and in New York not even the name of the party or of the Presidential candidates is allowed. California ballots must all be printed in plain type on rose tinted writing-paper five inches wide by twelve long. Owing to our ignorance of the peculiar laws of New York and Ohio, we had to print and mail ballots for those States the second time.

Election Expenses.

Fifty-five thousand American party tickets were sent from this office post paid to the States of New York, Pennsylvania, Ohio, Vermont, Massachusetts, Illinois, Indiana, Michigan, Wisconsin, Minnesota, Nebraska and West Virginia. A package of tickets was sent to one or more persons in each town in the States named where we had a subscriber to the *Cynosure*. Ninety-nine dollars covers the cost of printing and mailing these ticktes, and $68.22 has been received towards this expense. This leaves a balance of $30.88.

From all along the Line.

David Foreman, of Milton, Pike county, Ill., writes:

"In Montzeuma township there were four votes cast for Walker and the State ticket, and I hear one was voted in Pearl township. I could not persuade a single Democrat to vote the Anti-masonic ticket. I could have got several more Republican votes, but I saw it was all coming from the Republicans, so I did not make the effort as I would have done had it been otherwise. I shall push the cause into the county and township elections, from this date. There is a large Anti-masonic element here if it was once waked up."

Samuel French, Chapin, Morgan Co. Ill., candidate for Lieutenant Governor on the American ticket writes:

"I rejoice that I voted as I did, at the election. There was but one voted with me the Walker ticket, although I got sixteen votes in my precinct, so you see I made a fair race at home. There were many more who would have voted it but said it would do *no good*. But I do not think as they do, when as I believe the destiny of this nation is in the hands of an oath-bound secret organization, similar to Masonry."

Robert Berry, Carbondale, York county, Pa.. writes:

"I sent the American tickets to some five or six townships, but have not heard the result as yet. I voted the only one in Carbondale. There is quite a number of Anti-masons here but they are all afraid. I tell the people here that we Anti-masons are setting out good fruit trees. We don't expect they will bear this fall. I do not expect to live to see the fruit, but some young men will and the fruit will be good. I would like to hear from you about James B. Walker. How old is he? I was black-guarded about him. They say he is the Vinegar Bitters man! The Vinegar Bitters man lives in California, and three years ago he said in his almanac that he was sixty-seven years old, and his name is Joseph Walker."

James B. Walker D. D., resides at Wheaton, Dupage county, Illinois and is seventy-one years old.

Chas. F. A. Gantzchow, Hartsville, Indiana, writes:

"In the State election for Indiana, we had nine American votes, and in the National or November election we had three votes in favor of Walker and Kirkpatrick. Many more would have voted the American ticket but were afraid of Tilden being elected."

A. B. Powell, Towanda, Illinois, writes:

"The vote I put in I think was the only vote cast for the American party in Money Creek township. I endorse the platform of the American party. If we ever get reform it must come to us on this line. I have ever been opposed to Freemasonry. When I was but fourteen years old I read Morgan's exposition of Freemasonry. Ever since that I have believed it to be a dangerous institution, and since I witnessed Ronayne's expose at Streator, Illinois, I am more than ever convinced that is a child of the devil, and deserves to be strangled."

H. Hough, New Garden, Indiana, writes:

"Our vote for Walker was only five, and one of that number was a Mason. He thought our platform so good in other respects he waived that question. We would have had several more votes for reform but for the fear that Tilden would carry the State. They all see now that they had as well have voted for principle."

G. W. Howe, Dayton, Va., writes:

"If there had been an orgauization in this State I am confident that there would have been from 200 to 400 votes cast for Walker and Kirkpatrick."

We hope our friends in Virginia by local elections and the circulation of the *Cynosure* will begin now to prepare for the next Presidential election.

J. L. Benton, Morley, N. Y., writes:

"I think that our next campaign will chronicle a good round percentage of American party votes in this section."

Wm. Nickle, Nickleville, Pa., writes:

"There were four votes cast for Walker and Kirkpatrick at our election in this township. A number would have voted but knowing that that race between Hayes and Tilden would be very close, and having a decided preference for Hayes, and all being Republicans who favor the Anti-masonic principles, voted the republican ticket."

Thos. McClelland, Erie, Pa., writes:

"There was an old man in our county some forty-five or fifty years ago who said very slowly and deliberately that 'he was an Anti-mason, but he was not a political one!' It amounted to about this that he was not an Anti-mason at all."

J. W. Lewis, New Bedford, Bureau Co., Ill., writes:

"There were only three American party votes here in this town. There are others that are in sympathy with the movement. * * * I am thankful that some dare to vote as they talk and pray. So far as I am concerned I will stand by the truth and right if the heavens fall around me, and leave the results with God."

L. B. Lathrop, Hollister, California, writes:

"Our election is over; the American party got two votes. I took pains to inform the judges of election what those votes were and so got the notice of them in one of our town papers. I worked the best I could with the means I had, and gave considerable notoriety to the movement, and I found our platform more favorably received than I anticipated. I found the carrying it to the poles was just the thing to gain attention."

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Giving His and His Father's Opinion of Freemasonry (1831.);

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The second side is entitled, **"Murder and Treason not Excepted,"** and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian. Price 25 cents per 100; $ per 1000.

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Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of *"Occidental Sovereign Consistory S. P. R. S,"* 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill

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HOWARD CROSBY, D. D.,

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This is a letter to the Monmouth Convention by Hon. Seth M Gates who was Depnty Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction. A 4-page tract, 50 cents per 100; $4.00 per 1000.

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"In Secret Have I Said Nothing."—*Jesus Christ*

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NO 13 WABASH AVENUE.

CHICAGO, THURSDAY, DECEMBER 7, 1876

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IN all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry, both in church and state, than I have in all our lecturing or even in public exhibitions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.—*Past Master E. Ronayne.*

Notices.

Mr. Ronayne has been invited to Litchfield, Mich., and proposes to go there immediately after New Year's. Can other friends in adjacent counties or other parts of the State so arrange that they could be visited at the same time? If so write to this office

TO ALL SECEDING MASONS.

BRETHREN:—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure*. Now let us all work and work quickly else we may not have time to work at all

Though not through grips, still fraternally yours. EDMOND RONAYNE.

THE INDIANA STATE CHRISTIAN ASSOCIATION

Will (D. V.) hold its fourth annual meeting at West Newtown, Marion county, Indiana, on the 27th, 28th and 29th of December A. D, 1876, to commence at 7 o'clock P. M. Arrangements have been made to secure the attendance of competent speakers, and Edmond Ronayne, late Past Master of Keystone Lodge, 639, of Chicago, is expected to publicly work the degrees of Masonry.

The great political contest is now ended; and never within the last forty years has there been so favorable a time for a calm and free discussion of the relation of the secret orders to Christianity and civil equality as now. Let all the anti-secret organizations in the State and all churches in sympathy with this reform send delegates *without fail;* and let all friends of the reform and all who wish to know the truth consider themselves personally invited.

Delegates will stop off at Valley Mills, eight miles southwest of Indianapolis, on the I. and V. R. R., where they will find conveyances to the place of meeting.

On behalf of Executive Committee.
PETER RICH, Chairman.

RESIGNATION.

To the Illinois State Christian Association:—Having been appointed Corresponding Secretary and Financial Agent of the State Christian Association at their last annual meeting held in Jacksonville, Ill., Sept. 1876, after considering carefully the duties and requirements of the office, I respectfully decline the same.

I would beg leave to state in connection with the above that though declining the above honor conferred upon me I am still and hope to remain a friend of the cause.

BENJ F. COLE.

Jacksonville, Ill., Nov. 27 1876.

Topics of the Time

The *American Missionary*, organ of the Association of that name, has always been published from the central office in New York. It is now to be published from a new base altogether—the colored school at Hampton, Virginia. Richard Hoe of New York having given a printing press to that institution it will be provided with all needed facilities. The change marks a step in the progress of the colored race in America.

The continued election excitement has made nearly every one forget the assembling of Congress on Monday. The complications of this same election are likely to give that body matter for party quarrels for the whole session, and the people may look in upon the cockpit and be amused, for they pay roundly for it. The battle began in the caucuses of last week in which it was determined by the Democrats to elect Randall of Pennsylvania to the Speaker's chair, which means a perpetual party fight at the expense of legislation.

There is no longer much doubt of the issue between Russia and Turkey, whatever may be the result of the Conference of the Powers; both governments are preparing for war with desperate earnestness. The frank assurances of the Czar to England have greatly allayed the ill-temper of Disraeli and Derby. So long as Russia seeks only a reformation in favor of the Slavic provinces and no conquest, England will be neutral. The only present hope of peace is in the influence of the Conference in persuading Turkey to grant such reforms as will satisfy the Czar.

Yesterday, December 6th, our long perplexity came to an end through the mercy of the national law requiring the casting of the votes of the electoral college on that day; and this morning the wires will be telling who got the coveted 185 votes. On Monday the situation was somewhat in this wise in three troublesome States: The Florida canvassing board announced the State for Hayes by a majority of *forty-seven*; in South Carolina the board counted in the Republican electors, but the unwilling Supreme Court of the State by two of its members, the third objecting, determined to prevent their acting, probably without success; the Louisiana board, by throwing out some counties where intimidation had been carried on were likely to give that State also to Hayes, but they were threatened and the White Leagues were more bold and vindictive than two years ago. This would give Hayes the one needed vote. But just then came the rumor that a Massachusetts elector had determined to go back to first principles and vote irrespective of party, the true theory of the electoral college, and cast his vote for Tilden whom he believed to have received the popular vote. He must be a bold man to do it, and invulnerable to the curses of all the political screws of the party from Chandler down.

South Carolina has another troublesome matter on hand. Who are her State officers? Wade Hampton and the Supreme Court are determined that the Democrats shall be recognized. The Legislature met a week ago, both parties organized, and the two speakers sat chatting each other for a few days, the presence of U. S. troops only preventing an out-break. The United States Court has taken notice of the action of the State Supreme Court and will investigate, till then the result is only a speculation.

The Eastern question has brought into more public view the character of the Greek Church. A while since the Greek government at the request of the Bishops of that church excluded the Bible, as translated into modern Greek by the London Bible Society, from the public schools of the kingdom. Notwithstanding the bitter hostility between this body and Romanism they are much alike in spirit and formalism, and their reunion would not seem difficult to be brought about.

NOTES FROM NEW ENGLAND.

Orthodox New England is just now deeply moved by the lectures and preaching of Joseph Cook, a graduate of Andover in 1868, but not yet an ordained minister. He has lately supplied one of the pulpits of Worcester for two Sabbaths, taking for his themes, Man's part in Conversion—"I will arise and go to my Father;" Omnipresence of God proved by Science—"Whither shall I go from thy presence;" Eternal Sin—Mark 3: 29, "Is in danger of Eternal Sin;" False hopes. Amos 6: 1; "At Ease in Zion."

He has also lectured in the Mechanics' Association Course on Ultimate America—a comprehensive, masterly exhibit of the possibilities and probabilities that lie in the future of the United States, with eleven million square miles of arable soil and its population doubling once in twenty-five years, through what he calls the Five Great Powers—Parlor, Pulpit, Press, Politics, Police. He quoted a most impressive warning from Carlyle as to what would follow in America from the neglect of moral culture by working-men, the engendering of Huns and Vandals in our own bowels. Diffusion of light and intelligence by popular education, division of land, dispersion of riches among the masses, conscientiousness in politics, increasing strength and purity in the police or government of the nation, would be efficient but not sufficient to national salvation and perpetuity, without the Cross of Christ.

The argument on eternal sin was one of great strength and solemnity founded on the nature of things—the nature of man, and the permanency of moral law and moral character, and taking the new reading of Mark, now generally adopted by scholars, which substitutes sin for damnation.

The discourse on man's part in conversion, was highly suggestive, philosophic, and full of instruction. We are to do four things in the process of conversion—attend to evidence, admit the truth, surrender to it, scare our minds into a habit of obedience. The regeneration is God's part. We are prisms that transmit and unravel the light. There is absolute certainty if we obey the laws of optics in the heavens, we shall obtain the true light. God then

flashes through the soul a new experience. He shines into the heart to give the light of the knowledge of his glory as it shineth in the face of Jesus, a final permanence of character, hating what God hates, loving what God loves. Religion is falling in love with Almighty God, when you have given him your attention and consent. Belief is assent, faith is consent. When you assent and consent, God will, by a natural law, enter your soul, and you are then a new man. Let the telescope of your mind be adjusted, its lenses cleansed, its axis rightly directed, then will the image of God, the Sun of the Universe, appear in your soul, in his light you will see light and will be a new creature in Christ Jesus, the Spirit of God indwelling.

The discourse on false hopes was startling, searching and critical, bringing to bear a calcium light on sham and shoddy in morals, politics and religion, both in church and state.

Mr. Cook's Monday noon lectures in Park St. church, Boston, are attended by large numbers of representative and thinking minds, on which he is making a profound impression. The lectures are the product of deep study and wide reading—delivered for the most part without notes, with earnest personal enthusiasm, and abounding magnetism of brain and brawn, and with a style of elocution confessedly faulty but forcible. They are reported in the *Daily Advertiser*, subject to Mr. Cook's revision. They are marked by definite statement, clear analysis, and vigorous, if not close reasoning. They abound in thought and terse illustrations, and a Carlyle way of putting things, and are crowded with rare quotations from copious reading. A sensible and aged minister was heard to say on coming away from one of the last lectures "Somehow I seem to get very near to God in hearing these lectures." They deal heavy blows at Huxleyism and materialism, and constitute a powerful defense of the faith once delivered to the saints.

Moody was said by him, indirectly, in the course of one of the sermons at Worcester, to have been ordained at London, re-ordained in Scotland, baptized anew with the Holy Ghost and with fire at Philadelphia and New York, his youth renewed at Chicago, and soon to be heard on Mars Hill in the Athens of America (if prayer be made without ceasing of the church unto God for him), reasoning of righteousness, temperance and a judgment to come. H. T. C.

Worcester, Nov. 10th, 1876.

Folly soon wears out her shoes. She dances so fast we are all of us tired. Golden wires may annoy us much as steel bars, if they keep us behind prison windows.

The "Christian at Work" and its False Teaching.

BY J. G. MATTOON.

Dear Cynosure:—The following from the *Christian at Work* seems intended to prove that the lodge is better than the churches. Would that it was the only "Christian at work" trying to prove the same thing. But hear it:

"Had the church of Christ faithfully done its duty, there would have been no necessity to-day for the existence of many of these powerful organizations without its pale. But the church shut herself up, in a great measure against human sympathies and human needs, making the great mistake of regarding the soul exclusively, and caring nothing for the body, its God-ordained temple. In this she has widely gone away from the teachings and example of the Master himself, who, while he pardoned sin and conferred eternal life, fed the hungry and healed the sick. What little the church does do in this direction is too much with the air of a prince towards a beggar. So long as it is necessary to go out of the church for the recognition of that brotherhood which Christ himself taught so long will these great secret associations continue to exist and flourish. However much there may be that is objectionable in them, it must be admitted that there is also much that is good, and that they are doing largely what the church ought to have been doing all the time. In fact they grew out of the neglect of the church to perform a class of duties as distinctly set forth by its great founder as any of the sublime doctrines which he taught. If the energies of good Christian brethren devoted so assiduously to the suppression of secret societies, would be devoted to the promotion of the brotherhood of men in the elevation of the masses the world would be much better, a good deal of waste force would be economized, and some good men would appear less to be worshipping a statue, hunting the wind, and crying aloud to the desert.

This is a sad, and alas! a true picture of many of the churches of the present day, but a sadder picture is a minister, paid for preaching the Gospel by people starving for the bread of life, and receiving bribes of God's enemies not to do it, yet floating with the popular tide, to meet that God he has so long dishonored. We have often thought that if every lost soul was to bear a mark showing the cause of its ruin, the most of the lost ministers would be labeled "Bread and Butter." If the church is not what it should be, who but her ministers are to blame for it?

Paul said, "I am pure from the blood of all men," and he gave this as his reason: "For I have not shunned to declare unto you the whole counsel of God." From which we infer that any minister who knowingly does fail to do this is guilty of the blood of every one who perishes though his neglect. Here is an admission that the church that the Redeemer planted here on earth, and that he died to save, and of which he still claims to be head, is in a great measure a failure and that the lodges are doing what the church ought to have been doing all the time. "In fact they grew out of the neglect of the church," etc. Now we think if a corrupt church is the life of the lodge, a pure church would of course be its death. So it is a death struggle with the lodge to keep the church corrupt; and how well it is succeeding let the corrupt churches and prosperous lodges bear witness. Yes this slimy monster, the lodge, whose life is corruption, and whose bane is purity, to-day has about as much to do in running the churches, as the "Corliss engine" had in running machinery hall at the Centennial.

But here is a thrust directly at the Redeemer himself: "Had the church of Christ faithfully done all its duty, there would have been no necessity to-day for the existence of many of those powerful organizations without its pale;" and if not necessary to-day, they of course were not necessary when the Redeemer was on the earth. Now if, as we are told, Masonry has existed at least since the days of Solomon, and that the Saints John who lived in the days of the Redeemer and were his companions were eminent patrons of the order, then the church never has done its whole duty; an expression we might expect from Tom Paine, but hardly from a Christian editor. He speaks of the brotherhood which Christ himself taught, but which must now be sought for outside of the church, perhaps it can be found in the Grand Lodge of Ohio. (See their action at their last session, on the negro question.) He claims that they are doing largely what the church ought to have been doing all the time, but failed to tell us just what that was. Were the following acts, or any of them a part of the work that the Redeemer left for the church to do, but on account of its neglect were finished by the secret orders? to wit, The mobbing of Bro. Stoddard, Needles and others at Chillicothe, Mo., Aug. 30, 1876? or the mobbing of Hinman and Ronayne at Streator and other places for exposing these secret societies? Was it the abuse heaped upon such ministers as Bernard, Finney, Baird, Springstien, Cogswell and many other seceding Masons? Was it the mobbing, shooting and poisoning of D. P. Rathbun? The initiation of young Leggett into one of the secret orders of Ithaca N. Y., a few years ago? The rescuing of the murderer of Ellen Slade from the hand of justice by the lodge power? The murder of thousands of negroes in the South by the White Leagues? The murders committed in the coal districts of Pennsylvania by the Molly Maguires? The attempt to burn the office of David C. Miller of Batavia, New York? Or the abduction and murder of William Morgan?

For the benefit of the editor, and Masonic ministers generally, we will quote a few lines from the *Freemason:* "More light is the undying watchword of Freemasonry and yet how many ministers perjure themselves by a lie when they say it is their desire to have and receive all the light and knowledge they can obtain? About one in a hundred tell the truth on this subject if we judge from actual observation and the experience of others."

Who wonders at our churches being corrupted and at the increase of infidelity in our land? Some time ago a man asked me this question: "What am I to think of Christianity, when an acknowledged leader in the church, a man looked up to by the community as a Christian an eloquent Christian, and at times a noisy Christian, but who will, to screen a pet institution, tell a *barefaced lie*, that I know to be a lie, and I know he knows to be a lie? (We were talking of Masonry and he had been a Mason.) We replied, "Examine the Christian system, and if you find it requires falsehood of its followers, do all you can to destroy it and we'll help you; but if you don't find that to be the case, examine the other system, and if that does, help us to destroy it."

Masonic Statistics.

The lodge in Vermont is supposed to number from seven to ten thousand members. Let us suppose that there are eight thousand. These, at twenty-five dollars per head for initiation fees, would yield two hundred thousand dollars. If this sum should be placed at interest at seven per cent., it would yield an annual revenue of fourteen thousand dollars, which would be sufficient to give the newspapers of all the principal towns of the State a thousand dollars each.

The dues and other taxes imposed by the lodge under intimidation and promises of support, probably yield enough to pay all the expenses of feasting, paraphernalia, pittances to widows and orphans, and other such luxuries, so that this sum of fourteen thousand dollars a year may be regarded as a net income to be devoted to political purposes, support of the interests of Masonry, pay of ambassadors to foreign lodges, etc.

The Rutland *Globe* appears to be the especial Masonic organ of the State. With true Masonic charity it is sometimes given away to poor men, and it showed itself very busy to find a soft place—a judgeship, or something of the kind, for a poor, back-pay grabbing brother to fall on. The editor has been very busy during the war and since to help turn the crank of the Republican party, and, as the leaders of that party were chiefly made up of good Masons, he saw no corruption in it, no need of a reform.

But matters have changed somewhat of late. A change of party rule seems imminent. The Southern lodge seems to be gaining the ascendancy under the pretense of REFORM; and lo! the Rutland *Globe*, the organ of the lodge in Vermont, raises aloud its voice for reform! The echo of his cry for making a judge out of a broken-down political back-pay grabber has hardly died away, when he opens on a new track of reform.

Now the people of Vermont have been supposed to be intelligent and honest, and above the practice of fraud and imposition. It is certain, however, that they have been deceived by the frauds and impositions of the lodge. The most honest people in the world may be deceived once, but if they are deceived a second time and a third by the same tricks and the same class of tricksters, their reputation for honesty or intelligence must suffer. If any people can be made to believe in the gross impostures practiced by Masonry, or conceive it possible that a real reform can be effected by or through the Masonic lodge or its organs, they must surrender all claims to those qualifications that are necessary for free self-government. If the eight thousand Masons of Vermont cannot be restored to the original faith of the inhabitants of the State in open, plain, fair dealing—if they have not manliness enough to renounce with scorn the unworthy tricks of the lodge, then reform among them is simply impossible, for tricksters cannot be reformers. Men who teach imposition as an art, can never serve any honest purpose. The cry of the Rutland *Globe* for reform, is simply a piece of crafty, Jesuitical trickery for the support of the lodge, which must itself be abolished before a reform can be rendered possible. How many Vermonters will be deceived by this shallow trick remains to be seen.

We have thus given a brief statistical and political view of the lodge in Vermont. But since the lodge pretends to be a broader and better religion than Christianity, we may make some reference to the religious character of its members. We may say then, that the most frightfully cynical, dog-like, and inhuman sarcasms that we have ever seen or heard thrown at the Christian religion, come from editors of newspapers who are under the influence of the lodge. They are probably unconscious of this trait of character themselves. They thus work the lodge openly, and expose some of its secrets in public, on the housetops, without being aware of it. It is indeed possible that the church of Christ may be faulty and defective; but who, in his senses, could ever dream that men intelligent enough to be editors of newspapers, even though they might draw their support in part from the lodge, would think of supplying the place of these defects by the low, thimble-rigging jugglery of Freemasonry. The number of Congregational churches in Vermont at one time is said to have been one hundred and ninety-six. This was when Congregationalism, the mother church of New England, the American church we may say, was the prevailing church of the land in that quarter. But now there are only sixty-five settled Congregational ministers in the State. The church has decreased, while the lodge, a foreign religion made up of shams, has very greatly increased.

AMERICUS.

COLORED FREEMASONRY.

Our National Constitution recognizes no distinction on account of race or color, but Masonry which professes to recognize all men of every race or clime as equally entitled to its privileges, rigidly excludes the colored man from its fellowship and classes all colored lodges as clandestine.

The absurdity and injustice of this discrimination will be seen in the following extracts from the Grand Lodge Reports of Ohio, Oct. 10, 1875:

"Your committee, to whom was referred so much of the Annual Address of the Most Worshipful Grand Master as relates to the so-called colored lodges, respectfully submit the following:

"They are satisfied beyond all question that colored Freemasonry had a legitimate beginning in this country; as much so as any other Freemasonry; in fact it came from the same source.

"Your committee has the most satisfactory and conclusive evidence that these colored Freemasons practice the same rites and ceremonies and have substantially the same esoteric or secret modes of recognition as are practiced by ourselves and by the universal family of Freemasons throughout the world.

Respectfully submitted,
L. V. BIERCE,
E. T. CARSON,
C. A. WOODWARD,
L. M. PIKE.

To this L. V. Bierce, P. G. Master, adds: "The Colored Grand Lodge I can vouch for as Masons. Their work will compare favorably with that of most lodges of white Masons. They have the ritual complete." And yet while denying none of the statements in the report the Grand Lodge of Ohio sends the following as its conclusion:

1. That the negro lodges of Ohio are clandestine.

2. That some of the members of the Grand Lodge have held Masonic communication with and vouched for them (and been guilty of unmasonic conduct), and third that to recognize these lodges will destroy the sovereignty of the legitimate Grand Lodge of Ohio. Signed, Chas. A. Woodward, Grand Master, John D. Caldwell, Grand Secretary.

Such are some of the lying absurdities of Freemasonry.

H. H. HINMAN.

HORACE MANN ON SECRET SOCIETIES.

Among the distinguished educators of America perhaps none have a national fame superior to that of Horace Mann. Like the most of the earnest anti-slavery men of his day, he abhorred secret societies. We present our readers with an extract from an able argument of his on the subject:

In the first place, before arguing against secret societies, it would seem proper that something should be adduced in their favor. The burden of proof, as the lawyers say, must be sustained by the advocates or defenders of such associations. Some argument in the affirmative should precede the argument in the negative.

But waiving this point, it seems to me that all the higher and nobler instincts of mankind are adverse to such associations. In all ages, openness, frankness, artlessness, sincerity, candor, or by whatever other name the free and true expression of a man's consciousness may be indicated, have always commanded the admiration of men; while secrecy, disguise, concealment, or a disposition to hide one's thoughts and purposes from his fellow-men, have been regarded with a strong repugnance and condemnation. Among moralists, poets, and dramatists, the first class of qualities has been the theme of praise; the last of satire. How deeply and inextricably has this sentiment of the world been wrought into language. Why do we say "open-handed" and "open-hearted" when commending, and "close-fisted," "close-mouthed" or "close-souled" when condemning? Why do all languages ascribe an "open countenance," to a brave and high-souled man, but a close, shy, disguised, secretive one to villians? "Hand open as the day for melting charity," says Shakspeare, and I think I could call to mind at least a dozen expressions in this one author where the word "open" is used in a praise-giving sense; and perhaps as many where the word "secret" is used for reproach and vituperation, as in the following from Othello: "Closest lock and key of villainous secrets."

The same universal sentiment characterizes the manners of men also. One man we call open, frank, transparent; having a window in his bosom through which we can read his heart; with no labyrinth between his breast and his tongue where truth gets lost. Another is secretive, counterfeit, buried in disguise, deceptive, only half opening his eyes, so that he may see out, but no one see in. Now why is this, in all languages and among all people, if there be not something attractive, praise-enkindling, and congenial to the best qualities in human nature, in what is above-board and undisguised; and something also that is repulsive and odious in predominance of the secretive, furtive propensity? To what class do the secretive animals belong—the fox the tiger, the cat, the snake?

Should brutes imitate men as in Æsop's time, would not these form the "secret societies?"

Is it not also an argument against secret societies that no one of the higher sentiments of men is ever ashamed of what it does, and therefore never desires to act clandestinely, or trickishly, or evasively. Veneration is never ashamed to worship God. The love of justice is never ashamed when holding the balance with untrembling hand between king and subject, between the titled, emblazoned lord and his lowest servitor. Benevolence is never ashamed when discovered at its divine work of charity. And so of all the rest. Avarice, concupiscence, vanity, self-love, must be leading members in the "secret society" of the brain.

Has not diplomacy got a bad name because of its secrecy? Were not the trials of the Inquisition conducted in secret? Are not all the lowest and meanest felonies committed in secret, and forty-nine fiftieths of them in the night? Was it before or after eating the apple that Adam and Eve skulked among the trees? Where do gamblers live? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market-place, the common resorts of virtuous men? No, they all belong, as the tie of natural affinity, to the order of secret societies. A bond of secrecy is the same to a society that a mask is to an individual; the mask covers the face of one man, the oath of secrecy covers the face of the body corporate.

A BAIT FOR PROTESTANTS!

A nice little pamphlet was put into my hands lately with vigorous expressions in favor of public schools, and equally vigorous protests against the claims of a foreign potentate, the pope, to lord it over any *free* American citizen. I was about to leave out that word *free*, for alas! although black slavery has ceased, yet soul slavery abounds. To whom are men in this country slaves? We answer to any power within our bounds which has secretism organized without the sanction of the law of the land, or the law of the Christian's God.

We wish to note here that Freemasons are ever ready to avow themselves as believers in God, but we caution our readers, *especially young men who are Christians*, against being content with that avowal, for, assuredly, when further inquiry is made, they will find that lodge-men worship *their* own god. viz: their great architect of the universe, and NOT "the God and Father of our Lord Jesus Christ."

Freemasonry professes to bind Mohammedans, Jews, Chinamen and Christians, as such respectively in a common worship, a common hope in the hereafter, and a reunion in the grand lodge above! But how? We reply by oath-bound worship and ceremonies totally unknown to *Christianity*. H.

—The *Jewish Herald* states that "the last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some ten years ago. Great accessions still continue daily; and whereas, ten years ago the Jews were confined to their own quarter at Jerusalem, the poorest and worst; they now inhabit all parts of the city, and are always ready to rent every house that is to be let."

THE GOSPEL MEETING.

MR. MOODY'S ADDRESS TO YOUNG MEN.

I want to call your attention to-night to a text which you will find in the eighteenth chapter of First Kings, twenty-first verse: "And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him. And the people answered him not a word." We found in this portion of the Word of God that Elijah was calling the people of Israel back, or he was calling them to a decision as to whether they were for God or Baal, and a great many were wavering, just halting between two opinions, like the people of Chicago at the present time. During the last eight weeks a great deal has been said upon the subject of religion. Men have talked about it all over the city. A great many are talking, a great many are taking their stand for and a great many against Him. Now what will you do to-night? I will just divide this audience into two portions—one against and one for Him. It seems to me a practical question to ask an audience like this, "How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him." A man who is undecided about any question of magnitude never has any comfort; never has any peace. Not only that, but we don't like a man who cannot decide upon a question. I like men of decision, and firmly believe that more men are lost by indecision than by anything else. It is a question whether I am not talking to many men to-night who intend some time to settle this question. Probably every one here intends to make heaven his home; but Satan is trying to get you to put off the settlement of the question till it will be too late. If he can only get men to put off till the to-morrow, which never comes, he has accomplished all he wants. How many in this audience have promised some friend years ago that they would settle this question. Maybe you said you would do it when you came of age. That time has gone with some of you, and it has not yet been settled. Some have reached 30, some 40, and others have reached 50 years, their eyes are growing dim, and they are hastening toward eternity, and this is not settled with them yet. Some of you have promised dying brothers that you would meet them in that world, some have promised dying wives that you would meet them in that land of light, and again others have given their word to dying children that you would meet them in heaven. Years have rolled away, and still you have not decided. You have kept putting it off week by week and year by year. My friends, why not decide to-night? "How long halt ye between two opinions?" If the Lord be God, serve Him; if not, turn your back upon Him. It seems to me a question every man can settle if he will. You like those grand old characters in the Bible who have made a decisive stand. Look at Moses! The turning point in his life was when he decided to give up the gilded court of Pharaoh and cast his lot with God's people You will find that every man who has left a record in the Bible have been men of decision. What made Daniel so great? It was because he was a man of decision. What saved the prodigal? It was not that he got into his father's arms, it was not his coming home. The turning point was when he decided the question: "I will rise and go to my father." It was the decision of the young man that saved him. Many a man has been lost because of indecision. Look at Felix, look at Agrippa. Felix said, "Go thy way for this time: when I have a convenient season I will call for thee." See what Agrippa said: "Almost thou persuadest me to be a Christian." Look at Pilate—all lost; lost because of their indecision. His mind was thoroughly convinced that Jesus was the true Christ; he said, "I find no fault in Him," but he hadn't the courage to take a stand for Him. Thousands have gone down to the caverns of death for want of courage. My friends, let us look this question in the face. If there is anything at all in the religion of Christ give everything for it. If there is nothing in it—if it is a myth, if our mothers who have prayed over us have been deceived, if the praying people of the last 1,800 years have been deluded, let us find it out. The quicker the better. If there is nothing in the religion of Christ let us throw it over and eat, drink and be merry, for time will soon be gone. If there is no devil to deceive us, no hell to receive us, if Christianity is a sham, let us come out like men and say so. I hope to live to see the time when there will only be two classes in this world—Christians and infidels—those who take their stand bravely for Him and those who take their stand against Him. This idea of men standing still and saying, "Well, I don't know, but I think there must be something in it," is absurd. If there is anything in it there is everything in it. If the Bible of our mothers is not true, let us burn it. Is there one in this audience willing to say and do this? If it is a myth, why spend so much money in publishing it? Why send millions of Bibles to the nations of the earth? Let us destroy it if it is false and all those institutions giving the Gospel to the world. What is the use of all this waste of money? Are we mad, are we lunatics who have been deluded? Let us burn the book and send up a shout over its ashes. "There is no God; there is no hell; there is no heaven; there is no hereafter. When men die they die like dogs in the street!" But, my friends, if it is true—if heaven, if a hereafter, if the Bible is true, let us come out boldly, like men, for Christ. Let us take our stand and not be ashamed of the Gospel of Jesus Christ. Why, it seems to me a question that ought to be settled in this nineteenth century easy enough, whether you are for or against him or not. Why, if Baal be God, follow him! but if the Lord be God, follow Him. If there is no truth in the religion of Jesus Christ, you may as well tear down all your churches, destroy your hospitals, your blind asylums. It's a waste of money to build them. Baalites don't build blind asylums, don't build hospitals, orphan asylums. If there hadn't been any Christians in the world, there would have been no charitable institutions. If it hadn't been for Christianity you would have had no praying mothers. Is it true that their prayers have exercised a pernicious influence? Is it true that a boy who had a praying father and mother, or a good teacher is no better off than a boy who has been brought up amid blasphemy and infamy? Is it true? It must be either one way or the other. Did bad men write that Bible? Certainly not, or they wouldn't have consigned themselves to eternal perdition. The very fact that the Bible has lived and grown during these 1,800 years is a strong proof that it came from God. Men have tried to put it out of the world; men have tried to burn it out of the world, but they have failed. It has come down to us—down these 1,800 years amid persecution, and now we are in a land where it is open to all, and no man need be without one. What put it into the minds of those men to give money liberally to print and circulate this book? Bad men wouldn't do this. This is a question that, it seems to me, could be decided to-night. If it is not good, then take your stand. If the Lord be God, follow Him, but if Baal be God, then follow him. Some one asked Alexander how he conquered the world, and he replied that he conquered it by not delaying. If you want to conquer the devil you must not delay—accept eternal life as a gift to-night. * * * Look at those 450 prophets of Baal and 400 prophets of the grove all covered with blood, as they cry out in their agony. They have no God. Young man, who is your master? Whom do you serve? If you are serving Baal I tell you if ever you get into trouble he will not answer you. No answer came. Three o'clock came, the hour for the evening sacrifice, and Elijah prepared his altar. He would have nothing to do with the altar of Baal. He merely took twelve stones, representing the twelve tribes of Israel, and built his altar, and laid his bullock on. No doubt some skeptic said he had some fire concealed in his garment, for he digs a trench all around it to hold water. Then he tells them to bring four barrels of water, and empties them over his sacrifice. Four more barrels are brought and thrown on the bullock, making eight, and then four barrels more are added, making twelve in all. Then there lies that bullock, dripping with water, and Elijah comes forward. Every ear and eye is open. Those bleeding Baalites look at him. What is going to be the end of it? He comes forward, calm as a summer evening. He prays to the God of Isaac and Abraham—when, behold, look! look! down it comes—fire from the very throne of God and consumed the wood, the stones and the sacrifice, and the people cry, "The Lord is the God." The question is decided. The God that answereth by fire is the God of man. My friends, who is your God now? The God who answers prayer, or have you no God?

I can imagine some of you saying, "If I had been on Mount Carmel and seen that I would have believed that." But I will tell you of a mount on which occurred another scene. That was a wonderful scene, but it does not compare with the scene on Calvary. Look there! God's own beloved Son hanging between two thieves and crying, "Father, forgive them, for they know not what they do." Talk about wonderful things. This has been the wonder of ages. A man once gave me a book of wonderful things. I saw a good many wonders in it, but I did not see anything so wonderful in it as the story of the cross. My friends, see his expiring look. See what happened. The very rocks were rent, the vail of the Temple was rent, and all nature owned its God. The sun veiled its face and darkness fell over the earth when the Son of Man expired on Mount Calvary. Where can you find a more wonderful sight than this? Those Israelites lived on the other side of the cross; we live on this side of it. If a man wants proof of His Gospel, look around this assembly. See men who thirty days ago were slaves, bound hand and foot to some hellish passion which was drawing them to hell. What a transformation there is. All things seem changed to them. They have got a new nature. Is not this the power of God? Said a young convert to me to-day: "It seems as if we were living in the days of miracles, and the Son of God is coming down and giving men complete victory over lusts and passions." That is what the Son of God does for men, and yet, with all the proofs before their eyes, men are undecided.

What is it that keeps you from your decision. I wish I had time to tell you many of the reasons. Hundreds of thousands of men are thoroughly convinced, but they lack moral courage to come out and confess their sins. Others are being led captive by some sin. They have got some darling sin, and as long as they hold on to it there is no hope. A man the other day said he would like to become a Christian, but he had a bet upon the election, and he wanted that settled first. He did not think that he might die before that was decided. Eternity is drawing on. Suppose we die without God, without hope, without everlasting life, it seems to me it would have been better to never have been born. My friends, I ask you to-night, why not come out like men? Say, "Cost what it will, I will accept Jesus to-night." Now have moral courage. Come. How many of you are thoroughly convinced in your minds that you ought to be Christians to-night? Now just ask yourselves the question, "What hinders me, what stands in my way?" I can imagine some of you looking behind you to see how the one sitting there looks. If he seems serious, you look serious; if he laughs you will laugh, and come to the conclusion that you'll not accept him to-night. You think of your companions, and you say you cannot stand their jeers. Is not that so? Come. Trample the world under your feet and take the Lord to-night, cost what it will. Say, "By the grace of God I will serve him from this hour." Turn your backs upon hell, and set your faces toward heaven, and it will be the best night of your lives.

OUR FOREIGN LETTER.

London—Its buildings and Streets—Busy Bakers—A Post-office Incident—London Parks—Kensington Palace and Albert Memorial—Crystal Palace.

LONDON, Eng.

Though there are seen in London numberless buildings and objects of interest, black with age and bending under the weight of years, which remind one that he is in the "Old World", yet the larger portion of it is not so very different in general appearance from our American cities. The streets are crooked, but very cleanly, and many of them of good width. If the business blocks and buildings (with a few exceptions) are not so showy as those of New York and Chicago, at least they are more durable and substantial. Its system of railway travel is complicated; but when understood, nearly all parts of London are accessible to the traveller with the

greatest of ease and speed and at little cost. It is a busy city; cabs and omnibuses and tram-cars drive at full speed continually along the streets, while heavy carts and monstrous wagons, bearing freight and goods help to fill up the thoroughfares. They make no tarryings at crossings,and foot passengers are supposed to look out for themselves, since they seem to have no rights that drivers are bound to respect. The wonder is that there are so few accidents, for really life and limb, to the stranger at least, seem hardly at all safe.

One can but observe as he passes along the streets of London the tempting displays, exhibited at every few doors of bread, cakes, pies and pastry of all kinds, all sold cheap in comparison with American prices. So many of the inhabitants live in lodgings and hire their victuals cooked, and buy their bread and pies, that these shops are perhaps more numerous here than in any other city in the world. There are coffee and chop houses everywhere, and one will frequently see persons go to a meat shop and buy a chop or a steak, and take it into a coffee house near by to have it cooked. No charge is generally made for the cooking, but he is expected to take a cup of coffee and bread with it.

I have not yet learned to appreciate the English postal system, although I have always understood that it was most excellent. All letters sent to *London* merely, are kept in a sort of "general delivery" for a few days, then are sent to the "return letter office on Telegraph St., and marked "insufficiently addressed", where they remain for a week and then are remailed or rather sent to the U. S. dead letter office (if from that country). To show the practical inconvenience of the plan, I will mention an incident. A young friend of mine went repeatedly for letters and got none. At last by chance hearing of the "return letter office", we went to it together, and after waiting a long time a letter was found for him which had been at that office a week and was to have been sent to the U. S. dead letter office the next day. Though the letter was addressed to the care of a well-known firm of the city, a little indistinctness in the writing, perhaps, had consigned it immediately to the return letter office. My friend was of course delighted at finding a letter there and in his mother's handwriting too — when the gentleman at the office took the letter from him again, and said that although it was his letter, he could not let him have it there, that the "return letter office" was not a "receiving office." "How am I to get my letter that I have been waiting so long for?" he asked. "You will have to leave your address," the man replied, "and it will be brought around to your stopping place by the postman." So he had to go away without opening his letter, and about eight at night, sure enough, the postman brought round the very letter that my friend had had in his own hand six or eight hours before, and had not been permitted to retain! How is that for red tape.

The parks of London, in some respects do not equal either those of New York or Chicago. There is less money constantly laid out upon them. The rustic bridges and shady retreats, and winding walks, the hills and bowers and pavilions, the cascades and caves. which form such a marked feature of Lincoln and Union Parks, Chicago, and of Central Park New York, are pretty generally wanting in the parks here. Yet they are beautiful, doubly so because of the crowded city in which they are placed. Many of them have trees, large and stately, hundreds of years old, giving abundance of shade. Hyde Park contains 388 acres; if to this be added Kensington Gardens, which really are a part of the park, we have 210 acres more. Serpentine lake or river in this park is a beautiful body of water, and the walks and drives cannot be surpassed in smoothness. Kensington Gardens have beautiful shady walks and almost a forest of large and ancient trees.

To the west of the gardens is Kensington Palace, an almost unsightly mass of irregular brick buildings spread over a large area, and noted as the birth-place of Queen Victoria; so I examined them more thoroughly than I otherwise would have done. The "Prince Albert Memorial" in the park is the most magnificent, *most gorgeously* beautiful monument I ever beheld. As we gazed at it in the light of the setting sun, its spire, cross, and gilt statues, seemed all afire, so brilliant were they in their gilded glory. Some idea of its vastness may be had from a knowledge of its height, which is 180 feet. Near by is Royal Albert Hall,—a music hall, as magnificent for a building as is the Memorial for a monument. I attended a concert given by a thousand voices in it. It is a circular building and seats 8,000 or more.

Its immense galleries rising above and behind the front and lower ones, circle the entire building and reminds one of descriptions of the Coliseum at Rome. It is lighted by some 6,000 gas jets which are lighted by electricity. Some of the other city parks are the St. James and Green; small, but gems of beauty, around which the houses of Royalty cluster; Regent's Park (472 acres) containing magnificent Zoological and Botanical gardens; Southwark Park, a green common with walks, and not entirely wanting in trees and shrubbery; and Battersea Park (265 acres) the newest. wildest and to my mind the most beautiful of them all. Here little birds in great numbers flit fearlessly around, and swans, both black and white, and ducks of different hues glide over its lake. Although it is October, certain portions of it abounded in flowers. Its walks led by dense woods and shrubbery, and winding waters girdled with flags, and upon whose surface pond-lily leaves floating, seemed to speak of blossoms that once were there. Here I found real rocks, rough and rugged, over which fell a beautiful stream of water, forming the only cascade I have seen in the parks of this city.

Crystal Palace, which I visited one bright sunny day in October, is at Sydenham, four miles south of Greenwich, on the south side of the Thames. It is an immense glass structure some 1,600 feet long and over 300 feet wide, full of wonders and interesting curiosities and collections, reminding one somewhat of the Centennial at Philadelphia, only its exhibits partake more of the ancient and unique. Its Egyptian, Greek and Roman courts and its Alhambra first interested me,—being exact representations of houses and dwellings of those nations of the past, as well as of the Moors of Spain. I could walk through their various room and apartments, and imagine myself living in the times of Pharoah, of Alexander or of the Cæsars, or in feudal times when castles and tournaments abounded and knight-erranty was all the rage. Here too was the Pompeian House, a *fac simile* of houses exhumed at Pompeii. In the tropical department were growing palms, bamboos and bananas and near them were tropical birds, cockatoos, parrots, love birds and the Laughing Jackass from Australia, &c. The view from the north tower of the palace is exceeding fine; some thirty miles of most beautiful English scenery, diversified with hills and valleys, houses and villages. The view from the Round tower of Windsor Castle which I visited afterwards perhaps rivals it. The castle is magnificent, besides having the additional charm of being a little ancient. I went over the State apartments of the Palace, its drawing rooms, ball-rooms, and dining hall, the Queen's audience chamber and "presence chamber", and saw beautiful tapestry, rare paintings, furniture, &c., &c. But I have not time to enlarge at present.

B. T .P.

Correspondence

A New Order.

Leetonia, O., Nov. 10, 1876.

One of the great objections to all the old orders is that of secrecy, oath-binding, etc., but this new order which has sprung up within the last few weeks in Columbiana Co., State of Ohio, has made it a specialty to escape all the odium which attaches to many other orders, by leaving out all the objectionable features, as far as possible, and hence the following elements have been omitted by design: secrecy, oath-binding, antiquity, and all claim to benevolence and charity, and even the Christian features, claimed by most of the other orders, are entirely discarded. You may be ready to smile and ask, What kind of an order have you? Well, if you will be patient we will tell you, and not require you to keep it secret either.

Some three or more years ago,the Odd-fellows organized a lodge in a small village called Railtown in Beaver county, Pa., and about two miles from a congregation of United Presbyterians; and it happened that one of the members of this new order preached in said congregation, and in referring to secret orders condemned them as anti-Christian and anti republican, and thereby the wrath of those most honorable and benevolent orders was stirred (*ad fundum*), and said preacher was railed on as a liar and ignorant, and with other honorable and benevolent epithets.

But truth has a way of vindicating itself, and it transpired in process of time that a Mr. J. D. got hold of "Odd-fellowship Illustrated" and applied himself to the study of the mysterious rites and ceremonies of the mystic band of "brothers," and being naturally gifted for the work he had in view, in a very short time he commences an application of the revelations set forth in the illustrated work and found that they were admirably adapted to give an insight into the hidden workings of the lodge as regards this order, and it was but a short time until he was hailed as a brother, even by his most intimate friends and acquaintances. During that period of time of his supposed connection with the fraternity, the signs, grips and passwords peculiar to the order, were freely exchanged with him by the genuine members of the "Independent Order," and by this means all fears and doubts as to the truth of the revelation were dispelled, and now, being confident, he visited the lodge at Railtown and was very politely shown its furniture. All was exposed, even to the "scene," "the dry bones" in a box, the mortal remains "of one who was born as you were born, who lived as you now live, and who for many days enjoyed his possessions, his power and his pleasure." Now this *quiddam* brother, having seen all the glory of this lodge, and having attained to a good degree a knowledge of the secrets of the I. O. O. F., and being of a very generous turn of mind, began to instruct others in the mystic rites, and this very great generosity upon the part of this brother, very soon worked the ruin of said lodge at Railtown.

Now this generous brother, in connection with some others of a similar turn of mind, believing that "to do good and communicate" is a Scripture duty, after much thought and deliberation, at a public meeting called in the town of Columbiana,State of Ohio, on the 17th day of Oct., in the year of our Lord one thousand eight hundred and seventy-six, proceeded to open a lodge in due form and work the first initiatory degree, and on Friday evening, the 3d of Nov., we also opened the lodge in due form and worked the same degree in a small village by the name of Clarkson before a full house. On this occasion we had prepared ourselves with the accoutrements, such as collars, gowns and masks, somewhat after the costume of the old order, and this equipment gave us a much better appearance, because it made us much more odd, and it produced a more thrilling effect on the audience, especially on that portion connected

with or in sympathy with the secret orders.

ow let me tell your readers that we think we can do the working of the lodge very nearly as well as the ancient, honorable and benevolent secret lodges themselves; and we are led to this conclusion not because of any peculiar smartness on our part, but because of some peculiar advantages that have fallen in our way, which we need not mention, though under no obligation to keep it secret. Now as we have laid claim to great generosity, and as we wish to show our faith by our works, and do good unto all men as we have opportunity, we are ready and willing to go a reasonable distance and work our lodge publicly for parties wishing it, and we ask no remuneration except our traveling expenses, and we guarantee an exhibition of Odd-fellowship that will defy gainsaying. Hence any parties at a reasonable distance from the town of Columbiana, State of Ohio, wishing such an exhibition as above stated can obtain what information they may desire, by addressing either Mr. A. McGraw at Leetonia, Columbiana Co., State of Ohio; or Mr. J. Donavon at Clarkson, same county and State; or Rev. S. Patterson, Darlington, Beaver Co., Pa.

Let me say in conclusion that four at least, of this new order voted the American party ticket on last Tuesday (Nov. 7th). Your readers may see that we mean business. S. A.

Notes from a Centennial Trip.

Jacksonville, Ill., Nov. 27

Editor Cynosure:—Having like the Prodigal Son of old, wandered from my father's house (for the space of ten weeks), and spent my money, not like the Prodigal Son in riotous living, but in sight-seeing, I thought you would like to hear from a friend of the cause which you espouse and teach.

The Centennial, of course, was the great Mecca to which all pilgrims were bound, your humble servant among them, making a pleasure trip of it generally, visiting friends, and seeing places of note and interest on my route. The Falls of Niagara were on the way, and of course had to be seen; it took two days to see all the wonders and beauties connected with the great cataract. From there I went up to Lockport, N. Y., and visited an old relative and settler of that country. It being near the mouth of Niagara, where Morgan was no doubt sent to the other world by the Masonic fraternity, I made inquiries about it and found out that the fraternity had covered their tracks well, and the people generally seemed to be in the dark, and in doubt about the finale of that high-handed outrage. Such is the subtleness and sly working of Masonry; as it was then able to cover up and conceal its tracks and defy law, so it is able and does so do to-day, as anyone *not blind* can see.

After leaving Lockport, via. Hudson River Railway (two locomotives and twenty coaches; a Centennial train) I visited New York City four days, and saw some places of interest, among which was the great Court House, the history of whose cost and construction is familiar to most of the citizens of this nation. Suffice it to say for those not posted, that it was built by a reform ring, and the same building could be built by a ring not reformed for one-third of the money, and be completed at that, which the present building is not, but far from it.

Went to Brooklyn on Sunday, and heard the two popular preachers, Beecher and Talmage. Comments on them I will not make, but would say to all who visit Brooklyn to go and hear them, and think for themselves; but must say that I do not approve of a man getting up in a pulpit on Sunday and getting off some half-dozen rusty jokes during his sermon, as Beecher did. Think the circus arena is the place for such.

After visiting friends in New Jersey, I arrived at the great Centennial, the show of shows; had expected to see a large and grand exhibition, but was not prepared for quite such an extensive exhibit.

Found Bro. Hodge after some time, and spent many an hour with him; sometimes he would be alone and at other times would be surrounded by a crowd of foes and friends. It was highly amusing to see how different the Masons would act in regard to the exposing of the order; some would get mad and make some remark of contempt for any one who would talk against such a great and ancient order. Some would talk in a joking manner, but never acknowledge anything; some would try the bluff argument. All of these classes Bro. Hodge would be prepared, for either by extracts from Mackey's Ritual, or works of like merit recognized as a standard, and often he would show them portions of the Bible they had stolen and mutilated and adopted in their Masonic foolery! An M. E. Rev. Mason said if the Masonic ritual had so misconstrued the Bible it must be a mistake of the printer, and was not right, but it did not seem to hurt his feelings, or bring out expressions of contempt for the lodge that would do such work.

The Masonic Temple at Philadelphia is one of the finest Masonic buildings in the country. The various lodge-rooms were named and the dimensions given same as some of King Solomon's Temple chambers. One room was divided by veils into several apartments—it was called the Rennaissance Hall. The fraternity had a memorial volume to sell, giving a history of the temple. I looked over the preface and found where it read thus: "This building is constructed and set apart for the use and display of arts, science and *universal charity*." The last, I thought, was most too fa fetched, and upon farther reading, it read about the "*Grand Holy Royal Arch Chapter*" of Philadelphia. Step forward, ye Masons who say the institution is not religious, and those per contra, please arise and explain to us poor deluded individuals outside, which is correct, so we may be led from darkness to light. The said memorial volume also had prayers, delivered at the ceremonies connected with the corner-stone laying, etc., and in them I noticed that Christ's name was not used, the greatness and goodness of the lodge was the offering, and upon its merits they claimed favor of God. I suppose some bright Mason can be found who will deny the above facts; if so, let them buy the book; it is for sale and costs only $5.

Having "done" the Centennial to my satisfaction and viewing the sights of the city of Brotherly Love in like manner, I took a flying trip to the grand old ocean, then through Washington and to Cincinnati, home. I must not forget to relate an incident or two which amused me very much. While in a dry goods house I shook hands with a man and gave him the 3rd degree grip; he returned grip No. 1, and made the remark that I was higher up than he was; and again along the route home, a stranger at one of the way stations, with whom I had been talking, gave me the cut-throat sign as Ronayne gives it, and of course I took note of it, and concluded that our exposes were only too true. Yours in F. L. and T.,

Ben. F. Cole.

Yates City Lodge as Defendant.

Yates City, Ill., Nov. 18, 1876.

Mr. Editor:—I informed you last spring that I had brought a suit against Yates City Lodge, No. 448, as a corporation, for the money paid said lodge for the rights and privileges of Masonry; that I had recovered a judgment of $25; and that Worshipful Master Hensley, and Past Master Langdon had made themselves personally responsible for the same and I presumed I should eventually recover my money. Now I was hoping to soon see the end of my controversy with the lodge, but I have again been disappointed. I now propose to give you the particulars for the purpose of showing the Masonic way of conducting a lawsuit, so that persons who are not Masons may see just what they have to contend with in our courts in case they have any controversy with Masons.

At the trial of my case before a police magistrate, March 15, 1876, there were present perhaps a dozen members of the lodge, but when the Court asked if there was any one present to represent the defendant no reply was made. I was then sworn as a witness in my own behalf, and on my oath that defendant was justly indebted to me to the amount of $25, I procured judgment for that amount and costs. The Master then filed an appeal bond for the purpose of bringing the matter into the circuit court, or, as I think for the purpose of taking it beyond my reach, as this was only a few days after the Master had made affidavit to the effect that I was perfectly bankrupt and not responsible for the costs of a lawsuit. The brethren had considerable discussion as to the propriety of paying up the judgment, and a majority were in favor of doing so. But some of them were foolish enough to undertake to extort from me a promise that in the event of the judgment being paid without any further trouble I would keep my mouth shut on the subject. As that was more than I would promise, the money was not paid. The Worshipful Master assured his brethren that he had an object in contesting the payment of the judgment, and if they would let him alone he would bring the lodge out all right. The result of the trial in the circuit court shows very clearly *how* the Master proposed to bring the lodge out all right.

The case was not reached at the June term of court but was reached and tried at the October term. Just before the trial of the case, Major Dollard, the defendant's attorney, proposed to me to dispense with a jury, assuring me at the same time that the judge was no Mason. As it would have been considerable trouble to select a perfectly disinterested jury I consented to the Major's proposition. Then as soon as the case was tried Major Dollard informed me that Judge Smith took one degree in Masonry several years ago, but went no further. Now if Judge Smith ever took one degree in Masonry he is a Mason and was known to be a Mason by the Master of Yates City Lodge when he filed his appeal bond for the purpose of bringing the case before Bro. Smith. It might not do for me to assert that there was a private understanding between the Master and Judge Smith, but I can assert that Masonry furnishes facilities for such understandings so *secret* that it cannot be reached by an outsider.

On the trial I proved that I gave due notice to the Master on the 14th of June, 1873, that I could not be present at the time appointed by him (June 19, 1873) for my trial on charges of un-masonic conduct without interfering with my duties as county surveyor. The court decided that such a notice as I gave the Master was not sufficient to entitle me to a continuance and to the benefits of Secs. 62 and 63 of the Grand Lodge by-laws, which sections provide that a Mason under charges shall have *ample* time and opportunity to prepare his defense, and shall have the right to be pres-

ent at all examinations of witnesses either in or out of the lodge, and to propose such relevant questions as he may desire.

While the Judge was rendering his decision I asked him if he allowed that Masonic lodges had the same powers as a circuit court and he replied (in substance) that they had over their own members. I am not well posted in legal forms but after the decision was rendered I asked immediately for a new trial and for time to present my grounds for a new trial, and I also asked for the grounds of the decision in writing. I sent my application for a rehearing to the clerk by mail, and in due time received the following answer: "The Court directs me to say that he will be obliged to overrule your petition for a rehearing and that if you wish to prepare the case for appeal to the Supreme Court you had better see Mr. Dollard and arrange the bill of exceptions and send it up for the Judge's signature.

——, Clerk."

I have not seen the Major but have written the bill of exceptions as well as I could. I do not expect to make any money by carrying the case to the Supreme Court, but if Masonic lodges can interfere with county officers the public ought to know it. W. H. ROBINSON.

OUR MAIL.

Lyman Scovil, Monroe, Wis., writes:

"I read 'Our Mail' with interest, believing it wise to let every subscriber of the *Cynosure* send in his motto with his money; this may serve to keep him committed to the cause we are engaged in I take the *Cynosure* out of principle. believing it contains truth which the Bible commands us to buy, and wars against the great powers of darkness that every enlightened Christian abhors."

Rev. H. T. Cheever, Worcester, Mass., writes:

"Your reports of the Moody meetings are cheering. That address of Whittle's on the work of the Holy Spirit is especially valuable. The times demand more than ever such an organ as the *Cynosure*, bold and independent, having clean hands. May you wax stronger and stronger."

A friend who has long been laboring in this cause, writes:

"I am trying to do what I can, but that is little. I feel deeply the importance of this era, the Centennial and the campaign. In order to work during harvest I make everything yield to that point. I take no paper but the *Cynosure*, tracts and books, and sell, lend or give as opportunity presents. In order to do this besides devoting much of my time to the work, I have to restrict my expenses; wear old clothes, only keep them whole or mended, and clean; deny myself luxuries, such as sugar in tea, butter, etc. Still I want no good thing, for I am blessed with perfect health and relish plain food, and enjoy sweet sleep; my conscience is at rest. I feel I am owned and blessed of God. And then the Lord is shaking terribly the earth—he is triumphing and the wicked are trembling, and we rejoice. Our conflicts here will make heaven so sweet."

Jane Liggett, Mt. Ayr, Ringgold county, Iowa, writes:

"Secretism prevails here among both men and women, and is undisturbed. I believe our *Cynosure* is the only one that comes to this office. I wish some one would come this way and give us a lecture on the subject. It seems like presumption in so humble an individual as myself to attempt to do anything against this giant evil, but trusting in Him who can use weak things to accomplish His purposes, I am willing to do what I can"

Elbert Marcy, who takes the only *Cynosure* at present sent to Delaware, writes:

"I think that there is a better chance here for the anti-secrecy cause than in Virginia. One of the leading lawyers said to me that he was a high Mason, but that aMsonry is all a humbug, and that he will read the *Cynosure*. He shall have mine to read. Also the leading doctor here says that Masonry is all a cheat, and that the Masons have swindled him out of $1,000. He has taken a demit and will not have anything more to do with them, but he reads with much caution and says he dare not divulge the secrets. I think I can convince him that they have no secrets. He was Master of a lodge."

John McCullough, Pella, Iowa, writes:

"I think Bros. Ronayne and Hodge are doing a good work. We ought to have Ronayne here to stir up the people on this subject."

Elisha McCoy, Union City, Michigan, writes:

"I read Morgan's book when it was first published and soon became a leading Anti-mason with many others in the State of New York. I made myself very soon so fully acquainted with Masonry that strangers took me for a Mason; and now no Mason can make me believe that their secrets are not all known to the outside world. I soon lost friends who were Masons, but made many who were not Masons fast friends by the course I took When the Ethiopian can change his skin and the leopard his spots, then and not till then can the Mason save himself from sin and go to heaven by knocking off the rough corners of fallen nature with his little mallet, square and compass, and by his passwords Boaz and Jachin, and Maha-bone, enter heaven, for Christ says, 'without me ye can do nothing.' Leave Christ out of the plan of human redemption and you are lost, for he alone can save lost sinners."

Lorenzo D. Brown, Montmorenci, Ind., writes:

"Why, just to think, in this free, open, republican government, to have a secret band of men sworn under death penalties to conceal their designs, their works and their obligations to one another! Why God will say to them 'Who hath demanded these oaths and obligations at your hands? Have I ever been ashamed of my works of love and benevolence to man or taught you to swear men by my name to do evil? It is not to me that you swear, but to Satan whom you serve. I command you to repent and break your oath with him and swear not at all.' I maintain here publicly that Ku-Kluxism in the South is simply Southern Freemasonry fully ripe, *i. e.* gone to seed; and it is the spirit of Masonry the world over. Why, my dear brethren, we have a just right to suspect men of the worst crimes known to men who thus swear each other to conceal their designs and works and devices It is astonishing how intelligent people can be quiet while knowingly surrounded by such a state of things when it is in their power to prevent it so easily as by their votes. But they are not thoroughly waked up here yet; they are only a little disturbed in their slumbers by the tracts and papers distributed and my testimony thrown in. We need a rousing lecture and Masonry turned inside out."

THE NATIONAL SUNDAY-SCHOOL TEACHER furnishes its readers with carefully prepared lessons rich in suggestion and Scripture helps. Rev. E. F. Williams contributes an article on sorcery and sorcerers and Prof. Mathews one on Sabbath-school music worth reading, in the December number. Adams Blackmer and Lyon Pub. Co., Chicago.

The Hon. James Yates (an Englishman), after protracted inquiry and investigations in the schools and among those best able to judge of the matter, reported that the complete adoption of the decimal, in place of the present English weights and measures, would save two full years in the school-life of every child educated. In our country the saving would be something less, because of our adoption of the decimal currency; but the most conservative teachers acknowledge that something like this amount of time would be saved each child if our present confusion of measures were entirely replaced by he International or Metric System. Regardless of the much greater commercial and international claims of the new system, it is certainly one of the most prominent educational questions now before the people, and there was ample room for the association recently incorporated in Boston as the American Metric Bureau.

The Sabbath School.

LESSON LI.—DEC. 10, 1876.—PETER'S RELEASE.

SCRIPTURE.—Acts xii 1-17. Commit 1-7; Primary verse, 7.

1 Now about that time Herod the king stretched forth his hand to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee and follow me.

9 And he went out, and followed him; and wist not that it was true that was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out and passed through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate a damsel came to hearken named Rhoda.

14 And when she knew Peter's voice she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

17 But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren And he departed and went into another place.

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

TOPIC.—"Call upon me in the day of trouble; I will deliver thee."—Ps. 50:15.

HOME READINGS.

M. Gen. 32: 1-32...The Prayer of Jacob.
T. Ex. 2: 1-25...The Prayer of the Israelites.
W. 1 Sam. 1: 1-28...The Prayer of Hannah
Th. 2 K. 19: 8-37...The Prayer of Hezekiah.
F. Dan. 9: 1-27...The Prayer of Daniel.
S. John 2: 1-10...The Prayer of Jonah.
S. Acts 17: 14-40...The Prayer of Paul and Silas.

Read with verse 1, John 15:20; Matt. 24:9; 5:11.

Read with verse 2, Matt. 20:23; John 16:2; 2 Tim. 2:12.

Read with verse 3, John 16:3; Luke 22:33; Heb. 13:3; Ps. 50:15; Jas. 5:13.

Read with verse 7, Ps. 91:11; Dan. 6:22; Is. 63:9; Acts 16:26; 5:19.

Read with verse 11, Luke 24:31; Joel 2:27; 2 Chron. 16:9; Dan. 3:28; 2 Pet. 2:9.

Read with verse 12, Dan. 9:21; Is. 65:24; Dan. 10:12.

Read with verse 15, Luke 24:25; Mark 11:24; 1 Cor. 14:23; Luke 9:43; Jer. 32:17; Luke 1:37.

Read with verse 17, Luke 22:32; Acts 14:22; 18:23.—*Nat. S. S. Teacher.*

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The Christian Cynosure

CHICAGO, THURSDAY, DEC. 7, 1876.

Is it consistent with a deep state of spirituality to unite with secret societies and take their oaths?

ANSWER BY MR. MOODY.—Of course every man must do as he pleases. I can't speak for others, but I could not belong to a secret society. Christ said, "In secret have I said nothing;" and Paul says, "Be not unequally yoked together with unbelievers." I would not like to be yoked up with unbelievers in anything. I don't see how a Christian man can yoke himself in partnership with an unconverted man. I know a Christian who is in difficulty now. He formed a partnership with two unconverted men, and they have done something which will compromise him—break him—or make him do an infamous thing. Separate yourselves from the world and the things of the world. God wants his people separate. They will have ten thousand times more influence when separate from the world. It is separation, not compromise that we want. The cry ought to be raised all over this Western country, "*Separation*, SEPARATION!" But people will say, If you take that stand—lift yourselves so high—a great many of these men will leave the church. Never mind. If we should lose some church members we shall gain many that are better men. Hundreds will come in and take their places. There should be no compromise. Some try to control the pulpits on this subject. They say, "He don't preach according to our ideas. We don't want him." May God, in his love, deliver us from the many difficulties we have to contend against.

PROF. PHELPS ON "CHRISTIAN AMUSEMENTS."

"O most lame and impotent conclusion."

I have just read Prof. Phelps' (of Andover) "Christian theory of amusements," and give the *Cynosure* readers the sum of it.

1. Of card-playing he says: "Are not Christian fathers often sensible in their argument with growing sons, that the traditionary objections to card-playing are not conclusive?" And without giving a hint as to whether he thinks card-playing should be practiced in Christian families, he thus closes: "Either the argument for it (non-card-playing) must be re-enforced, or its claims should be abandoned. Better the surrender than the enforcement by conservative authority alone." And thus, without helping the anxious parent to a single argument for or against "the surrender" of his house to card-playing, he passes to the next proposition.

2. "We must have a theory of amusements, which require no concealments." Under this he proceeds to hint that some clergymen attend theatres when abroad, and preach against them at home. Then comes proposition

3. "We must have a theory of amusements which admits of no suspense of conscience in practice." Under this head he seems to intimate that many practice amusements without consulting their conscience at all, which, he reminds them, Christ did not do.

4. "We must have a theory which, in its practical working, will not alienate from us the sympathies of the great majority of God's people." That is, he argues, one man should not set up his own judgment against that of the great mass of his Christian brethren, and thus exhibit "self-conceit," and alienate "fraternal affection." This savors of majority-made consciences. How is one to know whether more Episcopal and Roman Catholic and Lutheran families play cards and dance, than there are Presbyterians and others who do not.

One thing Prof. Phelps says, however, well and forcibly. He tells us that if men hold a theory of amusements which leads them to practice them in secret, "blunt men of the world will denounce such ethics as the ethics of a sneak."

It seems to us that this sharp rebuke applies to the ethics of Prof. Phelps' article. Why should not a theological professor, teaching ministers how to teach the masses, come out squarely for or against dancing, cards, billiards, etc., in Christian families? Either dancing and praying blend well with and strengthen each other, or they do not. Cards, introduced by Gipsies into Europe as tools of fortune telling, retain a tinge from the complexion of their origin, or they do not. They sinfully consume time or they do not. The whist-table recruits the gambling hell or it does not; and the ethics which shun to take an open, manly, and Christian stand for or against these and cognate practices, in the words of Prof. Phelps, are "the ethics of a sneak."

Mr. Moody, the other day said to five or six thousand people that it was absurd to suppose that Noah and his family were dancing in the Ark, while the outside world was drowning; and that the world outside the Kingdom of Christ is as surely sinking now as in the days of Noah; and the common people hear Mr. Moody as they did Christ, —"gladly." But a generation of ministers, who preach as Prof. Phelps writes, on topics so practical and wide-spread as billiards, theaters, cards, and dancing, will disgust the masses with the pulpit, emasculate preaching, and eventually run down their churches.

We respectfully pray Prof. Phelps, and all theological professors to consider whether these things are not so; whether they are not switching off the pulpit from the popular mind, and surrendering the masses to the earnest advocates of heresy and error, who are always so explicit as to show which side they are on, for Christ or against him; and whether they do or do not believe in retribution after death. May God give to his church an earnest, loving, explicit ministry, who will faithfully apply his word to the ways of men.

IT DON'T INTERFERE WITH YOUR POLITICS.

One of the best arguments for Anti-masonic political action came to us the other day from New England. It seems that Gen. Harland, a gentleman who had seen service for his country in the late war and gave an arm for her, was elected probate judge for the Norwich, Conn., district on his return home, and filled the office for several years to the general satisfaction of all the people irrespective of party. On the expiration of his term he was nominated for re-election, the Democrats nominating a high Mason. The Republican party is largely in the majority in the district, and the entire ticket, with the exception of probate judge, was elected. Both parties were surprised that Gen. Harland should have failed. Again this fall he was nominated and the same Freemason put forward by the opposing party, and with the same result at the polls. Let the following letter from the Norwich *Bulletin*, Nov. 8th, from the Republican candidate for Governor of Connecticut two years ago, tell the reason:

"I said last night in Breed Hall, 'I am prouder of Norwich to-night than I ever was before.' So I was, and so I am. I never knew the Democratic party in Norwich to make so desperate a struggle before, and I never knew the Republican party in Norwich to fight better or win a more glorious victory, and I was thinking of this when I spoke. But one thing occurred which is a disgrace to the Republican party in Norwich—one hundred and ten Republicans voted against Gen. Harland for judge of probate. They voted against a hero if ever there was one; they voted against a Republican if ever there was one; they voted against an able, honest man if ever there was one; they voted against the man best fitted for the place; and they voted for a staunch Democrat because he was a Mason. I was asked yesterday several times if there was any danger of the General's defeat. I said, 'I will bet a hundred to fifty that he will be elected. There is not a Republican in Norwich mean enough to vote against Gen. Harland to-day,' and so I thought. I say shame upon every Republican who voted against him.

JAMES LLOYD GREENE."

—The General Agent and Secretary spoke last week Monday evening in the Reformed Presbyterian Church, Boston, Rev. David McFall pastor. He is attending the New Hampshire State Convention this week and will probably go to Pittsburgh during next week.

—Bro. Hinman is now spending a short time in Indiana. He lectured last week in Winchester.

—Past Master Ronayne started Monday morning for Lorain county, Ohio. He holds expositions in Berea and other points in the vicinity and begins work in Pittsburgh on the 18th inst.

—Friend John Dorcas wishes us to correct the name attached to a protest against the giving up of the "Seventh-day" Sabbath as published three weeks since. The letter was, it seems, from Jesse Dorcas.

—The *American Wesleyan* tells the following good story—good because true, which will be appreciated by our readers:

A few years ago a one-story frame building for grange and Good Templar purposes was erected in the neighborhood of a Wesleyan church. There were also a number of decided Anti masons in the Methodist church near by. Prof. C. A. Blanchard, of Wheaton College, lectured in the neighborhood against secret societies. A Methodist brother who owned the land on which the hall stood, and who contributed largely to its erection remarked, prophetically of course, that these anti-secret lectures would result in an additional story to the secret society hall. Many disbelieved and shook their heads wisely at the wisdom of this new seer's prophetic ken. But time, the great arbiter of many of earth's relations has fulfilled the discredited prophecy to the letter. the occupation of the once flourishing grange hall being like Othello's—"gone"—that good Methodist brother has moved it up near his barn and put "an additional story" under it for stables, using the upper part for hay. MORAL:

1. Wherever the lesser secret orders exist, there is a chance for an "additional story" sometime.

2. The "additional story" is usually a *lower* story, either of utility like the foregoing, or of sworn secretism which always, like all sin, graduates downward.

—The *Independent* has struck a new "lead" in the premium business, having given up cheap chromos for cheaper novels. It announces a full line of Dickens' works, one volume with each subscriber. Let us hope for a change in that paper or let it drop the pretense of being a "religious" journal.

—So far as we have observed the denominational papers of Chicago have made no mention of Mr. Moody's testimony against the secret orders in their reports of the Christian Convention two weeks ago. The daily newspapers have fairly put the so-called religious press to shame in this respect.

—A grange master in Iowa magnifies his office in a very characteristic and offensive way by writing to the *Tribune* a doleful letter about the *Inter-ocean's* late expose of the grange ritual. He advises the Patrons of Husbandry to drop such a wicked paper as the latter proves to be by that publication; as if the

whole silly stuff had not been published for years from several places in the country.

—The revival is not confined to Chicago and the Moody meetings. From Peoria, Fort Wayne and other inland cities where the evangelists have gone we hear of many who have set their faces heavenward. Scores of churches are feeling the power of the work. A most hopeful work of grace has begun in the College church at Wheaton and also among the Wesleyan brethren, and is marked by the reclaiming of Christians long in darkness and men given to strong drink.

Reform News.

Sequel to the Connecticut State Meeting.

The same week we had our State meeting there was a meeting of Methodist Episcopal ministers in this place which at first I was afraid would cause our audiences to be small and also that our meeting would draw some from them that otherwise would attend there; but I am now convinced that it was all right, as several of those ministers who would not have come to Willimantic on purpose to attend, came into our meetings and became enlightened.

Rev. A. L. Dearing, pastor of the M. E. church in East Glastonbury, and who labored in both meetings, delivering an eloquent and convincing address on the last evening at our meeting, endeavored to set the ball in motion among his brother ministers by presenting the subject of secret societies for discussion at their next preacher's meeting, which is to be held in Colchester next March. Bro. Dearing's motion was seconded by a Bro. Thomas, who had just received a little light at our meeting so that he was enabled to present arguments showing why the subject should be discussed. Rev. Geo. E. Fuller, pastor of the church in Colchester, and who, because he was an officer in the Temple of Honor, refused to receive the *Cynosure* as a gift, last winter, objected to such a discussion in Colchester, as they had lately started a Temple of Honor in that place. How much afraid some are to have the light shine. The motion did not prevail, but Bro. Dearing says he shall try again. So you can see that the leaven is working in Connecticut. J. A. Conant.

Organization in Rice Co., Kans.

Sterling, Rice Co., Kan.,)
Nov. 28th, 1876.)

Editor Christian Cynosure:

Rice county is wide awake on the anti-secrecy question. With the Wesleyan, United Brethren, Congregationalist, Friend Quaker and Presbyterian churches, abounding, and many others in the county which are on the right side of this great question; and with the very efficient and successful labors of Rev. J. T. Kiggins for a week, it has been very warm for those secret orders. Some of their members got so very hot that they seemed ready to explode; partial explosions did actually occur, to the damage of the dark system every time. Bro. Kiggins knows just *how to do it*, and is as fearless as man need be.

On the 16th of Nov. at a convention held in Sterling, Rice county, Kansas, there was organized an association to be known as the "Central Kansas Anti-secret Association," with the Rev. G. W. Keller as President; Wm. L. Hinshaw, Recording Secretary; H. T. Dunlap, Corresponding Secretary, and a goodly number of Vice-presidents.

It is but justice to this community to say that they appreciated the labors of Bro. Kiggins, to the amount of about fifty dollars in cash. Perhaps some may say that is not much for a good effective speaker to get for standing up before the public every night for a week and risking his scalp. (Eggs you know and brick bats). Well, but you should remember that two years ago we were nearly all beggars, poor as snakes,—"grasshoppers," I mean.

The friends of the cause regard the movement as a great success. We are confident of this one thing, that there are many young men in Rice county who will never be caught in the net of secrecy, but might have been had not the effort been put forth. May God bless and save the *young men* all over our county.

Yours respectfully,
Wm. L. Hinshaw.

The constitution adopted at this meeting is as follows:

PREAMBLE.

Whereas, We have become fully satisfied, that secret societies, are in their nature and tendency, deleterious to the best interests of society in both church and state, from the consideration that they impose obligations upon their members that forbid their carrying out the ends of justice, impartially, and hence obstruct the due administration of the laws; and in church, as in state, they destroy confidence and spirituality, substituting worldly interests for heavenly, and subvert its real objects. From these considerations, and others, the people of Rice county, Kansas, in connection with other adjoining counties met and organized an anti-secret association, elected its officers, and adopted the following:

CONSTITUTION.

Art. 1. This association shall be known as the Central Kansas Anti-secrecy Association.

Art. 2. The object of this Association shall be to oppose, withstand and to counteract the influence and devices of secret societies by circulating tracts, books, &c., &c., and securing lecturers.

Art. 3. The officers of this Association shall consist of a President, an indefinite number of Vice-presidents, a Recording Secretary, a Corresponding Secretary and a Treasurer; to be elected annually.

Art. 4. The President shall preside at all the meetings of the Association, when he can be present; and, in connection with the Recording Secretary, shall call special meetings when necessary, and shall sign all orders on the Treasurer, and shall perform all the duties required by his office in such Association.

The Vice presidents shall exert themselves to organize their communities and their counties into auxiliaries, preside in the absence of the President, and use all their influence to promote the objects of the Association.

The Recording Secretary shall keep a correct account of all the proceedings of the Association: record the same in a book provided for that purpose; also take charge of all the books and papers of the Association; sign calls for special meetings, also orders on the Treasurer in conjunction with the President.

The Corresponding Secretary shall conduct the general correspondence of the Association, assist the Vice-presidents in organizing auxiliaries, securing lecturers and otherwise use his influence to promote this good cause.

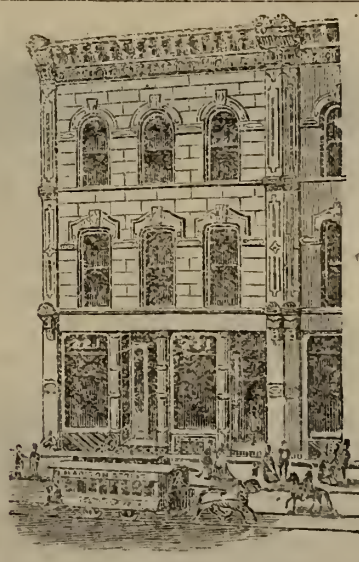
The Treasurer shall take charge of all the moneys and property of the Association, pay out the same by order of the Association, or of the President and Secretary.

Art. 5. The regular meetings of the Association shall be held semi-annually in the months of February and September.

Art. 6. The members shall consist of all persons, male and female, who shall sympathize with us in this cause and sign the constitution.

Art. 7. This constitution may be amended at any regular meeting of the Association by a vote of two-thirds of the members present.

Art. 8. Fifteen members shall constitute a quorum for the transaction of business.



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St, Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to eslablish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev L. N. Stratton, Syracuse, N. Y.

Directors.—Philo Carpenter, J. Blanchard. Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, E. S. Cook.

Treasurer—H. L. Kellogg, 13 Wabash Ave., Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
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Treasurer, J. G. Mattoon, West Unity.
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WISCONSIN.

President, J. W. Wood, Baraboo.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

For State Lecturers State Ass'n list.

Others who will lecture when desired.—

C. A. Blanchard, Wheaton, Ill.
Henry Cogswell, Salem, Columbia Co., Ohio.
R. B. Taylor, Summerfield, O.
N. Callender, Green Grove, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Damascoville, Ohio.
W. M Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Malfett Creek, O.
A. Mayn, Promise City, Wayne
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M Love, Baker, St. Clair Co. Mo.
A D Freeman, Downers Grove, Ill.
Jas. Springer, Springerton Ill.
A. D. Carter, Deersville, Harrison Co, O,
Dr James McCleery, Monroe, Iowa

The Home Circle.

What Then?

What then? Why, then another pilgrim song;
And then a hush of rest divinely granted:
And then a thirsty stage, (ah me, so long!)
And then a brook just where it most is wanted.

What then? The pitching of the evening tent;
And then, perchance, a pillow rough and thorny
And then some sweet and tender message sent
To cheer the faint one for to-morrow's journey.

What then? The wailing of the midnight wind;
A feverish sleep; a heart oppressed and aching.
And then a little water-cruse to find
Close by my pillow, ready for my waking.

What then? I am not careful to inquire;
I know there will be tears, and fears, and sorrow:
And then a loving Savior drawing nigher,
And saying, "I will answer for the morrow."

What then! For all my sins His pardoning grace;
For all my wants and woes his loving kindness;
For darkest shades the shining of God's face;
And Christ's own hand to lead me in my blindness.

What then? A shadowy valley lone and dark;
And then a deep and darkly rolling river;
And then a flood of light—a seraph hymn—
And God's own smile, forever and forever!

—*Rev. T. Whitfield.*

A Precious Hymn and its Author.

As the closing hour of the great meetings of the American Board in Hartford lately, arrived, the President, Dr. Hopkins, said, "Let us, as is our custom, sing the hymn,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The immense assembly sang it with a profound, tearful, joyous interest. How wonderfully appropriate to the occasion, and to hundreds of other occasions, is this precious hymn! What increasing numbers of God's people are singing it every day of the year, and will to the end of time. Its concluding strains may well be succeeded by the New Song.

The author of this hymn — John Fawcett of England — was converted at the age of sixteen, under Whitefield's preaching. Three years later, in 1758, he united with the Baptist church in Bradford. In 1765 he was ordained pastor of the Baptist church at Wainsgate. In a few years he published one or two small volumes of poetic essays and hymns. He wrote a volume on anger that King George III. was so greatly pleased with that he offered to confer any favor upon the author he might desire. Fawcett modestly declined the royal proposal. Afterward, however, when the son of a friend was sentenced to death for forgery, he interceded for him, and the king granted a pardon. The young man subsequently became a devoted Christian.

True hymns are born of some peculiar experience or inspiration. So was it with the ode referred to above. Dr. Fawcett was pastor of a small church; his family increased more than his income; and he felt it his duty to accept the urgent call to London he had received, as the successor of Dr. Gill, the famous commentator. His farewell sermon to his church in Yorkshire was preached, and several wagons were loaded with his furniture and library for departure. But the members of his little flock, men, women and children, gathered around him and his family, in tears and almost broken-hearted agony, praying him not to leave them. The last load was being packed, when Dr. Fawcett and his wife sat down on one of the boxes and wept. The devoted wife amidst streaming tears, looked up into his face and said, "Oh, John, John, I cannot bear this!" "Nor I, either," said the good man, weeping. "Nor will we go. Unload the wagons and put everything in the place where it was before." The people cried with joy. The church in London was notified that he could not come, and the beloved pastor resumed his labors on a salary of about $250 a year.

Then it was he wrote the hymn that has become immortal:

"Blest be the tie that binds
Our hearts in Christian love."

He labored faithfully with this people until his death, in 1817, in his seventy-seventh year. Does he know in heaven how many are singing his glorious hymn on earth?—*Christian Secretary.*

Besmirching Scripture.

As Mr. Moody sat, a few days since, in familiar converse with a group of well-known Christian workers, one of the number indulged in a pleasantry which included a play upon the phrasing of an important Scripture truth. A laugh naturally followed the bright saying; but Mr. Moody had no share in the merriment. "Don't say that," he said, earnestly. "I can't bear to hear those things joked over." And then he told how much he used to do and hear in that line of joking, years ago; and how one Bible text after another was in consequence so associated with a joke as to lose much of its best and fullest meaning, and how whenever he now read it, or heard it repeated, the joke came back with it. He urged those with whom he talked to use their influence in putting an end to such an irreverent use of such sacred words. All present agreed that Mr. Moody was right; and one after another who had a similar experience to relate of old habits and their results, declared that he would be careful as to this matter in the future.

Mr. Moody would indeed do a great work if he should be instrumental in correcting this kind of wrong speaking which is so common among Christians—lay and clerical. It is very easy to raise a laugh by perverting Scripture language, or bringing it into ridiculous associations. Many a man who is rarely commended for his witticisms in any other line, gets ample credit for brightness in this direction. Even in ministerial associations and in Sunday-school gatherings, as well as in the ordinary social intercourse of Christians, jokes which depend for their force on the mis-application of Bible texts are, perhaps, more frequently heard than those of any other nature. It takes so little brains to pervert Scripture, and so much grace to resist the temptation to it, that but few men are qualified to cast the first stone at those who are convicted of this misdemeanor. Who indeed can say that he has never thus besmirched a Bible text, nor ever given encouragement by word or smile to those who have done it in his presence? Who, moreover, can say that to his memory the Bible is unspotted by such associations from its beginning to its end?

Not with Christians alone, but with men of the world the habit is common of profaning Scripture by its misuse. In our national Congress, in our State legislatures, in political meetings and in the columns of secular papers this method of reference to the Scriptures is frequent. Many a man who rarely mentions the Bible or quotes from it in seriousness can point a joke with some of its phrases, and is prompt to do so. By this perversion of Bible language the edge of the sword of the Spirit is in a sense blunted, and made ineffective for its legitimate use. The true force and meanings of a text is hidden through its absurd associations, and its misapplications. So the Bible is, to a certain extent, destroyed for its blessed purposes by those who have degraded it only to enhance their credit for wit.

It is a shame that any of us should be guilty of this thing. We who would resent a joke at our mother's expense ought not to approve or countenance such bringing into ridicule the sacred message whereby our Heavenly Father sends the glad news of salvation to the lost. We ought not even to be silent when we have an opportunity to rebuke such a transgression. The story is told of a Christian sailor, who in passing on a street-corner two gentlemen in conversation, heard one of them use his Saviour's name irreverently. Instantly he stopped, and, raising his hat, said respectfully but in unmistakable earnestness, "Please, gentlemen, don't say that. That Jesus is my Saviour. He died for me. I can't bear to hear him spoken of slightingly." At once the answer came, "You are right, my man, and we were wrong. We ought not to to have been so profane." It costs a struggle to be true to the right, and for the right; but duty calls to such a defense of the truth, such a quiet and kindly rebuke of the wrongs as that sailor made—as was made by Mr. Moody in the instance first quoted—and such fidelity will not be unrewarded.

It is, as Mr. Moody suggested, by no means easy to rid one's mind of impure or improper associations once fastened to a Bible text, or indeed to rid the mind of any improper thoughts. The better way is to keep such things out of the mind to begin with.—*Ex.*

The World's Demand.

Men of the world have a very high standard for men of the church. Whatever license they take for themselves, they allow nothing of the sort to those who are professed disciples of the Lord Jesus. No greater mistake is made by Christians who wish to commend themselves to unbelievers, than in supposing that they will gain something by lowering their standard of personal conduct. The highest standard in morals is insisted upon for Christians by men who scoff at the idea of any such standard for themselves.

A godless merchant who does not hesitate to misrepresent his goods to his customers, or to take advantage of his fellow-men in a bargain, is quick to declare the sin of a Christian merchant in failing to be frank and fair and generous in all his business dealings. The stock speculator who thinks it is praiseworthy sharpness on his part to deceive a buyer into an investment to the latter's ruin, will cry out against a minister or a deacon whose dealings with stocks in a single instance look in the same direction. The man of impure or of profane speech is shocked to hear a coarse story or an irreverent expression from a professed follower of Jesus.

This truth holds good all the way up and down the scale of morals. It stands out with peculiar prominence in connection with habits and customs which are of debatable propriety. Many an irreligious theater-goer would be shocked—is shocked—on seeing a clergyman watching his favorite actor. Many a godless man who plays cards, dances, smokes, drinks, without any compunctions of conscience—who even denounces as Puritanism and bigotry all opposition to such amusements and indulgences—thinks less of any Christian layman who is not wholly withdrawn from all of these practices.

We are not now asserting the reasonableness of this view of the Christian's duty, by men of the world. We are simply declaring the facts in the case. Whether it is right or wrong for Christians to go to the theater, to dance, to play cards, to use tobacco, or to drink, irreligious men are commonly ready to find fault with Christians who do any of these things, and are likely to think less of those Christians who are thus lax in practice according to the highest standards of Christian conduct. Every clergyman who puffs his cigar on the hotel piazza at a fashionable watering-place, in sight of the many careless pleasure-seekers there, lowers himself thereby, in the estimation of every irreligious tobacco-user who observes him, although he may flatter himself that he is gaining power for good over that very class of persons by his indulgence, because, forsooth, he is patted on the back approving-

ly by other Christian smokers, who are glad to be countenanced by so distinguished a divine in their tobacco-using. Every Sunday-school superintendent or teacher who smokes a cigar, or takes a glass of lager beer, or plays a game of billiards in the sight of his unconverted scholars, thereby lessens the confidence of those scholars in his Christian character, and diminishes their respect for him as a man to be trusted and followed. He may think it a great pity that this should be the case; but it is nevertheless the truth. Men who have most occasion to hear the candid comment by men of the world, and boys of the world, on Christians who are "free and easy" in their habits of living, can have no doubt on this point.

Strictness in conduct, and purity in speech, on the part of those who bear the Christian name, are approved by those who are yet outside of the Christian fold. A disciple of Jesus never loses, in the estimation of the irreligious, by his rigid adherence to the very highest standard of which the world has knowledge. On the other hand, he always endangers his good name with those whom he would fain win to the truth when he occupies a lower plane than the highest in the sphere of Christian morals.—*S. S. Times.*

Children's Corner.

A Little Prayer.

O Thou who in Jerusalem
Didst little children take,
And laid them in Thy bosom,
And on them blessings spake;
And looked and smiled upon them
So sweet and joyously,
And said to their fond mothers,
"Of such My kingdom be"—

We're told Thy heart's a fountain
Of grace to children dear—
A sea of love, an ocean,
Of which we love to hear,
O dearest Saviour, hear us!
And love on us bestow,
That we in life may serve Thee,
At death unto Thee go.

O, love us, love us, Jesus!
We little children be;
See us bowed at Thy footstool,
Our eyes raised up to Thee.
We would lie in Thy bosom,
And there be blessed by Thee.
Heirs of Thy kingdom make us.
Amen. So let it be!

The Children's Centennial Letter.

My Dear Young Friends:—The great Centennial Exhibition is over and the newspapers have been telling everybody of the wonderful things to be seen there which have been brought from all parts of the world. A great many of the visitors saw names of places and things of which they had never heard before, and it will be for you young people to learn your geography and every thing else you can as you grow older, so that when you have an opportunity to compare the productions and the attainments of different countries in departments of art or of utility you can add greatly to your own knowledge and be the better able to benefit yourselves and others. It was a big school, that Centennial Exhibition, and it gave lessons to old folks as well as young.

Although this country did not and could not show as fine things as some others in painting and carving and nick-nacks, yet in all that was most useful for a new country we could show just what settlers ought to have to help them along and give them comfort. Thus by the time you are as old as your fathers and grandfathers who have been seeing the sights and telling you of them, you will find perhaps as much difference as some of them did between the old wagon and the steam car, or the row boat and the steamer, or the time when it used to take six months to hear news from places where we can now get a telegram in fewer hours! And then again to think of grandma having to stitch and stitch and sew and sew for long hours after her children were in bed in the olden time, but *now*, whew! put the cloth in the sewing machine and presto! out it comes a dress fixed and flounced! Or washing one hour instead of a day! Hurrah for machinery! If you think of farming there's the steam plow and the reaper and the threshing machine, and thousands of acres cultivated where tens might have been when Squire Old Style regulated the work and had his grain thrashed out by fist and flails.

Now boys and girls, you see what we have been doing, almost within the half century just gone by, and if you will go as far ahead of us as we have done of our fathers where will you have taken the improvements to? We can sail up stream and against wind and weather. Will you navigate the air? We can make splendid portraits, ten for a dollar, in ten minutes. We have made the sun our painter and harnessed the lightning. I don't know how you can get ahead of us there, but you may improve upon us in style and finish. There is plenty of work waiting you and the best men in the world are workers by brain and sinew. It is a merciful law for man that he should work six days and rest on the seventh. The health of body and mind are best served by obedience to this Divine law.

Now we may give a look over our shoulders at the vanishing piles of jewelry and dresses and curiosities and products of the soil and manufactures gathered from all quarters. Good bye, Russia and Turkey; here you are in peace; go home and be good friends. Good bye, France and Germany; do as we have done with our own quarrel—sink it as deep down as you can and don't distress the world again by your terrible contests. Good bye, old John Bull, and thank Providence for you good Queen and your constitutional system of responsible government. Good bye, Chinaman and Brazilian, Australian and Tasmanian and neighbors Kanuck and Mexican—good bye, all. We most sincerely send with you our best wishes and when our boys grow big enough to travel we shall send them to visit you at your own homes in the confident hope that they will meet a welcome and form business connections which will be good for all of us. Hurrah! they are off. Well, it is a comfort to have folks' houses all to themselves after strangers have been awhile with them. So now let us go to work and get ahead of them all.

But we shall continue the Exhibition for our people a while longer and reduce the rate one half. I won't take you through it for many things are gone, but a good many remain that are worth seeing especially by those who have not had much chance of seeing sights in cities. And you know Jack Frost has nipped the flowers and leaves and made the difference between youth and age in the fair face of the finely laid out grounds. So many thanks to the kind Philadelphians for their hospitality and kindness; and we take railway homewards. Come, children, pack up; here we go. Tired, are you? Oh well, it is nearly midnight, and therefore you have a right to be. So prepare for bed and sleep if you can, and wake up to-morrow morning in Washington, where we shall try to see the Capitol. T. H.

Missionary Potatoes.

A little boy named Harry was looking very thoughtful one day, when he suddenly said to his mother:

"Ought I not to be up and doing something, mother, for the poor heathen? Am I not old enough to preach? I do not mean pulpit preaching."

"I should think not," said the mother, smiling; "but what kind of preaching, then, do you mean, my boy?"

"Mine must be spade-preaching, mother."

"Spade preaching!" echoed sister Lottie from the other side of the room.

"Yes," said Harry. "Did not some of the school-boys dig, plant and sell? and can not I dig my missionary money out of the ground?"

"Well, suppose you ask father if he will let you have a bit of garden ground," said the mother.

When father came home his little boy urged his plea for a piece of "missionary ground;" and very cheerfully was it granted, and some potatoes for "seed" were added.

Harry was very diligent in digging, setting, watering and weeding; and by the summer a fine crop of potatoes rewarded his toil. Lottie had the pleasure of helping to gather up the potatoes, and send them off to market.

In the missionary report for the next year the interesting item might be seen of "Missionary Potatoes," with a few shillings attached. May not other little boys and girls "go and do likewise?"

In some parishes of Yorkshire and Lincolnshire, where the people are deeply interested in the cause of missions, it is not unusual for parents to encourage their children to raise funds, not only by spade-work, but by means of fruit-trees, cows, sheep and poultry. The best cherry-tree in some orchards is the "missionary-tree;" and the blossoms and fruitage of that tree are watched with special interest by both parents and children. Even in some of the poor parts of Ireland contributions have been raised by means of "missionary hens."—*Selected.*

Little Moses, a thoughtful boy of six years, often makes quaint remarks. He is very fond of pictures. One day after gazing very intently at one for some time, in which was a representation of angels with their usual wings, he looked up suddenly to his mother and said in slow and measured accents: "Mother, I don't know as I care about going to heaven after all, if I have got to have my arms cut off and wings stuck on."

A little Swedish girl, while walking with her father on a starry night, became absorbed in contemplation of the skies. Being asked of what she was thinking, she replied, "I was thinking if the wrong side of heaven was so glorious, what must the right side be!"

Home and Farm.

How to Breathe.—The mouth has its own functions to perform in connection with eating, drinking and speaking; and the nostrils have theirs, namely, smelling and breathing. In summer time the error in respiring through the mouth is not so evident as in the Winter season, when it is undoubtedly fraught with danger to the person who commits this mistake. If any one breathes through the mucous membrane lining, the various chambers of the nose become warm to the temperature of the body before reaching the lungs; but if he takes in air between the lips and through the mouth, the cold air comes in contact with the delicate lining-membrane of the throat and lungs, and gives rise to a local chill, frequently ending in inflammation. Many persons, without knowing the reason why they are benefited, wear respirators over the mouth in winter, if they happen to go out of doors. By doing this they diminish the amount of air which enters between the lips, and virtually compel themselves to breathe through the nostrils. But they could attain just the same result by keeping the lips closed—a habit which is easily acquired, and conduces to the proper and natural way of breathing. We believe that if people would only adopt this simple habit—in other words, if they would take for their rule in breathing, "Shut your mouth"—there would be an intense diminution in the two classes of affections, namely those of the lungs and throat, which count many thousands of victims in this country in the course of a single year.—*Public Health.*

Frosted feet may be relieved of soreness by bathing in a weak solution of alum.

Common wheat flour made into paste with cold water, applied dry, will take out grease spots without injuring the most delicate fabric.

The surest remedy for chapped hands is to rinse them well after washing with soap and dry them thoroughly by applying Indian meal or rice powder.

To remove the coal clinkers that sometimes attach themselves to stoves, put a few oyster shells into the fire, and the clinkers will be softened so they can be readily removed.

Lemon juice and glycerine, equal parts, are recommended to remove tan and freckles. For cleansing, softening and whitening the skin of the hands and face, nothing can be better. Apply at night and wash off in the morning.

Hon. John Wentworth says he feeds his chickens on wheat bran, ground oats, and corn meal, scalded, and occasionally adds a little bone dust. He has never lost a chicken by cholera.

—When you are warmly tucked up in bed, and congratulate yourself upon your excellent mattrass, think what kind of bedding your horses, cattle and dog have. If you have attended to the matter it will make your own bed still more comfortable.

If your horses and other animals helped to make your Thanksgiving pleasant and happy, can you not do something for them or some other animals which will make their Winter a more comfortable one?

Election Returns so far as Received Dec. 1st.

CALIFORNIA.

Reported in last *Cynosure* 2 votes.

CONNECTICUT.

Official report of Am. Party, 16 votes.

ILLINOIS.

Reported, 101 Natl. and 113 State votes.

Streator, La Salle Co.	1 vote.
Iroquois Co.	1 "
Essex township, Stark Co.	3 "
Hoopeston, Vermillion Co.	4 "
Rossville, " "	5 "
Lostaut, La Salle Co.	8 "
Plainfield, Will Co.	3 "

INDIANA.

Reported 30 Natl. and 36 State votes.

Jonesboro, Grant Co.	2 votes.
Fairmount, " "	1 "
Liberty, Union Co.	1 "
Princeton, Gibson Co.	2 "
Sugar Creek, Vigo Co.	1 "
Peru, Miami Co.	2 "
Jordan township, Jasper Co.	1 "

IOWA.

Reported 52 votes.

Winfield, Henry Co.	4 votes.
Lynnville, Jasper Co.	2 "
Algona, Kossuth Co.	2 "

MASSACHUSETTS.

Reported 2 votes.

MICHIGAN.

Reported 29 votes.

Grattan, Kent Co.	2 votes.

MINNESOTA.

Wasioga, Dodge Co.	2 votes.

PENNSYLVANIA.

Reported 9 votes. Official report of Am. Party vote, 83.

Fayetteville, Franklin Co.	6 votes.
Montrose, Susquehanna Co.	1 "
Bridgewater, " "	1 "
Rome, Bradford Co.	10 "
Herrick, " "	18 "
Wysox, " "	2 "
Pike, " "	3 "

WISCONSIN.

Reported 6 votes.

Bear, Richland Co.	1 vote.

A Good Report from Mercer Co., Mo.

Princeton, Mo., Nov. 24, 1876

The *Cynosure* of the 22nd inst., states that two votes were polled here for the American Reform party. Now the facts as shown by the returns in the clerk's office are as follows: Our National and State ticket received forty-three votes in the county, and our county ticket received one hundred and thirty votes.

The party lines were very closely drawn, and I am confident we did not poll half our strength.

Truly yours, Wm. M. Casteel.

From All along the Line.

J. A. Conant, Willimantic, Conn., writes:

"I received from the Comptroller's office yesterday what I suppose to be the exact American vote in this State which is as follows, viz:

Glastonbury, Hartford Co,	1
Simsbury, " "	3
Windsor, " "	2
Norwich, New London "	1
Windhan, Windham "	3
Woodstock " "	1
No, Canaan, Litchfield "	1
Plymouth, " "	1
Stafford, Tolland "	...2
Union, " "	1
Total,	16

Willimantic is a borough in the town of Windham. I sent a bundle of ballots to Bro. Perry of Thompson who would have voted our ticket as would perhaps one or two others in his town had he received them, but for some reason they did not reach him.

I also sent a bundle to Bro. Calvin Hatch, (the old veteran in the cause) but he writes me that he did not receive them until about a week after the election. There are other towns where I sent ballots, feeling very confident that at least the person to whom I sent them would vote the ticket but have as yet heard nothing from them whether or not they received the ballots. You may think the above a small vote and not very encouraging but I must say that I feel encouraged; very much so. Although I thought I had scattered in different ways and places many of our American party tracts, yet I had quite a bundle left on the morning of election day, and as I could not stay at the polls myself I gave a bundle of tracts and ballots to Bro. Geo. Smith (who is always full of good works) who remained at the polls most of the day distributing tracts and ballots to whomsoever would take one.

Bro. Smith reports that the tracts were taken and earnestly read by many, while many wanted the ticket for a curiosity. Bro. Ellsworth of Windsor, also writes me that he distributed at the polls in his town on election day. I cannot but believe that much good will grow out of the work done in Conn. in the last few weeks.

J. McCleery, Marshalltown, Iowa, writes:

"The good work still goes on at Albion. We have had a meeting every two weeks since we completed our county organization about the beginning of Oct. The secretists have been full of wrath which they did not even attempt to conceal. We have had no speakers here since brother Stoddar ; only home talent until last Monday night; but have had good meetings notwithstanding. The antis nominated a town ticket and carried it by over twenty majority against the combined forces of the Republican and Democratic parties.

This seems to have knocked the fight out of them and they now treat the antis very respectfully. I am sorry to say that through a misunderstanding they failed to have the electoral ticket on hand, so there were no votes for our Presidential candidate. Rev. R. A. McAyeal of Oskaloosa came last Monday evening and gave us some of the reasons why he objected to Freemasonry. The speaker was logical and clear in his views, which were received with marked attention by the audience. Some of the fraternity were present but kept their "jewel" nobly. Monday evening the 27th. Rev. J. H. Vandever of the Iowa *Freeman* will lecture again. So the work goes on.

One O. F. who heard Mr. Ronayne work the third degree, has concluded to obey the Scripture injunction to "have no fellowship with the unfruitful works of darkness;" and more than that he refuses to pay a Mason for preaching the Gospel. The conference sent a Freemason to preach to the Methodist church in Albion and some of the members refused to support him. So the cry is raised that we "are breaking up the churches," "creating a disturbance in the community," &c. So long as the fraternities can dictate to outsiders what to do and it is submitted to in peace, so far all right, but let outsiders assert their rights then the shout is raised against the *disturbers of the peace*. It is but a repetition of the old anti-slavery excitement. Hope we may have more to report hereafter.

Benjamin Borton, West Unity, O., Writes:

G. Crook. Concord, Erie county.

A. J. Loudenback of Glidden, Carroll county, Iowa, writes:

"There was one vote cast for Walker and Kirkpatrick in Glidden township, but the judges of election did not count it."

John Ward, Owaneco, Ill., "I was the only man that voted for Walker and Kirkpatrick in Franklin, Fulton county, Ohio, many others are favorable to the cause of the American party, but they thought the party they had voted with would not gain, and the government would have to make the damage that was done in the South in time of the war all good to the rebels. But the Masons will do every thing they can think of to prevent the Anti-masons from voting against the lodge."

Pa., writes:

"When I got the returns stating the official vote from the county, they said one vote from Concord on the Walker and Kirkpatrick ticket. So much for Erie county. Thank the Lord."

writes:

"You can count twelve votes in the three townships of Johnson, Locust and Assumption, that is as far as I have any account of the vote in Christian county. A few good lectures here would do a great amount of good. I am going to try and make arrangements to have friend Hinman here some time this winter. There is a growing interest in the matter here and I want it kept up."

Wm. S. Barnes, Farmer City, Dewitt county, Illinois, writes:

"We only got three votes for Walker in this county. There were several who intended to vote our ticket, but the political fever got too warm for some to stand it, so they had to vote for Hayes this time. We polled four votes four years ago for Adams, but they were not counted. This time we demanded that our votes should be counted and they were."

Lewis Bookwalter, Western College, Linn county, Iowa, writes:

"The number of votes cast for Walker in College township, Linn county Iowa, was sixteen. This is about half the number who were in hearty sympathy with the American party; but the interest in the contest with Democracy held many to the Republican party. I think other townships gave a few American votes, but I have seen no notice of it in the public prints. The vote of our township was correctly given in two or three papers in the county, but in the notice given by our leading paper of the full official returns, the vote for Walker has no notice, while Cooper's vote of nineteen is duly noticed. Evidently the vote of the campaign just closed gives little indication of the anti-secrecy sentiment of the country. It is my opinion that the political phase of our work should not be suspended until another presidential election, but that more thorough organization should be sought in each State, and a State ticket as well as district, county and city tickets be placed in the field one year hence. Then there being no vital national interests involved, men of our views would vote their principles freely. We must make the power of this reform felt at the ballot box; and this can ere long be done as the number is rapidly increasing of those who are done voting for Masons. Some here who did not vote for Walker nevertheless scratched every Mason from their State ticket —Republican—and in doing so left very little of it."

S. C. Kimball, Center Strafford, New Hampshire, writes:

"I beg our brethren in the West not to distrust our fidelity to the anti-secret reform, because we could not see our way clear to support the American National ticket. We all believe in political action, but the question is, how can we best make our strength felt in the political arena? My opinion is, sometimes by supporting anti-secret nominees of the old parties and sometimes by separate nominations according to our strength and the circumstances. The Masonic nominees on the local ticket ran far behind the anti-secret nominees. We have at least accomplished so much, that Masonry is no help but rather a hindrance to a candidate for office."

Leonidas Reeve, Colebrook, Ashtabula, county, Ohio, writes:

"I think our political efforts should be directed to getting our laws so changed that men shall be equal before the law. Why not have a petition to that effect circulated in every town and county? Why not demand this at the hands of our legislators? Is it not our right? Why not call on the State of Ohio especially to do this?"

Our old friend, T. Kingsworth, Battle Creek, Mich., writes:

"I voted one of the American party tickets, and one of my friends promised to vote another, but when counted mine was the only one." He mentions two other instances in which he has been deceived, and then adds: "Do you wonder that I have lost confidence in man? I am for the truth. My trust is in God."

As long as the American party exalts God in Christ as the only being worthy of confidence so long it will have God's approbation. "Put not your trust in princes." "Cursed be man that trusteth in man."

D. C. Dagger, Florid, Ill., writes:

"Our party received one vote in Hennepin township. One good Republican while looking over the ticket, said: 'The principle is right.' He was one of the three who voted the anti-slavery ticket here twenty-five years ago, and had lived to see it triumph."

W. M. Beden, Hadley, Lapeer county, Mich., writes:

"The American party made but a poor showing in this township, last election, polling only seven votes."

The ancients regarded seven as a perfect number. We hope the seed thus sown will fall into good ground and increase an hundred fold.

Isaiah A. Town, Fayette, Ohio, writes:

"There were four votes cast here for Walker and Kirkpatrick, and that in a place where Freemasonry is very strong."

J. P. Richards, Bowensburgh, Hancock county, Illinois, writes.

"Our two votes for Walker and Kirkpatrick were counted and properly returned. Although we were laughed at still many expressed their

approval of our platform. I distributed the platform pretty thoroughly and I have no doubt it will do good. Bro. Stratton, of Syracuse, New York, was fearful that we would not make a respectable 'laughing-stock.' I think we have done *that much* at least, for we received our part in Hancock county. We will continue to vote until every lodge charter be repealed."

P. Hurless, Polo, Ogle county, Illinois, writes:

"The *Foreston Herald* reports eight Anti-masonic votes for Ogle county. No doubt many were not counted. Our leading reformers thought best to vote for Hayes."

Geo. Mellor, California, Pa., writes:

"This place has lodge upon lodge. * * * One Odd-fellow likes our platform, if the fourth plank does cut off his head."

Peter C. Hansel, Ossian, Wells county, Indiana, writes:

"I guess I am the only one who voted the American ticket in this county."

We have reported to us two votes from Wells county.

—The New York *Square* says of secretism in Poland:

"Numerous secret societies are springing up, most of which receive the closest watching on the part of the government, on account of the facility which they offer to revolutionists. The Masons are disorganized, as a body, and take very little interest in other fraternities. During the invasion by Napoleon the First, various societies and clubs were introduced by the French as a means of agitating the masses against Russia. In 1852 Russia forbade societies of all kinds, including the Freemasons in the interdiction."

Another confirmation of Disraeli's remarkable language. The apathy of Americans toward this fretting leprosy of lodgeism in our country is truly wonderful, when the evidence of its ill-used power is so manifest among the older nations.

Religious Intelligence.

—The German Minister of Public Worship has issued an order directing that all orphanages at present under the exclusive control of Roman Catholic communities are to be placed under lay direction.

—A new religions sect, the doctrines of which remain secret, is spreading in the Central Provinces near Kesto. The new faith is said to resemble neither Christianity, Mohammedanism, nor any form of Japanese religion. The sect is reported to number 30,000 persons.

—The Rev. Joseph Cook, of Boston, has declined the pastorship of the Dutch Reformed Church, at Madison avenue and Fifty-seventh street, of which the Rev. Mr. Ganse formerly had charge. He will continue to deliver his Monday lectures in Boston. The last lecture upon "Life or Mechanism: which?" was listened to by a very large audience.

—A Congregational mission is now maintained on the coast of Labrador for the benefit of the shoremen and visiting American fishermen. The Rev. S. R. Butler, of Northampton, Mass., is the missionary.

—Eleven Methodist Protestant conferences have voted in favor of the convention which will meet next year to consummtae the union of the Methodist and Methodist Protestant churches. These two churches, originally one, were divided by the late war.

—The Methodist Episcopal missionary debt is about $200.000.

—The 2d of November was Thanksgiving Day in the Province of New Brunswick.

—Rev. John W. Reddy, a prominent minister among the Free Methodist churches of the East, died Nov. 20th, at his home in Brockport, N. Y. He was counted among the founders of the denomination. Rev. Joseph Travis, of Albion, preached the funeral discourse.

—The United Presbyterian Church of this city, Rev. J. W. Bain, pastor, has a heavy incumbrance which would undoubtedly have been removed long ago but for the great fire. The Presbytery of Illinois, recognizing the importance of the church in this commercial center is making an effort to assist the congregation and remove the debt. In its reform position this church demands the prayers and sympathy of other churches than those of its own denomination that it may be established pecuniarily as well as spiritually.

—The meetings of the Evangelist Hammond in Philadelphia in the Emanuel Reformed Episcopal Church are crowded day after day; the building holds 3,000. Many conversions are reported. A convert of Mr. Hammond's meetings in Washington, a Jewish doctor, assists in the meetings. His experience in leaving Judaism is one of great interest.

—Rev. T. W. Goodspeed, who left the pulpit of the Second Baptist Church of Chicago to secure an endowment fund for the Baptist Theological Seminary here has succeeded in getting $150,000, and is confident that he will secure $100,000 more.

—Special meetings have been begun for young men in connection with the revival work in this city; the first sermon to them by Mr. Moody appearing on another page. At the close of this discourse from 2,000 to 3,000 arose to express their desire to take a stand for Christ. The meetings will be held daily from nine to ten in the evening, and probably at other hours also. There is a great desire on the part of many employers for the salvation of their clerks and workmen.

—Prof. Gillette, of the State Deaf and Dumb Asylum at Jacksonville, Illinois, lately attended the revival meetings here with twenty pupils of the institution and translated to them by signs the sermon, hymns, etc.

—A very interesting communion service was held at the Chinese church, corner of Sacramento and Stockton streets, San Francisco, Cal., on Sabbath evening, Oct. 22d. Five young men, Chinese, received the ordinance of baptism. Several of the teachers remained to witness the ceremony; with this exception every seat was filled with Chinese, a good number of whom partook of the communion, and also a few Chinese women.

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" Rejected	93	95
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Corn—No. 2	44	44¼
Rejected	40	40¾
Oats—No. 2		33½
Rejected	25¾	26
Rye—No. 2	69	70¼
Bran per ton	10 00	10 25
Flour—Winter	6 00	7 25
Spring	2 50	6 25
Hay—Timothy	8 50	11 50
Prairie, "	6 00	8 00
Mess Beef	9 25	10 50
Tallow	7¼	8¼
Lard per cwt		9 85
Mess pork, per bbl		15 95
Dressed Hogs	6 50	6 70
Butter fancy yellow	28	32
common to choice roll	18	25
Cheese	6	13
Beans	75	2 10
Poultry. Chickens per doz	1 50	2 50
Turkeys per lb	10	11
Eggs	14	23
Seeds—Timothy	1 70	1 78
Clover		8 80
Flax	1 41	1 47
Potatoes	60	1 10
Broom corn	2	6½
Hides green to dry flint	6¾	13¼
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		3 50
WOOL—Washed	38	45
Unwashed	20	27
LIVE STOCK Cattle Choice	4 75	5 00
Good	4 25	4 60
Medium	3 75	4 15
Common	2 50	3 50
Hogs	5 70	6 05
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New York Market

Flour	$ 3 50	9 50
Wheat—Winter	1 32	1 42
Minnesota	1 25	1 29
Spring	1 21	1 32
Corn	52¾	53
Oats	33	51
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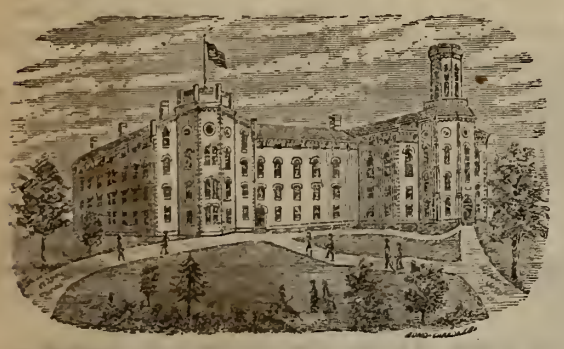

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THE CHRISTIAN CYNOSURE.

"In Secret Have I said Nothing."—*Jesus Christ.*

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IN all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry, both in church and state, than I have in all our lecturing or even in public exhibitions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.—*Past Master E. Ronayne.*

Notices.

Mr. Ronayne has been invited to Litchfield, Mich., and proposes to go there immediately after New Year's. Can other friends in adjacent counties or other parts of the State so arrange that they could be visited at the same time? If so write to this office

TO ALL SECEDING MASONS.

BRETHREN:—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure.* Now let us all work and work quickly else we may not have time to work at all

Though not through grips, still fraternally yours. EDMOND RONAYNE.

THE INDIANA STATE CHRISTIAN ASSOCIATION

Will (D. V.) hold its fourth annual meeting at West Newtown, Marion county, Indiana, on the 27th, 28th and 29th of December A. D, 1876, to commence at 7 o'clock P. M. Arrangements have been made to secure the attendance of competent speakers, and Edmond Ronayne, late Past Master of Keystone Lodge, 639, of Chicago, is expected to publicly work the degrees of Masonry.

The great political contest is now ended; and never within the last forty years has there been so favorable a time for a calm and free discussion of the relation of the secret orders to Christianity and civil equality as now. Let all the anti-secret organizations in the State and all churches in sympathy with this reform send delegates *without fail;* and let all friends of the reform and all who wish to know the truth consider themselves personally invited.

Delegates will stop off at Valley Mills, eight miles southwest of Indianapolis, on the I. and V. R. R., where they will find conveyances to the place of meeting.

On behalf of Executive Committee.
PETER RICH, Chairman.

TO CONNECTICUT REFORMERS.

A friend of the reform in that State writes:

"I wish to say to the friends of reform in Connecticut that there should be a very earnest effort made this winter to enlighten the people in regard to the great dangers which threaten us. Can we not arrange to have a lecturer spend a month or more in our State this winter? Who has money that they will contribute for this purpose? All such please write at once to the President of our State Association, J. A. Conant, Willimantic; and all who would be glad to have lectures in their town or village, write us above.

TO FRIENDS OF ANTI-SECRECY IN CEDAR CO., IOWA.

Wm. Lee and myself have been talking about the importance of having a convention some time in January in Tipton to choose delegates to the State Association, and transact other business that may seem important. Will Moses Varney, Asa Staples, Lawrie Tatum and other friends west of the river have that territory properly represented? Also that other friends on the east side work in the same direction, each one doing what he can to make the convention a success. When the time is fixed due notice will be given Be ready. JOHN DORCAS.

CLUBS OF TEN, $15.00.

Topics of the Time.

The great revival meetings in Chicago, so far as they are conducted by Moody and Sankey, will close on next Sabbath, the 17th inst. After a short rest from their twelve weeks' labor they will begin the proclamation of the good news of Zion in Boston on the first day of the new year, unless the providence of God prevents. One of the Chicago ministers in the noon meeting last week indeed argued that the Christians might properly ask the Lord to interpose and keep the evangelists in their present field for another month. But having started the fire in this part of the stubble field of sin Mr. Moody is anxious, no doubt, to carry the blaze to another quarter. This is his mission, and not to settle down into anything like a pastoral work. The work so well began need not be hindered but made more effectual by bringing the churches into the work with all their zeal and faith. The city ministers have unanimously invited Messrs. Whittle and Bliss to begin daily meetings January 1st at 3 o'clock in the afternoon, and also take charge of the regular noon meeting. This will give the revival work a headquarters, while it spreads from household to household through the city.

The Electoral vote was cast last week, and if that could certainly put an end to the suspense the country might be satisfied. Hayes got his 185 votes, but there is yet a question or two undecided. One of the Oregon Republican electors was a post-master, but resigned when elected. The Governor gave the certificate of election to his Democratic opponent. That gave Tilden the needed vote. The Republicans however, protested, declared a vacancy, filled it according to law and cast the State solid for Hayes. Their action is probably correct both in law and justice. Then the Democrats want to throw out the three votes of Colorado on the ground that she is not legally a State; this will not hold, however. In Florida the canvassing board disagree, one member giving certificates to the Tilden, the rest issuing them to the Hayes electors. Under these circumstances, the rumored defection in Massachusetts proving untrue, Mr. Hayes is the choice of a majority of *one* in the Electoral College. But what will Congress do with the House largely Democratic? Under the Federal statutes Congress can only count the vote of the electors, with no power to reject any. Under a joint rule of Congress No. 22, formerly in effect, either house may reject the votes of any State. Under this rule the election would go into the House of Representatives. But the Senate did not adopt it last year, and the President of that body has ruled that it is not in force. These questions settled all is settled. From all that can be learned they will not prevent the inauguration of a Republican President in March.

Though the Democrats have not given up the fight, the gamblers have. It is reported that John Morrissy, with whom vast sums were deposited by parties betting on the election has returned the money (after keeping a good per cent. as stake-holder) to its owners. The gambling mania was seldom stronger than at this last election. It seized upon hundreds in the common walks of life whose general conduct is against the practice. There should be a louder warning from press and pulpit against this evil.

Cremation has begun with us, but not in a way to be attractive to people making their wills. The funeral rites of Baron De Palm, the late "Grand Cross Commander of the Sovereign Order of the Holy Sepulcher at Jerusalem, Prince of the Roman Empire, Knight of St. John of Malta" were last summer performed by the infidel Thosophical Society in the Masonic Temple in New York, and last week Wednesday his embalmed body was burned to ashes in a furnace built especially for the purpose by Dr. Le Moyne at Washington, Pa. The sickening details of the performance are told by the daily papers. The next day the bones and ashes were shoveled from the furnace and wrapped in parcels for preservation. Dr. Zink, health officer for Washington county, thinks cremation brutalizing; and no one in the vicinity but the owner is anxious to make any further use of the furnace.

Seldom has there been offered to the Goddess of Pleasure such a hecatomb of victims as on the night of Dec. 5th, at the burning of the Brooklyn Theatre. No disaster of the kind since the burning of the Richmond Theatre in 1821, has sent such a thrill of horror throughout the land, for from the smoking ruins nearly three hundred charred bodies have been taken. The fire broke out about 11:30 o'clock, just as the play was closing, by the falling of some canvass into a gaslight, and spread quickly through the stage fixtures and into the body of the building. A panic seized the crowd and the stairways were soon stopped by a struggling mass of prostrate bodies, which prevented the escape of hundreds in the rear and all in a comparatively few minutes were stifled by smoke and burned to a cinder. For three days the awful work of exhuming the dead went on until the coroner's books showed 276, of whom over 100 were absolutely unrecognizable. These were buried in a huge circular grave in Greenwood cemetery on Saturday. As in the case of the lamented Lincoln, every one regrets that these hundreds have been called to their last account from such surroundings, and for a few days the theatres will be deserted, only to be crowded again when the whirl of business or of pleasure has worn off the sharpness of this calamity.

CLUBS OF FIVE, $8.75.

Oaths Lawful and Unlawful.

BY PRES. D. A. WALLACE, D. D.

Jeremiah explains very clearly what lawful swearing is in the second verse of the fourth chapter of his prophecies: "Thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness."

When men take an oath they should swear in truth; sincerely, not falsely, or hypocritically. The thing affirmed should be true, as affirmed; the thing promised should be intended.

Men should swear in judgment. The thing to which they swear should be known and understood, fully and completely, and the oath taken should be thoughtful and deliberate.

Men should also swear in righteousness. The thing promised or affirmed should be a right thing; not right in the judgment of some one else, but in their own judgment; the end intended should be a righteous end; and the oath should be taken in a righteous manner, reverently, thoughtfully, seriously, sincerely, and in faith.

Men should swear only by the living God, and not by any creature, and of course the matter of the oath should be something worthy of an appeal to the most high God.

Such according to Jeremiah is lawful swearing. The views of the Prophet are eminently just and will commend themselves to the reason and conscience of every thoughtful reader. In the light of these principles we can see clearly what are unlawful oaths.

1. All swearing in any other name than that of the living God is unlawful. It is expressly forbidden. It is idolatry. If men swear honestly in his name, they must believe in his existence. The oath of an atheist is a mockery.

2. All swearing about trifles is unlawful. It is trifling with God's name and ordinances. No one pretends to justify the profanity of common conversation; all confess it to be utterly inexcusable; but, are there not many oaths required by law which are absolutely trifling? It is needful that every official should be sworn before he enters on the duties of his office? Must every statement necessarily be confirmed by a solemn appeal to God? Might not much of this be dispensed with, without hurt to any interest?

3. Swearing falsely is unlawful. Under this head is included, swearing to the truth of that which we know to be false, or, which we do not know to be true; equivocally, with intent to deceive, without intention of performing that which we promise on oath, according to its true intent and meaning; or, swearing, and then straightway forgetting, and performing not as we have sworn, but as we afterwards find it to be convenient and pleasant. Are not many officials guilty of unlawful swearing of this sort.

4. Swearing without judgment is unlawful. By this I mean swearing without considering, ignorantly; not knowing to what the oath binds and consequently without having intelligently determined it to be lawful and right. Men who swear to keep secret that of which they are ignorant, until after the oath is taken do not swear in judgment. To be justifiable in swearing to keep anything secret they must know just what it is and be sure that it is right to keep it. Men who swear to obey unknown laws do not swear in judgment. To be justifiable in swearing to keep any law we must know just what it is and know it to be right to keep it. Men who swear to obey unknown orders, to be issued by some person also unknown, do not swear in judgment. I do not see how any man can, of his own free will, swear to obey any order, to be issued by any creature. Freemen should not bring themselves into subjection to a fellow man in such a way; no, not for an hour. All societies that require such oaths or conditions of admission, require, it seems to me, what no God-fearing man, can consistently give. They who can swear only in judgment are excluded from all such fraternities. They may contemplate ends the most worthy, but their fellowship is impossible to him who properly regards his oath. The substitution of a solemn promise does not help the matter much, for no conscientious man will care to promise that to which he cannot swear.

5. Swearing unrighteously is unlawful. By this I mean swearing with a wrong end, to a wrong thing, or in a wrong manner, irreverently, thoughtlessly, with levity, insincerely, or without faith.

Let us avoid all unlawful oaths. Reader, study Zech. v. 1-4, and beware, lest the curse enter and consume thy house.

Monmouth, Ill.

Is a Violation of Masonic Obligations Perjury?—No. II.

BY EDMOND RONAYNE.

There is more importance attached to and more stress laid upon the Masonic obligations than on any of the other various ceremonials of the different degrees. The obligation is the principal ingredient in the entire system. In the ritual of the first or Entered Apprentice degree the question is asked, "What makes you a Mason?" and the answer is emphatic and positive, "My obligation." So also in the second, or Fellow Craft degree, "What makes you a Fellow Craft?" "My obligation;" and likewise in the third or Sublime degree of Master Mason, "What makes you a Master Mason?" "My obligation." Hence it will be readily observed that the obligation is the great motive power, the great main-spring, as it were, which gives vitality and force to every part of the Masonic system. Without the obligation no man ever was or ever can be made a Mason, and the obligations, being a fundamental landmark in Masonry, have remained unchanged and unchangeable in every essential particular, since their first adoption, from 1717 to 1738. Every candidate, be he king or plebian, minister or layman, judge or constable, rich or poor, must take all these Masonic obligations in the same manner, and under identically the same circumstances, and therefore, in instituting a critical inquiry into the nature and binding force of any one of them, it will be easily understood that the question, for instance, of whether a judge on the circuit or supreme bench, or a bishop in his cathedral can either logically, religiously or morally consider himself as bound to live in strict obedience to the requirements of the obligations of Masonry, can admit of only one solution, namely, that being a distinct violation of the law of God and being administered without any sanction or authority whatever from the civil magistrate, the first duty we owe to our God and to our country is to break through and trample upon these obligations as worthless and sinful in the extreme.

In investigating the claims put forward for these Masonic obligations, it may not be inappropriate to go back in the initiatory ceremonies and begin with the candidate in the preparation room into which he finds himself ushered previous to his being divested of his clothing as a necessary preliminary to initiation. Here we find him answering the following questions to the secretary and in presence of witnesses, "Do you seriously declare upon your honor before these gentlemen, that, unbiased by the improper solicitation of friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?" Answer, "I do."

Now, can any person, Freemason or otherwise, be so devoid of sense as to endeavor to persuade himself for a single instant, that every candidate for the mysteries and privileges of Masonry seeks initiation from these pure motives? Does every Worshipful Master and every lodge even pretend to believe in the honesty and sincerity of the "I do" of the candidate on this occasion? Is it not perfectly understood by every intelligent Mason that every aspirant for the Masonic degrees is actuated by some sinister motive or has some ulterior object in view in seeking admission into the Masonic order? Money has got to be procured to keep up the aristocratic style of our silk-stocking lodges and hence the real design of the candidate is winked at, and the brethren calmly and complacently absolve themselves from any participation in the deceitful transaction by the innocent remark "that is his own business," while the poorer lodges eagerly grasp at anybody and everybody who has sound limbs, a well-filled purse, and is of lawful age. To black-ball a man for the Masonic degrees is the exception; to admit every white man is the general rule.

Having then a selfish object in joining the institution, his ready assent to the following question will be more easily understood. "Do you seriously declare upon your honor before these gentlemen that you will cheerfully conform to all the ancient usages and established customs of the fraternity?" Answer, "I do." Now here is something directly at variance with the commonly accepted theory to be found in the government of all human action. A man is entirely ignorant—has not the most remote conceptions of the "ancient usages and established customs" of a certain society or organization, and yet he unreservedly and unhesitatingly pledges his sacred honor to "cheerfully conform" to every one of them and that without a single inquiry as to their character or their ultimate object. Does any one suppose for a single moment that any intelligent man could be caught in such an abominable trap as this, unless he were impelled thereto by some selfish motive? Is there a banker, a merchant, a farmer, a mechanic, or even a common day-laborer to be found in the whole country who would make such a blind promise in any of the ordinary transactions of business? Not one. Would a minister of the Gospel do it? Would any of our circuit, county, or probate judges do it? Would a sharp, keen, astute lawyer do it? Not one of them would be guilty of such consummate folly in any ordinary business transaction. And yet every man seeking admission within the portals of Freemasonry must answer "I do" to the above question. These constitutional questions are always, in fact must always be propounded, and this being well understood by the candidate, and knowing that if he answered differently, or if he demanded to have some of these "ancient usages and established customs" explained to him, he would be summarily rejected, he blindly makes the promise and thus commences a life-course of deception upon the very threshold of this truthful and eminently moral (?) institution, and as a further aid in carrying on and perpetuating this deception the obligation is administered which binds him for life (according to Masonic law) to this abominable system of duplicity and fraud.

But what are these "ancient usages and established customs" to which our worthy D. D., or banker, or judge, or merchant promises such unconditional and unqualified obed i

ence? Let us enumerate a few of them. The first "ancient usage and established custom" which Freemasonry presents us with comes down all the way from King Solomon himself, "who was our first Most Excellent Grand Master." It prescribes death in a most barbarous and inhuman manner, as is witnessed by the death senteuce of Jubela Jubulo and Jubulum, rehearsed in the "legend of the temple-builder" in the Master Mason's degree, and literally recorded in page 117 of my Hand Book.

Another of the "ancient usages and established customs" is assassination in its worst and most hideous form as evidenced by the murder of Samuel Pritchard and Priest of London, for the publication of "Masonry Dissected;" of M. C. Miller of Belfast, Ireland, in the lodge-room over Lime-kiln dock, for bearing testimony that "Jachin and Boaz" was a correct revelation of the Masonic secrets of Smith of Vermont; of Murdoch of Rensselaerville; of Brownlee of Illinois; of Forgie of Canada; of Simmonds of Boston; of "Whispering Charlie" of Michigan; and of innumerable other victims of Masonic vengeance whose names and the "deep damnation of their taking off" will never be known until that great final gathering before the judgment seat, when the countless generations of earth shall be summoned by the angel's trump and all secrets and all crimes shall be exposed to the gaze of angels and of men.

Another of these "usages and es tablished customs" is abduction and murder most foul, as in the notable case of the unfortunate Captain William Morgan, who sealed his testimony of the silly secrets of Masonry and its hellish obligations with his life. The account of this fearful crime has become a part of our national history, and is too well known to need any more than a passing notice here—the manner of his untimely death was an "ancient usage and an established custom."

Some more of these "usages and established customs" may be briefly stated to consist in defiance of all legal authority, false swearing, aiding and abetting crime, calumny, slander, lying, selfishness, covetousness, boasting, pride, blasphemy, disobedience to parents, untruthfulness, ungodliness, covenant breaking, bearing false witness, incontinence, fierceness, despising those that are good, rebellion, high-mindedness, loving and pursuing pleasure more than loving God, "having a form of godliness, but denying the power thereof: from such turn away." Such are but a few of the many "ancient usages and established customs" of Freemasonry, and to this monstrous catalogne of abominations the candidate in the preparation room unreservedly pledges his most sacred honor to conform.

"O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall."

Christmas.

A discussion of the claims of the day commonly called "Christmas," to be regarded either as a holyday or as a holiday, seems to me not unseasonable. When the venerable Dr. Jonas King returned, a few years ago, to his native New England from a protracted residence in Greece, he was so struck and grieved by the increased heed which his fellow-countrymen gave to the 25th of December, that he felt impelled to exposulate with them through the public prints. The children in our Sabbath schools are to a considerable extent becoming familiarized with "Christmas" entertainments, and are, in consequence, acquiring a fondness for "Christmas day" far exceeding that which most of them show for the Lord's day. I believe the spirit thus engendered and fostered to be evil, and to be fraught with danger, and will, therefore, use plain speech in combating it.

The question before us has different aspects, and needs for each a different treatment. First, I shall suppose myself to be discussing with Romanists, and Episcopalians, or any others, who contend for the sacredness of this day, and for the religious observance of it in commemoration of the birth of Christ. Second, I shall address myself to those Protestants who, while professing to attach no peculiar sacredness to the day, yet render it some special recognition in practice, by making it a holiday, and connecting with it festivities which stamp it with distinction.

When we demand the authority for observing the 25th day of December as a holy festival, the advocates of that mode of observing it reply, that this day is the anniversary of the Savior's birth, and that the church has authority to decree rites and ceremonies, inclusive of sacred days and seasons. To both of these positions we demur, contending, on the contrary, that no satisfactory proof can be given that Jesus was born on this day, and that, even if such proof could be furnished, there is no authority for constituting the day one of special sanctity.

1. God has given us in his word no definite information as to the day on which the auspicious event of the nativity occurred. We are not aware that any one is bold enough to affirm that he has. But, if the word of life affords no clue to this historical question, is it not a very significant circumstance? Does it not seem as if God purposely withheld the knowledge of the precise day, or even of the season of the year in which Christ was born, that there might be no semblance of authority given to the observance of any particular day as a memorial of his birth?

2. Such slender grounds as the Bible incidentally affords forgnessing the season of the Savior's birth are nfavorab le to the common notion hat this occurred in the month of December. There are only two facts mentioned in the sacred narrative which seem to have any bearing on the question at issue; and these yield aid not so much in determining precisely in what season he was born, as in showing at what season the birth did not take place.

The first of these is the fact that the shepherds were abiding in the open field near Bethlehem, keeping watch over their flocks, when the angelic host announced to them the birth of the Messiah. Now, from all that is known of the climate of the region around Bethlehem, and of the habits of pastoral life, it is, to say the least, highly improbable that shepherds were abiding with their flocks in the open fields around Bethlehem in the month of December. In Judea, at present, the rainy reason begins about the 1st of November, and extends till about March. Robinson, in his "Researches in Palestine," a work of standard authority, says, (vol. 1, p. 429), "During the months of November and December the rains continue to fall heavily: afterwards they return only at long intervals, and are less heavy; but at no period during the winter do they entirely cease to occur." Others, among whom may be mentioned Barclay, allege that in Southern Palestine there are in the latter part of December, and during January, occasional intermissions in the fall of rain, when shepherds avail themselves of the pasturage; and hence it is argued that owing to such a favorable turn in the weather the shepherds m.y have resorted with their flocks to the open fields at the time of the Savior's birth. I will not venture to affirm the impossibility of this; but, from all we know of the customs of the past or of the present time, I do not risk much in calling it improbable. It does not appear to be the habit of the shepherds in Palestine now to conduct their flocks to the open fields in December, and there is reason to think it never has been. The fact that at the time of the Savior's birth the shepherds were abroad with their flocks around Bethlehem, militates against the opinion that he was born in December. I do not say that it is conclusive against it; but that it raises a strong presumption against it.

The second suggestive fact as to the season of the Redeemer's birth is, that it occcured at a time of the year when the people of Palestine were required to repair to their original homes to be enrolled for taxation. But it is very improbable that the winter season, when the state of the roads is exceedingly unfavorable to traveling, would have been selected as the time of this enrolment. Robinson remarks, "During the whole winter, the roads, or rather tracks in Palestine, are muddy, deep, and slippery; so that the traveller at this season is subjected to the utmost discomfort and inconvenien e." I may add, that in the time of our Lord's sojourn among men, matters in this respect seem to have been no better than at present; for he said, "Pray that your flight be not in the winter." In appointing the feasts of the Israelitish people, God had respect to the conditions of climate in which he placed them: and, accordingly, none of the three great annual feasts, which demanded the assembling of the people from all parts of the land, occurred in the winter. The feast of the dedication, referred to in John x. 22, was held in the winter season; but there is no evidence that it was a properly religious festival, and at all events that any gathering of the people to one place was required on the occasion.

The facts now mentioned tend to show how improbable it is that winter was the season fixed by the Roman authorities for enrolment: and therefore how unlikely it is that Jesus was born in that season. But even if it could be shown that winter was the season and December the particular month of the year in which Christ was born, what evidence is there to prove that the 25th, rather than any other day of December, was the day of his birth? Certainly there is none in the Bible; which is rather singular, if God designed the day of the nativity to be a sacred festival. Let it, moreover, be duly noted, that in this instance the burden of proof lies on those who advocate the sacred observance of "Christmas," or who would have us believe that the birth of Christ took place on the 25th of December.

3. Even if the very day of the Redeemer's birth had been expressly revealed to us in the Bible, we would not therefore have warrant to set it apart as a sacred anniversary. Unless God had signified that it should be so recognized, it would be mere "will-worship" to attach any special sacredness to the day. To do so would be to teach for a doctrine "a commandment of men." It might savor of humility; but the humility is of that kind which undertakes to legislate in God's room, and involves intolerable presumption. Every religious observance destitute of divine appointment is unwarranted. In matters of religion, non-appointment is equivalent to prohibition. * * * Because the regulations of the New Testament church are less minute and numerous, it is not therefore to be inferred that they are less authoritative than those of the ancient church; nor can it be shown that the Bible sanctions the notion that men may now legislate for themselves in the matters of worship. It will hardly be contended that any express license to that effect is found in Scripture; I deny that there is any implied license given to it in the word of God, and hold, on the contrary, that the tone even of the New Testament is utterly at variance with the opinion now controverted. There is not the slightest ground for thinking that, in the times of the apostles, the churches were left free to indulge their own notions of the fitness of things in respect to forms of worship, of church government and order.

4. There is no evidence to warrant the belief that a day commemorative distinctively of the birth of Christ was observed in the days of the apostles, or for a long time thereafter. So far is it from being clear that the 25th of December was honored in the early church as the anniversary of the Savior's birth, it cannot be shown that any day of the year was so recognized. There is sufficient evidence that in the age alluded to the first day of the week was observed in honor peculiarly of Christ; but this day points especially to his resurrection. At the same time, for aught we can say, he may have been born, as well as raised from the dead, on that day of the week; and if so, we should have, what is better than an annual, a weekly commemoratiou of his birth. Indeed, the first day of the week, while suggestive more directly of the resurrection of Christ, commemorates this not as an isolated fact, but as the consummation of that mighty series of facts beginning with the birth of Christ and extending to his triumph over death. As, at the beginning, God appointed a day to commemorate the completion, rather than the commencement of his creative

work, so we feel prepared to believe that, if any day should be set apart to signalize the work of redemption, it would be one suggestive of its completion rather than of its inception; that is, of the resurrection rather than the birth of the Redeemer. There is assuredly no hint given in the New Testament that the primitive disciples kept the 25th of December, or any other day, as the anniversary of the Savior's birth. Here we might rest, holding, as we do, that the canon of Scripture is the rule of faith; but, for sake of argument, we may go farther, and allege that there is no evidence outside of the Scripture to prove that in apostolic times an annual festival was held in memory of the birth of Christ. History seems to teach this, that the 25th of December was at an early date regarded, at least in the West, as the day of the nativity; but that this day was not observed by any peculiar solemnity even by those who counted it the Savior's birth-day. Kurtz, an author of ample erudition, a Lutheran, moreover, and therefore not liable to suspicion of prejudice in favor of our side, says in his Text-book of Church History, "The first mention of Christmas observance occurs in the Western Church about 360. Twenty or thirty years afterwards, it was also introduced in the East. We account for the late introduction of this festival by the circumstance that the ancient church failed to set value on the day of Christ's birth. and placed it rather in the background as compared with the day of his death." Kurtz adds, however, that "from the first the 25th of December was commonly regarded as the day on which Christ was born." In a somewhat similar strain writes Guericke, another Lutheran historian of great distinction. "A feast of the nativity, a Christmas festival," says he, "is only to be obscurely hinted at before the 4th century, namely, in Clemens Alexandrinus. About the middle of the 4th century, we meet with an allusion to it in Ambrosius, and soon after in the Romish church we have regular *festum natalis dominici*, and that too fixed for the 25th of December; for in Rome from the very first, and in the whole of the West also at a very early period, this day was looked upon as the Savior's actual birth-day." One fact may suffice to prove that for more than three centuries after the death of Christ no particular notice had been taken of the Savior's birth-day. In a discourse delivered by Chrysostom at Antioch, in the year 386, he expressly states that the observance of the 25th of December had been known among them within the previous ten years only, and had been introduced from the West. Anxiety to be brief causes me here also to abstain from presenting the fulness of evidence at command; but enough has been advanced to make it sufficiently sure that in apostolic times, and for centuries after, there was no "Christmas" festival.

—Rev. H. H. Hinman, now in Indiana, is now speaking in Boone Co., and vicinity, north-west of Indianapolis. He began at Thorntown, Dec., 6th, and also spoke at Eagletown and preached in the revival meetings at Westfield. He will remain to the State Convention at West Newton, Marion Co., on the 27th, 28th, and 29th, returning to Illinois Jan. 1st. He has appointments in Marshalltown, Iowa, in the first week of the new year.

Reform News.

Constitution of the Indiana Christian Anti-Secrecy Association.

[As the Indiana Association holds its annual convention soon we print for the benefit of friends in that State the amended constitution and by-laws.]

Art. 1. This Association shall be known as the Indiana Christian Anti-secrecy Association of Christians opposed to secret societies.

2nd. Its object will be to expose the workings of secret societies; to show the anti-Christian and anti-republican character of these societies; and to free the pulpit, the press, the legislative halls, and the court-room from the controlling influence of lodge-men and secret rings.

3rd. The officers of this Association shall be a President, a Vice-President for each county as far as practicable, a Secretary, a Corresponding Secretary, a Treasurer, and an Executive Committee of five members, three of whom shall be a quorum. All of whom shall be elected annually.

4th. It shall be the duty of the President to preside at the meeting of the Association, and to attend to such other duties as usually belong to presidents of associations. The Vice-presidents shall preside (in order) in the absence of the President, and organize associations in their respective counties. The Secretary shall keep a record of the proceedings of the Association in a book provided for that purpose. The Corresponding Secretary shall attend to the correspondence of the Association: The Treasurer shall hold the funds of the Association, and pay out the same on the order of the Association, or the President.

5th. The regular meeting of the Association shall be held at the call of the Executive Committee, or by a vote of the Association.

6th. Any person of good moral character, not connected with any secret order, and who sympathizes with the objects of this Association, may become a member by signing the constitution, and contributing to its expenses. And any member of this society who contributes $2 to its funds shall be entitled to a certificate of life membership. Belonging to a secret society, denying Christ, or immoral conduct shall forfeit membership in this Association.

7th. Any ecclesiastical organization within the State of Indiana shall be entitled to representation in the meetings of this Association, and all associations auxiliary to the State Association, shall be represented by one or more delegates in this body.

8th. The constitution may be amended at any regular meeting by a vote of two-thirds of the members present.

BY-LAWS.

1st. In addition to its annual conventions, this Association shall, through its President and Corresponding Secretary, appoint and hold quarterly conventions every three months, in such part of the State as in the judgment of those officers shall be deemed best. It shall be the duty of the Corresponding Secretary to see that these quarterly meetings are duly published, that speakers be provided, and in every way practicable to make these meetings a means of furthering the work of organization, securing life membership, and circulating our literature.

2nd. It shall be the duty of the Corresponding Secretary to send a circular letter of inquiry to parties wherever he has reason to believe there are those who are in sympathy with our reform; the object to be; 1st, to learn how much probable strength we possess in each locality so far as practical; 2nd, to open up the agitation, and keep it open, by lectures and otherwise. He shall secure work for the lecturers of the Association, as far as he can; and give his attention to the extension of our principles. He shall publish a quarterly report of the results of his efforts and the work performed by the lecturers of the Association. The expenses actually incurred by him for printing, postage and other necessary expenses, shall be met by the Association.

3rd. There shall be two or more lecturers appointed by this Association (or in the interim between its meetings the Corresponding Secretary is authorized to appoint), whose duty it shall be to make appointments and lecture, circulate the *Christian Cynosure* and by every reasonable means diffuse light upon the subject of secret societies. Each lecturer shall be authorized to organize societies auxiliary to this Association, and to collect funds for his own support, and shall make monthly reports to the Corresponding Secretary.

4th. Certificates of life membership and all other blanks necessary to carry forward the work of this society shall be furnished by the Corresponding Secretary.

5th. The Corresponding Secretary shall enroll the names of all life members of this society in a suitable book provided for the purpose.

"Separation" in the Indiana Eldership.

Silver Lake, Ind., Nov. 29, 1876.

Dear Brother K:—Will you allow me to repeat the *watchward*, "Onward, brethren, onward." You will remember the work that Bro. Stoddard did in our vicinity two years ago last September. The fruits of his labors are still plainly visible, and eternity alone will reveal the great good done. The secret society men say the more we agitate, the more members for them, but correct reports show the very opposite. To find samples of the despotism and unchristian spirit of the lodge, you need only attend meetings where God's children will stand for the true principles of Christ. Your attention might be called to one such meeting at Eel River Bethel, known as the Indiana eldership of the Church of God, where "three Masonic elders, by their domineering and dishonesty so controlled that body that they drove away five of its best ministers because they would not *fellowship* them with the image of the beast upon them." A stranger living about seventy-five miles away, who attended the meeting for a time, says: "To relate all that transpired in that body would be to relate a scene of shame which has shocked the Christian sense of the whole church."

Dr. S. L. Cook of Albion, Ind., gave a lecture on secret societies the evening after the close of the eldership. It was highly approved by the friends of reform. Dr. Cook should be financially sustained, and kept busy, by the friends of the cause working up points, then inviting him to come and enlighten the people; which he is fully able to do, using as he does the best Masonic authority and Grand Lodge reports, together with his own experience and observation which he gives with telling effect.

The anti-secret convention at Yellow Lake Bethel, agreed to meet at Lake Bethel east of Syracuse in the same county for the purpose of considering the propriety of organizing an eldership. This eldership was organized the 25th inst., and God's children are still marching on to victory, but not without heavy opposition, as the secret society men were there, perhaps in obedience to a summons of the lodge brethren in order to kill or destroy the influence and labor of God's faithful ones. But God's overruling power was plainly manifested and the march of God's servants was still onward.

On Sunday evening the preacher took for his text one word, "Religion"—James i. 27. This text he divided as follows: the pagan religion, the papal, the Mohammedan, the Christian, and the religion of secret societies. This gave him a large field, and in speaking of Christian duties he showed plainly the necessity of Christians living in *obedience* to Christ's *law*. In the same way the laws of Masonry require strict obedience. He even supposed "that if there was a Mason in that vicinity and that Mason should have given, handed, sent, or thrown a summons to a Mason in Michigan city, that Mason in obedience to that summons, would have to attend that meeting, provided it be within the length of his cable-tow." But the distance would be more than forty miles. Well, did Paul not go farther than he had authority, persecuting the church even in "strange cities," and may not a Freemason go more then the length of his cabletow, "being exceeding mad," and persecute the church of Jesus Christ. But the watchword is "*Onward, brethren, onward*"; and God's children kept marching onward in the discharge of duty till *victory* perched on their banners, for the only living and true God did most powerfully bless his children, till the shout of praise to God for victory were loudly proclaimed. It was then we could sing, "'Tis the old kind religion, and it's good enough for me"; and "The way is so delightful in the service of the Lord."

Yours in the *onward* march of truth and final victory through Christ our only Savior.

Benjamin Ulsh.

THE GOSPEL MEETING.

Instead of the usual discourse from Mr. Moody we give our readers a pen and ink sketch of the great meetings, and some of the choice things that are continually coming from one and another of the speakers at the different meetings.

Dr. T. H. Cleland sends a vivid account of one of the Tabernacle meetings to the *Herald and Presbyter*. He says:

The Tabernacle is situated near the business heart of the city. It is two lower stories of a very large business house, roofed over for the present, to be completed when these services close. The main audience room is the basement, entered by a dozen flights of stairs. Galleries running around on three sides, with the choir in the rear of the stand, holding three hundred singers, the whole room capable of seating 8,000. Mr. Moody preached three times yesterday (Sabbath)—once at 8 A. M. at 4 and 8 P. M. The two afternoon services were crowded to overflowing, with two overflow meetings. To obtain seats we started more than an hour in advance, and then were compelled to sit very far back. In a short time the whole building was filled to its utmost capacity, and waited in solemn silence until the appointed arrived. Mr. Sankey was then the first to come in. He is a man of fine person and presence. I had heard him before, in the morning, and thought him not quite equal to Mr. Bliss in sweetness of expression and articulation. But his voice was a little roughened with cold, and now and then cracked and splintered when touching the higher notes. But at 4 P. M., he opened the services with a solo—"Ninety and nine," with a kind of Æolian harp accompaniment on the organ. He paused until there was not a cough or a rustle in all that mighty crowd. Then, with a voice rich, full, sonorous, and tremulous with deep, subdued passion, he sang, "There were ninety and nine," the whole audience holding their breath, the stilness seeming to grow deeper and more solemn and awful. Now the tears begin to moisten every eye, and flow unconsciously down the cheek. I felt a strange sensation creeping all over me, as though every drop of blood in me was tingling in my veins. I found myself nearly drawn off my seat, and my face wet with tears, with this consolation, that there was no one about that could criticise my weakness.

Then came Mr. Moody. He is rather a low thick-set man, with wonderful chest, very short neck and small, round head, with nothing very striking or remarkable in his presence. His voice is neither remarkable for its clearness, compass, or melody. His enunciation is clear, rapid, distinct, with now and then a little catch in his words, as if they were contending within for outward utterance. Bating all this, he holds that vast audience spellbound. He seldom preaches over thirty or forty minutes. Like Mark Antony, he speaks right on, and right at the people—full of incident and anecdote, so that the attention never flags. Then there is another element in him peculiar to all effective orators, of which he seems to be wholly unconscious—a deep, broad vein of humor. At times his audience is moved by it, like the sea by some great ground-swell. All our tears, of laughing and crying, lie in the same tear cells. To be able to open the vent for the one seems but to prepare the way for the other. If the pan of milk is tilted to one side it is most sure to slop over on the other. Mr. Moody's hits are often so graphic, so incisive, so true to life, and keen, as often to provoke a broad smile, and sometimes an audible laugh. Perhaps the next moment you will see a perfect banner of white handkerchiefs wiping away the falling tears. But he always preaches the Gospel, with a keen edge and point upon it. He does it with the most convincing earnestness of manner and spiritual unction. So that Mr. Moody is hid completely behind the Cross. He preaches not so much about Christ as Christ himself, a personal and present Saviour to the lost sinner

HOW TO TALK WITH SINNERS UNDER CONVICTION.

In speaking of the inquiry meeting Major Whittle, in the Christian Convention, spoke very practically as follows:

It seems to me that wherever the Gospel is preached, and not only in evangelistic services, we ought to look for an inquiry meeting in connection therewith; and if we have faith in preaching the Gospel, as we ought to have, we always will have those meetings. A minister told me of a lesson that was taught in reference to this matter of teaching with faith. One Sunday evening he preached very acceptably, and urged with great power sinners to reach out for Christ. He had no idea that any one would be an inquirer, but, to his astonishment, at the close a man came forward and knelt down in front of his pulpit. He thought the man was probably a drunkard, and that he was going to have trouble, and he thought he should have to call in the assistance of an officer to remove the man. However, he went down and found a man under deep conviction of sin. That incident shows how well an inquiry meeting comes in at the end of a service. If, after proclaiming the Gospel, a minister was just to give notice that at the close he would be in his study to meet any one in the congregation that desired to speak about his soul, I believe God would bless and use those after meetings to his glory. It would make it a personal matter to the unconverted; it would impress them with the thought that they had heard the message, and had been invited to renounce their sins and seek salvation, and had refused it In those small meetings a minister can talk with the inquirers personally. In a large meeting the ministers can gather in others to help talk. It is the custom at evangelistic services to invite persons into an adjoining room. I would always have it that way, and invite those impressed with the truth to meet there, and have enough Christian workers to talk to the inquirers individually, and present truths to them out of the Word of God, instead of talking of their experience. It is best not to talk at all about ourselves, but simpl to take our Bibles and sit with them, and present to them the grand old truths of the Gospel. When we do this, the Holy Spirit uses the Word to give light, and if we are faithful in using God's Word he will be faithful in performing his promises. It would be a great help if we could only educate Christians to have faith to use the Bible. How simple Christian work becomes it we just realize we are behind the Word of God. It is like a man behind an eighty-ton gun; he may be weak himself, but he has got a tremendous power before him. If we do this the work will become delightful, and of great service to men. I see from the papers that the great trouble with the inquiry-meetings here is an insufficiency of workers to come with their Bibles and point sinners to the Lord Jesus Christ. It is sad that it is so—that there is not that love of souls to encourage men in this blessed work. I hope that to-night it won't be so, I hope that God will so inspire Christians that in future there will be no lack of workers. Another thing: we want to get the sinner's attention away from his own defects. A good many think that if they get enough bad feeling about their sins that is conversion, and, after they have passed through the revival, they find themselves without the saving faith in Christ. We want to keep the attention of the sinner away from self. We must first bring them to that point of God's Word about their being guilty; second, we should impress them with what the Bible says about Christ as a Savior; and third, convince them of the individual appropriation to themselves of Christ as a Savior. We must make them see Jesus Christ the object of our faith. Christ revealed through the Scripture, and that the Scripture is the ground of our faith in him. It is awful to talk about our experience to an anxious sinner. You may influence him by your sympathy and work upon him by your magnetic power as it were, but you cannot save him in that way. You ought to drop all that, and use this blessed Bible in the inquiry-room, and God will use his own Word, and those who accept it will be brought into the light. I have conducted inquiry-meetings, and have always sought to present the Gospel through the Bible. I would ask first, "Do you believe what it says—that you are a condemned sinner?" After I have got them to assent to that, I would next point out that Jesus Christ came into the world to save sinners, and ask, "Do you believe that?" "Yes," they would say. Then, thirdly, I would ask, "Do you individually appropriate him as your Savior as revealed in Scripture?" I would get them to accept that and then pray for them in faith. One-half the work in inquiry-meetings is lost because we don't have faith; every one should be carefnl in this work that they have faith. By not having it we often discourage sinners in presenting the Gospel. When we present the Gospel as Jesus gave it, and when a man earnestly and intelligently says he accepts it, pray in faith to Almighty God to seal that man by the Spirit as his child. I have heard prayers in the inquiry-room that have been dreadful to me. After the Gospel has been presented to sinners and they have intelligently accepted it, I have heard them pray in agony for the Lord to have mercy upon them. I present such prayers to God with thanksgiving, and pray that they may be accepted of the Spirit. How many are thrown back into the darkness because we lack faith!

NOTES FROM NOON-MEETING.

On Wednesday last Mr. Moody spoke with great feeling and sweetness on the seventeenth chapter of John, Christ's last prayer for his disciples. On verse 17th, "Sanctify them through thy truth; thy Word is truth," he said:

That is one trouble with many who pray to be sanctified, they reject the Word. Christ says we are to be sanctified through the "truth," and the truth *is the Word*. Now, a great many don't get so far as the Word; their sanctification stops with themselves. It is very hard to get along with them. They are all the while talking about themselves—talking about their feelings. But they want to get beyond that, into the Word; forget their feelings in Christ. When we are sanctified by the Word we are full of Christ and talk only of him."

At the same meeting Rev. Mr. Ravlin said:

"I was converted in a union meeting where people of all denominations were all mixed up, and their prayers were so mingled together that I don't know whose prayers were answered in my conversion. At first I knew just enough not to know any difference between Christians, but after I joined the Baptist Church and began to study dogmatic theology with a large percentage of sectarian phase in it, I began to love the Baptist folks more than I did the others, and to get bound up in sectarian notions. But now, thank God! I have got back to the place where I was when I was first converted; the fetters are all off, and I love all my brethren as Christians. The Savior predicates the belief of the world in his divinity in the visible unity of his church. Some people say that means a spiritual unity; but, my friends, a spiritual unity can't be seen by the world, and therefore it must be something more than a mere spiritual unity of God's children that is to convince the world that Jesus is the Son of God. There is no sectarian rancor between God the Father and God the Son, and the unity of the Trinity is the illustration Christ uses to show that he means by his prayer that his church may be one. I want to live to see the day when all Christians shall be one in Christ, and then the world will believe that God sent him. I thank God for that clause in the last will and testament of Jesus Christ: "I will—that those whom thou hast given me be with me where I am, that they may behold my glory." That is going to be fulfilled unless you can break the will. The will of Jesus Christ secures us this grand inheritance. Adam mortgaged it in Eden to the devil, and the devil foreclosed on him, and, under his cut-throat mortgage, sold him out; but in the Book of Hebrews we have an abstract of our title, a clear title, in spite of all old incumbrances, to a share of the glory of the Kingdom of our Lord Jesus Christ.

—From the *Free Methodist* we learn that Bro. M. L. Vorheis, pastor of the Free Methodist church in this city propounded the question on secret societies, answered by Mr. Moody. Another question of the same kind and perhaps more than one, was sent up, but were not reached before the hour was up. At the close of the Christian Convention on that day several thousand tracts were handed out to the people as they came away, which would serve us a continual reminder of Mr. Moody's noble testimony. Among those who received them were Messrs. Parkhurst, Tiffany and Goodfellow, all of whom are Freemasons occupying prominent positions in the Methodist Episcopal church.

Correspondence

A True Story with a Moral.

Hollister, Cal., Nov. 1876.

About two years ago the California State Legislature passed an act entitled "The Local Option Law." It gave to each legal precinct the privilege of deciding by vote on a certain day whether alcohol should be sold within its limits or not, and the wish so expressed should become a State law. A terrible struggle ensued, and our little town of Hollister with its precinct entered into the work heartily, and the temperance side prevailed. Soon after an arrest was made for selling, but a trial was never reached. Finally the Supreme Court declared the law unconstitutional; that ended the law, but not my story.

At that time we had in the center of our town a brewery, making and selling beer at wholesale and retail, manufacturing drunkards at home and abroad. After some months had elapsed from the date of the local option, the brewery took fire and burned up. Soon after I saw one of the executive committee of the temperance society circulating a petition for the poor unfortunate man who had lost his brewery, to reinstate him in his business. He was a rich man, and I presume gave liberally. Another of our temperance committee gave thirty dollars and another fifty dollars. I was familiar with all these men in their temperance movements, being well acquainted with them, and also president of the society for which they acted as committee.

On meeting the man who gave the fifty dollars, I accosted him thus: "How is it that you, a temperance man, have taken stock in that liquor-making establishment in our midst?" He denied the charge, but acknowledged the gift, saying he gave it to the man. "Then," said I, "why did you not put him under bonds not to use it for the injury of others?" He seemed a little puzzled, then replied, "Somebody will make beer here, and I would as lives he would do it as any body." I replied, "You are too old a temperance man to use that argument. You know it will justify every saloon in the country."

He seemed perplexed for a moment, then replied, "*He is an Odd-fellow. We had to.*" I replied, if Odd-fellowship draws temperance men into such work there is something wrong in it.

Now the fact is that these other temperance committee-men were all Odd-fellows; and more, our orator and hero of the local option fight, and since candidate for Governor on the temperance ticket, undoubtedly gave five dollars for the brewery. I am so informed on good authority. The officers who held the arrest for months until the Supreme Court set the whole aside are, I believe, Odd-fellows. How much that relation affected the legal workings against alcohol I cannot say, but I believe it had its bearing. We also have a law closing saloons on Sunday, which is not enforced. How much secretism works against temperance and other reforms I leave each to judge for themselves. One thing is sure, the liquor men are largely represented in the Odd-fellows' ranks in Hollister, and the head man in their lodge is ahead in the liquor trafic here. There is a poor show for sustaining temperance or any other reform in our midst, while secret orders act on the government like wheels in wheels, and the inside movement controlling the outer.

L. B. Lathrop.

A Case of Odd-Fellow Charity.

Calvin A. Campbell, now a resident of Belmont, Belmont Co., Ohio, says that he joined the Sciota Odd-fellow lodge No. 31 of that place some years before the war, paid up his four dollars a year in advance, and all other demands, up to the time he went into the army, and during his stay there he was taken with inflamed eyes and was sent off to the State of Mississippi, and all communication cut off so that he could not pay up his dues. As soon as he could be sent four dollars to the lodge. After he got home he applied to the lodge for his benefit. They claim that he was in arrears a few days and has forfeited his right and will not give him his weekly benefits. So he quits them now and forever, and says they are a lie and a cheat, one and all, and he has renounced them forever. He says that the Odd-fellows saw that his case was a permanent one, and they took that way to get clear of him The above Calvin Campbell tells me the following story about a prominent Odd-fellow, and a most skillful doctor. By accident he was crippled for life. He applied for aid to the lodge and they gave it for some time. He was sent to for a prescription for a sick man, a more dangerous case than common, that other doctors had given up, and he wrote it out and asked no pay and was not willing to take it, but at last, after urging he took it, and for that they (the Odd-fellows) turned him out and deprived him of his benefits forever. Such is Odd-fellowship.

James Auten.

Libertines, Religious and Irreligious.

Those who have read Bernard's book have seen that in the Masonic world an irreligious libertine is put on a level with a Mason's own mother, or any other person who is so unfortunate as to be of the female sex. But if an irreligious libertine is objectionable in the Masonic estimation, it must not be inferred that Masons reject all libertines. On the contrary, it is a well-known fact that religious libertines make the very best Freemasons. Freemasonry could not be improved as a religion for religious libertines. It suits Brigham Young to a dot. Any man who desires to be a religious man and a human devil, all at the same time should join a Masonic lodge at once, and eat his bread in secret.

It is true that Masons run our courts, and send irreligious libertines to the jails and other places of confinement. And perhaps it is as well that all criminals are not able to make a sign of distress in the courts, when our religious libertines are trying them for law-breaking. A man who seduces, or steals horses without first learning the grips and winks from a Worshipful Master, deserves to pick oakum for a Masonic sheriff "for the good of the order," or rather the Masonic office-holder. It is very strange indeed that all criminals do not see the advantages to be gained by joining the "ancient and honorable" gang of banditti, who manage the courts, jails, etc. But it is a fact that some criminals are smarter than others. Those counterfeiters pardoned by the great Masonic President. Andy Johnson, knew the value of Freemasonry as well as Andy did, when he himself was on trial at the bar of the Senate of the United States.

The truth is, Freemasonry rejects all the great moral principles; but it requires all its libertines to wear a religious cloak while doing the devil's work.

E. J. Chalfant.

Are they Aliens?

Raymonds, Pa.

Editor Christian Cynosure:—I am so far advanced in age, being in my 83rd year, that people seem to think I had better let these questions rest, but I would refer them to Stephen Hopkins; he did not expect to reap much benefit himself, but worked for the rising generations.

1st. Did our forefathers, in the Declaration of Rights ever design to nurture institutions more despotic in their nature (in the shape of oath bound secret societies), than the government from which they struggled so hard to be free?

2nd. Has anyone, after binding themselves by oath to obey the dictates of those societies or governments, a right to a citizenship in our government at the same time?

3d. Did they intend that our legislators should have the right to charter such institutions in our midst, and if not, they are aliens to our government and have no right to make laws binding us as citizens?

Ever yours for right and truth,

Stephen Cranston.

Our Mail.

S. E. Orvis, Waukesha, Wis, writes:

"A few days ago a Royal Arch Mason and member of the Grand Lodge of Wisconsin, was inquiring for some of those tracts and papers on Masonry, and I gave him the best I had; shall lend him more of them as he seemed to be glad of the light from outer sources. He said they had one of the illustrated *Cynosures* at their Grand Lodge session and it was an object of much attention. * * * On the evening of the 4th inst. I took three pockets full of the *Cynosure* and the cutting leaflets and tracts sent me last, and distributed them freely, returning empty with a wish for more of the same. I presume over a hundred were read and pondered the next day, Sabbath, and I feel sure both ministers and members of several of the churches here (not Masons but Christians) are glad of the approaching unfettering era; and truly the preaching at this place takes on largely the true ring of reform. We look for a lecture Saturday evening by Mr. Tilton of Whitewater, on the true theory of reform. I may give his opinions on that subject to you at another time."

W. I. Dallas, Salineville, O, writes:

"I would like to have some lectures in this place and then I feel satisfied that there could be something done for the N. C. A., and a good number of subscribers secured."

Peter Rich, Westfield, Ind., writes:

"I can say amen to the remarks made by G. A. Brown, published in *Cynosure* the 2d of this month. May God hasten the day when we will not be so inconsistent as to support by our action the very thing that we condemn in our hearts."

If any of our readers do not remember this article it will be worth their while to review it. It is found on the fourteenth page, near the bottom.

N. Bingham, Oneonta, N. Y., writes:

"I think Ronayne is doing good; hope he may be spared may years to oppose the institution."

B. J. Hunt, Waitsburg, Walla Walla county, Washington Ter., writes:

"Secrecy is rampant here, but by the help of the Lord right will prevail."

L. A. Wickey, Franklintown, Pa., writes:

"On my circuit, York Springs, Pa. Con. U. B, different classes have voted for delegates to the General Conference, which convenes in May 1877, and so far have voted unanimously for anti-secret men. The issue in the East is secrecy and anti-secrecy."

Enoch Honeywell, Altay, N. Y., writes:

"The object of the Honeywell tracts is to show our young men that Mason and Ku-Klux clans are tyrants, traitors, murderers, and a nuisance in our nation, and that he who joins either assumes all their crimes and is no longer a free man."

N. Ames, Rushford, N. Y., writes:

"Oh how my heart has ached to have some good lecturer here to open the blind eyes, and then have Ronayne come and work the degrees. I give away my papers when I can find any one to read them."

Cannot L. N. Stratton, D. P. Rathbun, Woodruff Post, A. F. Curry, New York lecturers, make arrangements to supply this want?

John Milner, Greenfield, Highland Co., O., writes:

"Rev. D Brice is posted to lecture to the people of this place on the 5th of December on the goodness of Odd-fellowship, as he is an Odd-fellow and knows how good it is. We want some one who has been an Odd-fellow to tell the people how bad it is."

Cannot some of our readers in Ohio noticing this letter, correspond with Mr. Milner and make arrangements to have lectures on the evils of secretism in Greenfield?

A. O. Howell, Champaign City, Illinois, writes:

"One man said: 'Sir, do you know what a power you are opposing?' Yes, sir, I do. A power only equalled by the 'powers of darkness,' and only excelled by the Divine power. This alone is our only available hope. 'One is a majority with God.' 'Not by might nor by power, but by my Spirit, saith the Lord of Hosts.' May we, the few who are walking in the 'straight and narrow way,' so cling to the Divine arm as to be ever found co-operating with God, and the result in the end will be sure, safe, triumphant and glorious, whether we live to see it or not. Ours is duty and obedience. Results are with God. May these motives and promises ever cheer and sustain us amid the dark and bitter persecutions that ever have and ever will attend a true life of consecration."

L. D. Ambrose, Avalon, Mo., writes:

"I have been much strengthened in the cause by the labors of brethren Ronayne and Stoddard with us at Chillicothe. They did a good work which was seed sown in good ground. We as a church

have a wonderful fight here with secrecy, both in the church and our school."

E. G. Paine, Wasioja, Dodge Co., Minn., writes:

"I shall send report of Ronayne's work in this county soon."

T. K. Lufkin, Lynnville, Iowa, writes:

"I am still aiding in the good cause of Christ by distributing about one thousand tracts per month to men, women and children. Sometimes I get thanks for them and sometimes curses; but thank God the ball is rolling, and I expect to keep pushing as long as the Lord blesses me in it."

J. B. Nessel, Ellington, N. Y., writes:

"After an illness of nearly seven weeks, and a part of the time helpless, it taking three or four men and one or two women to get me from one place to another, caused by a fall from an apple tree, I am so far recovered by the blessing of God and the help rendered by kind friends as to be able to report the vote of our town. Three besides myself cast their votes on the side of God and our country. This was three-fourths more than were cast four years ago, and therefore it inspires us with fresh zeal and courage to re-enter the field of conflict, by the help of the Lord, with more than mortal energy, because our principles are immortal and must prevail. George W. Patterson, is elected to Congress from this, the 33d district. He is a dyed-in-the-wool Anti-mason. It will be well to bear it in mind. Theodore A Case of Ellington, goes to our State Legislature pledged to present Anti-masonic petitions, if sent to him. * * * Our much beloved *Cynosure* is doing good work and the number published should be increased during the coming winter to ten thousand. When we take into consideration the power of the press to expose the hidden things of dishonesty and the scoundrelism practiced by the dark orders, it should beget within us a determination to scatter such publications into every nook and corner throughout this whole land. We might despair by looking at the foothold Satan has obtained in this country by means of Romanism, the dram-shop and secret societies, and we might add a demoralized church. We mean the largest, influential ones, that have become so to a great extent by mixing up with the secret orders that are anti-Christ, heathenish, devilish. We hope our friends will look deeper into the matter of the church being so much implicated. There should be a coming out and turning out commenced at once, as herein lies the grand difficulty; for so long as they are endorsed by the church, just so long will it be a hard matter to get men to forsake or renounce the lodges. I hope ere long if the Lord continues to raise me up to be on the war-path again. It has been suggested to my mind, and I believe it came from the Lord, that I change my tactics somewhat. I now propose to canvass from village to village, in each township in Cattaraugus and Chautauqua counties, for the *Cynosure* and other papers that have espoused our cause, and sell our publications and distribute tracts; something after the fashion of Bros Freeman and Hodge at the Centennial, only on a much smaller scale and a great deal less ability. I shall endeavor to obtain the most favorable place, where the townsmen mostly resort and commence operations; then change to some other place in the town or move on to the next town, and so on. I have great faith in this method and hope others of like faith may enter into this kind of labor, select their fields and go to work. I have in my mind a few who would be very suitable persons and could leave home just as well as not. You who enter into this kind of work need not fear the consequences. God will take care of that; only be wise as a serpent but loving and kind as a dove, and try to impress it upon the minds of the poor, deluded oath-bound slaves to any of the secret clans that it is for their especial benefit that we are thus engaged."

Mr. Nessel mentions those whom he has in his mind but we do not publish the names. We hope all our friends may profit by his suggestions.

S. Ranks, Algona, Kossuth county Ia., writes:

"Secretism reigns almost triumphant in this county. But I will not despise the day of small things. Victory is ahead! One vote beside my own was cast for Walker and Kirkpatrick in this place. I distributed the most tickets among the Free Methodists, supposing them to be all right on this question of course. But they fell into the old snare of voting wrong (as I look at it) to defeat a wrong."

B. Barto, Alton, Michigan, writes:

"I would like to ask if it would not be well to have our lecturers who can do so organize Anti masonic lodges. Then we will know how to run our own lodges, and every school boy will be informed regarding the character of Freemasonry"

We think once in a lifetime often enough to see the blasphemous foolishness of lodge initiations; but in some localities it may be well to have an open lodge.

M. J. Duryea, South Jefferson, Mich, writes:

"Masonry is going like 'feathers before a gale,' as well as the grange."

J. B. Steinspring, Newton's Retreat, Ind., writes:

"I had a very pleasant trip to the Centennial; met an old friend whom I had not seen for eight years. He gave me the Odd-fellow's sign, which I answered according to your book, and had quite a talk with him. You can imagine his feelings when I showed him where I got my Odd-fellowship. He then said, 'Well, you don't know much when you know all. You got what you know for twenty five cents, and I have paid about fifteen dollars.' I gave him some tracts and a paper which he thanked me for, and said he did not think he would pay any more money to his lodge for secrets he could get so cheap. You may hear from him."

The Sabbath School

GOLDEN TEXT.—"A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time."—Isa. lx. 22.

LESSON XL.—Stephen's Defence. Acts vii. 1-19. Golden Text. Rom. ix. 5. Before what court was Stephen arraigned? For what? What was the character of his defence? To whom did he refer in the call mentioned? What land was promised? When was Israel in bondage?

LESSON XLI.—Stephen's Defence. Acts vii. 35-50. What the Golden Text? Heb. x. 9. At what particular point in the history of Israel does Stephen commence this part of his speech? What was the conduct of the people in the wilderness? Did God desert them for their sin? What was the design of the tabernacle? Who erected the temple?

LESSON XLII.—Stephen's Martyrdom. Acts vii. 51 60. What was the Golden Text? Did Stephen consider the people guiltless? Did they acknowledge the charge? How did they treat him? How did he die?

LESSON XLIII.—Simon the Sorcerer. Acts viii. 9 25. What was the Golden Text? Acts viii. 21. What occurred after the death of Stephen? Where was the Gospel next preached? By whom? What followed? How was Simon treated?

LESSON XLIV.—Philip and the Ethiopian. Acts viii. 26-40. Golden Text? Mark xvi. 26. Who is the prominent subject of this lesson? What office? How engaged? Describe the interview, and how it terminated

LESSON XLV.—Saul's Conversion. Acts ix. 1-18. What the Golden Text? Ez. xxxvi. 36. What was Saul's character? Conduct? Give a description of his conversion. Evidences of his conversion.

LESSON XLVI.—Saul's Early Ministry. Acts ix. 9-30. What Golden Text? Gal. i. 23. What did Saul do? How was his preaching regarded? Did his hearers strive to get rid of him? By what means? How did he escape?

LESSON XLVII.—Dorcas Restored to Life. Acts ix. 31-43. What Golden Text? Ps. cxii. 56. Who was Dorcas? What occurred? How was she esteemed? How was she restored to life? Was this his only miracle?

LESSON XLVIII.—Peter's Vision. Acts x. 1-20. Golden Text? Acts x. 34. What kind of a man was Cornelius? Why did he send for Peter?

LESSON XLIX.—The Gentiles Received. Acts x. 34 48. What Golden Text? Isa. ix. 3. How did Cornelius receive Peter? The result?

LESSON L.—Spread of the Gospel. Acts xi. 19 30. What the Golden Text? Mark xvi 20. Who was Barnabas? Where did he labor? Result?

LESSON LI.—Peter's Release. Acts xii. 1-17. Golden Text? Ps: xxxiv. Give a description of his imprisonment and release.—*Evangelical Repository.*

Home and Farm.

WEIGHTS AND MEASURES RECOGNIZED BY THE UNITED STATES.

Bu.	Pounds.	Bu.	Pounds.
Wheat	60	Blue grass seed	14
Shelled Corn	56	Buckwheat	52
Corn in the ear	70	Dried peaches	33
Rye	56	Dried apples	24
Oats	32	Onions	57
Barley	48	Salt	65
White beans	60	Stone Coal	80
Irish potatoes	60	Malt	38
Sweet potatoes	55	Bran	20
Castor beans	46	Plastering hair	8
Clover seed	6	Turnips	55
Timothy seed	45	Unslacked lime	80
Flaxseed	56	Corn meal	48
Hemp seed	44	Fine salt	50
Millet seed	50	Hungarian seed	54
Peas	60	Ground peas	20

	African lbs.	Tenn. lbs.	Virginia. lbs.
Peaunts, per bu.	32	28	22

A box 24 by 16 inches, 22 deep, contains 1 barrel. A box 16 by 16½ inches, 8 deep, contains one bushel. A box 8 by 8¼ inches, 8 deep, contains 1 peck. A box 4 by 4 inches, 4½ deep, contains one-half peck. A box 4 by 4 inches, 4-10 deep, contains one quart.

The standard bushel of the United States contains 2,150.4 cubic inches. Any box or measure, the contents of which are equal to 2,150.4 cubic inches, will hold a bushel of grain. In measuring fruit, vegetables, coal and other substances, one-fifth must be added. In other words, a peck measure five times even full makes one bushel. The usual practice is to heap the measure.

Whenever I go into a stable and see the horses all attention, suspiciously watchful, ears in uneasy motion, legs lifted in constant change of position, I know that one of the most tractable, sensitive, and grateful animals in creation is being sworn at, bullied by the man who is paid to treat it well. A man may feed a horse well, and yet be a very bad groom, inasmuch as he spoils the animal's temper, to say nothing of the misery and cruelty that he inflicts on his charge.

EGGS—HOW INCREASED.—If an increase of eggs be desired in the poultry yard, before large sums of money are expended in the purchase of everlasting layers, we would recommend the system of keeping no hens after the first, or, at the most, their second year. Early pullets give the increase, and the only wonder is that people persist as they do in keeping up a stock of old hens, which lay one day and stop three, instead of laying three days and stopping one; in some parts of England it is the invariable rule to keep the pullets only one year. Feeding will do a great deal—a surprising work indeed—in the production of eggs, but not when the old hens are concerned; they put on fat, but they cannot put down eggs. Their tale is told, their work is over; nothing remains to be done with them but give them a smell of the kitchen fire, and the sooner they get that the better. Of course there are some old favorites whose lives ought to be spared as long as they can send forth their representatives. Judicious mating, by which we mean the advantage of a comparatively youthful cockerel, may be the means of even exhibition poultry making their appearance from the eggs of the good old hen, and here we have the exception to the rule upon which we insist.—*London Agricultural Gazette.*

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 14, 1876.

THE ANNUAL MESSAGE will increase the popularity of President Grant, and endear his memory to the American people.

The following allusion must make some cheeks redden unless they have lost the power to blush, or unless they blush perpetually by grog:

"My civil career commenced, too, at a most critical and difficult time, less than four years after the country had emerged from a conflict such as no other nation had ever survived. Nearly one-half the States had revolted against the government; and of those remaining faithful to the Union a large precentage of the population sympathized with the rebellion, and made an enemy in the rear almost as dangerous as the more honorable enemy in the front. The latter committed errors of judgment, but they maintained them openly and courageously; the former received the protection of the government they would see destroyed and reaped all the pecuniary advantages to be gained out of the then existing state of affairs, many of them by obtaining contracts, and by swindling the government in the delivery of their goods."

The close of the message, considering his past career, is simple almost to sublimity:

"With the present Congress my official life terminates. It is not probable that public affairs will ever again receive attention from me further than as a citizen of the Republic, always taking a deep interest in the honor, integrity and prosperity of the whole land."

WHEATON COLLEGE. We trust our readers will have noticed the great reduction in the expenses of instruction in this institution. Blackboard, or free hand drawing, book-keeping, business penmanship, and lectures on Commercial Law, with vocal music, all which have been heretofore extras, are next term to be made FREE OF CHARGE to all who have paid the regular tuition. That is to say, the College hires outright the very first class teachers in the above useful and beautiful branches, and gives the students free access to their instructions without charge. It is the hope and desire of the College to make this arrangement permanent. Meantime, let as many as can secure these advantages in the coming term which opens Jan. 4, 1877.

THE TRUE DOCTRINE.

Our New England readers are now looking with interest to the coming of the Evangelists Moody and Sankey to their capital city, Boston, where a tabernacle is provided for, and a great upheaval of society is sure to come.

Our friends will do well to remember that Mr. Moody's speciality is bringing souls to Christ. He is not a pastor, but an evangelist. He advises his converts to go into the established churches, and takes leave of them at the door, so far as any discipline or control over them is concerned inside. Neither does he question those who crowd to his platform, whether they are Freemasons or not. If Dr. Manning, of the old South Church, or A. H. Quint, late Grand Chaplain of the Grand Lodge of Massachusetts, and now secretary and only permanent officer of the National Congregational Council, come to his platform, as they doubtless will, Mr. Moody will not attempt to eject them, but recognize them as in good standing in Congregational churches. So also Fisher and Knight, of South Hadley Falls; Currier of Lynn; Stratton, late of Worcester, and other Congregational ministers who have gone into the organized deism of the lodge.

In Philadelphia Mr. Moody alluded to the lodge once as a yoking together of Christians and unbelievers. In the Hippodrome at New York he gave the same interpretation of that text, and told how a Philadelphia minister objected, and his own reply to him. In Chicago he went further. He quoted Christ's example in addition to Paul's precept, and on another occasion referred to a secret college order as "one of those miserable secret societies," which must have thrilled the thousands of his auditors by his terribly earnest emphasis.

But it is evident that Mr. Moody does not understand the true doctrine of secret societies, but looks on them as a sort of worldliness in which Christians are forbidden to be "yoked." If he saw clearly that the lodge prayers and altars are pagan, by the omission of Christ, he would say so. If he saw clearly that all worships which omit Christ are *Gentile*, and that the things which the Gentiles worship are devils or demons, he would say so, and warn his converts to leave the lodges as if they were dens of vipers.

It is, perhaps, a mercy that Mr. Moody's eyes are but partially opened to the true nature of the lodge, as organized deism and Gentile devil-worship. He is not the man to flinch from uttering his convictions, if he believed the simple, horrible truth on this subject; though, even then, he would not consider it quite fair to pronounce to his multitudes the truth as he holds it, and give them no chance to reply.

But this he could, and it is to be hoped, will do. He could state it as his opinion that lodge oaths disqualify the citizen, as it is an oath of foreign allegiance; and its man-contrived religious ceremonies are an insult and a blasphemy. If this is not the real nature of the lodge religion, it is the only false religion of which this is not true. It is too plain to need argument that a religion which excludes Christ, is an anti-Christian religion.

DON'T NEGLECT TO RENEW IN TIME.

PRESIDENT GRANT'S LAST MESSAGE.

The annual message to Congress is short this year compared with the seven that have preceded it from President Grant. It is a plainly written, straightforward document, the composition of a soldier, not a rhetorician. As it is a sort of farewell message the President gives us a little of his personal history as an apology for some of the mistakes of his administration. From the age of seventeen he had witnessed but twice the excitement of a general election and was but once eligible as a voter until he was nominated for the Presidency. That was his practical political schooling. His civil career began too at a critical time, when Johnson had been fighting "my policy" of reconstruction into legislation, against the judgment of the loyal part of the nation. He arraigns the disloyal element in the North, then and now the most unbearable of all men in politics, with the words of a man who has borne arms against his country's foes: Political opponents will hardly relish his stern rebuke. The national taxes have been reduced in the last seven years nearly $300,000,000, the debt $450,000,000, and the annual interest $30,000,000. With the balance of trade largely in our favor he thinks specie resumption can easily be made in 1879. The violation of the Indian treaty respecting the Black Hills is thus excused: the first settlers there were removed by troops; but fresh discoveries of gold brought increased numbers, the effort to remove whom would have resulted in the desertion of the troops. This trouble is now removed by treaty. Our foreign relations are satisfactory, though the reduction of the foreign service by last Congress is an injury to national interests.

The subject of naturalization is reviewed and reforms in the process of recording recommended. The state of the army is reviewed and the appropriation of an additional $6,000,000 recommended. The prosperity of the postal department is noticed in a reduction of its annual deficiency. The International Exhibition is reviewed and a resolution of thanks recommended to the foreign nations which participated and donated their exhibits to the United States. These donations and the Government exhibit should be placed in a permanent building.

Our electoral system the President believes should be revised in a thorough manner, and says: "The compulsory support of free schools, and the disfranchisement of all who cannot read or write the English language, after a fixed probation, would meet my hearty approval." Foreigners who do not take enough interest to learn the language and study our institutions and laws should not be allowed the right of voting. This is a reform worth effecting. The San Domingo annexation is still a favorite theme, and the President labors to impress his views for the last time upon the people and their representatives The paramount question of the situation of the South is not brought forward, it being understood that a supplemental message will take it up.

MR. MOODY ON CHURCH FAIRS AND DANCING.

Are not church fairs, festivals, lotteries, etc., wrong?

"I am opposed to them entirely. I believe that they bring contention into our churches. I never knew of one in my life but lost spiritually by it. Some people say to me, 'You used to have them in your own church.' Well, friends I have got my eyes open. Money can be raised a great deal easier. It is a good deal better to go to a man squarely and tell him you want money than to sell him for $1.50 something that is worth only 50 cents. And the idea of holding out to young men the inducement to come because there are some pretty women there! It is degenerating this Western country to an alarming extent. The idea of allowing the prettiest girl to be kissed for twenty-five cents, and of having our daughters sell cigars to young men! Money got in that way I don't believe will do us any good.

When a congregation believe in and practice dancing, what would you do?

I would give them something better. A great many ministers scold the young people about card-playing and dancing, but if you get them really interested in the Lord's work they won't have any taste or desire for them. Don't lay down rules, but great principles. If you only show them something better they will take the better thing. If you can't give them something better of course they will dance. If there is a dancing Christian in the house, and his conscience troubles him, just give Christ the benefit of the doubt. I have gone on that rule for years, and he has always blessed me. A man down in Northfield was troubled about tobacco; he gave Christ the benefit of the doubt, and never planted any more. We could not conceive of such a thing as St. Paul dancing or playing cards.

The above are the Chicago *Tribune's* reports of Mr. Moody's answers to questions in the great Tabernacle. They evince, we need not say, great practical judgment and good sense, as well as insight into the spirit of the Christian religion as contra-distinguished from the spirit of the world.

CYNOSURE SUPPLEMENT.

We call the attention of our readers to the *Cynosure* Supplement which accompanies this number. Besides valuable information about the progress of this reform it contains the popular representation of "Masonic secrets" termed "Freemasonry at a Glance." We think it a good campaign document and print 10,000 extra copies. Price $5.00 per 1,000; 50 cents per 100 by express and 75 cents per 100 postpaid.

We also have a supply of October

26th *Cynosures* containing "Freemasonry at a Glance," at $2.00 per 100 by express and $3.00 per 100 by mail.

See the offer to Clubs.

—The Michigan State Convention at Hastings last week was a very successful meeting. The attendance of working delegates was large and full of hope. A subscription to carry on the State work for the year was taken, amounting to $450, a considerable sum being paid on the spot. Elder Barlow's work as State lecturer has received high commendation, and he will begin another year with new consecration to it and a new inspiration, caught from the hopeful spirit of this meeting. Prof. C. A. Blanchard attended and spoke in one or two evening sessions. His efforts were invaluable in helping the Convention to a successful issue.

The Secretary and General Agent expected to reach Pittsburgh this week to arrange for a full course of expositions by Past Master Ronayne in that city, beginning on Monday next, Dec. 18th. He has been with the New Hampshire friends at their State meeting, of which we expect a report next week.

—Past Master Ronayne began a course of lectures and expositions in Lorain County, O., about two weeks ago. He was expecting to be fully occupied until the Indiana State Convention, Dec. 27th.

—Have you sent your CENTENNIAL RENEWAL? The opportunity will soon be past.

—In a London paper we have lately marked how the secret orders are regarded in England from one or two instances. In an exhibition of "models" or figures representing the royal family and numerous celebrities the enterprising manager advertises the Prince of Wales as the "M. W. G. M. of Freemasons of England." In the next column is a reported speech of Hon. W. E. Forster on Turkish affairs, on returning from the East. He had met two or three Bulgarian chiefs who had admitted him into their confidence. He says: "I suppose they would be men composing what Lord Beaconsfield would call the secret societies. Well, for members of secret societies they were exceedingly frank in telling their secrets to a stranger." A remark that sounds like pettifogging for the orders, and to break the force of Disraeli's wonderful statement.

—The first of a series of two or three articles on Christmas, which is reprinted from the *Evangelical Repository*, appears on the third page. They will be found to fairly cover the whole ground of this question and are a valuable addition to the literature of true reform—for Christ and his Gospel in its simplicity and truth and power as opposed to the formality and folly of human religious inventions.

—Bro. Cressinger of Ohio, whose name appears in the list of lecturers, had a rather unusual experience in his Centennial trip. Always ready for work in the good cause, he circulated anti-lodge publications on the train, without counting on such a Masonic attack as was experienced. It seems that a Masonic editor from Michigan marked the work with evil eye, but instead of meeting Bro. C. and rebuking him in a manly way, if he believed him doing an evil work, he sneaked away to his newspaper den and published for his readers a paragraph full of untruth told in a very mean way The only effect on the honest-minded of his readers, doubtless, was to pity an editor of so small a soul, and to believe in the goodness of Bro. Cressinger's work which could draw upon it such abuse.

—One of our friends a while since expressed his alarm at our advocating the election of Charles Francis Adams for Governor of Massachusetts, and in an insulting way. We felt justified in remaining indifferent to such an objector, but Isaac Stearns, an aged friend, and an Anti-masonic editor in the "elder day" writes of his doubts of Mr. Adams. We do not withdraw what has been heretofore said in his favor. When he consented to be voted for, of course every one knew that he became liable to the abuse and scurrilities busily banded about in election times. Of all these the attack of Blaine was the only one worth notice. This, according to Blaine's interpretation, was a sympathy for Southern slavery shown by Mr. Adams in Congress in 1860. We have not seen the record, but from several circumstances have little faith in Mr. Blaine's account; because: It was based on important statements which should have been known years ago, and not kept to poison the weapons of a personal attack like Blaine's; Mr. Adams was immediately after that time given a post of the highest responsibility in England, which showed Pres. Lincoln's confidence in him; Blaine as a Knight Templar and an unscrupulous man would use any effort to destroy the political prospects of such an opponent as Mr. Adams. In the recent election troubles leading Republican journals have asked that he and Wm. M. Everts go to New Orleans as a committee of arbitration; which does not look like a loss of confidence in him, even by Mr. Blaine's party.

—A few weeks since the declaration of Dr. Taylor, the new editor of the *Christian at Work*, that he should be "unsparing in his opposition" to everything opposed to the Gospel of Christ, was noticed in connection with an editorial which it would be difficult to read as anything but an exaltation of the lodge in contrast with the church. That editorial was published last week in an article by Bro. Mattoon. We have since learned directly from the office of the *Christian at Work* that both its editors stand by the sentiments of that editorial. We hope they will not have anything more, good or bad, to say about secret societies till they are better informed.

Religious Intelligence

—The testimony of many of the converted drunkards at the revival meetings here is that they were great users of tobacco, and that the grace of God in cleansing them of sins took away also the craving for the nauseous weed. It is interesting in this connection to know that there is an English Anti-Tobacco Society which propose a Parliamentary inquiry into the correctness of the opinion expressed by physicians that the increasing smoking and chewing of tobacco is one of the sources of physical deterioration of the factory population, and also into the practical operation of the Swiss law which prohibits the use of tobacco by boys.

—Rev. L. N. Stratton, editor of the *American Wesleyan*, reports in his last paper that he is still away from the office engaged in the revival work at Varick, N. Y., where a great turning to God has been manifested, and thirty to forty had found Christ when he wrote.

—The latest official statistics of the Methodist Episcopal Church show 11 bishops, 83 annual conferences, 11,361 itinerant preachers, 12,509 local preachers, 1,613,560 lay members, 15,634 church edifices, 5,077 parsonages; value of church property, $78,637,015. The increase of members during the last year was 36,000, and for the last ten years 581,376. The General Missionary Committee of the Methodist church have made their annual appropriations for foreign missions. They have made a general reduction of from $1,000 to $3,000 in each district. The whole sum appropriated was $525,000.

—Rev. Brooke Herford, a Unitarian preacher lately from England has been trying to preach down what Moody preaches up. He began with the sermon on the Blood of the Atonement, and has announced other topics such as "Perseverance of Sinners as well as of Saints," "Original Goodness as True as Original Sin," etc. On a recent Sabbath Rev. J. W. Bain preached, in the United Presbyterian church of which he is pastor, a sound discourse which might be entitled, "Hear Christ, not Herford, on the Blood."

—Dr. R. S. Storrs, Jr. of the Church of the Pilgrims, Brooklyn, lately preached a sermon commemorating the 30th anniversary of his pastorate. During these thirty years 1,600 persons have united with the church. There are now 800 members, only twenty of whom were in the church when Dr. Storrs took charge of it. The contributions for missionary and church purposes amount to $300,000.

News of the Week

—A collision occurred on the N. Y. Central road near Buffalo Saturday night, in which several were injured and the express agent burned to death. Several cars were burned with their contents at a loss of about $1,000,000.—By a collision on the Erie road the same day a passenger was burned to death.—At Petrolia, Pa., a wagon-load of nitroglycerine exploded, killing two men.

—The President sent to Congress last week, without comment, the report of Senator Sherman and other Republicans who visited New Orleans to look after election reports. The report contained a vast amount of evidence of the outrages upon the colored people of Louisiana, and as it was of necessity read and referred, the Democrats were enraged, and even threatened impeachment. —The Senate is engaged with propositions to amend our election laws. The one most urged is to give the counting of electoral votes to the Supreme Court instead of Congress.

—Dec. 1st, on the Centennial Grounds, the 24 buildings belonging to the Board of Finance, and the dozen structures of varying dimensions belonging to individuals or firms, were exposed at public auction. The total-cost value of the property offered was estimated in round figures at two and one-half millions of dollars, and the actual figures realized from the sales were $296,160. Machinery Hall, Memorial Hall and and Horticultural Hall not being in the list of properties owned by the Finance Board, were not included in the list. The sale began with the Main Building. The building cost about $1,600,000. The only bids made for it were one of $200,000, by R. J. Dobbins, and one of $250,000, by John S. Morton, who made the bid on behalf of the Permanent Exhibition Company. It was knocked down to Mr. Morton amid the general applause of the audience. The Permanent Exhibition Company also purchased Judges' Hall for $1,500. It originally cost $30,000. The other buildings were sold at a remarkably low figure.

N. C. A. Receipts for Nov. 1876

PUBLISHING HOUSE FUND.

Wm McFarland, Flackville, N. Y. (note 199)	$10.00
A friend in Wisconsin	10.00
J. E. Countryman, Rochelle, Ill. (note 49)	5.00
D. Gans, Lanark, Ill. (note 179)	5.00

CENTENNIAL FUND.

Dr. Williamson, Philadelphia	30.00
Friends in Philadelphia per Rev. T. P. Stevenson	22.00
J. P. Stoddard	3.00
Friends per E. A. Cook & Co.	9.90

GENERAL FUND.

First Church of Christ, Wheaton, per A. H. Hiatt	1.00

INTEREST.

Wm. Loomis, Sycamore, Ill.	10 00
I. Norton, Sublette, Ill.	1 20
Keturah Miles, Carthage, Ind.	3 00
J. E. Countryman	50
D. Gans	50
J. S. Hickman, Seemly, Ill.	75

RENT.

For rooms in Carpenter Building.	124 33
Total	236.18

H. L. Kellogg, Treas.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

For State Lecturers State Ass'n list

Others who will lecture when desired.—

C. A. Blanchard, Wheaton, Ill.

Henry Cogswell, Salem, Columbiana Co., Ohio.

R. B. Taylor, Summerfield, O.

N. Callender, Green Grove, Pa.

J. H. Timmons, Tarentum, Pa.

P. Burless, Polo, Ill.

J. C. Graham, Viola, Mercer Co., Ill.

J. B. Baird, Royalton, Pa.

T. B. McCormick, Princeton, Ind.

E. Johnson, Dayton, Ind.

Josiah McCasker, Fancy Creek, Wis.

C. F. Hawley, Damascoville, Ohio.

W. M. Givens, Center Point, Ind

J. M. Bishop, Chambersburg, Pa.

D. S. Caldwell, Clyde, Sandusky Co., O.

Samuel Hare, Manett Creek, O.

A. Mayn, Promise City, Wayne

J. B. Cressinger, Sullivan, O.

C. F. Wiggins, Angola, Ind.

E. Ronayne, Cynosure office, Chicago.

W. M. Love, Baker, St. Clair Co. Mo.

A. D. Freeman, Downers Grove, Ill.

Jas. Springer, Springerton Ill

A. D. Carter, Deersville, Harrison Co

James McCleery, Monroe, Iowa

The Home Circle.

TIME.

"Ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."—James iv. 14.

Mi-sh pen Time, copesmate of ugly Night,
S...ft, subtle post, carrier of grisly care;
Eater of Youth, false slave to false delight,
Base watch of woes, Sin's packhorse, Virtue's snare;
Thou nurseet all, and murderest all that are.
Why worknest thou mischief in thy pilgrimage,
Unless thou couldst return to make amends?
One poor retiring minute in an age,
Would purchase thee a thousand, thousand friends;
Lending him wit that to bad debtors lends.

—*Shakespeare.*

Youth is not rich in Time: it may be poor;
Part with it as with money, sparing; pay
No moment, but in purchase of its worth;
And what it's worth ask Death-beds; they can tell.

—*Young.*

There is given
Unto the things of Earth, which Time hath bent,
A spirit's feeling, and where he hath leant
His hand but broke his Scythe, there is a power
And magic.

—*Byron.*

Still on it creeps,
Each little moment at another's heels,
Till hours, days, years, and ages are made up
Of such small parts as these, and men look back,
Worn and bewildered, wond'ring how it is.
Thou trav'lest like a ship in the wide ocean,
Which hath no bounding shore to mark its progress.

—*Joanna Baillie.*

Time hurries on
With a resistless, unremitting stream,
Yet treads more softly than e'er did midnight thief,
That slides his hand under the miser's pillow,
And carries off his prize.

—*Blair.*

Time, as he passes us, has a dove's wing,
Unsoiled and swift, and of a silken sound.

—*Cooper.*

Transient is the smile of fate!
A little rule, a little sway,
A sunbeam in a winter's day,
Is all the proud and mighty have
Between the cradle and the grave.

—*Dyer.*

"IF THE LORD WILL."

Nothing earthly that we trust in is certain—everything is full of change. Trouble breaks upon us like a tempest. Snares beset our wayward feet. Arrows are shot at us from secrecy and darkness. Temptations pursue us on every hand. Plans fail; promises are broken; friends prove treacherous; death riots; graves yawn; sorrows surge around us;—and all things speak to us of transient pleasures, uncertain possessions, fleeting moments and vanishing lives.

What, then, is our consolation, our refuge, our trust? What is our security in days of trouble, our comfort in the dark and evil time? Upon what rock can we build our hopes? Into what harbor can we fly for refuge from the storms? How can we stay our souls, when pressed by present troubles and harassed by the fears of coming ills?

"*If the Lord will!*" Here is our security. In his supreme control we find confidence and strength. His will is done, and his will is "good will to men." No losses, crosses, troubles, nor cares can come upon us without his notice or his will. The very winds are in his fists, and the hearts of kings are in his hand. His will prolongs our lives, or cuts short our brief and bitter day. His will directs our way. His eyes are in every place, and his eyelids try the children of men. He chooses our work; he directs our way; he determines our habitations, and our times are in his hands. Nothing can harm while he protects, nothing surprise us while he keeps watch.

Under the shadow of his wings we repose. We know that all things work together for good to them that love God, who are the called according to his purpose. We bow to his appointments, and accept the arrangements of his providence without a doubt or fear. Whatever God wills is right, and just, and good, and gracious; and our hearts take comfort in this thought.

"*If the Lord will*," is our constant proviso. In sorrow or joy, in trial or tribulation, we refer all things to his will. And in the midst of the wreck of blighted hopes; amid withered joys, and new-made graves, and sore and bitter trials, we bow to all the rulings of God's hand, and say; "The will of the Lord be done." What to-morrow shall bring us we know not; we have our own plans and purposes, but all, "If the Lord will." We cannot unveil the future, nor plan a life which God his planned before us, and for us. God hangs over our eyes that veil which shuts us up with Him and with the present hour. He asks of us present obedience, present devotion, present trust. He will not talk with us of to-morrow, nor make bargains with us for the years to come. To-day he calls us, invites us, helps us, loves us, saves us. To-day we yield ourselves to him for present service, and look to him for present help. We have no promises or vows to make.—enough of these have been broken already,—but now, this moment, let us devote ourselves in present consecration, present obedience, present submission to the will of Him who bought us with his own blood, and whose will, accomplished in us, shall forever sanctify and save the souls which he hath redeemed.

If our present be but right, our future need not concern us nor alarm us. The God of to-day is the God of eternity. The Christ who loves us now will love us to the end. The hand that uplifts us now is strong to uphold, mighty to save forevermore. The rock of our foundation shall never totter beneath the assaults of death or hell. Years may roll on, all things earthly may change, and fleet, and fade, but the eternal God is our refuge, and underneath us are the everlasting arms.

"*If the Lord will.*" We rest in that will, expecting the fulness of its unfolding, and accepting all that it shall bring to us. And, scattered, tried, afflicted, and cast down, we look forward to those scenes of rest which await the redeemed of God, when his WILL shall be done in earth as it is in heaven, We know what is before his people then, for he hath said: "Father, I WILL that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world."—*The Christian.*

INDIANS OF ALASKA.

The Indians about here, and most of those in the far Northwest, exhibit, if not more intelligence, at least a greater tendency towards civilization than in many other parts of North America. Their skill in various kinds of work is astonishing. The gentleman in whose house I am lodging has a large spoon—or, from its size, it might be termed a dipper—made of the horn of the mountain sheep, adorned with quaint and grotesque carving, and beautifully inlaid with mother-of-pearl of different colors. I was prepared to pay a very liberal price for it; but the owner said he would not part with it on any consideration. I have made a sketch of its beautiful form and designs. The Indians seem very willing, or even glad to work, when they can get anything to do that will bring them in a little money, such as assisting to load or unload the steamers. Most of them here dress like white people; and many of the women dress very neatly and modestly, although not a few of them show a rather excessive fondness for bright colors. The Aleoots (or Aleuts), occupying the Aleutian Islands, belonging to Alaska, are remarkable for their gentleness; and the religious sentiment in them is said to be very strongly developed. Great crimes, such as murder, are almost unknown among them. A gentleman who has been on this coast for many years, told me he had never heard of a case of murder among the Aleoots for twenty or thirty years, except one, where a man out of jealousy killed a girl he was in love with. An attempt was made to send him to San Francisco to be tried. He was quite willing to go, and did not deny his guilt; but something happened to the vessel on which he was to be conveyed, so that he went back among his own people. They refused to have any intercourse with him. At length, in despair, he put an end to his own life.

There has been lately a remarkable religious movement among the Indians near Fort Simpson, in British Columbia. Some of them have come up to Wrangel, and begun meetings here. I have attended some of the meetings, and have never been more impressed or affected in any religious assemblies than in these. The preaching is chiefly in the Indian language; the simple uneffected earnestness of the speaker might have served as a model for any Christian minister. The whole conduct of the congregation was in accordance, every countenance denoting a deep interest in the words of the preacher. Some of the Indians shed tears as they listened to the wonderful story of God's love to mankind. The minister took for his text (the first time that I heard him). "God so loved the world that he gave his only begotten Son," (John iii. 16). Everything was simple and natural; there was no attempt to work themselves or one another up into an artificial excitement. The conduct even of the children was most appropriate, beautiful and touching, and I confess it was almost impossible for me to repress my tears, especially when I considered how wonderfully Christianity is adapted to men in every condition—to the lowest as well as to the highest. It is a religion that appeals chiefly to the heart; and in this respect there is little difference between the various classes of men, however much they may differ in intellectual culture. It is, indeed, a melancholy truth that very often while the intellect is assiduously cultivated, the heart becomes withered and cold.

I ought to state that although the preaching was usually in Indian, the text was given first in English, and then explained in Indian. Portions of hymns in English were sung by nearly all the congregation. Some of the Indian voices were very rich and sweet; and it was impossible for me not to believe that music in this way is capable of accomplishing a great deal in softening and elevating the character.

The Government has done a good thing by prohibiting all liquor being brought to Alaska; or if it is brought for medicinal purposes, it is only by especial permit. If I am correctly informed, the regulations in this respect are more strict in regard to Alaska than any other part of the United States. You scarcely ever hear of any crime or disturbance among the Indians of this Territory. —*Christian Worker.*

COST OF WAR AND DRINK.

From an essay furnished by David A. Wells to the Cobden Club, England, upon the expenses, income and taxes of the United States, we learn that the whole cost of the war of the rebellion, North and South, from 1861 to 1866, is estimated as follows: Lives, 1,000,000; property destroyed, waste, etc., $9,000,000,000. The expenditures of the United States from June, 1861, to July, 1866, $5,792,257,000. Of this the actual war expenses were about $5,342,237,000. The expenses of States, counties, cities and towns in the Northern States, not represented by funded debt, have been estimated at $500,000,000. The increase of State debts on the war account was $123,000,000. The increase of city, town, and county debt is estimated at $200,000,000; the total war expenses of the loyal States and National Government, $6,165,537,000. The esti-

mated direct expenses of the Confederate States on account of the war were $2,000,000,000. Aggregated expenses of the war North and South, $8,195,237,000. The total receipts from all sources during the second year of the war were less than $42,000,000. The expenditures were $60,000,000 per month, at the rate of $700,000,000 per annum. * * The annual cost of intoxicating drink in the United States, at Dr. Young's estimate of $600,000,000 a year, in ten years would amount to the total war expenses of the loyal States and the National Government. Our drink bill in thirteen years would amount to more than the aggregate war expenses of both the North and the South. Every fifteen years we expend more for strong drinks than the value of all the property wasted and destroyed during the five years of the war. And every year it costs our people over one million of dollars more for strong drinks than the expenses during the war, of all the States, counties, cities and towns in the Northern States not represented by funded debt.

Children's Corner

Mother's Kiss.

A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I burn my fingers,
A kiss when I bump my head

A kiss when my bath is quite over,
A kiss when my bath begins;
My mother is full of kisses—
As full as a cushion of pins.

A kiss when I play with my rattle,
A kiss when I pull her hair;
She covered me over with kisses
The day I fell down the stair.

Children's Centennial Letter.

"Wake up, boys, wake up! Here we are in Washington. Get ready and we shall have time to see the Capitol. Girls too." At that summons you would not lose any time. So here we go up from the depot, up a gentle rise of ground toward its summit, where the renowned Capitol stands. An end of one wing shows fifty-one windows across it and three in height. It seemed too low. We go in front. The first step was in length forty-two of my common walking-paces, and there were forty-six steps, the top one being 22 paces long. Then a double row of pillars, twenty in all. The same style at the other wing, and in the center is the main building with its steps and pillars and sculptured figures, and on its top the splendid cupola.

But as we can't get in yet, we walk in front and find it 320 common walking paces. In front and around the lawn, trees and walks give an aspect of pleasing repose as Old Sol rises and smiles upon us. A cannon is fired to tell the hour and the Capitol is now opened for visitors. We mount the stairs. The figures on our right represent Columbus and an Indian girl, and on our left civilized man and an Indian woman and child. We enter the rotunda and look up 184 feet, where fine paintings meet our eyes, but we look first at those eight around us, representing historical events. We go into the old House of Representatives and see statuary of Ethan Allen, Kosciusko, at whose fall "Freedom shrieked" for the loss of Polish freedom; the statue, also, of Lincoln, at whose murder civilized man stood aghast and freedom swooned, but recovering, lifted high her hand and struck the murderers to the earth. Henceforth the song of liberty in our land has its mournful cadences for her martyr, but it is the song in which every man may now rejoice with gratitude to the Supreme Ruler of human affairs, that Americans can no longer be reproached with holding as property men born on the same soil and breathing the same air.

But here is a clock 105 years old, which struck the hour of our country's independence in the ears of the heroic signers. "Aye," says our guide, "and it keeps good time yet." Well, we must get along a little faster. Paintings, and sculpture, and castings are all interesting, but we must see the Senate Chamber with its gallery and seats. But it has no side windows and is lighted only from above. Oh, if that were a correct emblem of the wisdom of its members, how happy would our country be! But I was rather disappointed in its appearance and before you have become gray, I guess there will be a more airy and cheerful looking apartment in which the laws of our country shall receive their finishing touches. The British House of Lords beats it completely. And why should it? Are not our Senators as good as their Lords?

We were fortunate in getting into the old Senate chamber, now used by the Supreme Court, which has become already a shrine for the lovers of freedom. It seemed small and not airy enough. Fancy it like a quarter of an orange, one cut for the floor and the other for the chair and gallery, and the ceiling rounded downwards. But "here," says our guide, "is where Sumner's chair was." Solemnly we stood and then sat down in one on the spot. And, "yonder is where [Bully] Brooks sat," as he pointed over and in rear. Alas, that the page of history must record such an atrocity as this, having occurred in our country. Dare we hope that no more such acts shall happen? But, my boys, who of you would not prefer to be a Sumner or a Lincoln, to the misguided criminals who assailed them? Whatever may be your future station in life, never forget that your first duty is to obtain and retain self-control. Without this, in which the remembrance of our responsibility for all the deeds done in the body, whether good or bad, aids us, zeal, even in a good cause, loses half its value, or in many cases, becomes a positive injury.

Let us look at this picture, "Penn and the Indians." What an example of self-control he was, and how much he accomplished. Far better are the victories of peace than of war. The time will come when the song shall be realized, "Neither shall they learn war any more."

What a long hall! 742 feet—Yes. Now we go into the judge's robing room, and see some of the identical old furniture saved from destruction in 1812, when the Britishers became incendiaries. But Johnny Bull has been a pretty good fellow lately, and has made up friends with us, so we shall not say much about these old stories, only that this painting of Perry's Victory on Lake Erie reminds us that we gave him a whipping there. But let us hereafter settle questions by arbitration. A good example to the world has been set by the United States and Great Britain in that respect.

Now let us go right up to the top. We wind round and round. Tired? Rather; but didn't our fourscore and four friend go up there and write a love letter to his wife? Oh, yes. Let us get to the very top. Oh what a splendid view. The streets centering upon the Capitol. Yonder is the Monument and the Smithsonian Institute and the Potomac river; and, oh! all around, how beautiful it is, so calm and hazey! Perhaps it might be more charming if it were bright and clear, but we are very well satisfied, and as we can breakfast before the train starts, let us go for it.

Meantime we may try to remember that we have paintings representing these great events:

Columbus landed in 1492.

De Soto discovered the Mississippi river in 1541.

The Pilgrims embarked on the 21st of July, 1620.

Cornwallis surrendered, October, 1781.

Washington resigned his commission to Congress on the 23d of Dec., 1783.

Of course everybody knows what these men in this picture did in Philadelphia, July 4th, 1776.

Here we are down again in the rotunda. Stop right in the center. Stamp with your foot on that spot. What a sound! but how different if we stamp a foot or two from it. And so let us always be careful to do precisely what is required to produce the right effect. We must strike a nail on the head when we want to drive it straight. So with all duty. Drive right at it, and do not bend it so as to make it useless.

But time is up and again we spin along the rail, "homeward bound."

T. H.

Little Kindnesses.

Brothers, sisters, do you ever try the effect which little acts of kindness produce upon that charmed circle which we call home? We love to receive little favors ourselves, and how pleasant the reception of them makes the circle. To draw up the arm chair and get the slippers for father; to watch if any little service can be rendered to mother; to help brother; even to leave an exciting game of ball, to show your sister how to get over a hard place in her lessons—how pleasant it makes home!

A little boy has a hard task given him at school, and his teacher asks him if he thinks he can get it; for a moment the little fellow hangs down his head, but the next he looks brightly up.

"I can get my sister to help me," he says. That is right, sister; help your brother, and you are binding a tie around his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum; but brother will show me," says another one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with a nervous anxiety, while she replaces the naughty stitch.

"O, I am so glad!" she says as she receives it again from the hands of her sister, all nicely arranged. "You are a good girl, Mary."

"Bring it to me sooner next time, and then it won't be so bad," said the gentle voice of Mary. The little one bounds away with a light heart to finish her task.

If Mary had not helped her she would have lost her walk in the garden. Surely it is better to do as Mary did, than to say, "O, go away, and don't trouble me;" or to scold the little ones all the time you are performing the little favor.

Brothers, sisters, love one another,—bear with one another. If one offend, forgive and love him still; and whatsoever may be the fault of others, we must remember that in the sight of God, we have others as great, and perhaps greater than theirs.—*Ex.*

How Many Apples did Adam and Eve Eat?

Some say Eve 8 and Adam 2, a total of 10 only. Now we figure the thing out far differently. Eve 8 and Adam 8 also. Total 16.—*Boston Journal.* We think the above figures are entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, and consequently great eaters, reason something like this: Eve 81st, and Adam 82. Total 163.—*Gloucester Advertiser.* Wrong again; what could be clearer than if Eve 8 1, and Adam 8-1-2, the total was 893?—*Boston Journal.* I believe the following to be the true solution: Eve 8-1-4 Adam, Adam 8-1-2-4 Eve. Total 8938.—*Veritas.*

Still another calculation is as follows: If Eve 8-1-4 Adam; Adam 8-1-2-4-2 oblige Eve, total 82,056. We think, however, this not to be a sufficient quantity, for though we admit that Eve 8-1-4 Adam; Adam if he 8-0-8-1-2 4-2 keep Eve company, total 8,082,056.—*New York Mail.*

Answer to Enigma.

Belpre, O., Dec. 4, 1876.

Editor Cynosure:—Here is the answer to enigma in *Cynosure* of Nov. 30, 1876.

My 1, 6 and 5 is cat, a domestic animal.

My 13, 2, 6 and 7 is loan, means to lend.

My 10, 6, 12, 13, 14 and 4 is Naples, a city in Italy.

My 9 and 3 is in, a preposition.

My 1, 11, 5, 8, 2 and 7 is cotton, a kind of goods.

My whole is Constantinople, a city in Europe.

I believe my father has taken the *Cynosure* for seven or eight years

W. T. S. Smith.

Our young friend E. S. Caylor, of West Elkton, O., also sends the correct answer, with the following, which is good for our little reformers:

I am composed of eleven letters:

My 11, 6 and 3 is a domestic animal.

My 5, 6, 7, 8, 7, 10 and 11 is a name of a society.

My 1, 2, and 3 is the name of an insect.

My 11, 8, 3, 3, 8 and 2 is a name of a plant.

My 4 and 9 is a preposition.

My 11, 8, 1 and 3 is some thing to wear.

My 5, 6 and 3 is something that lies before the door.

My whole is a compound word Masons dislike.

If you wish for success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius. With these you can hardly fail.

Election Returns so far as Received to Dec. 9th.

CALIFORNIA.

Reported in last *Cynosure* 2 votes.

CONNECTICUT.

Official report of American party vote, 16.

ILLINOIS.

Official report American party vote, 157. Reported in last *Cynosure* 126 Natl. and 138 State votes.

Freeport, Stephenson Co.	5 votes.
Avery, Jo Daviess Co.	1 "
Oneida, Knox Co.	1 "
Additional votes from La-Salle Co.	7 "
De Kalb Co.	3 "
Marion, Williamson Co.	1 "

INDIANA.

Reported in last *Cynosure* 40 Natl. and 46 State votes

Silver Lake, Kosciusko Co., 7 Natl. and 4 State votes.

IOWA.

Reported in last *Cynosure*	50 votes.
Monroe Co.	1 "

KANSAS.

Cherry Valley, Montgomery Co. 2 votes.

MASSACHUSETTS.

Reported in last *Cynosure*	2 votes.
Harwich, Barnstable Co.	1 "

MICHIGAN.

Reported in last *Cynosure*	31 votes.
Official report of American party votes.	71
Bay City, Bay Co.	3 votes.
Barry Co.	6 "
Cambria Mills, Hillsdale Co.	4 "

MINNESOTA.

Reported in last *Cynosure* 2 votes.

MISSOURI.

Reported 2 votes.

Grant City, Worth Co. 13–23 State.

Avalon, Livingston Co. 13 State votes.

NEW YORK.

Reported 4 votes.	
Ellington, Chatauqua Co.	4 votes.
Rushford, Allegheny Co.	2 "
Westchester Co.	1 "

OHIO.

Reported 31 votes.	
South Toledo, Lucas Co.	3 votes.
Allentown, Allen Co.	2 "
Dover township, Tuscarawas Co.	3 "
Tedrow, Fulton Co.	1 "
Greenfield, Highland Co.	3 "
Guernsey Co.	34 "
Cincinnati, Hamilton Co.	1 "

PENNSYLVANIA.

Reported in last *Cynosure*	50 votes.
Official report of American party 83 votes	
Millbrook, Mercer Co.	3 votes.
Warsaw, Jefferson Co.	2 "
Philadelphia,	1 "

WISCONSIN.

Reported in last *Cynosure*	7 votes.
Waupun township, Fondulac Co.	6 "
Byron, Fondulac Co.	1 "
Chester Station, Dodge Co.	1 "

—See Publisher's Department, 16th page.

—The American vote in Pennsylvania is thus reported by counties:

Allegheny, 8; Armstrong, 1; Bradford, 22; Butler, 2; Cambria, 1; Crawford, 7; Franklin, 5; Indiana, 1; Jefferson, 2; Lehigh, 2; Mc Kean, 1; Mercer, 15; Susquehanna, 6; Venango, 7; Wyoming, 1; York, 1.

—Tilden's vote came from States and localities having 2,325,273 white male adult population, of which number 319,313, or 16.6 per cent. were unable to read or write. Hayes drew his vote from a population of which 6.6 per cent. only labored under this difficulty. This is a difference worth marking down.

—The report of the popular vote of 27 States is thus reported, the American vote being Masonically complimented as "scattering:" In the 27 States from which official returns have been received Tilden received 3,644,502 votes; Hayes, 3,633, 404; Cooper, 67,197; Smith, 6,679; Scattering, 3,197.

From all Along the Line.

The Massachusetts Woman Suffrage State Committee unanimously adopted the following:

The Woman Suffrage State Committee congratulates the suffragists of Massachusetts upon more than twelve thousand votes cast for the Woman Suffrage candidates for State officers. This number of votes, in any ordinary year, would decide the result of the State election. They were given in spite of the overwhelming gravitation of the Presidential election. Next year we shall hold the balance of power in Massachusetts. Let us go on to complete our organization and keep up our woman suffrage political movement. Our object is the formation of a reform party of men and women, with woman suffrage in caucus and town meeting.

Lucy Stone,
Chairman Woman Suffrage State Committee.
Thomas J. Lothorp, Secretary.

W. Hamlyn, West Bend, Wis., writes:

"The number of tickets voted in the town of Trenton is very small. There are only four. It is hard work to roll a stone up-hill, but by the grace of God I hope we shall get at the top by and by."

A. C. Pratt, Winfield, Iowa, writes:

"If the matter had been properly brought before the people there might have been fifteen or twenty votes polled for Walker and Kirkpatrick in Winfield, Ia., instead of four."

Stephen Wright, Glens Falls, N. Y., writes:

"Are either Tilden or Hendricks a Mason or Odd-fellow?"

J. D. Gallup, Genoa, Ottawa Co., O. writes:

"There were but two votes polled in Ottawa county for the American party ticket. There are only two of us in this township, and I guess in the county, who dare to speak out and work in the good cause. We do that boldly and without fear. We treat all alike both Jew and Gentile, bond and free."

Theo. Osgood, Bedford, Calhoun county, Michigan, writes:

"There were two votes cast for Walker and Kirkpatrick in this township, the only ones in the county. It is a rabid Democratic county controlled by secrecy from the grange down to Masonry."

P. Hurless, Polo, Ogle county, Ill., writes:

"Our cause still has hosts of friends in this county, and we must have our strength better economized."

N. Ames, Rushford, N. Y., writes:

"Two votes were cast for the American party in our town, although the great majority of the voters say they are Anti-masons. The trouble is our young men and middle-aged men are not informed on this subject."

A. Shambaugh, Bear, Wis., writes:

"The political excitement ran so high in this town that none of the Democrats would pair off with the Republicans, and the Republicans would not risk their votes, in consequence of which the American ticket got but one (my) vote."

J. D. Allen, Allentown, Ohio, writes:

"I proposed to an anti-secret Democrat to pair off with him and vote the American ticket. He freely accepted my proposal. So the American candidates got two votes in German township of Allen county. I am of the opinion those two seeds cast into the soil will influence others in the next spring elections to do the same. Grangers are playing out in this section."

E. S. Chalfant, York, Pa., writes:

"I see by the official returns of Pennsylvania that our ticket got eighty-three votes in the State."

A. J. Sheridan, Grant City, Worth county, Mo., writes:

"One of our county papers in giving the returns of the election said that there were no American votes by stating for Walker and Kirkpatrick 00 when there were twenty-three. Nearly all the Anti-masons are going to withdraw their support from it."

E. G. Paine, Wasioja, Dodge Co., Minn., writes:

"We are going to call a convention at holiday time to organize a county Christian Association."

C. W. Kohr, Winfield, O., writes:

"At the late election there were three votes cast for Walker and Kirkpatrick in this (Dover) township, Tuscarawas county, Ohio. We were ridiculed for voting this ticket but it is a pleasure to bear ridicule for the cause of right. We are censured more for voting against secret societies than any other evils embodied in the platform."

A. O. Howell, Champaign City, Ill., writes:

"I had hoped to report twenty-five or fifty votes but the policy (?) of the New York *Witness*, and father Preston and others, prevailed. Nearly every one of our friends said to me that they 'admired our principles', and 'the only party that dared to avow their principles,' etc., etc. But when it came to election day the contest was so close that they feared Tilden would be elected and all but myself and one other voted for Hayes, assuring me that four years hence, they would all vote with us. Election judges too, that are Masons have a very natural way of calling our votes illegal, and throwing them out. Louisiana and the South generally are not the only places where the sacred ballot box is tampered with."

Henry Amadon, Waupun, Wis., reports eight votes for Walker and Kirkpatrick and writes:

"So we have sowed a little good seed in good ground and have become a 'respectable laughing-stock,' and I enjoy the shame very much."

Luther Wood, Newark, Mich., sends us the following extract from the Lansing *Republican:*

"THE AMERICAN PARTY.

This noble name was tarnished by the Know-nothings, and has never been used as a party designation since 1860, until the present year. In the township of Locke our correspondent informs us that an American party ticket was cast, bearing the name of James B. Walker, of Illidois, for President and Donald Kirkpatrick, of New York, for Vice-president, with eleven electors, not one of whom is generally known; and eight of them are designated by initials, so that the vote would count for nothing anyway. The Adrian *Times* says that in Lenawee county six of these ballots were cast. The returns thus far received by the Secretary of State show that the aggregate vote of this American party in sixty-eight counties amounted to seventy-two. The aim of this organization is to put down all secret societies, but it was never heard of in Lansing, where, (if anywhere) the evil of secret societies ought to be felt, as they are quite strong."

Mr. Wood says he did not receive the American party tickets until November 19th. All tickets for Michigan, except special orders, were sent from this office three weeks before election, and the special orders in ample time for use. Benj. Ulsh received a large package of tickets just four weeks from the time we sent them. We would like to have the post-masters through whose hands they passed explain why they were delayed.

Isaac Crane, Peru, Miami Co. Ind., writes:

"The vote of this county for Walker was two. One of them was the vote of your humble servant, making the second time that I have voted all alone in Washington township. First to free the slave, and now for freedom of speech and press, to keep away owls and bats."

Benj. Ulsh, Silver Lake, Ind., writes:

"There were seven Walker and Kirkpatrick tickets voted in this place. Our Sunday-school superintendent and one other good brother said Benj. Ulsh committed a sin in voting that ticket which can never be forgiven him. In the afternoon a doctor from Silver Lake came to the place of voting and one of our neighbors said: 'Doctor, if Benj. Ulsh gets sick and you doctor him, I want you to give him medicine to kill him.' It seems everywhere where men exercised the right of free American citizens they met with opposition. But Paul says, 'I have fought a good fight,' etc. Thank the Lord, our Captain has never lost a battle; neither will he till the 'kingdoms of this world are become the kingdoms of our Lord and his Christ.' Rev. xi. 15."

John Bell, Warsaw, Pa., writes:

"A good many were opposed to secret societies, but the Republicans were afraid if they voted with me the Democrats would get into power, and the Democrats were afraid their party would get behind. What a pity that men vote so much for party and so little for principle."

Rev. Alfred Osgood, Lostant, Ill., writes:

"We polled eight votes for Walker and Kirkpatrick. Many approved of our platform and would have voted our ticket but for fear of Tilden. I tell them to fear God and do right; the Lord will take care of the rest."

Freemasonry Weighed in the Balance AND Found Wanting.

In the course of my Public expositions of the Masonic degrees the question is frequently asked WHY, WHEN, AND HOW, I renounced Freemasonry, and although, the answer is partly given in the Preface to this book, yet, I consider it important for various reasons that a brief statement of all the circumstances should be given here, and hence I invite the readers attention to the following

DECLARATION.

I renounced Freemasonry first of all because, as a religious system, it entirely ignores and rejects Jesus Christ.

In all the rituals of Ancient Craft Masonry, in its prescribed forms of prayer, whether at opening or closing the Lodge or working the Degrees the name of Jesus Christ is not once mentioned. Masonry rejects him as the son of God, rejects him as the only Saviour, as the only mediator between God and Man and hence it is absolutely unmasonic for any candidate at initiation to profess faith in Jesus Christ, or even for a minister in the Lodge room to offer prayer in his name. Compare Webb's Monitor, pages 73, 120, Mackey's Ritualist, pages 271, 348, 349, and Sickel's Monitior, Part II, pages 5, 50 with John 14, 1, I Tim 2, 5. Heb. 8, 6. John 10. 1-7. 1 Cor. 3. 11. John 14. 6-14.

2nd. I renounced Freemasonry because, to support its anti-christian delusion and vain pretensions, it garbles and misquotes the word of God; it falsifies the sacred record; expunging the name of Christ from all its Scripture quotations; it reduces the Holy Bible *below* the level of the Square and Compass and it places its "Ancient Charges," the edicts of its Grand Lodges, and its traditionary "landmarks" higher, above and beyond, all the laws of heaven and all the enactments of civil goverment.

See pages, 15, 19, also Mackey's Ritualist, pages, 271, 348-9 Webb's Monitor pages 73 and 120.

3d. I renounced Freemasonry because, its oaths and obligations are illegal and barbarous and because a strict adherence to their requirements would necessarily lead to crimes of the most revolting and abominable nature.

The Candidate in each degree swears away his own life, binding himself to suffer death in a most inhuman manner.

The father may be called upon to slay his son or the son his father, for every Master Mason is sworn to conform to and abide by as well as maintain and support the laws of his lodge, and the constitution, laws and edicts of his Grand Lodge, whether right or wrong.

See page, 99, also Webb's Monitor pages 196, 240, with P. G. M. Morris notes &c.

4th. I renounced Freemasonry because I found that by a strict adherence to the requirements of even the First or Entered Apprentice, Obligation it became absolutely necessary for me to practise falsehood and deceit towards even the members of my own family, my wife included, whenever the subject of Freemasonry was discussed, or when questioned as to its so called secrets, *i e.* its preparation, mode of initiation or other secret workings. See page 35.

5th. I renounced Freemasonry because it is one of the most gigantic swindles that the world ever saw. To support this formidable system of deceit, falsehood and fraud, it has established a regular chain of oaths, obligations and death penalties the like of which, for barbarity and sin, has never been surpassed in any age or nation.

6th. I renounced Freemasonry because of its peculiar similarity to Romanism.

Romanism is an absolute despotism controlled and governed by the Pope, a foreign ex-King. Freemasonry is also an absolute despotism imported from a London grog shop during British rule in this Country.

Romanism boasts of and claims great antiquity. Freemasonry also claims a vast antiquity as the necessary foundation of its *universality* and *unchangeability*.

Romanism is partly based on tradition. Freemasonry is entirely so

Romanism does not fully recognize Jesus Christ as the *only mediator* between God and man. Freemasonry rejects Christ alltogether.

Romanism teaches and practises prayers for the dead. Freemasonry prays for the dead.

Romanism denies the right of private judgment. Freemasonry teaches that every mason must yield private judgment.

Romanism cannot engage in any religious act or ceremony without an Altar, and lighted Candles Neither can Freemasonry.

Romanism teaches the use of images. So does Freemasonry.

Romanism teaches the infalibility of it's head; Freemasonry ditto.

Romanism is a real secret organization in its priesthood and Jesuitical order.

Freemasonry is but a pretended Secret Institution, though it boasts of profound Secrecy.

Romanism claims divine origin; Freemasonry claims the same.

Romanism inculcates salvation by works; Freemasonry teaches that and that only.

Rome's best argument in every age and under every circumstance has been slander, persecution and massacre of all seceders from her communion.

Freemasonry, as everybody knows, is incapable of defense and hence must always resort to calumny, persecution, and even to death itself when considered safe to do so whenever a seceding Mason has courago enough to openly repudiate her boastfull claims or to defy her meaningless and silly anathemas.

Romanism is pretendedly based upon the Apostle Peter.

Freemasonry is pretendedly founded upon the Apostle John.

Romanism is the beast of Revelation.

Freemasonry is the image of the beast.

Romanism is the mystery of iniquity; Freemasonry a work of darkness.

The whole scope, aim, and object of freemasonry is deception.

The Knight Templars deceive the Royal Arch Masons. The Royal Arch Masons deceive the Most Excellent Master's. The Most Excellent Master deceive the Past Master's. The Past Masters deceive the Mark Masters. The Mark Master's deceive the Master Masons. The Master Masons deceive the Fellow Crafts. The Fellow Crafts deceive the Entered Apprentice's. And they al with one accord form Entered Apprentice up to Knight Templar or even higher up still through all the abominations of the Scottish Rite to Most Puissant Sovereign Grand Commander cajole and deceive the outside world.

And now how did I manage to disentangle myself from this ancient (?) and honorable (?) institution? How did I abandon this delectable system of hypocricy wickedness and sin?

I simply went into the lodge room of Keystone Lodge No. 639 meeting at 62 and 64 North Clark Street, Chicago, and, then and there, in the presence of the Worshipful Master, Warden's and brethren I denounced and renounced for ever the institution of Freemasonry, as a humbug and a fraud and openly declared my firm determination to publish its so-called secret workings to the world.

The proof of this is fully established by the following official document, having the seal of the lodge attached and which was served upon me by order of the Worshipful Master J. H. Dixon, on the 23d, of October, 1874, nearly five months after my open renunciation of Masonry as alleged in specification 2d, and after patiently waiting in the vain hope that I would repent of my contumacy and fall back again into the outstretched arms of the Ancient "hand-maid."

Further comment upon this document is unnecessary here. It speaks for itself and very conclusively proves the ludicrous and terrible shifts to which M. Pflaum & Co., were driven in their desperate efforts to swell the number of specifications and so render the "Charges" as Masonically formidable as possible.

CHARGES.

To the Worshipful Master, Wardens and Brethren of Keystone Lodge, No. 639, *A. F. and A. Masons*:—The undersigned, in the discharge of his official duty as set forth in Sec. 2, Art 1., Part 3d of the by-laws of our Grand Lodge, do hereby charge Bro. Edmond Ronayne, a member of said Keystone Lodge, with gross un-Masonic conduct, in this, to wit:

Specification I. That the said Bro. Edmond Ronayne on or about April 23d, A. D, 1873, in the city of Chicago did persuade and advise Bro. Wm. Aiken, then secretary of said lodge to-keep and withhold certain moneys belonging to said Lodge, with intent to cheat, wrong and defraud said Keystone Lodge.

Witnesses:—Bros. Pflaum Becker Lally and Aiken.

Specification II. That the said Brother Edmond Ronayne did on or about June 10th, A. D, 1874, in the room adjacent to said lodge-room of Keystone Lodge, attempt to discourage certain Fellow Crafts from advancing further in Masonry by denouncing the institution of Freemasonry as a d—d humbug and fraud, and other words of a similar character; also threatening to expose the workings of Masonry to the world.

Witnesses—Bros. Glover, Sittig, Spathold and David.

Specification III. That the said Bro. Edmond Ronayne did on or about August 20th, A. D, 1874, violate Sec. 4, Art. xiv., Part 2nd of the by-laws of our Grand Lodge. 1st, By wilfully exposing the character of his ballot; 2nd, by an attempt to interrupt the legitimate labors of said Keystone Lodge by casting a black ball against the advancement of a Fellow Craft, and afterward communicating the fact to others.

Witnesses—Cunningham and David.

Specification IV. That the said Bro. Edmond Ronayne did on or about Oct. 6th, A. D, 1874, threaten in profane language at said Hall of Keystone Lodge, to do bodily harm to Bro. Morris Pflaum, a Master Mason of said Lodge, also calling said brother a thief and swindler in open ledge.

Witnesses—Bro. Ekvall, Cronin, Pflaum, Prince and others.

All of which acts of the said Bro. Edmond Ronayne were in violation of his duties and obligation as a Master Mason and to the injury of his brethren as well as to the harmony and prosperity of the said Keystone Lodge and to the scandal and disgrace of the Masonic fraternity at large. Wherefore, it is demanded that the said Bro. Edmond Ronayne be put upon trial therefor, and dealt with according to Masonic law and usage.

Signed, OSCAR L. EKVALL, *J. W. Keystone Lodge, No.* 639, *A. F. and A. Masons. Oct.* 21*st, A. D.* 1874.

Continued next week.

HISTORY OF THE NATIONAL CHRISTIAN ASSOCIATION

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CHICAGO Dec. 11, 1876.

Grain Wheat—No. 1		1 18
" No. 2	1 17¾	1 18¾
" No. 3	1 18¾	1 21
" Rejected	96	98
" Minnesota	1 18¾	1 25
" Winter	1 18¾	1 25
Rye—No. 2		46¾
Rejected	41½	43
Oats—No. 2		33¾
Rejected		26½
Rye—No. 2	72½	73
Bran per ton		13 50
Flour—Winter	5 00	6 25
Spring	2 50	6 25
Hay—Timothy	8 50	11 50
Prairie, "	6 00	8 00
Mess Beef	9 25	10 50
Tallow	7½	8¼
Lard per cwt		10 15
Mess pork, per bbl		16 60
Dressed Hogs	6 75	7 00
Butter fancy yellow	28	32
common to choice roll	18	25
Cheese	9	14
Beans	75	2 10
Poultry, Chickens per doz	1 50	2 50
Turkeys per lb	10	11
Eggs	21	24
Seeds—Timothy	1 65	1 70
Clover		8 75
Flax	1 35	1 50
Potatoes,	75	1 00
Broom corn	2	6¼
Hides green to dry flint	6¾	12½
Lumber—Clear	30 00	38 01
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		3 60
WOOL—Washed	38	45
Unwashed	20	27
LIVE STOCK Cattle Choice	4 75	5 00
Good	4 25	4 60
Medium	3 75	4 15
Common	2 50	3 75
Hogs	5 60	6 25
Sheep	3 00	5 50

New York Market.

Flour	$3 50	9 50
Wheat—Winter	1 35	1 50
Minnesota	1 25	1 29
Spring	1 19	1 35
Corn	54	59
Oats	33	51
Rye	82	84
Lard		10¼
Mess pork		17 00
Butter	15	30
Cheese	7	14
Eggs	18	29
Wool	12	33

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This tract is a reprint of a tract published in 1834, and is a very weighty docnment. A 4-page tract at 50 cents per 100; $4.00 per 1000.

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AND

Hon. James Madison's Letter,

Giving His Opinion of Freemasonry (1832).

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Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, 18 S. WABASH AVENUE

CHICAGO, THURSDAY DECEMBER 21, 1876.

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Notices.

TO ALL SECEDING MASONS.

BRETHREN:—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure*. Now let us all work and work quickly else we may not have time to work at all.

Though not through grips, still fraternally yours. EDMOND RONAYNE.

THE INDIANA STATE CHISTIAN ASSCIATION

Will (D. V.) hold its fourth annual meeting at West Newtown, Marion county, Indiana, on the 27th, 28th and 29th of December A. D, 1876, to commence at 7 o'clock P. M. Arrangements have been made to secure the attendance of competent speakers, and Edmond Ronayne, late Past Master of Keystone Lodge, 639, of Chicago, is expected to publicly work the degrees of Masonry.

The great political contest is now ended; and never within the last forty years has there been so favorable a time for a calm and free discussion of the relation of the secret orders to Christianity and civil equality as now. Let all the anti-secret organizations in the State and all churches in sympathy with this reform send delegates *without fail;* and let all friends of the reform and all who wish to know the truth consider themselves personally invited.

Delegates will stop off at Valley Mills, eight miles southwest of Indianapolis, on the I. and V. R. R., where they will find conveyances to the place of meeting.

On behalf of Executive Committee.
PETER RICH, Chairman.

TO CONNECTICUT REFORMERS.

A friend of the reform in that State writes:

"I wish to say to the friends of reform in Connecticut that there should be a very earnest effort made this winter to enlighten the people in regard to the great dangers which threaten us. Can we not arrange to have a lecturer spend a month or more in our State this winter? Who has money that they will contribute for this purpose? All such please write at once to the President of our State Association, J. A. Conant, Willimantic; and all who would be glad to have lectures in their town or village, write as above.

THE KANSAS STATE CHRISTIAN ASSOCIATION,

Opposed to Secret Societies, will hold its next semi-annual meeting at North Cedar, Jackson county, Kansas, in the Reformed Presbyterian Church, on Tuesday, Jan. 23, 1877, at two P. M., and will continue in session about two days. Several public addresses will be delivered by popular speakers, and important business is to be attended to. The friends of the cause are urged to be present, and the public generally are invited to attend. Free entertainment will be furnished to all who may attend from a distance.

J. DODDS, *Secretary.*

TO FRIENDS OF ANTI-SECRECY IN CEDAR CO., IOWA.

Wm. Lee and myself have been talking about the importance of having a convention some time in January in Tipton to choose delegates to the State Association, and transact other business that may seem important. Will Moses Varney, Asa Staples, Lawrie Tatum and other friends west of the river have that territory properly represented? Also that other friends on the east side work in the same direction, each one doing what he can to make the convention a success. When the time is fixed due notice will be given Be ready. JOHN DORCAS.

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Copies of the Time

It was reported the other day that a decayed body had been found in the Michigan woods under such circumstances as led many to believe it was that of the unfortunate balloonist Donaldson, whose ascent from this city with Grimwood, a reporter, a year ago last summer was made notorious from the fatal disaster that overtook them. Grimwood's body was found weeks after the event. The discovery of the remains of a balloon on the coast of Iceland lately adds another testimony to the perils of aerial navigation! In the car was found human bones—an incomplete skeleton—and a leather traveling bag containing papers so mouldy that they could not be deciphered. It is supposed that this is the baloon in which Price ascended during the siege of Paris. Perilous and foolhardy as ballooning now seems it is not impossible that its difficulties will soon disappear before some Icarus whose wings shall not fail in the moment he seizes upon success.

Among the other complications in Congress a remarkable one was developed last week among the Democratic leaders. Those from the North led by Speaker Randall and Fernando Wood are overflowing with wrath that Mr. Tilden is not going into the White House with a universal ovation. They want to impeach Grant for telling them of Southern outrages. They issue proclamations to the country at large announcing the election of Tilden. They exchange congratulations of victory—and yet they are not happy. The Southern members of the party have shown lately a decidedly conservative disposition, and a severe rebuke was administered to their luke-warmness by Fernando Wood. Ben. Hill, of Georgia, ex-rebel general, replied to this incendiary harangue: "Perhaps the gentleman is not aware of the conservative influence of a fifteen-inch shell with the fuse in process of combustion." He went on charging the Northern Democrats with deceiving their Southern brethren. They had enticed them into war fifteen years ago and then sent down regiment after regiment of war Democrats to fight and whip them. Other Southerners followed his lead, and now the party is in confusion at headquarters. If these Northern politicians who are so eager for strife will accept the defeat of their counsel, and like Ahithophel, go and hang themselves, politically, the land will rejoice at the prospect of peace.

There is however danger that they have made the "beginning of strife," have breached the dam, and will soon lose control of the passions of the masses inflamed by their intemperate zeal. Organizations are reported as forming, under the name of Democratic Veteran Legions, with secret meetings and an oath of allegiance binding to stand by the Democratic candidates *and the Constitution*, and swearing to obey *the commands of superior officers* with the self-abnegation of a Jesuit or a blindfolded Freemason. This organization with headquarters at New York is spread through the North, and may soon gain such headway as to preclude the idea of a peaceful settlement of our national difficulties.

Last week a select ball at a fashionable Chicago hotel furnished an evening of folly by dancing to "Hold the Fort" and other tunes sung in the great meetings here. The next day Mr. Moody said in the Farwell Hall meeting that he had learned from a reliable source that on the evening of the terrible fire in the Brooklyn Theatre the orchestra had played before the opening of the performance, "What shall the Harvest be. The outcome of that awful evening made the announcement strike like a knell on the ears of the vast audience. "When, oh! when will Christians learn to be separate from the world," was all the comment of the evangelist.

THE COLORED PREACHER OF ELLENTON.

[Revelations 20: 4]

BY ANNA S. FISK.

A Quaker lady, for nine years teacher in Aiken, S. C., wrote lately to the New York *Tribune* that she had seen the young colored woman whose husband was killed at Ellenton. He was about to be ordained to preach in the Baptist church. He had been threatened because of his adherence to the Republican party. A few days later he said to his wife, "I feel death. I know they will kill me." Then, counting the time, he said: 'Five months since we were married. I must pray God to make me willing to part with you. I am not afraid to die." That same evening—it was Sunday—he started for prayer-meeting. Just before reaching the place he was told there was trouble, and heard firing, so he went into the swamp. The next day the young wife heard that he was killed and was crying when the "young master" said, 'Well, he's killed. I've been and had it done. If you ain't certain, go and look in the cotton patch by an old log and the persimmon tree." The wife of five months went and found the body of her husband riddled with bullets, his neck broken and other bruises given with the butts of rifles after he had been shot. The colored man had no weapons of any kind.

A cabin in the sunny South,
And brows of dusky hue,
Yet Love made bright their lowly home.
And hope and joy they knew.
Their hearts sang blithely at their toil,
And when at eve they rest,
Love lightened all the cares they bore;
Each felt that they were blessed.
Five months of wedded bliss had passed,
Since hand in hand they trod—
O Christ, our Lord, be merciful,
Be pitiful, O God!

They wakened on an Autumn morn,
He had a dream, he said;
A dream of glory, yet his heart
Grew sick and faint with dread.
He said, "I saw the horse of white,
The King with eyes like fire,
Clothed with a vesture dipped in blood,
Who treads the press of ire.
And from His mouth the piercing sword
And in His hand the rod;
O Christ, our Lord, be merciful,
Be pitiful, O God!"

He said, "I saw the judgment throne,
And those who sat thereon,
With robes made white in Jesus' blood,
They fear no scorching sun.
Their lives were yielded for His truth,
And now with Him they reigned;
Nor were their foreheads or their hands
With beastly symbol stained.
For these the Holy Lamb doth feed;
Dark was the path they trod;
O Christ, our Lord, be merciful,
Be pitiful, O God!"

"I heard a voice of waters then,
And one spake thus to me:
'Array thyself in linen pure
The marriage feast to see;
Join then the army which doth wear
The linen white and clean.'
Then I awoke; but ah! I feel,
This surely is no dream.
I love thee, darling, and I know
Thy weary feet will plod.
O Christ, our Lord, be merciful,
Be pitiful, O God!"

She found him in the cotton patch,
Beneath the persimmon tree;
His maugled, bleeding body there
She drew upon her knee.
He thought to tell his Savior's love,
And make his mercy known,
But God the swarthy-skinned hath set
Upon the judgment throne.
Men hunt the grieving widow's life
Through forests dark and broad,
O Christ, our Lord, be merciful,
Be pitiful, O God!

A NOTABLE APOSTACY.

NORWICH, Conn., Dec. 8, 1876.

Editor Christian Cynosure:

We are strangers, but I desire to make your acquaintance. Having no one at hand to "vouch" for me, I propose to introduce myself.

Well then, I am a member of the

Prov. Annual Conference of the M. E. Church, and have been from the time of its organization, in 1840. Last spring, in consequence of impaired health, I was returned "superannuated," and now have my residence in this city.

I have long wished to communicate to the *Cynosure* some thoughts upon the subject of Freemasonry. I took the first three degrees, I think in 1861, in Moriah Lodge, No. 15, in the village of Danielsonville, Conn. I was subsequently taken through Montgomery Council No. 2, Warren Chapter No. 12, and Columbian Encampment, No. 4, of this city; making fourteen degrees. I subsequently took an additional degree in the Council, making the number up to fifteen. It was a wonder to many, and was to myself, how I came to take that step. My father was in the great fight of former days, and he was decidedly Anti. Little did he think that he had a son who would ever consent to be cable-towed. I cannot speak at length of the motives that led me to take this step. Prominent among them were these two, viz. 1st, The example set by some of my brethren in the Christian ministry, of whom I had a very high esteem.

2nd. I confess to a lively curiosity, to see and know for myself what was actually behind the curtains. Though only a boy of twelve at the time, I have a clear recollection of the great meeting held at old South Woodstock, when Mr. Dow preached that memorable sermon on "If ye will inquire, inquire ye." I heard that sermon and witnessed the exhibition of the three degrees by Mr. Greene, and others, in the church in the evening.

Well, strange things do transpire. I found myself at length raised to the "Sublime degree of a Master Mason." It was new to me in the main, for though I had read much when a boy, I retained but little; hence the blow that brought me to a "dead level" was quite unlooked for. The man is living, and living in this city who *knocked me down.* I have not forgotten or lost sight of him. My last visit to the lodge-room was about ten years ago—of course I never expect to be in one again.

"But," I hear some one say, "you have told me how you came to be a Freemason, tell us now how you came to renounce it." I was led to a thorough re-examination of the whole subject, by an observation of one of the official members of my church, with whom I had often been in the lodge. It was, that in his candid opinion, *it was no place for a minister of the Gospel.* I found that all the declarations made to me touching the antiquity, secrecy, and *charity* of the institution were utterly false; that I had been deceived, defrauded. For example, what of all this talk about Solomon and Hiram and the Apostles of Christ being Freemasons, or patrons of the order, when every intelligent Mason knows that it is *not two hundred years old.* I know it claims to be a charitable institution. Well, it may be in a *Masonic* sense, but it is not the charity of the Bible, which enjoins that we should "do good unto all men." Masonry simply teaches its adherents to do good to all good Masons. Then as regards morality, just cast a glance at this language in the oath of the Master's degree, viz., "I furthermore promise and swear that I will not violate the chastity of a Master Mason's wife, daughter, sister or mother, I knowing them to be such" &c. How does that tally with the doctrine of the Great Teacher?

But it is asked again and again, "How *can* good men take such awful oaths?" If the surroundings of the candidate are considered, it is not so marvelous after all. I do not think that one in fifty has, at the time of taking the oath, an appreciable sense of its awful import. How could he be expected to have? His mind is made up. He is bound to *go through;* and so he hobbles on as well as he can repeating, parrot-like, the terrible imprecations. True, I was positively assured before taking the oath, that there was nothing in it that would in the least interfere with the duty I owe to my country or my God. And thus it at once proceeds to set itself above all law human or divine; for I flatly deny the authority of Masons to administer an oath any way, much less an oath with such an inhuman and barbarous penalty.

It is too late in the day to dispute the truth of the old adage that "a bad promise is better broken than kept." And that passage in Lev. v. 4, seems to have been made on purpose to fit in here, "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that man shall pronounce with an oath, and it be hid from him, when he knoweth it, then he shall be guilty in one of these."

How dreadfully warped must that man's moral sense be who regards these obligations so much above all others, that he justifies himself in deception and lying for the "good of the order." But it is the writer's happiness to reflect that he *never yet lied for Masonry.* Following my honest convictions of duty, I do utterly and most unqualifiedly renounce all allegiance to the order. Most gladly would I be the means of leading others to "go and do likewise." Further observations I must reserve till another time.

[No name was signed to the above, but as we are quite sure it is from the Rev. Anthony Palmer it is here printed. May this honest confession lead others who have fallen into the same snare to do likewise.—Ed. Cyn.]

Party.

Some men become as besotted in their devotions to party as the toper does to his bottle. Party is made for man, not man for party.

The Anti-mason ought to make use of the Republican party for effecting a reform, and not let himself, together with that party, be used for the foul purposes of the Masonic lodge. As the liquor-seller makes use of the toper's thirst to make a fortune, so the lodge makes use of the devotion of men to the Republican party for building up the cause of Freemasonry.

At the last Presidential election in Vermont there were thirty-six votes cast which the managers of the lodge called scattering. They were probably Anti-masonic votes.

Now let the following facts be considered:

First, if five thousand Anti-masonic votes had been cast in the State, it would not have endangered Mr. Hayes' chance of election.

Second, the lodge managers of the Republican party did endanger Mr. Hayes' chances by overriding the law as usual and selecting a federal office-holder for one of the electors.

Third, forty years ago the people of the State expelled Freemasonry from their borders.

Fourth, a law of the State prohibits the administration of secret oaths or obligations, which law was designed to prevent the return of Masonry to the State.

Fifth, there are at least two hundred men of the State who had joined an Anti-masonic society; and there are known to be many other Anti-masons in the State.

Yet notwithstanding these facts, there are only thirty-six men in the whole State who assert, by their votes, their own convictions. They voted for electors, one of whom was ineligible by the Constitution, set up for them by the lodge, rather than maintain their own opinions. The lodge has drugged the Republican party with Masonic poison, just as the rum-seller drugs the liquor which he sells to topers, and men marched up to the polls and supported a drugged party, just as topers march up to the bar to take their drugged liquor.

Now if men cannot make party serve the purposes of their own convictions, but blindly turn themselves over to be managed by party, than there must be an end of free government, it seems to me.

What is a vote good for unless it expresses the voter's convictions? The man who abstains from voting rather than allow himself to be managed by a party, is of more value to the country than if he were to stuff the ballot-box with a hundred votes. One single independent man is worth a thousand partisans for the purposes of free government. He who votes against a Mason cannot possibly be wrong.

Anti-mason.

Notes from New England.

BY REV. HENRY T. CHEEVER.

A Union Holiness Convention (so called) made up of ministers and churches from Massachusetts, Connecticut, New Hampshire and Rhode Island, has been lately held in Worcester, at the Grace church (Methodist). The benign result thereof is thought to be a deepening of the work of grace in believers, and an elevating of the standard of Christian attainment. Preaching by Rev. Messrs. Steele, McDonald, and Chadbourne, advocates of the Higher Life Experience, was in the highest degree quickening and instructive. A colored preacher also, last from Philadelphia, of the Methodist connection, Mrs. Amanda Smith, has made a deep impression by her devout singing, prayers, and Bible readings, which bring believing souls very near to God.

The topics presented were Abiding in Christ, John xv. 4: "Abide in me, I in you"; The Use and Power of the Bible promises,—2 Cor. vii. 1: "Having therefore, these promises, let us cleanse ourselves," &c.; Sanctification as taught in Scripture, - 1 Thess. v. 28: The very God of peace sanctify you wholly." &c.; Christian Perfection,—Heb. vi. 1: "Therefore leaving the principles of the doctrine of Christ. let us go on unto perfection," &c.; The Provisions of Redemption Adequate to Salvation from the guilt and power of sin,—1 John, i. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse from all unrighteousness"; The Peace of God Defined and Enforced, Phil, iv. 7: "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

These themes were treated with extraordinary clearness, vigor, and Spiritual powers. To abide in Christ, was proven to be the blessed privilege and duty of believers, and how to have this abiding in Christ an enjoyed experience, was clearly shown. The cleansing power of the promises fully believed, was conclusively demonstrated, and the cleansing process in the human soul satisfactorily explained. The Scripture view of entire sanctification was intelligently defined and vindicated, and the possibility of its attainment in this life argued and enforced, by Scripture, reasoning, and examples. The adequacy of the provisions of the Gospel to present and complete salvation from the power, penalty, and pollution of sin, was logically proved and commended with Spiritual power. The peace of God as the Divine Legacy bought and bequeathed by Christ, and to be enjoyed by all his followers as a purchased possession, was attractively exhibited, and the way opened to enter into the purchased

possession by simple faith. The theme of Christian perfection as taught by Wesle., Fletcher, Madame Guyon, Professor Upham, Finney, and other Christian writers and expounders of the word of God, was most instructively unfolded, and the aspirations of believing souls were enkindled under it.

A proper distinction was claimed to exist between sin as overt, voluntary transgression, and sin as a sinful state or tendeucy, that is, inbred sin, original depravity. Sin by definition of Scripture, is trangression of law, and all unrighteousness is sin. The one, actual transgression, is the subject of forgiveness. The other, a sinful state, or innate depravity, inward pollution, is the subject of cleansing. The system of redemption by Christ covers both these conditions. If we confess our sins, he is faithful and just to *forgive us* our sins, and to *cleanse* from all unrighteousness. The forgiveness and the cleansing come in the same way, through faith in Christ and the renewing of the Holy Ghost. The forgiveness is first and is perfect on God's part; and it is realized on man's part through faith, confession, and full surrender to God. But cleansing is next and it is perfect according to the measure of faith on man's part, and of the gift of the Holy Ghost. To experience the one, forgiveness, we are to believe, confess, and unconditionally surrender. To experience the other, cleansing, or sanctification, we are to believe, be consecrated, and be filled with the Spirit.

This is the barest micrometrical outline of the pulpit teachings of the week, saying nothing of the devout prayers, testimonies, and earnest exhortations of brethren and sisters of different denominations, who participated alike in the public exercises. I have not heard of exception taken to any of the positions advanced in public, nor is there good reason for the fear expressed by some, that the persistent inculcation of these views as a specialty will result in schisms. For there to be schism on such a ground in the Methodist church, while Wesley's hymns "For Believers Seeking for full Salvation," are extant, would seem impossible. But certain significant signs show that there may be near an eclectic church of the future, whose rudder will be the doctrine of entire sanctification by faith in Christ.

Even as the sun
Ere it has risen, sometimes paints its image
In the atmosphere; so, often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow.

At the very largely attended conference of the Congregationalists of Connecticut last week, it was resolved to invite a conference with other ecclesiastical bodies, "with a view to the settlement and adoption of such principles of comity as are fitted to remove all occasions of annoyance and conflict in their inter-denominational relations, and as tend toward the *ultimate and complete union of the people of God of all names in every good work.*" President Porter of Yale College made the concluding address on The Christian Outlook, and said: "The more we look into the centuries the more we shall find that the living Christ will stand forth as the bright and shining light of the world. If we put Christ in our feelings, and are willing to follow Christ in our living, *there will be no difference in our theology.* But we are learning more and more that Christianity must and will be applied more closely to all the relations of life. The fame of Christianity will go out from one land to another, until the whole world shall become converted to Christ."

It is significant that on the same week the Episcopal Church Congress was held in Boston at Horticultural Hall, which was crowded with a highly intellectual audience representing all denominations The meetings were opened with short prayers interspersed with the singing of sensible and devout hymns. Two writers and two speakers were heard in order upon every subject, and the range of topics was large. The last was upon the Morals of Politics, opening with an able paper by Dr. Harwood of New York, and continued by addresses from Chancellor Pruyn of the same State and Ex-governor Bullock of this city. The latter powerfully advocated a higher morality in our politics, and urged the conscientious cutting (what politicians call scratching) of tickets, and that the way to secure honest nominations is to foil rascals by non-election. Both in this Congress and in the Connecticut Conference of Congregationalists there was a decisive pronunciation in favor of Temperance and Prohibition. The effect will follow. It has opened a new era in American Episcopalianism.

Worcester, Nov. 25th, 1876.

Christmas.—II.

5. Paganism, there is reason to think, had much influence, directly or indirectly, in the origination and mouldings of the Christmas festival.

One thing is certain, that among the heathen of ancient times, both in the North and South of Europe, that period of the year, known even among us as "The holiday season," was largely devoted to festivals of various kinds. It is, moreover, certain that many of the customs which now distinguish Christmas, are substantially the same which prevailed among our heathen ancestors at the same season of the year.

Among the Romans, the festival of the Saturnalia was observed for a week, beginning on December 27th; that of the Sigillaria was held on the 24th, and that of Brumalia on the 25th of the same month. The first of these feasts was kept in honor of the heathen god, Saturn, and in commemmoration of the golden age of which the poets sung. The second was signalized by the making of presents to children; the presents consisting chiefly of dolls and little images of the gods, made of clay or wax. The third, corresponding to Christmas, was the feast of the winter solstice, and was really in worship of the sun; being designated, "Dies natalis invicti solis," that is, "the birth-day of the unconquered sun." It would seem that the apparent return of the sun upon its course, a symbol of the triumph of light and life over their opposites, operated in the heathen mind to lend interest to the dead of winter, and suggested that series of festivals which marked that dreary season. The coincidence between the Pagan custom of making presents on the 25th of December and that of making Christmas gifts, is striking and suggestive. The practice, now common and growing apace among us, of decorating houses with evergreens, is another link which connects the so-called Christian festival of Christmas with heathen superstitions; for, among the Druids, who once held sway among the Germans, Gauls and Britons, especially among the last, such a custom prevailed at mid winter. Edmund Burke, in his graceful and thoughtful "Abridgment of English history," thus writes of the Druids: "Oaks were regarded by this sect with a particular veneration, as by their greatness, their shade, their stability and duration, not ill representing the perfections of the Deity. From the great reverence in which they held this tree, it is thought their name of 'Druids' is derived; the word 'deru,' in the Celtic language, signifying an oak. But their reverence was not wholly confined to this tree. All forests were held sacred; and many particular plants were respected as endued with a particular holiness. No plant was more revered than the mistletoe, especially if it grew on the oak; not only because it is rarely found upon that tree, but because the oak was among the Druids peculiarly sacred. Towards the end of the year they searched for this plant, and, when it was found, great rejoicing ensued; it was approached with reverence; it was cut with a golden hook; it was not suffered to fall to the ground, but received with great care and solemnity upon a white garment." That the practice of bedecking houses with festoons of branches about the end of the year, prevailed among the Pagans not only of Northern and Western Europe, but also of Eastern Europe and Western Asia, can be satisfactorily proved. Gregory Nazianzen, for instance, a native of Asia Minor, and for some time Bishop of Constantinople, counsels Christans of the his time, the latter part of the fourth century, to avoid, in the observance of Christmas, the practices common at that season among the heathens, and expressly says, "Let us not crown our doors with garlands, nor exercise ourselves in dances."

Mallet, in his "Northern Antiquities," tells us that Yule, which corresponded to Christmas, was a festival observed by the heathen tribes of Northern Europe in honor of their god, Thor, or the sun, and that the customs associated with Yule attached themselves to Christmas, when the Christian religion had been introduced among the Scandinavians and Germans.

The coincidences traceable between the heathen winter festivals and the Christmas festival, can hardly be counted accidental, but point to a coalescence of the two forms of religion represented by those festivals.

There are two ways of accounting for this correspondence; one, by supposing that the Christians of early times consciously sought to accommodate their observances as much as possible to those of the Pagans, so as thereby to make easier the step from Paganism to Christianity, or persuade the heathen that between this religion and the Christian faith there was little difference. This is the course which Roman Catholics in modern times have pursued in their missions among the heathen; as the record of their operations in South America and Mexico, in China, Japan, and India amply attests. This, however is a plan of action which it was reserved for Jesuitism to introduce and pursue; and there is not proper ground for affirming that a similar spirit animated the church in the earlier centuries of our era. There appears, on the contrary, to have been, in the centuries referred to, a decided antagonism to the heathen practices, such as prompted to the observance of a feast when the heathen held a feast, or to the establishment of a Christian festival in coincidence with, and as a counterpoise to, a Pagan festival.

The other way of accounting for the resemblance between Christmas and the heathen feasts at the same season of the year, is, that, while Christmas was originally set up as a rival to the Pagan feasts, and in order to keep professing Christians from joining in the heathenish observances, the spirit of heathenism gradually crept into the church, and gave tone to the very measure which had been adopted or readily accepted as a protection against heathenism. But, however this question may be decided, whether that Christmas originated in a spirit of adaptation or in that of antagonism to heathen festivals, certain it is that it comes down to us in heathen trappings; and it is humiliating to reflect that Christian churches are, at no little cost, elaborately trimmed with evergreens in consequence of an influence proceeding from the ancient Druids, whose gloomy and barbarous rites were viewed with horror by even the heathen Romans; and still more humiliating is it to think that those who withstand and expose such customs are beginning to be regarded as troublers of Zion and sour bigots. A species of Christmas mythology is impressed upon the tender minds of the young, a fact which, on several grounds, is objectionable: for children who need truth rather than lies, become thus bewildered; while to some of them Santa Claus is a much more real personage, and, I may add, a much more important one, than He in whose honor Christmas is professedly observed. But in all this, confirmation is found of our assertion that heathenism has had considerable influence, directly or indirectly, in giving us the Christmas festival over which not only Papists, but Protestants are so enthusiastic in our time; and supposing this position to be correct, it seems to me that professing Christians, "hating the garment spotted by the flesh," should recoil from such an observance, rather than abandon themselves to it.

6. It savors of presumption in man to set apart a day for the annual commemoration of the birth of Christ, when God has made no such appointment, but, as if to preclude it, has prescribed a weekly com-

memoration of the great facts of redemption. It has already been said that God reserves to himself the prerogative of determining forms of worship aud sacred seasons. The proposition now advanced is designed to suggest the audacity that lurks in every encroachment upon this high prerogative. To some it may seem a proof of zeal for the glory of God, and even of humility, to appropriate to the special service of God other set days than those which he has expressly claimed; but, to my mind, such a course, though wearing the aspect of humility and devotion, is dictated by the spirit of arrogance, and, if of zeal, of that kind "which is not according to knowledge." When Peter says to his Master, "Not my feet only, but also my hands and my head," he may have seemed to be uttering the language of profound humility; but he was unconsciously revealing the pride and self-sufficiency of his heart, for he was presuming to dictate to his Lord, and improve upon his plan.

It is not without significance that the apostle, writing to the Colossians, describes those zealots who inculcated "a *voluntary* humility" as "vainly puffed up by their fleshly mind." Col. ii. 18.

7. Besides, it may be asked, "What limit shall be set to the appointing power, if with man it resides to prescribe solemn festivals?" If men are authorized to set apart a day to commemorate the birth of Christ, why may they not appoint memorial days of all the great events in the history of the church? Thus to carry to its logical conclusion the principle that men of their own authority may raise one day of the year to the rank of a sacred day it might result that every day in the year should be so appropriated, although God has said, "Six days shalt thou labor and do all thy work." Toward this issue Popery has, in point of fact, made a very considerable approximation, and thus helped to engender habits of indolence, and dignify them with the name of religion. In thus expressing myself, I would not have it understood that I deny the propriety of setting apart for humiliation or for thanksgiving, days occasionally, as the circumstances of Providence might seem to suggest. For such occasional, not fixed observances, the word of God affords sanction. But I would resist the regulation of such matters by the calendar, so that when a certain day arrived it must be observed as a fast or as a sacred feast, whatever our circumstances might at the time be. * * * True piety contains the spirit of obedience to all divine precepts, and, in so far as it prevails, tends to completeness and symmetry of character. Hence, if a regard for Christmas be a natural product of true faith, we would expect to find it accompanied by a proportionate reverence for the Sabbath. Do facts, however, prove that such an association of Christmas and Sabbath exists? I think not. That regard for Christmas may in individuals co-exist with much respect for the Sabbath, I do not deny; but I do deny that in the mass of cases the ardent advocates of Christmas are distinguished for their careful sanctification of the Sabbath, or that the more Christmas is honored, the more is the Sabbath loved. Now we know that the Sabbath is from God, and if Christmas also was, we should doubtless find that the more a community was attached to the Sabbath, the more would it be to Christmas; and as love of the latter prevailed, so, in the average of cases, would love of the former. For be it noted that, if Sabbath observance and Christmas observance are duties, they are duties of a closely kindred character, duties, so to speak, in the same plane; so that the temper of mind which prompts to the one would naturally dispose to the other. But if, on the whole, it be found, as I think it is, that a strong inclination to the one observance is not accompanied by a like inclination to the other, a grave doubt may be thereby suggested that each alike is not from God or sanctioned by him. Now, the parties in this controversy agree that the Sabbath is of divine authority. Therefore it might be inferred that Christmas is not. Thus we may reason against Christmas in two ways; either by examining the Bible and showing that it affords no sanction to such a festival, and therefore is opposed to it, or by drawing on observation, and proving that in proportion as Christmas rises in the estimation of a community, the Sabbath goes down. The lean kine, in Pharaoh's dream, ate up the fat kine; and in like manner the tendency of human devices and unauthorized additions in the worship of God is to neutralize, displace, and bring into disregard and contempt his genuine ordinances. And, whenever we discover that a particular rite or ceremony tends to supplant another of whose divine authority we have sufficient evidence, we may well suspect that the former is an intruder without warrant, a usurper without title. The ordinances of God form a majestic harmony, each lending beauty and strength to the other; whereas mere human ordinances in the sphere of worship jar with those that are divine, and tend to destroy them: a fact affirmed by our Lord, when he said, "Thus have ye made he commandment of God of none effect by your tradition." It may appear wise to multiply rites, and holy days, and symbols of sacred things; but when men act thus of their own authority, they will, in the end, be proved to be fools. As churches become carved and crusted over with crosses and kindred devices for setting forth spiritual things, they lose the real doctrines of the Gospel, and the spirit of true ligion. The curse of God follows all intermeddlings with his prerogative.—*United Presbyterian.*

Reform News.

THE MICHIGAN STATE CONVENTION.

Editor Cynosure:

Allow me to say through the columns of the *Cynosure* that our State Christian Association held in Hastings, Dec. 6th to 8th, was a success in every particular. Delegates were present from various parts of the State, representing seven denominations of Christians: Methodist Episcopal, Congregational, Reformed Presbyterian, Wesleyan Methodist, Free Methodist, Baptist and United Brethren, yet so united were they in their work, that one would have supposed that they all belonged to the same church.

Reports from the various parts of the State were very encouraging and spoke well for the success of the anti-secret cause in this State. In some places lodges have been so affected that they have not kept up their regular meetings, and many young men have been saved from the lodge by the lectures and efforts put forth by the friends of our cause. The Association was so well pleased with the reports of our State Lecturer and Agent (Rev. J. L. Barlow and C. B. Remington), that they unanimously re-appointed them to fill those positions for the coming year.

The Association was some in debt for services rendered by the lecturers, which was a source of embarrassment, until Prof. Blanchard came to the rescue and presented the subject of finance in his winning way, when the friends opened their hearts and donated in cash and pledges about four hundred and sixty dollars, which brightened our prospects and made us feel good again. It is believed that the coming year will be as the past, only much more abundant.

Two ministers were present who had been Master Masons, and one of them had belonged to some other secret orders. They gave their experience in connection with the lodge, and both asserted publicly, in substance, that they received Masonry just as it has been revealed by Wm. Morgan, Edmond Ronayne and others.

Bro. J. L. Barlow lectured on Wednesday evening, and Bro. C. A. Blanchard on Thursday and Friday evenings. Bro. Barlow lectured on the Religion of Masonry and referred to several standard Masonic authors, whose writings proved the points that he made. Bro. Blanchard told us in a very clear and forcible manner why he objected to secret societies, and appealed to common sense and good judgment, as well as the best Masonic authority to prove his positions. He has an excellent way of telling things, and somehow people are made to think just about as he does after he has talked to them, and I venture the assertion that Masons in Hastings would be glad to have the visits of such men as these two *very few and far between.*

Several members of the craft were present and on the last evening were invited to speak in defense of their cause, but they all bore the cross and kept still.

The following preamble and resolutions were presented and unanimously adopted by the Association:

WHEREAS, Freemasonry claims to be, and undoubtedly is, a religious institution, having a religious faith peculiar to itself, and antagonistic to that of the Christian church; and

WHEREAS, It claims to be a regenerative, purifying power, sufficiently strong, abstract from the grace of God and the blood of Jesus, to qualify its subjects for heaven; thereby setting aside the mediation of Christ and the blood of the covenant; and

WHEREAS, Secret societies have not only polluted the church and desecrated the altars of God, but have also intruded their unholy and corrupt influence upon our courts of justice, and offices of trust in the State and nation; therefore

Resolved; That it is the duty of all American citizens to cleanse the same by electing men to fill them who are not trammeled by selfish oaths, and who are free from the pernicious influences of the lodge.

Resolved; That Freemasonry is *the foe* of true religion, the Christian Church, the Bible, the God of the Bible and humanity, and should not only be kept out of the church, but exposed, destroyed and banished from the face of the earth; for the speedy accomplishment of which we will devoutly pray and earnestly labor.

Resolved; That the warmest thanks of the Association are due, and are hereby tendered to the pastor, trustees, and members of the church for the use of their house of worship for our meetings; and to for the uniform courtesy shown us, those friends who have so kindly made a home and home comforts for us during our stay.

The officers for the coming year are as follows:

President, H. D. Inman, Coldwater.

Vice-president, G. W. Fast.

Corresponding Secretary, C. B. Remington, Fentonville.

Recording Secretary, E. W. Bruce, Hickory Corners.

Treasurer, C. Quick, Weston.

Lecturer, J. L. Barlow, Fentonville.

Agent, C. B. Remington, Fentonville.

Vice-presidents were appointed to represent the various counties in the State as follows:

Monroe, J. S. Hitchcock.
Lenawee, J. T. Comstock.
Hillsdale, Azel Backus.
Branch, A. S. Buffham.
St. Joseph, O. C. M. Bates.
Berrien, J. B. Crall.
Kalamazoo, W. S. Clark.
Allegan, Daniel Legget.
Jackson, Harry Wilcox.
Wayne, T. H. Banks.
Washtenaw, Mrs. Dr. Gerry.
Genesee, Charles Smith.
Oakland, Hoyt Glasbie.
Livingston, Wm. Duryee.
Ingham, J. C. Martin.
Eaton, Mrs. C. C. P. Taylor.
Barry, E. W. Bruce.
Ionia, Griffin Marcy.
Kent, W. J. Olmstead.
Ottawa, Aaron Bunnell.
Bay, A. Oldfield.
Oceana, James Shigley.
Muskegon, A. M. Thompson.
Gratiot, A. Bovee.
Midland, J. H. Lewis.
Isabella, Israel Hutchinson.
Clinton, Edward Root.
Calhoun, H. M Willis.
Sanalac, James Ward.

Printed copies of the Constitution of the State Association will be sent by the Corresponding Secretary to each of these Vice-presidents, whose duty it is to canvass his county thoroughly, and secure all the names that he can for membership, also as much money as he can, for the purpose of carrying on the work in the State.

Everything in connection with our Association passed off smoothly and pleasantly, and we hope the time is not for distant when lodge power will be broken in this State; when truth shall triumph over error, and those now in bondage become free. E. W. BRUCE, *Secretary.*

Hickory Corners, Barry Co., Mich.

The New Hampshire State Convention.

CENTER STRAFFORD, N. H., Dec. 8, 1876.

DEAR K:—The first anniversary of the New Hampshire Anti-secrecy Association closed last evening with results exceeding the anticipations of the friends. The meetings were held in Austin Academy, beginning on the morning of the 6th with a small attendance, but with an excellent spirit that continued through the Convention, so far as the members and Christian people present were concerned. Letters of interest containing expressions of sympathy from prominent clergymen in the State were read by the Secretary, and a number of instances showing lodge interference in church and state were given by persons who had been eye-witnesses of what they related. Most of the time was given to prayer and free conference and much interest was developed before the day sessions closed.

The Hall was crowded at an early hour in the evening with a mixed company anxious to learn something about what is "done of them in secret" lodges. A slight change in the programme was deemed advisable, and after stating distinctly that I had never been connected with any of the so-called secret orders, I proceeded to open the lodge in the first degree of Freemasonry and to give as full an account of the ceremonies as seemed practicable. At the proper time a candidate "duly and truly prepared" for the third degree was brought in and led three times round the room and made to kneel at the altar, after which he was "permitted to retire and invest himself in that of which he was divested."

This exhibit so "moved with choler" the "brothers" and their obsequious attendants as to cause considerable disturbance. One man in particular distinguished himself by calling the speaker a "a liar and a perjurer," and to give force to his statements added, "*I am a Mason and a Christian.*" He was commended for his plainness of speech, thanked for his confirmation of what had been said and done, and assured that as a reward for his volunteer assistance he should, at the proper time, have an opportunity of saying what he wished to. It was evident that he felt himself abused and in need of sympathy and counsel; so leaving his seat he made his way straight to the back part of the room where he was soon in confidential conference with his "mystic brothers," who, I am informed, are men of questionable morals, addicted to profanity and other gross and glaring evils. His Christian brethren looked on with amazement and every thoughtful person present wondered to see this "Christian" pass his own pastor and the deacons of the church to which he belonged and who were present, to take counsel of men who unblushingly blaspheme the name of God. He is however (his own statement being true), "a Mason and a Christian," and this was a most opportune moment to show before his neighbors to which of the two systems, Freemasonry or Christianity, he was most strongly attached. It was such a striking illustration of what had been said in the Convention that no one could fail to see the dangerous and demoralizing effect of Masonry upon its members. Subsequent developments only served to deepen this conviction, for it soon became evident to all that the stamping, hissing, groaning, shrieking clique had by common consent elevated this "Mason and Christian" brother and informally but unanimously constituted him the champion of a disgraceful row. Lest a link should be wanting to complete the chain of evidence and thereby leave a doubt in the minds of some in regard to his willingness to occupy the position, when requested with others to observe quiet while the meeting was closed with prayer by his pastor, he exclaimed in a very excited manner, "I don't want to hear him pray since he has got those fellows to come here;" referring to those who had been exposing the shams and blasphemies of the lodge, thus clinching the nail by his own testimony.

The meeting broke up informally and in a very disorderly manner, it being impossible to secure sufficient quiet to be heard in prayer. Thus ended the first day's work of the Convention in disorderly tumult led on by a man who announced himself "a Mason and a Christian."

When seated in the cheerful home of Bro. Kimball and with him reviewing the day's record, he remarked, "I told Bro. Rathbun last year at Lake Village that he could speak anywhere in New Hampshire without being disturbed, to which Bro. R. responded, 'If you have a reformed devil in New Hampshire I should like to know it.'" Bro. Kimball's ideas of the "lodge devil" are undergoing a careful revision and there ar e evident indications of a change.

Thursday's sessions were more largely attended than those of the day previous, and it was apparent that our movement was rapidly gaining strength among respectable people. Rumors however reached us from different sources that plans were on foot for a general time. Eggs, rotten apples, etc., etc., were to constitute an important feature in the evening's programme, and some of the faint-hearted thought it best to keep at a safe distance to preserve their principles, patriotism and their good clothes for future use; but enough came to fill every available foot of space within, while a goodly number remained of necessity to act as outside guardians.

The pulse of the meeting indicated a very feverish condition of the body especially in the back part of the room near the entrance; but a few timely words from Father Winckley, now in his 84th year, had an excellent effect, and probably prevented a more serious disturbance than occurred on the evening previous.

The exercises although somewhat lengthy proceeded with very slight interruptions to the close when all retired without molestation. Every person present desiring to speak had an opportunity to do so, and the "opposition" was fitly represented by their champion who declared himself the employed advocate of the disaffected ones by saying at the beginning of his speech that he appeared at the earnest solicitation of a number of persons who had called on him for that purpose during the day, but said he did not wish to begin unless he could be allowed all the time he wished to complete his speech. When assured by the chairman that he should have unlimited scope he proceeded in a manner eminently fitting to his subject and I suppose highly gratifying to those who had procured his services by such earnest and repeated importunities. He made some strange disclosures, perhaps secrets kept from the profane world by the craft hitherto. I have not room to give a list of all the wonderful things he told us, but here is a specimen brick: "Everybody knows that Christ quoted the parable of the rich man and Lazarus from Virgil." "Everybody knows that a great many of our eminent and good men have been Masons," &c. He also read from "Hall's Masonic Monitor" which he told me the Masons had furnished him for the purpose to show that the "Savior," which he said meant "Jesus Christ," was recognized in the Masonic lodge. His speech was a compound of personal defamation, vilification of the church and windy eulogy of Freemasonry and but for the fact that he was the employed and accredited exponent of the lodge that had provided him with one of their spurious monitors, he would have scarcely deserved a notice.

As to the personal character of this man *chosen and put forward* by the secretists as their advocate, any one in New Hampshire or elsewhere desiring further information is respectfully referred to his neighbors who assert that he has swindled them out of hundreds of dollars by knavery and falsehood, and to the records of the civil courts in this county, and to the minutes of an ecclesiastical body in this place, by which he was deposed from the ministry, for stating in the pulpit as a reason why he could not pay his debts, that he had been robbed of $1,000; which on investigation proved to be an absolute, direct and malicious lie. If the secretists of N. H. had started out with the deliberate purpose of heaping the greatest possible odium upon their institutions I can conceive of no method by which they could have more effectually accomplished their purpose. The measures adopted and the men put forward, were offensive to every honest man, and could only evenuate in bringing their institutions to shame.

Thus God has overruled an intended evil for great good, and in thus causing the wrath of man to praise him has greatly encouraged the hearts of the brethren here and added many more to the number who will have no fellowship with this dark system but rather reprove and expose it.

To Him be all the glory, Amen.

J. P. STODDARD.

SECRETARY'S REPORT.

The annual meeting of the New Hampshire Anti-secret Christian Association was held in Austin Academy, Center Strafford, Dec. 6 and 7. The weather was remarkably pleasant for the season of the year and the Academy was crowded each evening. The providential presence of our dear brother, Rev. J. P. Stoddard, was to us like the coming of Titus to the brethren of Macedonia. We greatly needed his help, and no doubt much fruit will result from his abundant labors among us. His lectures on Freemasonry, Odd-fellowship and the grange were able and convincing. The Spirit of the Lord hovered over our meetings with manifest approval and encouragement. One young man, at least, was hopefully moved to give his heart to God. The usual church prayer-meeting the evening after the close of the convention was the most fully attended and best of the season. The Spirit of the Lord seemed to run from heart to heart. I write this to show every reader that true reform work is in helpful accord with revival religious interest.

The following officers were chosen:

President—Eld. J. F. Browne of Lewiston, Me.

Vice-presidents: Rockingham Co., Rev. E. G. Cogswell, Northwood Center.

Strafford Co., Rev. C. C. Foster, Strafford Corners.

Belknap Co., Ezra Morefield, Lake Village.

Carroll Co., Eld. S. P. Fernald, Melvin Village.

Merrimac Co., Rev. F. E. Davison, East Andover.

Hillsboro Co., Rev. D. Q. Quint, No. Weare.

Cheshire Co., Asa Cole, Keene.

Grafton Co., Eld. N. Jones, Canaan.

Coos Co., Rev. Justis Erskine, Franconia.

Treasurer—Dea. E. Smith, Center Strafford.

Secretary—Eld. S. C. Kimball, Center Strafford.

Executive Committee—Dea. S. B. Gray, Bow Lake and Dea. Simon Rowe of Gilford.

Resolutions were passed commending the *Christian Cynosure*, the Publishing House fund, and the tract work to the favorable notice of Christian people. Resolutions were also passed reprimanding the *Morning Star* for refusing to publish the action of the Free Baptist General Conference against secret societies, while claiming to be the organ of the Free Baptist denomination.

The address of Pres. Browne on the heathenism of the lodge was a perfect demonstration. The friends of reform feel that a good work has been done, and the watchword is: Forward, in the name of the Lord!

S. C. KIMBALL, *Sec'y.*

Ronayne in Ohio.

Mallet Creek, O., Dec. 7, '76.
Editor Cynosure:

Having attended Mr. Ronayne's expose of Freemasonry at Berea on the 4th and 5th inst., please allow me to say a word by way of encouragement to Mr. Ronayne, and for the good of the cause in which he is engaged, and also to express my gratitude to the giver of all good for sending forth, endued with wisdom and courage, so able a defender of the truth.

Bro. Ronayne's powerful and convincing expose at Medina last March was all that could be expected of mortal man. But when the other evening he looked upon that large hall filled to overflowing with eager and anxious listeners, a large portion of whom were students from Berea College, from which must come many of our future legislators, governors, doctors and preachers, he seemed to be inspired with the spirit of the occasion and endowed with more than mortal energy, his mouth being filled with burning truth full of love, sympathy and goodwill to all such as would listen to the voice of truth and obey its dictates. Had all those young men been his sons and their destiny for both worlds depended on that single effort, I know not how he could have done better.

All this, with God's help has been brought about by the persevering efforts of one feeble woman, a former student of Oberlin College. While many have sympathized, none have had sufficient faith to labor or sacrifice with her. Many years has she, single-handed and alone, prayed, toiled and sacrificed for those young men that they might be saved from the darkness of a Christless lodge, a Christless grave, and a Christless hell. I feel fully assured that God, in his infinite faithfulness and love, has sent Bro. Ronayne, endowed with wisdom, to portray the superlative wickedness of the lodge in answer to her prayers, so abundantly exemplified in her faith and works, which will save most, if not all, who are now free, from ever entering the lodge, and that many such will bless God to all eternity for that woman's prayers and for Mr. Ronayne's agency in answering them. While there are others in that community who have been drawn into the lodge by the influence of lodge-going church-members and preachers who will curse such through all eternity for enticing them into a Christless order and dragging them down to a Christless hell.

If the friends of Berea will organize and keep up their aggressive movements against the lodge, the town is virtually redeemed from its power. But we are always to understand that eternal vigilance is the price of human liberty. That while men sleep the enemy sows tares.

I understand that the good people of Oberlin are hesitating about the propriety of opening their College doors to brother Ronayne's expose. I want to say to them that had my sons, when students at Oberlin, been permitted to listen to such an expose it would have saved me money sufficient to pay Mr. Ronayne for one year's service, and saved me long years of pain and anxiety, and saved one son the extreme degradation of being led into the lodge like a bullock to the slaughter, with a rope around his neck, and there made to take an oath with the vilest of the vile to protect and defend each other here and be eternal associates in the Christless lodge above; with a penalty attached of having his bowels torn out, burnt to ashes and the ashes scattered to the four winds of heaven, etc. Had I a thousand sons to educate and the fear of the lodge be such as to keep Mr. Ronayne out of Oberlin, I would in like manner burn my scholarships, and scatter their ashes to the four winds, that there be no trace or remembrance left in my house after I am gone that I ever had any sympathy or did anything to support an institution that would quail or falter in such a time as this, when the devil is scraping up the dregs of hell and the five points of creation and marshalling them against our civil and religious and republican institutions in the name of Masonry, Ku-Klux, White Leagues, Knights of the Golden Circle, with all their hot-beds and infant school such as Templars, grangers, Odd-fellows, etc.

God said let there be light. All good people will respond, Amen.

Yours for light, S. Hale.

Berea, O., Dec., 8, 1876.

Editor Cynosure:—Mr. Ronayne has come and gone in person, but he still lives in the minds of the people. His exposition in Berea was a grand success. The Lord heard our prayer. When all the fall had been cloudy, rainy and muddy, so that even the moon did not give her light, in due time "He gave snow like wool; he scattered the hoar frost like ashes; he cast forth his ice like morsels; he showed his word unto Jacob, his statutes and judgments unto Israel. Praise the Lord; exalt his holy name. Let everything that hath breath praise the Lord"

Mr. Ronayne killed Hiram, we think, to the ultimate downfall of the craft here, and although Hiram was resurrected and still lives, yet we think his progeny here are all dead, dead to Masonry but alive to the truth concerning it. The large hall was crowded both evenings, and Mr. Ronayne kept his entire audience until eleven o'clock, and none seemed tired. A number of old people who had passed their three score years and ten, and others of four score years were there, some coming from the country from five to eight miles away, yet the larger share were young men and ladies, some residents of Berea, others students of Baldwin University, and German Wallace College of this place, and others came by the sleigh-load from the country. Rev. Mr. Burr, of Oberlin, was present, also the wife of Rev. George Clark, with another lady by the name of Smith. Mr. Clark would have been here but for poor health. Mr. Hale of Medina Co., was here. The lodge was well represented; but the Masonic preachers, where were they? A guilty conscience no doubt kept them away. Do they not know that "his servants they are, to whom they yield themselves to obey whether of sin unto death or of obedience unto righteousness?" Do they "sin that grace may abound?" Do they not know that if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will be required at the watchman's hands? and that if he warn the wicked of his way to turn from it, if he do not turn from his way he shall die in his iniquity; but the watchman has delivered his soul?"

What do the people say, do you ask? Why, that Mr. R. is a wonderful man, a powerful man; that he is fulfilling his mission, that God has given him a work to do and he obeys. One mother in Israel says she never heard a Methodist preacher exhort better. The little boys went home shouting through the streets the pass-words of Masonry they had learned. But the Masons —what do they say? Oh! he is crazy.

May the Lord spare him and give him health that he may work till Masonry is among the things of the past. May the Spirit of the Lord guide him, and may he be humble, realizing the meaning of our Lord's words, "Without me ye can do nothing;" and give God the glory is my prayer. Yours in Christ,

Lois B. Smith.

Ronayne in Iowa.

Oskaloosa, Iowa, Dec. 5, 1876.

Dear Cynosure:—Something over two months ago Edmond Ronayne visited Oskaloosa, delivered a lecture in the U. P. church on the "Religion of Masonry," and on the two following evenings worked the first and third degrees—one night in the church and the next in the City Hall. The houses were full, and the last night perfectly packed. A large number of students from the College was present and I doubt not were thoroughly put on their guard for future life against the insiduous wiles of secretism.

A large number of Masons were present, and it was interesting to note their countenance and conduct. Some would try to laugh but could not. Some would scowl, and some —the poor dupes who honestly thought that Masonry was a divine and sacred treasure wholly unknown to the uninitiated and too holy to be exposed to the vulgar crowd—would stare in perfect amazement! Some remained until the lodge was opened; some until the candidate was introduced, and some until the killing of Hiram, and a few remained through the entire performance. The length of time each remained depended evidently upon the make-up of the individual. None of them went away in cool spirits, but some had steadier nerves than others. After it was all over, and even until this time they are the worst set of crest-fallen fellows I have ever seen. One prominent Mason here told me Ronayne was a much brighter Mason than the Past Master who drilled him. One fellow during the performance was rash enough to hiss. Ronayne "went for him," and I have never seen a victim so utterly scathed. I really pitied him. The hiss had scarce left his teeth when the fierce lightning of invective from the speaker's lips flashed upon him, and struck him dumb. It was done in a moment, but that fellow I am satisfied will never hiss again! This little circumstance convinced the enemy that Ronayne was an "ugly customer," and had better be let alone.

One minister of the Gospel, a Master Mason and President of a College, came the first night, but did not appear subsequently. No other preacher came near except Bro. C. of the Baptist church, and an Anti-mason, and Bro. B. of the Congregational church, also an Anti-mason. The rest are all either involved in the system or afraid of it. What can be expected for the church in such a state of affairs? These men have evidently no idea of separation unto God, nor of "speaking boldly in the name of Jesus."

The influence of Bro. R's visit and work has been of the best character. It has alarmed the denizens of the secret conclaves, strengthened the wavering friends of truth, and prepared the way most happily for our State Convention which meets here in April next; when, it is hoped, he will return and exhibit the "deeds of darkness" to hundreds of others who were not permitted to hear him before.

Ronayne does his work thoroughly, and no one can question his thorough preparation for it. May the Spirit of the living God give him to fully understand Christ and his work, and to clearly discriminate between true Christianity and the "truth as it is in Jesus," and its false representations as seen in the conduct of thousands of its professed devotees. Earnest natures often make "shipwreck" just here. May this brother continue to see clearly and be long spared to wield the thunderbolts of God's truth against the dark dens of iniquity. M.

Correspondence

Another Confession of Masonry.

Hamburg, Ia., Dec. 11, 1876.
Editor Christian Cynosure:

A stray copy of your valuable paper fell into my hands, and in looking over the contents I found an article by Gen. J. W. Phelps concerning the burial of President Roberts of Liberia, in which it is said that Masonry is a very undesirable element in the education of a new country; that it is a relic of pagan-

ism, and it was a great oversight, therefore, in the managers of the colony in admitting Freemasonry into it.

It cannot be denied that the teachings of Masonry and paganism are the same in many respects. I have taken seven degrees in Masonry and I frankly confess that they are alike in many respects. It is to be deplored that it is so. I had been taught to believe that Masonry was a good institution; not a saving. but a good, moral institution, or fraternity of brothers banded together for the elevation and civilization of mankind. That men and Masons should be teaching heathen doctrines as old as Herodotus is to be greatly deplored, and should not only receive our condemnation, but every Christian of every name and order should not only discountenance it, but use the utmost endeavors to open the eyes of the world to this great evil.

CHARLES CARMAN.

OUR MAIL.

J. B. Stark, Edwards' Station, Illinois, writes:

"Many seem surprised that any one dares to say or do anything against Masonry. I am fully convinced that I ought to do all I can to help on the good cause."

Philip Kribs, Lamartine, Pa., writes:

"There are many anti-secret men and women about here, but no workers."

All who prize the privileges they enjoy in this country should do good to others as they have opportunity.

J. S. Sherk, Cromwell, Ind., writes:

"My trust is in God and his Word, and I am determined to do all I can in the warfare against lodge-rule, corruption and fraud. The majority of the people of this community are opposed to secret societies, but are fearful timid and backward. They lack moral courage."

Do they not also lack information? We find that a great deal of timidity is the result of ignorance.

J. M. Oxley, Philo, O., writes:

"I have lived in this locality about six months and have received the *Cynosure* regularly. I have circulated my papers and between three and five hundred anti-secret circulars, through the surrounding country, and I think they have been a blessing to the neighborhood. Three Odd-fellows told me that they would leave the lodge for they believed it had no Christianity in it, and two Masons also said the same."

Wm. Hosford, Grove City, Kansas, writes:

"We expect to hold a semi-annual meeting of the State Christian Association opposed to secret societies, in the Reformed Presbyterian church on the line between Jefferson and Jackson counties in this State, in the month of December or January next, and the ministry favorable to the cause are going to make a rally throughout the State this winter."

It is cheering to receive such good news from both Kansas and Nebraska.

James Shigley, Hart, Mich., writes:

"I love the principles the *Cynosure* promulgates and I will do all I can for it."

E. W. Bruce, Hickory Corners, Mich., writes:

The car is moving here and we are joyous over future prospects. We expect C. A. Blanchard at our State meeting."

G. W. Rose, Guthrie Center, Ia., writes:

"It is a source of great comfort to me to read what mighty things are being done for the overthrow of the great monster, secrecy."

Chas. Mulholland, W. Lorne, Ontario, writes:

"I consider the *Cynosure* the best paper published that I am acquainted with. I live in the midst of a hot-bed of secrecy, and stand alone in opposition to its blasphemous as well as idolatrous and pagan ceremonies. When the Odd-fellows of this village organized their lodge over a year ago, they borrowed several cattle chains from one of our merchants for the night. It was a mystery to all outsiders who knew anything about it, what they did with those cattle chains, until I was wicked enough to inform on the three-link brethren. Not many days after the above affair transpired some of our citizens were not a little surprised to see a new 'coffin' leave one of our undertaker shops (or rather see that it was gone) and no person dead that could be heard of to put into it. But it was not long until it leaked out that it, the 'coffin,' belonged to the Odd-fellows Then, of course, I had to tell the use they put it to in the lodge. The aforementioned merchant told me himself that he sold them the trimmings for the coffin, and lent them his ox chains."

E McCoy, Union City, Mich., writes:

"I pray God that he will bless all those who are laboring to overthrow all secret societies, that have long been a curse to the world, and a hindrance to the spread of the religion of Jesus Christ."

A lady sends for a copy of the *Cynosure* and writes:

"I found a piece of one and was so much pleased with it that I cannot feel satisfied until I know more of it My husband, I regret to say, is a member of the Grand Army of the Republic, and until his connection with it was an upright, Christian man, but he is very different now, and if your Association will be the means of breaking up secret organizations, you will bring comfort and peace to many a sorrowful home."

Noah Littlefield, Jordan township, Jasper Co., Ind., writes:

"Our Conference sent us this year a preacher who has tried to hold a protracted meeting at a place called Green Schools. He has made a total failure. One day when he was at my house I showed him the *Cynosure* that had 'Freemasonry at a Glance' in it, and asked him if it was correct. He said some of it was. The way was then open for a discussion. Before I got through with him he owned to me that he had been in both the Freemason and Odd-fellow lodge. I then asked him if our Conference sent Freemasons to preach the Gospel when it is directly opposed to the principles of the U. B. Church. He said if they knew that a man was such he would be thrown out of work. I long to see the time when Baal shall be rooted out of our churches all over the land, and a full surrender made to Christ; then the car-wheel of salvation will begin to roll."

S. E. Orvis, Waukesha, Wis., writes:

"In our literary meeting next Monday evening the subject of secret societies is up for debate, and I am on as leading disputant in affirmative of their antagonism to the best interests of mankind."

Dr. S. L. Cook, Albion, Ind., writes:

"I am lecturing every night. Am working in Lagrange and Noble counties."

Thos. H. Langley, Washington, D. C., writes:

"I have long been grieved to see persons who belonged to the Christian church after they become Masons substitute Masonry for religion."

Thos. A. Falt, Cherry Vale, Kansas, writes:

"I shall stand up for Christ against wickedness wherever it may be found, let them say what they will; for I can truly say that I am saved by the precious blood of Jesus."

A student, Hillsdale, Mich., sends fifty cents to send the *Cynosure* to the Reading Room of Hillsdale College, and writes:

"I would send for one year if I had the money. I know that your paper could not find a place where it would do more good than here."

Will not the example of this student excite others, who are able, to supply college and other reading rooms with the *Cynosure?*

J. H. H. Woodward, Cincinnati, Ohio, writes:

"I voted for Walker and Kirkpatrick, but do not find my vote reported for them from Hamilton county, in the published official list. What does it mean?"

We suppose it means that you voted one of the tickets of the lot first sent out, which were not printed according to the laws of Ohio, and hence thrown out.

Mrs. S. G. Reed, Hannibal, N. Y., writes:

"If women voted I would have cast one vote for Walker and Kirkpatrick if it had been the only one in the county. I am weak but the Lord is strong He is able to raise up strong men to overthrow the strongholds of Satan, for which I continually pray."

Alexander Russell, Phœnixville Pa., sends two new subscriptions and writes:

"I am now seventy-six years old and have fought Freemasonry since 1827. I am now hardly able to walk. * * My hands are palsied or I would would write more."

If Mr. Russell under these circumstances can send us two new subscriptions, how many can you send?

Thos. Ginn, Geneva Lake, Wis., writes:

"I love the good cause you have espoused. We have had three M. E ministers in succession who are Masons; a few out-spoken Anti-masons and a great many silent ones. We need Ronayne here very much"

W. S. Spooner, Hebron, Neb, writes:

"The anti-secrecy cause in Nebraska is in a very backward state at present, but there are a few of us here who can feel free to labor in the good cause. I propose to get a club of *Cynosure* subscribers as soon as possible, and by correspondence and concert of action to secure a State organization as soon as possible."

Geo. W. Taylor, Gibsonburg, O., writes:

"The village of Gibsonburg is getting plenty of secret society men. I hope that some good lecturer will come to this section of the country this winter and stir up those who are saying so much in favor of secrecy. I think some of them would sing a different tune."

The Sabbath School.

THE SABBATH-SCHOOL.

The fifty-third and last lesson of the year for Dec. 30th is an Annual Review or a special lesson selected by each school. As many schools will probably select some Scripture suitable for the close of the year, we give instead of a lesson outline a selection suited to the season, which will be profitable to all Sabbath-school teachers.

A THOUGHT FOR THE SEASON.

Business men just now are busy. The end of the year is a time for reckoning results and arranging for new efforts. Books must be balanced, and accounts of stock taken. Partners congratulate each other on success, or devise plans more successfully to prevent loss. With Sabbath-school workers the close of the year and the beginning of another is a time for thought, a time for looking both backward and forward. A year's work is done; be it well or ill, it cannot be undone. The profit or loss is entered up. The evil influence exerted must work its effect. The opportunities lost cannot be recalled. Another year however opens and brings other opportunities. Forgetting those things that are behind press forward to those that are before. In one sense the things behind should not be forgotten. They are our lessons or our teachers. Their experience is added to our working capital. The present is a time for looking into the year's work and weighing its results. If we have failed there is a cause of failure; if we have succeeded the ground of success should be our own. If the school is disorderly, if the class is where it was, if no scholar has been brought to Christ, if our own heart has grown cold, we should go on our knees to the bottom of the trouble, that next year may not tell the same story. If a blessing has been with us bless God and be sure we do not let it go. With some success and failure have been combined, but each single case may be studied by itself and may throw its light on some dark places in the coming year. With some discouragements prevail. They count up only losses and see only the prospect of loss before them. Like the disciples on Lake Gennesaret they go on because the Lord has bid them, but the storms beat and the winds are contrary and they wonder that through so many long watches the Master does not come to them. Ship-masters of to-day sail by the sun. Christ is the Christian's light; his Sun of Righteousness. Each day, as the ship-master turns his instruments to the sun, so should the Christian find himself and regulate his course by Christ. That his heaven has been overcast, and he has run without reckoning only makes an observation more important. Let this, by God's grace be a time for accurate reckoning for the correction of errors, and for a full understanding of our future course. —*Sabbath-School Monthly.*

The wonderful popularity of Mr. Sankey's hymns in the great revival in Scotland is quite a phenomenon. So says a Scotch paper. Their popularity is the more remarkable, since hymns have hitherto never taken a very deep hold of the Scottish mind. "In one short half-year a set of hymns and tunes have sprung to a place which even the songs of Burns hardly reached in their palmiest days. You hear them in drawing-rooms, in workshops, in dressmakers' rooms, in Sunday-schools, and at prayer-meetings; you hear them hummed by the thoughtless *gamin*, and accompanied with the concertina by the itinerant street-singer; the fisherman in his boat, the ploughman in the field, the mother lulling her infant, all resort to them; north and south, east and west, nothing is so popular as Sankey's hymns. Apart from its religious significance, this is a remarkable phenomenon in an intellectual point of view. What a power must be in any set of songs that acquire so wide and so sudden a popularity!" Well, what songs is Mr. Sankey singing? None other, we believe, than such as are heard in our own schools every Sunday.—*Ex.*

THE MAJESTY OF BIBLE PRECEPTS.—There is no weakness in them. No one of them is emasculated by the modern prefix, "try." The Bible says, "Cleanse your hands ye sinners, and purify your hearts ye double-minded." "Cease to do evil, learn to do well." "Depart from evil, and do good." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common. Just think of the Bible saying, try to depart from evil! Try to cleanse your hands ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, do try not to kill, do try not to steal, do try not to commit adultery! It is time to stop recommending experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible. That glorious book never uses the word 'try' in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was, and never can be justified.—*Baptist Union.*

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 21, 1876.

MOODY'S LATEST AND BEST AGAINST SECRETISM.

The great evangelist has again lifted up his voice against the abominations of secret lodges. It was in Farwell Hall during the afternoon meeting of December 14th. His theme was "Walking with God." He mentioned as one of the conditions separation from the ungodly, quoting Paul, "Be not unequally yoked together with unbelievers." These words, he said, must mean something, and he made three distinct applications of them: as forbidding business partnerships with unbelievers, entering the marriage relation with an unbeliever, and joining secret lodges. On the last topic he said: "I expect I will be treading on some one's toes, perhaps some in the audience, and perhaps some of these ministers; but *out with it.* I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked together with unbelievers.* "But," says some one, "what do you say about these secret temperance orders?" I *say the same thing.* Do no evil that good may come. You never can reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. "But," you say, "you had one of them in your church." So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sins because I let them get into the church; but they *were cleaned out*, and they *never came back.* This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable. The most *abominable* meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. "But, Mr. Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

This is a brief and imperfect report of the words of Mr. Moody, spoken in his earnest, almost impassioned manner. They were not lost on the audience. One good brother twice shouted Amen, and two or three times low bursts of applause rippled over the crowded house, the only applause that was heard during the meeting.

THE BALLOT-BOX AND MR. MOODY.

We have published from Rev. Messrs. Faris, McCain and others, articles in condemnation of the ballot-box. Another able article has just been handed me by the Junior editor which has been waiting some time for intended insertion: but as we have published already strong articles of the same tenor, and as we wish, in justice to our readers to avoid denominational discussions, I have advised against inserting this article. Meantime, out of respect to the writer, I will insert extracts presenting his views of the ballot-box and Mr. Moody. The writer says:

"Reforms can gain nothing at the ballot-box. It is not an instrumentality ordained of God to work reform. If it were, the Bible would have definitely referred to it. It (the ballot-box) is not spiritual. It is carnal; a scheme devised by carnal minds * * * and, being carnal it is enmity to the law of God. It is not subject to his law neither, indeed, can be."

Now I shall not assail the Covenanter doctrine, but simply state the doctrine of the *Cynosure* from its first number which is this: Civil government, *i. e.*, "The powers that be" (Rom. 13) is ordained of God. The ballot box is merely the mode of exercising "the powers that be." It is not "*definitely*" referred to in the Bible, neither is the "session" of a Covenanting church. The word "session" is not in the Bible, Greek or English. But *eldership* is a Bible institution, and "session" means a 'sitting' of elders; just as the ballot-box is a tool or instrument of popular election, which is God's institution sanctioned by his prophet Samuel. The Hebrew kings were elective. "The people came to Gilgal to make a king." God sanctioned their choice if their king "did that which was right in the sight of the Lord." And the Son of God was called after one of those kings, "The Son of David."

The *Cynosure* therefore goes for "the powers that be," and Scripture "eldership"; and *the ballot-box* is just as much in the Bible as is *the session.* Neither is there in name; but both in fact. And as the *Cynosure* from the first number has held and taught both, it will not go back on popular elections nor on Bible elders, believing both to be "ordained of God." See 1 Sam. x. 24 and Acts xiv. 23.

Now, to save anybody writing articles which we shall not publish, I will state, fairly, that I have met the doctrine of Garrison & Co. years since, which was that civil government, granted to Israel by God through Samuel, was a thing that Christians should come out of and despise, "as carnal," because Israel "sinned in asking a king."

The fact is true, but Garrison's no-government inference from it is false. Samuel was told by God to give them a king. He did so, and the people elected him by acclamation, (1 Samuel, chapter 10.) And those who refused to receive civil government as given by Samuel, are called "Sons of Belial."

We cannot re-open this great discussion. The *Cynosure* has held to civil government and popular election as "ordained of God" by Samuel; just as it has held to Bible elders. It teaches that "the powers that be are ordained of God." That the civil magistrate is the "minister of God for good," "a revenger to execute wrath;" that he is to be obeyed, till he violates his charter by commanding sin; when he is to be resisted and we are to "obey God rather than man." And if we are right, then God has ordained popular election, and the ballot-box, as the necessary tool and implement of popular election, is included in the sanction of Holy writ. As the *Cynosure* was started on this doctrine, and as the National Christian Association, and the great anti-secret masses have sanctioned this doctrine and acted on it, if we conclude we are mistaken and that we must go back on the ballot-box, as "carnal," and "enmity to God," we shall fairly notify our subscribers of the change in our views. Meantime we shall, as we have done on this subject, give every good man a hearing as far as the size of the paper will admit.

MR. MOODY.

Our writer says: "Either all the efforts of the anti-lodge reformers are 'fuss and feathers,' or he (Mr. Moody) has a fearfully queer way of doing it, by advising his converts to attach themselves to churches whose officers have invoked on themselves double damnation, by drinking wine from the skull of a dead man; and who have blackened their souls, and deadened their moral sensibilities by taking profane and blasphemous and ungodly oaths * * * and by commending them to the spiritual guidance of and association with those who have denied the Lord Jesus Christ before men,'—and thus "yoked them unequally with unbelievers, infidels, snd sons of Belial," etc., etc.

Now this writer does injustice to the position of Mr. Moody. In Philadelphia, New York and Chicago he quoted this very text, and condemned Christians being "yoked with unbelievers" in the lodge. In Chicago he has gone further, and cited Christ's example against lodge-secrecy; and, at the top of his voice, and with great energy, called out for "Separation! *separation!* SEPARATION!" from the world in general and the lodges in particular. This is his duty and his whole duty. Mr. Moody is not a pastor but an evangelist. He is moderator of no session; presides statedly at no communion table, and is responsible to God for the discipline of no particular church. An "evangelist" is a *Gospel-man*, and when he sets Christ's Gospel square against evils and sins he has done his duty, and if the pastors and churches whom he teaches do theirs, then the world's evils and those who practice them, will be separated from the body of Christ which is his church. Now churches in Chicago are said have deacons who are Masons. If so, that is direct in the teeth and eyes of Mr. Moody's teaching. Those deacons have no more right to go to the lodge and the communion table, than their wives have a right to have paramours in addition to their husbands. For the lodge worship, being Christless, is spiritual adultery. And Mr. Moody has only done a plain duty in calling for "Separation! *separation*! SEPARATION!"

And for the readers of the *Cynosure*, they could not easily commit a worse mistake than to abuse this great man of God, whom God has taken, as he did David, "from the sheep-cote" of an obscure and lowly beginning to teach nations as David did.

On the contrary we must pray for him, and glorify Christ's great power in him, and, if need be, "teach him the way of God more perfectly." For "He is a good man, full of the Holy Ghost and of faith, and much people are turned to the Lord." To Christ be all the glory. Amen.

CLUBS OF TEN, $15.00.

READ the Publisher's Department, 16th page.

Some good friends, who don't like to hurt anybody's feelings while cutting off their lodge vices, say that Moody did just the right thing in his last remarks,—nobody would take offense. Vain hope! Right in the audience were women

whose prejudices were stronger than their good breeding, for they kept up an indignant whispering at the remarks. A Royal Arch Baptist minister could hardly rest that night for what he termed "one of the most disgraceful speeches he ever heard." And in the *Tribune* of Monday some one ashamed of his name, but signing himself "A Minister," openly attacks Mr. Moody for uncharitableness and "bitter and censorious" speaking. Devils "believe and tremble" but they never showed any satisfaction after meeting Jesus Christ when he was on earth.

Bishop Fallows.

"*The Right Reverend Samuel Fallows, D. D.*," has a church in Chicago. He has been on the front of the Tabernacle platform, aiding in the Moody meetings. *The Voice of Masonry* for December inst., tells us that Bishop Fallows made a speech in Oriental Hall, Chicago, Nov. 9th last, at a "Lodge of Intelligence" formed by leading Masons in the city of Chicago. The object of this new Masonic movement, as stated in the notice, is "To prove that there is something connected with it (Masonry) of greater importance and deeper significance than the mere forms and ceremonies through which the initiate passes;" and which Mr. Ronayne is making known to the world. In short, this new "Lodge of Intelligence" is a new trick of the exposed harlot of the lodge; and this Bishop Fallows is the first speaker selected to lead this forlorn hope movement. We believe this Right Reverend Prelate, who is still a young man, has been a member of one or two churches, and was, like McLaren, an Episcopalian of a very brief period, when he grasped the crozier in the Cheney or Reformed Episcopal church. How low down he has gone in the lodge we know not. But that he can be fraternizing and conspiring with the lodges of Chicago while the Moody revivals are going on; that he should be selected to prove that the real benefits of Masonry are not in the ritual which they have sworn to conceal as the thing of most importance in their lodges; that he should lend himself to this new device of the order to keep up public confidence and "the dues," proves that this Right Reverend Bishop has the heart of an harlot in the bosom of a man.

At that very "Lodge of Intelligence," and in connection with Bishop Fallows' speech on "The need of Masonry," a poem on the same subject by Rounseville, was read and is printed in the *Voice* of December. This poem argues, that, because Cain killed Abel, "there was need of something more" than God gave to man by Adam. That because Aaron made a calf "there was need of something more than God gave by Moses;" and that because Judas betrayed and Peter denied Christ:

"It needed something more than Gospel law
The callous soul of Judas forth to draw."

And the poem then goes on to present Masonry as "needed" to supply the defects of every revelation the infinite God has made to men.

This is the very ear-mark and shoulder-mark of Satan on the lodge. "Yea hath God said" so and so, and then the serpent proceeded to make betterments upon the works of the Almighty! So this poem, most unblushingly, presents the lodge as superior to all the moral light given to man by his Maker!

There are some good ministers in the Reformed Episcopal church who abhor the blasphemies and idolatry of the lodge. But if this Bishop Fallows has been hoisted into the Bishopric in that church by his Freemasonry, as McLaren seems to have been into the same office in the church from which Rev. Mr. Cheney and others have come out, Episcopal prospects in Illinois are gloomy indeed. Infant baptismal regeneration is no worse, at least, than regeneration by blue-lodge Masonry, which claims to free a man from sin (Mac. Lex., Art. Acacian) and to send a Mason to heaven no matter how he has lived or died.

Hon. Samuel D. Greene.—This venerable and truly honorable man, we hear incidentally, is in straitened circumstances. He is 89 years old next February, and has been preserved almost by miracle, to give his testimony to the world against the "Image of the beast" of the Apocalypse; one of the three final battle-fields of Satan on this earth.

Mr. Greene has his biography written out at large, including a religious experience like Paul's, striking and almost miraculous. This experience in his bosom, was the standard which God's Spirit lifted up against the enemy of God and man, who had "come in like a flood." A dollar each from the Anti-masons would, with Mr. Greene's frugal management, and that of his careful wife, make his last days comfortable; and thousands who have read his books would be glad to help him. We give this information without his knowledge or consent; hoping that these few words will lead either to the purchase of his manuscripts or some other effectual mode of relief.

—Bro. Stoddard and Past Master Ronayne are this week in Pittsburgh. The good reports of their work in various places given in this number will encourage every reader, and are promise of great meetings in the "Iron City." It is possible that both will attend the Indiana State Convention next week. The work in that State would have a new impulse from their presence.

—Dr. S. L. Cook has been doing a good work in Indiana all through the fall, though we partly believe the friends in that State have not reported all of them. Bear in mind, friends, that a good report of a good meeting, promptly sent, adds wonderfully to its usefulness for the reform.

—Bro. Kiggins writes from Kansas, desiring the republication of articles on "Christmas" printed a year or two since. The excellent articles reprinted from the *United Presbyterian*, will be sufficient on this subject we hope. Let no reader pass them by on account of their seeming length. Their interesting facts and logical style make them attractive, aside from the universal interest in the topic discussed. Let no family to which the *Cynosure* comes fail to have the scope of this argument understood by all its members. We are compelled to leave the concluding portion till next week from pressure of other matter.

Hammond's History.—Can any reader of the *Cynosure* inform me by letter where I can find a copy of "Hammond's Political History of N. Y." I wish to consult it on some matters connected with the history of the State from 1826 to 1833. J. P. Stoddard,
13 Wabash Ave., Chicago.

Presents are valuable if they are not tired of. What better than the paper that comes fresh every week. Send for the *Cynosure*.

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The Home Circle.

"WEAR OUT."

"Wear out!" but never let the rust
Of idleness corrode the trust
Your Maker gave; your part to play
In the great drama of "To-day"
Is to deal justly; aid the weak:
Ever for right and wisdom speak;
Keep burning clear Truth's beacon light,
That like a radiance through the night
Be to the lost on life's bleak moor
Like Bethlehem's star that shone of yore,
Guiding the shepherds on their way
To where the child-redeemer lay.

"Wear out!" 'tis nobler far to bear
On breast and brow the marks of care,
Scars of life's conflict bravely fought;
Patents of peerage, fairly bought;
Titles to claim in the fair clime
Of those who worship truth sublime;
E'en if your feet have never trod
The narrow path that leads to God,
Avoid, as death, the scorner's seat,
Nor let his sandals press your feet,
With contrite heart and tearful eye,
Stand still while the elect pass by.

"Wear out!" though stern your features grow,
Though raven locks be turned to snow,
On to the front! no laggard be,
With sturdy blows comes victory!
Shame on the weak, the nerveless hand,
That cannot grasp truth's shining brand;
That shrinks when from fair freedom's tower
The tocsin sounds the trial hour;
That fails when justice calls, to go
With battle-axe and bended bow,"
And prove, upon his native sod,
His fealty to man and God!

—*Selected.*

CHRISTIAN MISSIONS IN WEST AFRICA.

It is now nearly four hundred years since the first attempt was made to introduce Christianity into the western portion of Africa. The summary of Christian missions on this coast may be given in a few words. The Roman Catholics came first. In 1481 the King of Portugal sent ten ships with five hundred soldiers, one hundred laborers, and a proper complement of priests as missionaries to Elmina. The Romish missions thus founded lingered on for a period of two hundred and forty-one years, till at last, in 1723, that of the Capuchins at Sierra Leone was given up, and they disappeared altogether from West Africa. They had made no impression except upon their immediate dependents, and what impression they made on them was soon totally obliterated. Protestant missionary attempts were commenced by the Moravians in 1736, one hundred and forty years ago, and continued till 1770. Five attempts cost eleven lives without visible results. The Wesleyans followed next. In the minutes of the Conference of 1792, we first find Africa on the list of the Wesleyan missionary stations, Sierra Leone being the part occupied. In the minutes for 1796 we find the names of A. Murdock and W. P. Patton set down as missionaries to the Foulah country in Africa, to which service they were solemnly set apart by Conference. The Church Missionary Society sent out its first missionaries in 1804. They established and attempted to maintain stations among the aborigines, but they could make no progress owing to the hostility of the natives, who preferred the slave-traders to them. The missionaries were forced to take refuge in Sierra Leone, the only place where, at that time, they could labor with safety and hope. The Basle Missionary Society—one of the most successful on the coast—had their attention directed to Western Africa as early as 1826. But it was not until 1828 that their first company of missionaries reached Christianburg, near Akra, the place where the Moravians had attempted to occupy more than thirty years previously. The United Presbyterian Synod of Scotland commenced a mission on the Old Calabar River, in the Gulf of Benin, in April, 1846. Five denominations of American Christians — Baptists, Methodists, Episcopalians, Presbyterians, Lutherans — are represented on the coast in Liberia, at Lagos, the Island of Coresco, and Gaboon. The first American Mission was established on the coast in 1822. Now, what has been the outcome of these missionary operations? The results thus far achieved are in many respects highly interesting and important. At the European settlements established at various points along the coast from Senegal to Loando, and that the purely native stations occupied by the Niger [native] missionaries, the Scotch missionaries and the American missionaries, some thousands of natives, having been brought under the immediate influence of Christian teaching, have professed Christianity and, at the European settlements, have adopted European dress and habits. Numerous churches have been organized and are under a native ministry, and thousands of children are gathered into schools under Christian teachers.—*Frazer's Magazine.*

A WOMAN ON WOMEN.

Women have their own place both in nature and society—a place beautiful, important, ennobling, and delightful, if they would but think so, if they would but care to make it so. But with the curse of discontent resting upon them from the beginning, they prefer to spoil the work of men rather than try to perfect their own. Say, of their own special work, what is perfected to such a high degree of excellence as warrants their leaving it to take care of itself while they go to manipulate something else? The servant question in all its branches harasses and annoys every one; but this, essentially a woman's question, a circumstance of that part of life which is organized, administered, and for the larger proportion fulfilled by women, is professedly in a state of chaos and disorder, paralleled by none other of our social arrangements. The extravagance of living, of dress, of appointments, which is one part of the servant disorder because maids, being women, will trick themselves out in finery to attract as much admiration as their mistresses, and men, being animals, will gorge themselves where the masters feast—whence do these come save from women, rulers of society, regulators of modes and fashions as they are? Do the husbands order the dinners, or decide on the length of the train and the fashion of the dress? If ladies chose that the rule of life should be one of noble simplicity, beautiful, artistic, full of meaning and delight, the false ornament and meretricious excess with which we are overweighted now would fall from us, and this servant question among others would get itself put straight. It is a matter of fashion, not necessity, and the *mot d'ordre* comes from above. But where is the spirit of organization, the resolution to meet difficulties, the courage of self-control, through which alone great movements are made and great reforms are led? The women who want to influence the councils of the empire, to have a voice in the making of laws which are to touch and reconcile contending interests, to help in the elucidation of difficult points, the administration of doubtful cases, see the servants standing in a disorganized mob at the gates of the social temple, and are unable to suggest any thing whereby they may be brought to content and order. But at the same time, the women who complain of their own stunted lives, and who demand leave to share the lives and privileges of the men, deny the right of their maids to live up to a higher standard, so far as they themselves are concerned, and hold the faith that service practically should mean servitude.—*Belgravia.*

COURAGE.

Have the courage to discharge a debt while you have the money in your pocket. Have the courage to do without what you do not need, however your eyes may covet it. Have the courage to speak your mind when necessary, and to hold your tongue when prudent. Have the courage to speak to a friend in a "seedy coat," even though you are in company with a rich one, and richly attired. Have the courage to make a will and a just one, before your dying hour. Have the courage to tell a man why you will not lend him your money. Have the courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities, but not with his vices. Have the courage to show your respect for honesty in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited. Have the courage to wear your old clothes until you pay for your new ones. Have the courage to obey your Maker at the risk of being ridiculed by man. Have the courage to prefer comfort and propriety to fashion in all things. Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretences.

Have the courage to stand for God, even if you have to stand alone. Have the courage to say nothing when you have nothing to say. Have the courage to remain "on the fence" as long as the mud is knee deep on both sides. Have the courage of two evils to choose the least, but of two wrongs to choose *neither*. Have the courage to believe in God with all your heart, and to own his name everywhere.—*The Christian.*

WHAT AM I DOING FOR THE SALVATION OF OTHERS.

I profess to love Jesus, to hope in him, to wish to be like him. Am I like him in doing good? He came to save souls. Am I trying to bring souls to him? And if not, why not?

The greater number of my acquaintances are candidates for eternal woe, *and I know it.*

I cannot say that I have no opportunity of telling them of their danger and Jesus' dying love. I am alone with some of them nearly every day. And funerals, accidents, sudden deaths, solemn sermons, and many other occurrences afford favorable occasions for inviting them to Jesus.

But then I am not gifted; I cannot talk with the unconverted about their souls. Ah, am I sure of this? I can talk freely on any other subject. Have I fairly tested myself in this matter?

But I am afraid my conduct will not agree with what I say. Then I must be more consistent. If I am trying to do my duty, will not men see that I am sincere and listen to my testimony for Jesus? If I make my inconsistency an excuse for being more inconsistent, do I not dishonor my Master, and endanger my soul?

But I don't have that enjoyment in religion, or that desire to do good that I should. Did I ever hear of Christian enjoyment other than in the endeavor to do known duty? To glorify God is to enjoy him. If I wish more faith and more love I must not only pray for them, but put what I have into exercise.

But I feel too timid. Yet, what do I fear? The face of man? The Lord is on my side. A repulse? Perhaps, after all, my friend is wishing, or at least willing that I should speak. But if not, should I not, in God's strength, do my duty, and let God take care of the result?

I hope to feel better and do better sometime. But when? Why not now? "The night cometh when no man can work."

Lord help me to resolve,

1. To pray more for my unconverted friends.

2. To ask God to show me my duty to them personally, and help me to do it.

Has he not said of him I leave unwarned to sink into hell, "His blood will I require at thy hand?"

Has he not promised, "They that turn many to righteousness shall shine as the stars forever and forever?"

May God help me to prove for myself his words,

"Blessed are ye that sow beside all waters."

Religion ought to learn from science the practical methods which may improve moral and spiritual training, the instrumentalities by which war, poverty, crime and injustice may be removed or lessened, the kingdom of heaven be brought down to earth, and the truth of a universal divine Fatherhood be verified by the experience of our race.

Children's Corner.

A Little Prayer.

O Thou who in Jerusalem
Didst little children take,
And laid them in Thy bosom,
And on them blessings spake,
And looked and smiled upon them
So sweet and joyously,
And said to their fond mothers,
"Of such my kingdom be."

We're told thy heart's a fountain
Of grace to children dear;
A sea of love, an ocean,
Of which we love to hear.
O dearest Savior, hear us!
Thy love on us bestow,
That we in life may serve Thee,
At death unto Thee go.

Oh, love us, love us, Jesus!
We little children be;
See us bowed at Thy footstool,
Our eyes raised up to Thee.
We would be in Thy bosom,
And there be blessed by Thee:
Heirs of Thy kingdom make us.
Amen So let it be.

—*John Gray.*

The Children's Centennial Letter.

In the railway carriage we can ride in such comfort with our cushioned seats or in the Pullman sleeping cars. The worst of traveling which you young folks know is the distance from your homes to the station, but I can remember when the stage coach was the best conveyance to be had, and your grandfathers often have been upset in the muddy road and have had to walk a mile or two probably when the horses could not do more than drag the empty coach through the mire. And then the time it took! But now we growl if we don't go in an hour a distance which then took a day. But really we go too fast when we pass by rail through fine scenery which we would like to enjoy.

Thus it is as our train runs among the mountains along the Baltimore and Ohio railway. Sometimes bleak and dreary enough if one should think of living there; but again so picturesque and grand that no wonder your admiration draws forth its praises. We ran along the side of the mountain which towers above us on the left and falls deep down to the narrow valley on the right, into which some cars had tumbled and been wrecked, but I did not get particulars. Now we are surrounded by hills; again have glimpses of charming vales and fruitful fields. What's the matter? startled at entering a tunnel? Yes, we have more than one on the way: but perhaps that village so peacefully nestling beside the beautiful river amid such a variety of scenery, is the most interesting one to the patriotic traveler, for it is a name which has become historical in connection with the chivalrous John Brown, whose "body lies mouldering in the grave" near Harper's Ferry, but whose soul is marching along as the very spirit of freedom over our country. Of course all of you know the story of John Brown. It will be known hereafter for many generations.

It was something new to some of you to see stone walls for fences and the canal with its slow boats but when we got into Ohio we had fine undulating land and better farming, while the stations were found to average about six miles apart; a proof of the general fertility of that fine State. Two farmers came on the train with whom I got into conversation and found that one was opposed to secret societies and the other said nothing. Another farmer when asked if he was a member of any secret order slowly replied: "I don't know whether I am or not;" which caused a laugh He gave an explanation which showed that he did not approve of such organizations although he had once been entrapped into one during a time of political excitement many years ago. So you see the effect continued long after the cause had ceased. And thus it is with us all the time, so that we ought to be very careful not to do anything which may cloud our after years, and secret societies are often the cause of such clouds over the happiness of men. Keep yourselves free from all such entanglements, and be free to do right as long as you live.

Look there! Snow is on the ground. The trees — how beautiful they are with every sprig so adorned! As we pass these woods don't it look as if the trees were dancing, and so gracefully dressed in white? And how rapidly they change the figures; quicker than Highlanders can respond to the bagpipes, the darkey to his banjo or the witches in Calloway Kirk ere they pursued luckless Tam O'Shanter! Let us however rather people our remaining woods with the fancies of the extinct races of our poor Indians in whose behalf, dear young friends, I beseech your warmest sympathies and future labors Let them be protected not devoured by our Eagle. Let them have the right to appeal to our laws and let it not forever be a record against our country that we destroyed life which we might have saved and civilized as successfully as our Canadian neighbors have done and are doing. "Dare to do right, dare to be true."

But we are getting near our home and we shall now say good-bye, for our friends will be waiting our arrival and there is always much confusion at the depot. Our trip is ended; and so when the journey of life is over may we all have the blessed hope of going to that home of "many mansions" which Jesus has prepared for his people

"That's How!"

After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grand-mother's door. He had nothing but a small shovel to work with

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is, but go at it, and little by little it will grow smaller and smaller, until it is done.

The Three Tentions.

1. *Intention.*—If a boy has a sum to work out or a lesson to learn by heart, he will not be able to succeed, unless he goes at it with a will, or unless he "intends" to do it.

2. *Attention.*—If he means his work to be well done, he must withdraw his thoughts from tops, balls, kites, and such things; he must not chatter with his school-fellows, but must, for the time, give his whole mind, or "attend," to the lessons before him.

3. *Retention.*—It is of little use to learn anything unless we remember it, or "retain" it in the mind.

Room in Heaven.—A little child was dying, and called her mother to her bedside. She had a cross and unsympathetic parent. "Mother," said the child, "is there room for me in heaven? You always said I was in the way here. Will I be in the way there?"

And the poor mother wept bitter tears as she said, "Yes, there will be room for you there."

Home and Farm.

Warm Dwellings.

As the winter approaches I notice that the papers are considerably filled with advice to farmers in favor of providing for the better sheltering of their domestic animals.

I have long thought that much more should be printed in favor of the better sheltering of human animals. For it is well-known that to a large majority of people in this latitude, the winter is a season of positive suffering from cold. This need not be, and, of course, ought not to be; for there are ways to construct houses so that people can pass the winter in perfect comfort, at less expense than is required to live as they now do.

I know of many families who are now enjoying such houses; and who would not be willing to part with them for a large amount of money.

The extra expense of constructing such a house will be refunded to the occupant every year, in the saving of fuel, wherever wood is worth five or six dollars a cord.

"I speak as unto wise men; judge ye what I say." "Prove all things; hold fast that which is good."

Thomas Filer.

Fullersburg, Du Page Co., Ill.

Diphtheria and earache.—If you once nurse your children through a siege of diphtheria, you will know the symptoms next time; the inflamed and ulcerated throat and terribly offensive breath are not to be mistaken. I have doctored my family for this disease every winter, and sometimes in summer, for five years, and my remedy is this: One part pulverized alum, very fine, and six parts pulverized white sugar; mix thoroughly; it must be taken dry, and no water drank immediately after, as drinking would wash the powder off the cankers. If the patient has a high fever, take a dose every half hour, if not much fever, four or five times a day will answer. For an adult, a full teaspoonful of the powder is a dose; for a child ten or twelve years old, half a teaspoonful, and less for younger ones. We also rub some good ointment on the outside of the throat. This remedy was given to me by my brother-in-law, Dr. D. M. Reed, who was a resident of Hickory, Washington county, Pa. He was without doubt the best physician for children that I ever knew, and of adults also. He told me never to be afraid to trust to this remedy, that "if you only commence using it in time it is a sure cure," and so it has proved with us. It has saved us doctor's bills, which for that disease alone in that length of time would have amounted to over one hundred dollars.

Many years ago, two my of children, one aged three, the other one year, had a terrible attack of earache all one day and night. I worked over the little sufferers, doing all I could think of, and trying remedies suggested by our neighbors. On the second morning of the attack, a lady came in, and asked me if I had tried burnt sugar. I told her no, that I had not heard of that. She told me to put some live coals on a tin plate, sprinkle some brown sugar on them, set a funnel over it, and then hold the child so that the smoke could go into the ear. I did so, using the same remedy for both little ones. The result was marvelous; the pain stopped instantly, and soon both little sufferers were in a sound, refreshing sleep.—*Josephine C. Long, in the Germantown Telegraph.*

To beautify the teeth.—Dissolve two ounces of borax in three pounds of boiling water, and before it is cold, add one teaspoonful of the spirits of camphor; then bottle for use. A tablespoonful of this mixture, mixed with on equal quantity of tepid water and applied daily with a soft brush, preserves and beautifies the teeth, exterpates all tartarous adhesion, arrests decay, induces a healthy action of the gums, and makes the teeth pearly white.

Never strike a horse for shying or starting when an unpleasant object presents itself, nor when his fears are excited. A soothing word, a steady rein, and a gradual introduction to the object which excites the animal will soon teach him to confide in his master and become fearless. We have taken a horse at ten years old, whose nerves were very excitable, and who had become unmanageable and would run away at the sound of or sight of a locomotive or railroad train or any object suddenly presented in the road, and after a few weeks' steady handling and kindly talking to on the road and in the stable had him stand and view an approaching railroad train quietly; a horse which no rein or bit would hold when once excited became manageable with a slack rein and a soothing word.

A dairyman whose attention being called to the fact of an increase in milk the days he gave his cows salt, experimented until he decided that salt given in small quantities every day is the best way. Salt in the morning just before turning them out, a tablespoonful to each cow, and the flow of milk will be considerably increased every day.

Sheep will nibble and pull their own wool when their skin is irritated by lice, ticks, or some disease, such as scab. The irritation may also be caused by too high feeding or a too warm pen. A teaspoonful of sulphur with an equal quantity of cream of tartar and salt given once a day for a week may tend to allay the irritation. If the sheep not take it readily, it should be placed upon the root of the tongue with a spoon, and the mouth held up until it is swallowed.

ELECTION REPORTS.

A final summary of election returns, together with a review of the AMERICAN PARTY AND THE LAST ELECTION will be given next week.

If you do not want the *Cynosure* yourself, help on the good cause by sending it to your minister or a friend.

ALBANY, Vt., Nov. 20, 1876.

Please inform the readers of the *Cynosure* if either of the nominees for President or Vice-president belong to any secret organization, for some of our anti-secret men had such a prophetic view of trouble in the camp if Tilden was elected that they voted Republican.

Yours truly,
FRANKLIN PIERCE.

ANS.—Hayes has been an Odd-fellow, and Green Clay Smith is a Good Templar. We do not know that any other of the candidates were members of any secret order.

MASONIC "BULL-DOZING" IN OHIO.

In the last *American Freeman*, Alexander Needels, a tried friend of our reform and father of the edltor tells how "intimidation" is attempted in Ohio. The story is prefixed with a copy of the Ohio ticket first sent from this office with portraits of the candidates and the list of electors. The account of his arrest and trial he gives in the fololwing:

EDITOR FREEMAN:—I will give you a short article. On the seventh day of November I handed a ticket to the judges for Walker and Kirkpatrick like the one above. On the 9th, about two o'clock, I was arrested with a State warrant, caused by the Masons. I being out of health, not able to go, told the constable I would go next morning. I started to be there against ten o'clock as I agreed. I sent Enoch Bowen ahead, when I got about half way I met him coming back; he told me to wait until Tuesday. I heard no more until I saw the constable on Saturday the 11th, he told me he had broken the law and wished me to go to Marve Lions, (a Masonic Squire), living at Bloomfield, and relieve him, and I told him I would go, and accordingly did. I found the Squire and a number of other gentlemen in the office. In a few minutes after I got there in stepped W. C. Harris, another Mason Squire, and Philander Beard, a Mason lawyer, (a great man, as you are aware) appeared to form a court, without saying anything to me; then asked me when I wanted the trial. I told them the next Saturday, being the 18th. I got a copy of the affidavit, that one John Austin had sworn out, a man I had never seen, that I know of. Everything went off pleasantly. I departed in peace without their asking of me bond or security. I heard no more until in the evening, Mr. Beard sent me word that if I would pay the cost and a little something, they would drop it and say nothing more about it. I told the messenger I would hardly do it to save my own life. I heard no more of importance until Tuesday, the 14th, when I went into the house of Squire Harris to tell him to subpœna some witnesses. He appeared very friendly indeed, asked me to take dinner with him and I did so. After dinner, I asked him who wrote the affidavit; he said Beard. I then asked him who was present. He said no one but himself. I asked him who Mr. Austin was, and was he a Mason. He said he was not. I said, "then only a Jack to bear the burdens for the Masons, but I cannot help but mistrust that he has been stripped, hoodwinked and cabletowed, and bowed the knee to Baal, passed through the Masonic new birth, swore not to tell the good thing to wife or sweetheart, under no less penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea." I asked Harris who got this thing up, and why it was done? He said, "they said I had said hard things, and now was their turn. Now I acknowledge the hard things I have said and had them published. First, Mr. Beard and myself were talking one day in the tin shop before a number of witnesses, about Masonry; I asked him if their death penalty did not choke him sometimes, he said there were no death penalties. I asked him if I was to understand there was no penalty attached to a Mason's oath, if executed; he raised up and raised his hand and said there was not, brought it down with force, and said he knew whereof he affirmed. Then said, "Uncle Alex. you know nothing about Masonry." I answered not much, but I would give him five dollars to file his affidavit to that. He answered he would not do it. A few days after, I was in Harris' store. He was standing behind the counter, some six or eight men in the room. I was telling the story about Beard. He said if I would give him five dollars that he would file his affidavit that there was none that would produce death. I answered, "enough said," and went and left the money with Squire Lyon, and told him the contract. I left it some eight or ten days. Could not get the affidavit but got the money back. The Squire did not wish to talk about it. I added to it that Harris said he was a Methodist but I would not believe it till I was made to believe that Masonry and lying were associated to Methodism. I again acknowledge they were hard things to publish.

Saturday, Nov 18th. Now three o'clock. Had my trial. They have bound me over to court on a bond of two hundred dollars. Well, I see in the first start that I should have said things that I did not say. I wish it noticed that I am near eighty years old; never was arrested, have set as a juror from first to last some six weeks, never was objected to in but two cases, never bore testimony in county court as a witness, never was called on by Sheriff or Constable for debt, but those ancient and honorable Masons had me arrested for voting for Walker and Kirkpatrick. Now I say to all lovers of the Republican Government, to open their eyes and see whither we are drifting. We are certainly in the hands of these rings. Also to the lovers of Christ I would say it is time we cease paying Mason preachers, especially as members of the M. E. Church.

Although I have spent likely thousands, to help build that church, as it was the church of my choice, but now see I was only helping build up a Mason priesthood. To this end, henceforth I pledge myself, to pay no Mason preacher knowingly. I have told doctors, lawyers and priests that I could prove that speculative Masonry is Anti-christian and Anti-republican, and claimed to fit men for Heaven and for the great Lodge above without Christ. They dare not try me for slander on the old hand-maid. Thus I have drawn great wrath down on myself.

ALEX. NEEDELS.

ALL ALONG THE LINE.

Thos. C. Radabaugh, Cambria Mills, Mich., writes:

"The Masons and jack Masons try to browbeat and skull me for voting the American party ticket. They don't know as yet which of their candidates is elected, and they ask me in a taunting manner how my candidates are getting along. I tell them my candidates are all right and have been elected by overwhelming majorities; that one with God is a majority, and that I knew they received numerous votes and therefore an overwhelming majority was theirs; and more especially if God instead of secret society men was to have the telling of votes."

A. C. Read, West Salem, Ohio, writes:

"We feel that we must buckle on the whole armor and work for the cause of the American party, till we, by God's blessing, bring about a great moral reform."

S. D. P., Albion, Iowa, writes:

"It is almost one month since we cast our votes for President, and yet we are in doubt who it will be, but hope for the best. There is one thing that the citizens of this (Iona) township are not in doubt about and that is in regard to who gained the day in this township, Masons or Anti-masons. Although not in possession of any Anti-masonic tickets for county, State, or United States, some of the good citizens of Albion got together and nominated Anti-masonic township officers and elected them, notwithstanding we had a hard fight for it. * * *

I pray that they may continue to fail here and all over the world till there is not a secret, oath-bound man allowed to hold an office high or low. I hope that other townships will nominate anti-secret candidates, and by the next election put no one in office but non-secret oath-bound men."

Thomas Baldwin, Jonesboro. Ind., writes:

There were two votes polled at Jonesboro, one at Fairmount, and one at Liberty. I have lived sixty-six years, and voted three American tickets, two State and county, one Presidential, and if I live to see another election I intend to pick the flint, and try it again."

J. C. Graham, Viola, Ill., writes:

"Our county papers fail to report any votes in their table of returns, either because our 'Northern Kuklux' failed to return the American vote, or 'intimidation,' I am not informed which. The American ticket is sound; for it embraces sound, live issues; ours a Christian, and not a pagan country; prohibition of rum, and some advances against the 'invisible empire,' our nation's sworn enemy. There is good cheer for the American ticket that I can report. Many, very many Republicans in our county, while voting yet the Republican ticket in this hour of our nation's peril, admit freely the soundness of the American ticket, and many are free to express their opinions that it will take rank yet as a leading party. At this very day there are voters enough in Mercer county, who hate the lodge of secrecy deep down in their hearts for its pernicious fruits so constantly cropping out, to hold firmly the balance of power. All that is lacking is a general awakening to these facts and the necessity for action. It is a notorious fact and ominous for good yet, that you can scarce find a man outside the lodges, but has it fixed in his mind that Freemasonry is a power for evil in all our courts. What our country most needs now is light shed on the fact that our political contest now in array, is a 'Republican government' against the 'invisible empire.' Color it as you may, cover it ever so deep with subterfuge, give it any name you please, the irrepressible conflict in America is 'popular government' against 'imperialism.' Taxation without representation in the struggle for independence—slavery, in the great rebellion, and now 'organized secrecy,' all mean the same thing, Imperialism against Republicanism. Free men! look and see while you may!"

A. F. Stevens, Bedford, Iowa, writes:

"There were four votes cast for the American party, but there was no notice taken of them. I know not whether the trustees of the township failed to report them, or whether the editors of the county papers suppressed them. I know there were other votes cast in the county, but how many I am unable to tell at present; but you may count on four from Ross township, Taylor county. Our number is slowly increasing in this part of the State. One by one they are added to the ranks of anti-secrecy, and one by one the various secret societies are adding to their already long list of crimes and wrong doings. Truly the hand-writing has appeared upon the wall, and the word 'Tekel' is portrayed in bold characters. And if we are but guided by the One who said, 'In secret have I said nothing,' we need have but little fear."

O. Breed, Avery, Jo Daviess Co., Ill., writes:

"A prominent Mason stood at the polls when I folded my ticket to hand in. He said: 'Do you expect to bore a two inch hole with a gimlet?' 'No, Sir, but I expect to bore a deeper hole with a sharp gimlet than you can with a dull two-inch augur.' Keep the ball rolling; we must not despise the day of small things. The truth is mighty, and with the Lord on our side we are sure of victory."

Geo. Mc Elheny, Darlington, Pa., writes:

"I sincerely hope that the course pursued by the *Cynosure* during the campaign has not alienated any of its friends, nor any of the true friends of the cause it so faithfully advocates. I feel that no lowering of tone or compromise of principle has been made to secure the continued co-operation of the brave ones who hitherto have persevered through all the dark hours of the past."

"John Morrison, Mt. Palatine Putnam county, Ill., writes:

"The *Ottawa Republican* published that the American party Presidential ticket received fifteen votes in La Salle county, eight of which were cast in the town of Hope. In this town I was overseer of the poor three years ago when Wm. McKinzie the Mason died, and I had to take care of his family."

James S. Hickman, Seemly, Ill., writes:

Iroquois county gave one vote for the American party. Do Republicans think it was throwing away votes, because the first voters at the beginning of the party failed to elect their candidate? The first votes were just as necessary as the last votes that gave Lincoln the majority. Parties, like children when first going to school, have to learn their A B C's. The official vote of Illinois shows that 157 are learning their alphabet. All the weeklies and dailies throughout the State are assisting us to make the school a success by advertising that there is such a school, where anti-secret socicties are both voted for and taught."

Religious Intelligence

—The great evangelical meetings in this city formally closed on Sabbath last with an afternoon meeting for women, and in the evening for men only. Although a heavy snow was falling the vast Tabernable was too small for the crowds. Both services were most impressive. Special meetings for young men, reformed men and all inquirers and young converts will be kept up in the Tabernacle and Farwell Hall this week in which Moody and Sankey assist.

—The Scandinavian Department inconnection with the Baptist Theological Seminary in this city has achieved great success. Between three and four hundred persons have been brought into the church through the efforts of its students; two churches have been formed; several Sunday schools organized and useful publications have been issued.

— A Christian mission has been established among the descendants of the Aztecs in New Mexico. The work is progressing beyond expectation, and the natives are in a fair way to abandon the last forms of heathen dances and devil-worship. The church is crowded every Sabbath with attentive hearers.

— The Connecticut Congregational Conference, at its recent meeting adopted a resolution that " when a church has in its communion a reformed inebriate, to whom the taste or smell of alcoholic wine is perilous, we recommend the use of unfermented wine in its administration of the Lord's Supper."

— In the great revival going on in Philadelphia under Mr. Hammond's preaching, the daily press reports that seven hundred and thirty-five have been examined and signed the covenant, expressing the belief that they have passed from death unto life. The great hall over the Reformed Episcopal Church is too small to hold the crowds. The singing, from the "Song Evangel," by a choir of two hundred, is delightful. In the young converts' meeting, a converted gambler, a converted thief, and a converted actor told the story of their conversions. Many children are giving evidence of a change of heart.

— Dec. 4th, the day of the opening of Congress, a prayer-meeting was held in New York for a blessing on the assembling legislators. A similar meeting was held in Philadelphia, in which a few words from the chairman, Geo. H. Stuart, Esq., were the only "remarks." Prayer and song filled the entire hour. Such was the spirit of the meeting that a continuance of such an observance during the session of Congress, was agreed upon.

News of the Week.

—The Pennsylvania Central railroad is about to begin running a fast train to carry mails and passengers to this city and St. Louis from New York. The arrangement is said to discriminate against Chicago and in favor of south-western trade.

—A severe conflagration threatened Chicago last Friday night in the vicinity of large lumber yards and combustible buildings, having started in a cooper-shop and helped on by a high wind, The firemen succeeded in preventing great damage.

—An excursion train of one car with several journalists and rail-road officers on board was thrown from the track near Lafayette, Ind., last week. The car rolled over a 30 foot embankment and nearly every occupant was severely injured.

—A bill has been introduced into the House for a fund to print books with raised letters to be distributed among the blind in the various institutions of the country.

—The Louisiana Investigating committee from the House has trouble in getting at the facts. The Returning Board retires behind State sovereignty principles and refuse as State officers to give up their books and papers. The telegraph companies also refuse to turn over to this Democratic committee the private dispatches entrusted to them

—The two houses of Congress took the first step toward amicable adjustment of pending difficulties last week by each appointing a committee of conference to discuss the electoral question. There is a dead lock between the two bodies on the subject of appropriations to defray the expenses of their respective Southern Investigating Committees. The House refuses to concur in the Senate's figures, reducing them from $50,000 to $30.000, while increasing its own allowance by an addition of $9,000. Of course the Senate retaliates, and the result will be deficiencies to be made good hereafter.

—The preliminary convention at Constantinople has closed and reported to the various powers represented. It is yet believed that a Turkish Russian war is inevitable by high authorities. Intelligence from St. Petersburg states that Russia is determined to meet immediately the grievances that have been indulged too long for the peace of Europe, but she will not proclaim war till able to make an irresistible assault. The Pope rejects any proposition of foreign occupation, and refuses to cede any territory to Montinegro or Servia.

- Several merchants arriving at New Orleans confirm the news of the capture of the city of Mexico by Gen. Diaz. On account of a disagreement between Diaz and Iglesias who was about to assume the Presidency, the former has proclaimed himself President. and the rival pretenders are preparing for a renewed struggle.

Freemasonry Weighed in the Balance AND Found Wanting.

CONCLUDED.

In the first specification it will be noticed that I am accused of advising, and persuading Bro. William Aiken, then Secretary of said lodge etc," and that this "gross" act of "unmasonic conduct" occurred on April 23d, 1873, and during my administration as Worshipful Master of the lodge.

Now if the statement contained in this specification be true why did Keystone Lodge wait for over eighteen months before taking action in the matter? What highly moral fraternity they must be, surely, to allow their Worshipful Master to be guilty of the"gross" act of "advising and persuading the Secretary etc., and yet to never breathe a single syllable as to any wrong or guilt in counection therewith until nearly two whole years had elapsed and then only to bring the matter forward for the evident purpose of swelling the number of specifications.

And again, if it was "gross unmasonic conduct" on my part a Worshipful Master of the lodge to "advise and persuade the secretary," etc., (supposing the above statement to be true) how did it happen that the same Keystone Lodge on January 14th, 1874 presented me with a magnificent Past Master's Regalia and a purse of seventy-five dollars and further, how did it come that the then Worshipful Master of the lodge Bro. J. H. Dixon, on his own account, presented me with a Past Master's Jewel? Was all this kindness shown me and all these beautiful presents showered upon me for "gross unmasonic conduct?" And what is still more singular, Keystone Lodge, No. 639, and her Worshipful Master made me all these beautiful presents over nine months after this gross act of unmasonic conduct is alleged to have been committed. But supposing that I did commit unmasonic conduct in "advising and pursuading Bro. Wm. Aiken etc, even then Keystone Lodge or any other subordinate lodge had no jurisdiction over the matter. The Master of a Lodge is amenable only to the Grand Lodge or to the Grand Master during recess, and Keystone Lodge violated every solemn obligation which bound her to the Grand Lodge by inserting this specification in these "Charges"—A Master Mason swears that "he will ever mantain and support the constitution, laws and edicts of his Grand Lodge" See page 99. Now hear what the Grand Lodge of Illinois decided at its Thirty Second Annual Communication held in Chicago, October 1st, 2d and 3d, 1872, page 29 Grand Lodge Report. "A Master may be tried by his lodge upon the expiration of his official term; *provided the charges shall contain nothing which can be justly construed as official acts* "According to this decision the Worshipful Master and Wardens of Keystone Lodge are guilty of masonic perjury, and J. H. Dixon, M. Pflaum and Oscar L. Eckvall ought to besummarily expelled from the institution for the same, as they wilfully and contumaciously violated the above Grand Lodge decision. I was Worshipful Master at the time, the Secretary was my subordinate officer, he received his orders only form me, all monies were paid out by my order and could not be paid *without* my order. And in "advising and persuading Bro. Aiken" it was unquestionably my official act and *dare not* be brought forward nineteen months after it occurred and nearly seven months after the expiration of my official term, without wilfully over-riding the laws and edicts of the Grand Lodge and so commiting what masons call perjury.

Brothers, hold up your heads and receive your sentence.

The facts in the case are simply these: All our Chicago lodges allow their secretaries some remuneration for their services. Keystone Lodge usually paid her secretary one-hundred dollars which could be drawn quarterly or in any way he pleased, as soon as earned. Some time in April 1873 Bro. Aiken the then Secretary received twenty-one dollars, fifteen dollars for Nicolaby's initiation and six dollars annual dues from M. Mc Auley. This sum, at Bro. Aiken's request, I as Worshipful Master of the lodge authorized him to use for himself it being simply a part of the salary then due him from the lodge for over five months work, amounting in all to nearly forty-one dollars. This transaction of course was perfectly proper and Keystone Lodge so understood and regarded it until Bro. Aiken and myself renounced and denounced freemasonry, when all at once it became eminently proper and in perfect keeping with pure Masonic usage that as formidable a document as possible with high sounding phrases should be gotten up and presented by that intelligent Scandinavian Beauty whose Masonic duty it is to watch the Sun at Meridian height in Keystone Lodge.

Specification No. 2. I fear is literally correct. This is the head and front of my offending. I became *contumacious* I denounced freemasonry as a humbug and a fraud. Perhaps I called it a d—d humbug and fraud as it is charged. If I did not I ought to have done so, for it is that and a great deal worse. I advised certain Fellow Crafts, viz; Ben. Glover, E. J. Sittig, and Morris David to take no more degrees in Masonry, alleging as a reason therefor that they could buy as much freemasonry any book store in the city for twenty-five cents as they could get in any one of our best and most aristocratic lodges for fifty or seventy-five dollars. I did and said all this on that memorable night in Keystone Lodge away up near the garret, and I said something more as stated in the Specification.

I expressed a firm determination to expose the so-called secret workings of freemasonry to the world and even Masons themselves must bear me witness that I am doing this as skillfully, and as correctly as it can possibly be done. "Guilty, Most Excellent King Solomon."

Specification 3 as will be readily seen is of no account whatever. It is frivolous, mean, weak, contemptible. and utterly beneath the notice of any intelligent body or society of men Just imagine Joe H. Dixon Deputy Superintendent of Police of this great city spending his valuable time over such contemptible dribbling. What gross misconduct on the part of Bro. Ronayne! He actually blacked balled some poor deluded jew peddler who was throwing away money or the high privilege of running around in semi-nude condition, blind-folded and with a rope around his neck, like a half witted boy playing blind man's buff, and all the [illegible] him thereafter to wear a masonic emblem conspicuously on his vest front and give him *carte blanche* to cheat his brother [illegible] on the square. But suppose I did cast a black ball, that was my privilege. What are black balls for if not to cast them There is many a man in the city of Chicago to day, sorry, deeply sorry that he was not blackballed before he joined that cursed institution. And there is many a woman too in this city who must patiently suffer wrongs innumerable, the direct results of the midnight potations of masonic and Odd Fellow Lodges.

Specification 4 is partly true. Bro. Pflaum did not get the whole of that correct. I must try and set him right. I did not call the Brother "a thief and a swindler," but I called him a *fraud, a cheat, and a liar*, and on Nov. 4th, when a vote was taken on this specification in a lodge of thirty-eight members twenty-nine of them voted that I was not guilty of unmasonic conduct in thus designating the high moral qualities of our noble Senior Warden, and nine voted that I was. And further I did not use these common nouns in regard to Bro. Pflaum on Oct. 6th, but on the same night in which I renounced masonry as stated in specification 2d.

Now there is the whole case in a nut shell. Comment is unnecessary except to say that I have the hearty sympathy and silent secret co-operation of numbers of Chicago Masons, members of Keystone Lodge included. In the work in which I am engaged of publicly working the Masonic degrees and thus doing my part in the national effort now being put forth to banish Freemasonry for ever from our churches our Court Houses and our Legislative Halls. Now let Masonry stand up and defend itself if it dare.

EDMOND RONAYNE,

Chicago, Nov. 27th, 1876

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TRACT NO. 24.

SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract, 50cts. per 100, $4.00 per 1,000.

TRACT NO. 25.

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TRACT NO. 26.

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— —

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MARKET REPORTS.

CHICAGO Dec. 18, 1876.

Grain Wheat—No. 1	2	1 20
" No. 2	1 18	1 18½
" No. 3	1 08	1 08½
" Rejected		93½
" Minnesota		1 20
" Winter	1 18½	1 25
Corn—No. 2		45½
Rejected		38
Oats—No. 2		33¼
Rejected		28
Rye—No. 2	70½	71
Bran per ton		12 00
Flour—Winter	5 00	7 25
Spring	2 50	6 25
Hay—Timothy	8 50	11 50
Prairie, "	6 00	8 00
Mess Beef	9 25	10 50
Tallow	7½	8½
Lard per cwt		10 25
Mess pork, per bbl		16 50
Dressed Hogs	6 85	7 00
Butter fancy yellow	28	32
common to choice roll	18	25
Cheese	9	13½
Beans	75	2 15
Poultry. Chickens per doz	1 50	2 50
Turkeys per lb	10	11
Eggs	21	24
Seeds—Timothy	1 65	1 70
Clover		8 75
Flax	1 35	1 50
Potatoes	75	1 08
Broom corn	2	7
Hides green to dry flint	7¾	16
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		2 50
WOOL—Washed	38	45
Unwashed	20	27
LIVESTOCK Cattle Choice	4 75	5 00
Good	4 25	4 60
Medium	3 75	4 15
Common	2 50	3 75
Hogs	4 75	6 15
Sheep	3 50	4 50

New York Market.

Flour	$ 3 90	9 50
Wheat—Winter	1 35	1 50
Spring	1 15	1 37
Corn	54	59
Oats	35	53
Rye	1 00	1 10
Lard		10¾
Mess pork		17 00
Butter	15	30
Cheese	7	14
Eggs	18	29
Wool	12	38

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

[illegible] BOOK & CO., PUBLISHERS
[illegible], WABASH AVENUE

CHICAGO, THURSDAY DECEMBER 28, 1876.

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In his Bible reading in Farwell Hall, Chicago, Dec. 14th, Mr. Moody took for his theme, "Walking with God." As one of the conditions of this state he mentioned separation from the ungodly, quoting Paul, "Be ye not unequally yoked together with unbelievers." These words, he said, must mean something, and he made three distinct applications of them: as forbidding business partnerships with unbelievers, entering the marriage relation with an unbeliever, and joining secret lodges. On the last topic he said: I expect I will be treading on some one's toes, perhaps some in the audience, and perhaps some of these ministers; but *out with it.* I do not see how any Christian, most of all a Christian minister can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked together with unbelievers.* "But," says some one, "what do you say about these secret temperance orders?" I *say the same thing.* Do no evil that good may come. You never can reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. "But," you say, "you had one of them in your church." So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sins because I let them get into the church; but they *were cleaned out*, and they *never came back.* This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable. The most *abominable* meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. "But, Mr. Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

—Let every one who has heard Mr. Ronayne work in earnest to bring about the result he desires. See another column on this page.

THE GRAVE OF THE YEAR.

Twelve stanzas, one for each month, appropriated to the last day of the year.

BY A. OLDFIELD.

Be at rest, every toil and each turbulent motion
That encircle the heart in life's treach'rous snares,
Let the hour that invites to the calm of devotion,
Be unmixt with regrets, unencumbered with cares.

How cheerless the late blooming face of creation!
Weary, time seems to pause in his rapid career;
And fatigued with the work of his own desolation,
Looks behind with a smile on the grave of the year.

Hark! the wind whistles rudely, the shadows are closing
That enwrap his broad path in the mantle of night,
While pleasure's gay sons are in quiet reposing,
Undisturbed at the wrecks that have numbered his flight.

From yon temple where Fashion's bright tapers are lighted,
Her votaries in crowds deck'd with garlands appear;
And as yet their warm hopes by no spectres affrighted,
Assemble to dance round the grave of the year.

O! I hate the stale cup which these idlers have tasted,
When I think on the ills of life's comfortless day,
How the hours of my childhood their verdure have wasted
And the friends of my youth have been stolen away.

They think not how fruitless their warmest endeavors,
To recall the kind moments neglected when near,
And the hours that oblivion cancel'd forever,
Are inter'd by her hand in the grave of the year.

Since the last solemn reign of this day of reflection,
What throngs have relinquished life's perishing breath!
How many have shed their last tear of dejection,
And closed their dim eyes in the darkness of death.

How many have sudden their pilgrimage ended
Beneath the low pall that envelopes their bier,
Or to death's lonesome valley have gently descended,
And made their cold beds with the grave of the year.

'Tis the year that so late its new beauties disclosing,
Rose bright on the happy, the careless and gay,
Who now on their pillow of dust are reposing,
Where the sod presses damp on their bosoms of clay.

Then talk not of bliss while her smile is expiring,
Disappointment still drowns it in misery's tear;
Reflect and be wise, for the day is retiring,
And to-morrow will dawn on the grave of the year.

Yet awhile and no season around us will flourish,
But silence for each her dark mansion prepare;
Where beauty no longer her roses will nourish,
Nor the lily o'erspread the wan cheek of despair.

But the eye shall with lustre unfading be brightened,
When it wakes to true bliss in yon orient sphere,
With sunbeams of splendor immortal enlightened,
Which no more shall go down on the grave of the year.

CLERICAL FREEMASONRY IN SCOTLAND.

We are well assured that the influence of secret societies is often potent in the settlement or removal of ministers in this country; but we were not aware that it had been felt in the same direction abroad, especially in Scotland. The letter of the Edinburgh correspondent of the *Dumfries and Galloway Standard and Advertiser*, of Oct. 4th, makes a revelation in relation to the matter. The writer speaks of the modes in which congregations in that city obtain pastors. After mentioning two, he says:

"I will now mention a third mode namely, the agency of Freemasonry A vacancy will speedily occur in one of the established churches here by the translation of the minister who was brought to Edinburgh chiefly, if not solely, through the influence of the Freemasons. My informant is, or was the ruling elder in the church, and he informs me that the congregational meetings are rarely attended by more than a score of the congregation. He tells me, moreover, that although the annual stipend is scanty, twenty applications have been already received from candidates. Freemasonry may be a good thing in its place. Some of my most intimate friends belong to the order, and have strongly advised me to enter it. For reasons satisfactory to myself, I have held aloof, and I cannot say that I particularly admire the religious feature of the league. Be that as it may, I was unprepared to learn that clerical Freemasonry was a passport to a church and a benefice."

Some of our readers will probably be surprised at these statements by this writer. Their surprise will be modified, however, when they reflect that Freemasonry is the same the world over, and that it is an intensely selfish institution. The saddest thought to us in connection with what this correspondent says is, that there is scarcely any testimony borne by the church in Scotland against Freemasonry.—*Evangelical Repository.*

IN all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry, both in church and state, than I have in all our lecturing or even in public exhibitions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.—*Past Master E. Ronayne.*

CLUBS OF TEN, $15.

Our Foreign Letter.

A Walk to Kew—The Royal Botanic Gardens—A World of the Beautiful and Curious in Vegetation—The Home of Wolsey and Henry VIII.—A London Dairy Show—Intemperance in London—The Degradation of Female Tipplers.

London, Eng., Nov., 1876.

The Royal Botanic Gardens and Pleasure Grounds at Kew, delightfully situated some seven miles west of London, afford a rare treat to the lovers of the beautiful. Covering over 270 acres, they were first laid out by the father of George III. in 1730, and for long years remained the private property of the Royal family. Since 1840 they have been open to the public. Before entering them I walked along the grassy border of the Thames, winding so prettily along the north side of the gardens, and gliding so quickly, yet so quietly, Londonward towards the sea. On the other side of the river was a bustling village. The inevitable and unsightly red tile roofs and chimney pots of its houses; the tall smoke stacks of manufactories, sending heavenward clouds of coal smoke, soon to descend again with the fog; and the dull and often dingy looking brick buildings, with only here and there a church spire to relieve their gloominess and monotony, presented not a little contrast to the pleasing river at my feet, and the lawns of green and linden trees in autumnal dress behind. Although November, the month of fogs and dismal weather, the air was clear and the day bright and sunny, most favorable for the enjoyment of the lovely scene that presented itself on entering the gardens. I hardly know which were more beautiful or of greater interest, the general grounds with their stately avenues and pleasure walks, winding through extensive lawns of unrivalled softness and beauty of color, around wooded mounds and among and beneath forest trees, whose giant branches and gnarled and knotted trunks so plainly indicate that theirs might be the tale of centuries; or the many immense glass buildings and conservatories, crowded with trees plants and flowers gathered from different countries and various climes, including almost everything rare and beautiful, and in almost infinite profusion and endless variety. There is the Sago palm from Ceylon, which the attendant will tell you is doubtless 1,000 years old, a rough and ugly customer, which the most audacious of urchins would hardly care to climb; and near by is a little tree of the same variety, which has hardly celebrated its first "Centennial." There are large fern trees from Mexico; the Wild date forty feet high, with its fruit just ripening, and the West Indian Fan palm, still taller, well laden with green and black berries. In the palm-house, a beautiful glass structure 362 feet long and at its centre 66 feet high and 100 feet wide, may be seen the vegetation of the tropics in all its luxuriance. High as is this structure, the roof in its highest portions even, checks the growth of the tallest of the palms. In the water tanks grow the papyrus of the Nile and the Victoria Regia, that queen of lilies (not now in bloom), with its large green leaves two-and-a-half and three feet in diameter, floating prettily upon the waters, besides many other varieties of water plants.

The museums, of which there are three in number, are well worthy of mention, so full are they of botanical and other curiosities. Nor must I omit to mention the "Tropical Fern House." I dare say many lovers of the beautiful would think a voyage across the Atlantic, with sea sickness one-half the way, a small price to pay for a sight of the loveliness it discloses. Oh! the wealth of green and elegance in form and manner of growth! Tiny, delicate ferns of infinite variety; trailing ferns, vine-like ferns, moss-like ferns, and ferns resembling miniature oaks of the forest and the larger brakes of the tropics, with graceful branches drooping, willow-like! If these conservatories and pleasure-grounds prove so attractive in November, what a sight must they not present in June.

Hampton Court, some miles further up the Thames, where I also spent a day most pleasantly, is interesting not only for the beauty of its location and its vast collection of pictures, but also and mainly for its historic associations and memories. Thoughts of Henry the VIII. and of the ambitious Wolsey, by whom Hampton Court was founded, very naturally come to mind as one walks through this ancient and once most magnificent of palaces, the princely present of that great and vicious cardinal to his king. Here died several of England's queens, and one King, Edward VI., was born here. In passing through its seemingly endless succession of rooms and apartments, thoughts of the joyous banquets so magnificently ordered and frequently given when Wolsey was in the height of his power, were naturally suggested, as well as of like festivities held here in after times; also of other events of gloomy interest in the later history of this palace. Unfortunate monarchs, unable to reside with safety in London, at different times resorted hither as a place of more quiet and greater security. It was the palace prison of Charles I., for a short period before his execution. To some Hampton Court is a place of much interest because of the celebrated conference between the Presbyterians and the members of the Established church held here in January, 1603, of which conference James I. was moderator. Hampton Court has not been the residence of royalty since George II. and his queen, Caroline, occupied it. Near the palace is the famous Maze, which affords not a little of amusement to many. One of the greatest objects of interest in the garden is the large vine planted in the year 1768, supposed to be the largest in Europe, if not in the world. It is over 110 feet long and its stem measures nearly thirty inches in circumference at three feet from the ground. It was hanging full of rich ripe clusters of black Hamburg grapes when I saw it. Some seasons it bears over 2,500 bunches. The whole plant covers a space of 2,200 square feet. Adjoining the palace is Bushby Park (some 1,100 acres. Its fine avenue of trees, largely of linden and horse-chestnut, is over a mile in length. The park is well stocked with deer.

During the last week of October London held a "dairy show" in Agricultural Hall, Islington. The display of choice milch cows was very fine. There were Jersey and Alderney and English Short-horns, as well as other breeds. In one apartment was a large exhibit of butter and cheese from the various counties and districts of England, extremely nice, so fresh and golden, and all so beautifully made. There was also a fine display of poultry; the choicest of chickens. ducks and geese and magnificent turkeys. Considerable farm machinery was also on exhibition and some new inventions as well. I could not but notice the clumsiness of English farm tools and machines in comparison with similar articles of American manufacture. Yet this was true of them, they were all well made. Like England's castles, cathedrals and public buildings, many of her machines and tools seem by their extra weight and strength to proclaim that they are to serve for centuries also.

Intemperance is very marked here. A stranger would very reasonably suppose that all the inhabitants of London drink. The public houses for the sale of liquor are very numerous. At the hotels and in the restaurants every one apparently takes liquor of some kind with his meals. The women drink in London, not occasionally, but regularly, and not little, but much! I have seen more intemperate women than men here; more women reeling at night through the streets; more women engaged in brawls and fights at the corners and along the sidewalks, than I have seen men in like degraded circumstances and conditions. Many of these women that I have thus seen were of respectable appearance and mothers of families. I have seen their children often trying to quiet them and get them home. The drinking saloons have usually nearly as many women in them as men, either drinking at the bar, or with pitchers, pails or bottles in which to carry liquor home. I have seen hundreds of children, girls and boys, some of them attendants of Sunday-schools, neatly and cleanly clad, carrying like utensils full of liquor; and often trying father's beer on the way to see how it tastes.

But I have commenced on a full subject which I have not time to pursue. Suffice it now to say that the people are becoming alarmed and temperance meetings are being held weekly and nightly, and many of the churches are organizing temperance societies, and hundreds of earnest men are circulating the pledge and endeavoring in every way to stay the wreck and ruin that is so prevalent, and which, unless checked, must soon in this country become almost universal.

B. T. Pettengill.

An Unsafe Refuge.

BY REV. H. H. HINMAN.

"When the overflowing scourge shall pass through it shall not come unto us, for we have made lies our refuge and under falsehood have we hid ourselves."—Isa. 28: 15.

Few realize the amount of hypocrisy and lying to which members of secret societies must inevitably resort as a protection against the searching investigation now going on in the public mind.

It is a fact of which every well-informed Mason is distinctly conscious, that Freemasonry has been fully revealed and is no secret to those who will take pains to read what has been so abundantly written by some of the wisest and best men in our land; and yet he must pretend that this is *all false*, and the natural and necessary inference is that such men as C. G. Finney, David Bernard, Nathaniel Colver and others are liars and slanderers. True he does not directly affirm this, probably he dare not, but he indirectly does so; and greatly wrongs the reputation of the great and good men by *false insinuations* that have in them all the venom of malignant slander. Can it be possible that men can do this and love Christ and his brethren? Not only so but he must lie to his most intimate friends and dearest kindred. A wife asks her husband if it is true that he was stripped, haltered, hoodwinked and sworn on penalty of having his throat cut, that he would never tell any of these foolish things; and he must either tell her that it is none of her business, which is a practical confession that it is true; or he must be guilty of deceiving her in some way and making her believe it is not true. In other words he must lie to his wife or confess his shame. If the church shall deal with him about his Master Mason's obligation, and shall ask him if he did swear to conceal all the secrets of a brother Master Mason except murder and treason and did ask God to help him do it; he must in like manner *lie* to the *church*, by making them believe that this could not be so, for certain other good(?) men have taken these same obliga-

tions that he has taken and they would not have done so if they had not been innocent.

Thus at every point his refuge is in lies and he forgets that God has said: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28: 17.

A Baptist Testimony in 1859.

Leesville, Lawrence Co., Ind.

Editor Cynosure:

The old order of Baptists, as a church, are opposed to secret societies. Their church organ, the *Signs of the Times*, published at Middletown, N. Y., is now in its forty-first volume, and its editor, Gilbert Beebe, if living, is in his seventy-sixth year, and has been its editor and publisher ever since its commencement. In looking over some old files of that paper I found in a number dated August 15, 1859, a letter of inquiry and a reply by the editor, which I send you for publication if you see proper. Permit me to say, however, I am of the U. B. church, and am opposed to "the unfruitful works of darkness." I copy the letter of inquiry and reply, *verbatim et literatim et punctuatim*. Yours respectfully,

J. T. Hobson.

Shrob, Jasper Co., Ill., May 7, 1859.

Dear Brother Beebe:—I earnestly desire you to answer, through the *Signs*, the following questions: 1st. Why do the Old School Baptists object to their members joining secret and oath-bound orders, as the Freemasons and Odd-fellows? 2nd. What course should a Gospel church take with members who join those orders and attend their lodges? For one, I feel deeply the importance that the Baptists should be well-informed on these points, for numbers of them are joining these orders. I mourn that it is so. Please answer early. Affectionately, your unworthy brother,

D. Bartley.

REPLY.

In replying to the enquiries of Bro. Bartley, it is not necessary for us to attempt to show what are the merits or demerits of the societies or orders of which he speaks, and we frankly confess our utter inability to do so from our own knowledge. We have never been connected with any of them either directly or indirectly. Like most of the modern self-styled religious societies of the present age, these orders claim to be benevolent, moral, and philanthropic, and to possess some valuable secret, which their philanthropy does not lead them to divulge without money and without price. Our soul has never come, nor sought to come into their secrets, with their assemblies we have had no inkling to be connected. As worldly, social, or benevolent institutions, we shall not attempt to analyze them, nor to pronounce sentence of approval nor condemnation on them. But the question of our brother calls for the reason of the course pursued by the Old School Baptists in regard to their own members, and we deem it proper that we should, so far as we are able, reply to his enquiries. Of course he does not expect us to answer for all the Old School Baptists, or to pledge all Old School Baptists to indorse what we may say on this or any other subject, but merely to give such reasons as have weight on our own mind on the subject.

The first reason we have to give why we do not join those institutions, or feel willing that our brethren should join them is, that whatever may be their excellence, even admitting them to be as pure and benevolent as their advocates claim that they are, we find in the Gospel of Christ and in the organized church of the living God, a fullness which leaves no room to hanker for any of the *leeks* or *onions* of Egypt. In Christ, it has pleased the Father, that all fullness should dwell, and if, as professed disciples of Jesus we are found seeking for treasures or comforts which are not found in Zion, we simply by our conduct that there is not that fullness in our Father's house which has been represented. Why should we go abroad for joys if we have a feast at home?

Second. Whatever may be the secrets held by Freemasons or Odd-fellows, we have a secret which is far more profound, more useful and important; for the secret of the Lord is with them that fear him, and God will show to them his covenant. As heaven is higher than earth, so does the Lord's secret transcend all human mysteries. In Jesus our Lord are hidden all the treasures of wisdom and knowledge. And this fact the Apostle has declared to the saints, "lest any man should beguile them with enticing words." Col. ii.3-4. This wisdom and knowledge comprise all that can be profitable to the saints; for in him is given to them "all things that pertain to life and godliness." 2 Pet. i. 3. This heavenly treasure, this divine secret of the Lord, which God has hidden from the wise and prudent of this world and revealed unto babes, is far superior to any secret of the orders under consideration. First, because it is the free and sovereign gift of God, and cannot be bought with money. Secondly, it requires no oath, pledge, or penalty to keep it; for none but God can reveal or show it, and none but those who are born of the Spirit of God can possibly learn it. Christians may talk freely about it before all men; ministers of the Word may proclaim it unreservedly to Jews and Gentiles, without the fear that any of Adam's race will ever know it unless it be to them revealed as it was to Simon Bar-jona, by our Father which is in Heaven. To seek for a secret or mystery in any other fraternity or brotherhood than that of the household of faith is to depart from the greater to seek a less.

Third. Old School Baptists object to their members uniting with those orders because the obligations assumed in doing so conflict with the obligations assumed in their allegiance to Christ, to be subject to the watch-care of one another. In visiting the lodges, they cannot be under the watch-care of their brethren, who are not permitted to accompany them in their secret conclaves. That which makes void the law of Christ is incompatible with the Christian profession.

Fourth. It is said an oath or affirmation, a solemn pledge, or profane imprecations are exacted of those who become members of those orders. Presuming this to be the case, the Old School Baptists object to their members assuming such obligations, because the King of Zion has forbidden them to foreswear themselves.

Fifth. To wave all other objections, it is certain that when members of the church unite with those institutions, it occasions grief and trouble to their brethren. This, of itself, is sufficient to render it highly improper and disorderly for any of the members of the church to join such orders. They have professed to prefer Jerusalem above their chief joys; and, if they do not, they certainly never ought to take on them the sacred name of Jesus, or profess before heaven and earth to be disciples of the Son of God. Those who name the name of Jesus should regard it as the business of their lives to keep the unity of the Spirit in the bond of peace; to follow after the things which tend to peace, and things whereby one may edify one another. What can there be in our joining the secret orders of Freemasons or Odd-fellows that tends to the peace or edification of the saints of God? Churches have been thrown into disorder, distress, and, in some instances, have lost their visibility from this very cause. But who that sincerely loves our Lord, who is willing to deny himself, take up his cross daily, and follow the Lamb, will persist in breaking the peace of the church, wounding the hearts of dear brethren, and in bringing a reproach upon the sacred cause of God, for this gratification of his fleshly mind? Who would, like Esau, for one morsel of meat, sell his birth-right among the saints in the house of God? We have Christ and his apostles as our example, and until we can find them running into these connections, and disregarding the peace and comfort of the church, we are solemnly bound to abstain from them.

These are, at least, some of the reasons, as we apprehend, why Old School Baptists object to their members joining any of the societies, and they are some of the reasons why we could not consent ourself to join them, or feel satisfied with brethren who do join them.

The second question of brother Bartley is, "What course should a Gospel church take with members who join those orders and attend their lodges?

Answer.—According to our understanding of the laws of the kingdom of Christ, a Gospel church should labor faithfully, affectionately, and prayerfully to reclaim such disorderly members. Point out to them the impropriety and wickedness of their course, and restore them to the order of the church. But if, after a Gospel course of labor they cannot reclaim them—if they really prefer the society of Freemasons and Odd-fellows to that of the church of the living God, then the course of the church is very plain. Let them go to their own company; but let the church withdraw from every brother that walks disorderly, as Christ by his apostle has commanded. If they refuse to hear the church, let them be unto thee as heathen men and as publicans.

Before we close this article, we wish to say, that on all subjects of discipline, a hard, overbearing, or domineering spirit should be studiously avoided. You that are spiritual should attempt the work of restoration in the spirit of meekness. Let nothing be done through strife or vain glorying, but with singleness of heart to the glory of God. We have doubted the propriety of requiring of a brother who has joined any of the orders to come out and denounce them, or to divulge any of their secrets, which he has promised or pledged himself to keep secret. To satisfy our own mind, it is enough that the brother discontinues his connection with such institutions, comes out from them, and walks no more with them.

A Novel Scene.

A few days since, as a white man with an assumed Indian name asserts in the *Syracuse Journal*, "A curious and very interesting ceremony was gone through by the Onondaga Indians at the Castle."

A young teacher or missionary among the Indians, named Walthart, from Hobart College was adopted by the Indians. Twenty-four chiefs and many warrior braves took part. After a repast, the council of the nation assembled, and a speech was made by the Chief Captain and High Priest, after which he led the candidate eight times around the circle, pronouncing each time the name of the candidate—"New Canoe"—which was responded to by the wild war whoop of the Indians. And the Masonic clergyman who tells the story says: "The trust of the young candidate being well founded, he followed his conductor, and feared no evil. He bore the ordeal bravely; not a muscle quivered."

The new "Ingin" replied in a speech reported as follows: "In my short life I have gone through more than one ceremony of initiation. But I am prouder of being adopted into the brave Onondaga nation, than any other incident of my life."

We will not quote further from the speech. This is enough to show the *animus* of the aspiring young man, and the drift of his ambitions, since this was the proudest day of his life. A man must both be very easily "tickled with toys," and count his union with the church as of very little importance, if by some strange metamorphosis or legerdemain he can turn into an Onondaga brave and aid them in burning a white dog to keep off the witches, and esteems such connection as the proudest period of his life.

But another question arises. Is not this induction both as sensible and sacred as those which precede membership into a Masonic lodge, and burning a white dog as praiseworthy as approaching the Father without a mediator, as is done according to the statutes of Masons and Odd-fellows? "No man cometh unto the Father but by me." "I am the door of the sheep; if any man climb up any other way, the same is a thief and a robber."—*Am. Wesleyan.*

Christians all over christendom have been wrought into a fury of excitement on account of the cruelty of the Turks in Bulgaria, and have charged it to their religion, and declared that such a people were unworthy of a national existence. But how much better did Napoleon do with an army of Christians (?) when he massacred 4,000 Turkish soldiers at Jaffa, after they had surrendered upon promise that their lives should be spared, thus furnishing the Mahometan Turks with a monument of Christian perfidy and atrocity. And yet Napoleon is a demi-God whom many Christians worship.

Christmas.—III.

9. Opposition to Christmas is no new thing in the church of Christ. If to oppose such an observance be fanatical, some of the noblest men the world has ever seen were fanatics. So far as the popish advocates of Christmas are concerned, the names we could cite in opposition to it would, I grant, have little weight; but they ought to have weight with any who have any proper claim to the name of Protestant. The Waldenses, for example, who stood erect and so carefully kept the faith "when all our fathers worshipped stocks and stones," rejected all religious festivals except the Sabbath. Luther, although he admitted the fatal principle that the church might enact what she esteemed edifying ceremonies, expressed in one of his treatises the wish that no festivals were observed among Christians, but the Lord's day. Not having myself met with this sentiment, so far as I recollect, in any of Luther's writings, I make the statement on the adequate authority of the renowned George Gillespie. Calvin, too, as Gillespie in his "English-Popish Ceremonies," satisfactorily shows, entertained in relation to Christmas the same view.

In 1578 the martyr churches of the Netherlands expressed in Synodical capacity the wish "that the six days might be wrought upon, and the Lord's day alone celebrated." That the church of Scotland was in the purest days an uncompromising opponent of Christmas, no one who knows the history of her struggle against the "Five Articles of Perth" will venture to deny; nor can it be successfully disputed that such is the traditional tone and spirit of the churches that have directly or indirectly sprung from her; however much in some of them a disposition to ape the airs and customs of Episcopacy may betray itself at present.

Enough has been said to indicate that resistance to Christmas observance is no new movement, and that they who now withstand that form of ritualism and will-worship which is,—especially through the medium of Sabbath-schools,—acquiring a foothold in churches heretofore deemed proof against it, are associated in their protest with a host of worthies, and are not to be disposed of with a sneer as "oddities."

I have thus far addressed myself to those who claim for Dec. 25th recognition as a holy day. There are others, who, refusing to treat Christmas as a holy day, are disposed to accept of it as a holiday, and therefore to this aspect of the question I now turn.

The arguments used to defend this mode of Christmas-keeping are such as these:—that human beings need days of relaxation and recreation; that the 25th of December is as suitable for these ends as any day; and, besides, that on the part of many there is on that day, from religious motives, a cessation from labor, and hence that it is convenient and proper for those who attach no sacredness to the day in particular, but who wish a holiday, to take advantage of the extensive stoppage of work occasioned by the conscientious scruples of those around. I am inclined to think that one of the potent influences in some quarters in behalf of a Christmas holiday, as well as a Christmas holy day, is love of money; for such a festival forms a harvest day in some departments of trade: but this consideration is not apt to be addressed as an argument for a Christmas festivity. Under cover of the arguments which have been stated, many wish to hold Sabbath school festivals on Christmas; and through the "celebrations" which take place on that day an air of semi-sacredness at least is thrown around it. The youth learn to look forward to "Christmas," and to look back on it too, as a season of peculiar enjoyment, compared with which the Sabbath is dull and gloomy.

To the advocates of Christmas as a holiday, and especially as a day for Sabbath-school entertainments, I would respectfully say,—

1. That I have no objection to a holiday. I believe that men need some respite from the monotonous routine and drudgery of life, and that, while the Sabbath is provided in part to meet this necessity, and would perhaps altogether meet it, were the race for riches less strenuous, it may be needful to intersperse at proper interval days of recreation, not holy days, but holidays proper as a counterpoise, to that intensity of application to business which characterizes society at present, and as a restorative expedient for the benefit of overtasked humanity.

2. That yet I object to the use of Christmas as a holiday, and especially as a day for Sabbath-school festivities. On two grounds do I object. In the first place it is hard to tell what may result from this mode of distinguishing the day. Being fixed upon as a day for the making of gifts and for social enjoyment, it gathers to itself a halo of distinction, and becomes gradually enshrined in the memories and imaginations of the young. For a generation or two, perhaps, no palpable tendency to raise the day to the rank of a sacred day may be exhibited; but who can tell what inclination in that direction may at length be engendered? And peculiarly is such an issue to be feared at a time when a powerful influence, emanating from Popery, is at work to raise Christmas to a rank of commanding importance as a sacred season. In poetry and prose, through book, and magazine and newspaper, the name and fame of Christmas are spread. Children reared in the atmosphere of a festal Christmas, and accustomed to hear and read of it as the day on which the Savior was born, are admirably prepared for becoming the prey of Ritualists and Papists. The holiday may soon be converted into the holy day, and this steptaken, others will follow in the downward path. All history warns us to beware of lending facilities to the spirit of will-worship which makes its advance in subtle guise. He who rises from the study of the origin and growth of that gigantic system of superstition and priest-craft, known as Popery, is destitute of the spirit of a philosopher, if he be not impressed with the wisdom of the maxim, "*obsta principiis*," "Resist beginnings," the beginnings of evil.

But, in the second place, granting even that we are secure against seduction, we owe it to those who are entangled in the meshes of superstition to do nothing which we can lawfully avoid, that would seem to countenance their false notions. We live and act in the presence of fellow-beings, many of whom are the bondsmen of Popery. To them Christmas is a day of peculiar sanctity, and it forms one of the contrivancies whereby Popery holds them fast in her grasp. So long as we by word and act declare that in our judgment the day is no more deserving of consideration than any other day, a standing protest is raised against the entire system with which the festival is peculiarly identified, and the dupes of Rome may in consequence be led to think and investigate. But if we appear to vie almost with Papists in distinguishing the day, our conduct is likely to confirm them in their creed. In such circumstances, can we say that we are innocent of the blood of our fellow-men? If we loved them as we should, we would hate what injures them, and would even deny ourselves, were it necessary, in order to influence them aright by our example. Spurious love to men may not be, indeed is not, coupled with a hatred of his sins, but the genuine heaven-born affection implies aversion to sin as hostile to man as well as to God. In Lev. xix. 17, we read, "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." This high-toned, discriminating morality was enjoined upon the ancient Israelites. Is it too refined for us? Let all who, without any conscientious regard for Christmas, yet practically lend countenance to the superstitious observance of it, consider whether they are not hating their brother in their heart, and dealing ungenerously by him; whether they are acting in the spirit of that resolution of the apostle, "Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."—*Evangelical Repository.*

Christmas was not the birthday of Christ. Let us examine the Scripture history of the Jews. In Exodus 12th God gives to the children of Israel the Passover; Ex. xiii. 4. "This day came ye out in the month Abib" This gives us the month and the days of the month when the Passover must be eaten. According to the best historians this time corresponds to the last of March or first of April. Now turn to Luke first chapter. There we have a history of Zacharias and his wife Elisabeth and the birth of John, dating from the time Zacharias was dumb to the birth of John, his birth must have been about the first of January, and Christ was born six months later, being the first of July. M. R. Britten.

—A New York paper prints an obituary poem, as a "Masonic tribute" to a liquor seller, in which occur the following sentiments:

"Dear brother, thou hast gone before us
To thy Father's House on high,
But thy grip will gladly cheer us
When we meet in yonder sky."

"He will stand beside the crystal river,
And fold you in his arms again."

"Though passed from sight his spirit lingers near
And guides your footsteps in the path to heaven."

Under the circumstances, a secret lodge, which practices a religion which holds all other religions as equally inferior, could only endorse these lines.

The Lodge Strikes at Mr. Moody.

The last testimony of the evangelist against the church-destroyer of secretism was too much for some zealous abettors of Freemasonry and they rushed into print in the true Masonic style of misrepresentation and concealment. Our readers will be anxious to learn all the particulars of Mr. Moody's testimony and the following from the *Tribune* of Dec. 18th is therefore printed in full:

gratifying degree and exemplar of humility. Of course, there are hundreds of people, here and elsewhere, who have come, through their attachment for the man, and by virtue of that impulse of human nature which worships success, to regard the great revivalist as an oracle. What "Mr. Moody says" has, in religious circles, quite as much potency as what "Mrs. Grundy says" may have in society generally. For this Mr. Moody can scarcely be blamed, however.

It has pretty generally been recognized as one of the prime elements of Mr. Moody's success that he has revealed both the tact and fraternal spirit which ignores all questions at all controversial, as between the widely differing denominations of Christians. Generically, Christians are one: generic principles only enter into the essential work of soul-saving, hence Mr. Moody has uniformly proceeded on the plan of forgetting differences which, though possibly necessary, belong to the specifically human in organization, and not to the divine fundamental, which precedes all human organizations.

Any other course would have invited defeat from the start. This important fact makes the gratuitous utterances of Mr. Moody with reference to secret societies, recently, all the more without excuse, and they have certainly greatly pained some of his best friends. It will be remembered that during the Convention, recently, among the "questions" propounded was one covering this vexed question. Mr. Moody answered it at some length, and, as many then thought, in a spirit of intolerance. As he was specially called out by the question, however, his friends who differed from him materially were not disposed to be critical. At the 3 o'clock lecture, however, on last Thursday, in Farwell Hall, Mr. Moody went out of his way to attack secret societies, and used language which was both censorious and bitter against his brethren who chanced to be members. Considering the fact that a liberal percentage of the ministers and workers, as well as friends and well-wishers generally, who have helped to make the glorious results of the past ten weeks possible, are members of, or sympathizers with, some of these same secret societies, such a course is simply unfair, and every way reprehensible, not to say unchristian.

Thousands of the most devoted Christians are members of some so-called secret society, with which they stand connected, possibly, as one of the ways of doing good and enlarging their opportunities for usefulness.

By what authority does Mr. Moody sit in judgment on the lives, and essay to keep the consciences of his brethren? If it comes within the legitimate sphere of a man in

his position to proclaim himself an oracle on this subject, why not as regards politics or church-membership? We presume Mr. Moody has an opinion as to which political party is nearest right. Why not decide for his brethren and kindly tell them? Why not, inasmuch as the mere human organization known as a Baptist or Methodist Church is no less human than the order of Masons or Odd-fellows,—why not decide which is preferable and tell his brethren?

The writer has been a sympathizer with Mr. Moody's work, and a helper in the application of his methods (not all of which are perhaps entirely wise), and in perfect kindness would now suggest that, in the conduct of his future work in Boston and elsewhere, he cultivate still more the spirit of true Christian charity and humility, remembering that his Master long since ominously inquired: "Who is he that judgeth another man's servant?" A MINISTER.

These serious charges against the evangelist were promptly answered. A letter, which we learn was from the pastor of the United Presbyterian church of this city, though the types get a letter or two out of the way, appeared the next morning; which we subjoin, premising that this will not be the end of this matter:

CHICAGO, Dec. 18.—In your issue of to-day is an article signed "A Minister," condemning Mr. Moody's reference to "Secret Societies." Under the circumstances, I object to such a signiture to such an article. Not because the writer is not a minister,—he may be; not because his official title is an improper signature in itself, but the writer knows a hundred ministers or more have, at different times, and almost every day, sat on the platform of the Tabernacle, and Farwell Hall, to signify their sympathy with Mr. Moody's work, and, I hope, "a liberal percentage" of them agree with Mr. Moody's views of secret societies. I know many of them do. Now, which of them all is to have the credit, or discredit of this article, charging Mr. Moody with being wanting in liberality, humility, fairness, charity, and Christianity, because he saw fit to express a fearless, honest, candid opinion as to Christians connecting with a society whose approved, honored, and accepted writers, and rituals, claim it to be religious; yet whose songs, and prayers, are, at least in most degrees, utterly Christless, and from the Scripture passages it uses, cuts out the very name of Jesus!—whose religion, tenets, worship, and ritual, is managed on such a liberal plan that it is boastfully claimed by its published advocates to be a "religion in which all men agree?" And I suppose it must be, for along with the thousands of "the most devoted Christians," to which this writer refers, it can fellowship infidels, Jews, heathen, tipplers, and libertines (not such as referred to Acts vi. 9) without offense! A better illustration of "The Happy Family" than P. T. Barnum ever exhibited. How any minister or evangelist can advocate the religion of Jesus Christ and not condemn Christians connecting with such societies is quite a problem to many, as was indicated by the applause both in the Convention at the Tabernacle, and on Thursday at Farwell Hall. Perhaps not only Mr. Moody was tramping on "A Minister's" toes (and I suppose he comes down with about 225 pounds) but all the feet that went up and down fell on his toes! No wonder the poor man should "squeal," according to Chicago phraseology. Why did he not sign his name? I will not say cowardice was the reason, for it may have been modesty, or only a Masonic manner he learned on the "square." As one minister who sympathizes with Moody, and does not desire the credit (?) of the article or credit of sympathizing with it, and not wishing any one wrongfully credited or discredited with this article, I sign my name, not my official title. J. W. BAIN.

Reform News.

RONAYNE AT ASHLEY, OHIO.

ASHLEY, Del. Co., O., Dec. 14, '76.

MR. EDITOR:—I beg leave through the columns of the *Cynosure* to notify the public of the effects and success of the lectures delivered by Mr. Ronayne of Chicago at this place. He had an appointment here to lecture and work the degrees of Masonry on the 6th, 7th, and 8th, and we had our meeting well advertised for miles around. But when evening came Mr. Ronayne did not arrive, but there was a large crowd assembled, and badly disappointed. Not knowing the reason of his delay we did not give out any other meeting; but on the next day at 11 o'clock he made his appearance. (The reason of his delay was there was a misunderstanding in regard to the time he was to be here.) We sent out word in every direction, and when night came we had a good audience, and he worked the first degree in Masonry.

This was interesting to many, but all were not satisfied that Ronayne had ever been in a Masonic lodge, and there was considerable growling by the craft and others. He gave out an appointment for the next night, and it proved to be a fearful cold and stormy night, but as bad as the weather was, our hall was well filled, and he worked the second or Fellow Craft degree. There was considerable noise and some signs of disturbance. With this degree he showed the similarity of the religion of Masonry to that of Romanism. This did not please the "Romans" much, and it produced some little disturbance, but all was quiet after a little, and he went on and worked the degree through and announced a meeting for the next night.

During the day there was all kinds of talk and opinions about Ronayne, and threats of disturbance. Although the weather was still very cold there was a large crowd assembled to see Hiram killed. Ronayne began his labors by opening the lodge in the third degree. There was some noise, but when about half way through it seemed that every man and woman was deeply interested to see the working of this degree with its profanity and mock prayers to resurrect Hiram Abiff.

How a minister of the Gospel can submit to such things I cannot conceive. Now Ronayne is through here and the result is, after seeing the third degree worked, there is not a man that I have talked with but what is thoroughly convinced that Ronayne is master of Masonry. Even some of the Masons themselves acknowledge he has been a Mason, which is virtually admitting that he spoke the truth. Some say he did not give it all, but he gave enough to make us feel that any minister, after going through such performances should be ashamed to stand in the pulpit before an intelligent audience to preach Christ and the resurrection. Masonry is thoroughly exposed in this community, and is not worth having here. It is no credit to any man here to belong to the lodge. No, it is very unpopular. All the grips, signs, and passwords are public property, if it may be called property at all. Even the children are playing with them on the streets.

Now, my brethren, if you want Masonry killed in your community, send for brother Ronayne to come and work the degrees of Masonry for you in public. If you have a hard fight this is the cheapest and easiest way to silence the craft. Don't be afraid to spend a little time and money to put down this vile system. I think it would be better to spend money this way than to support Masonic ministers and encourage them to remain in the lodge. L. POWERS.

BRO. HINMAN IN INDIANA.

CRAWFORDSVILLE, Ind., Dec. 14, 1876.

DEAR BRO. K:—It is quite a long step from west Wisconsin to central Indiana, but there is where my last report of work left me, and here in Indiana I am. On Nov. 20th and 21st I lectured at Ironton and Valton, Wis., among the Friends, and had good attendance and interesting meetings.

Leaving there on the 21st I spent a brief time at home and on the 27th reached Rochester, Fulton county, Ind. I here found friends among the Seventh Day Adventists and made arrangements to lecture on my return. Three of the ministers are Masons. The M. E. minister preaches sanctification and practices Masonry. May the Lord open his poor blind eyes. I found here a candid Mason, a Knight Templar who cheerfully admitted all I said about Masonry and talked familiarly about its obligations, signs and words, as though he had never thought of making them a secret, and yet he held that Masonry is a good institution, far better than the church!

From here I went to Westfield, Hamilton Co., and was most kindly received by our faithful friend, Peter Rich. I found him full of quiet earnestness and glad to welcome any workers in the cause. During my stay here I attended the Friends' Quarterly meeting and listened to two excellent sermons, one of marked ability and spiritual power by Elwood Siler of Parke county. As the Friends and Wesleyans were both holding meetings I was unable to lecture here, but preached for the Wesleyans on the Sabbath.

On Monday evening, Dec. 4th, I lectured in the U. B. church at Eagletown. On the 5th came to Thornton, Boone Co. On the 6th and 7th lectured in the Friends meeting house at Sugar Plain. On the 8th lectured in Friends' meeting-house in Thornton. On the 10th preached and lectured in the Friends' meeting house in Walnut Grove. On the 11th went to Darlington, Montgomery county, and on the 12th spoke in the Christian (New Light) Church, and on the 13th attended Friends' meeting and spoke in their meeting house near Darlington. To-day I am stopping with A. P. Hutten, who is the only subscriber to the *Cynosure* I have seen since leaving Hamilton county.

This whole region of country has been unvisited by our lecturers and the people have very little knowledge of our movement. The society of Friends constitute the most numerous body of Christians. They are earnest and thoughtful, but slow, and cautious of everything new. Most of them are originally from North Carolina. They nearly all sympathize with the anti-secret movement, though a few have been drawn into Odd-fellowship and the grange. There is, however, a decided religious awakening in this body of Christians, and quite a number of renunciations of Odd-fellowship have taken place. I think the field a most hopeful one, and the results of the work done here will be substantial and abiding.

I expect to spend the two weeks between this and the State Convention in this and Hendricks county, and to finish up my work in this State with the close of the year.

Yours for the Lord,

H. H. HINMAN.

FROM CERRO GORDO CO., IOWA.

PLYMOUTH, Ia., Dec. 15, 1876.

The war against secretism in northern Iowa is still in progress, and its advocates in this section are becoming more popular, while the "Morgan killers" are alarmed, their craft being in danger. The Rev. J. H. Vandever, editor of the *Iowa Freeman*, is doing a good work in the cause of reform. We had the pleasure at Plymouth a few evenings since of hearing one of his lectures against the lodge. It was right to the point and will do its work. We are praying for the success of the *Iowa Freeman*, and that the Lord may sustain Bro. Vandever in his efforts in the cause of reform. Bro. Vandever is the right man in the right place. The country and the cause of Christ need more such self-sacrificing men. You may expect to hear from northern Iowa again.

Yours for the truth,

G. C. COFFER.

Correspondence

Reform the Church Leaders.

York, Medina Co., O., Nov. 1876.

I have hinted before at the causes which mainly obstruct the progress of the reform here. The people will not think and act independently. I mean the Christian people—for I don't expect others to do much for reform, only through political and secular action, and for selfish purposes. If they help us God be praised, for he governs not the intentions only but also the actions of men.

Why don't the people think and act for themselves? Why wait for leaders? Why wait for their ministers to advance before them in reforms that are unpopular? Will they do it? Did they ever do it? The prophet should lift up his "voice like a trumpet whether the people will hear or whether they will forbear." Thus he should deliver his own soul. In the days of slavery it was not so; the people were not warned—only by a few. The sword came and the land was deluged. How is it now? Then the people had enough of the knowledge of danger. They knew well enough that slavery was "the sum of all villainies," but they would not act. Why? Their leaders, their ministers, refused to move—they refused to advance—so they held back the Lord's host; "And the people loved to have it so." They knew their duty well enough, but to go faster than their ecclesiastical leaders was not to be thought of. Pray what are ministers for but to point out the whole way, to show what is duty here and to lead in the path to heaven? They are the holy men, and to attempt to be more righteous than they would be the very height of presumption. So the people waited till God overthrew the abomination, knocked off the shackles from the bondsmen's limbs and "proclaimed liberty throughout all the land," which the people should have done long before. Thus the wrath of man (not the love of man) shall praise Him.

Now how is it this present time? Just as before. We all know the church is to reform the world, if it ever is reformed. But who and where is the church? Is it the ministers, or the people, or both? The latter doubtless. The people are largely in the majority. The ministers won't move. Shall the people wait for them? This they are doing—and judging of the future by the past they may wait till doomsday, or till destruction cometh. Here is a system of iniquity scarcely less vile and dangerous than slavery, spreading all over the land, most God-dishonoring, soul-destroying, ruinous to all peace here and hereafter. The people know it, or may know it; the ministers know it, but the people will not act because their leaders do not, and so this system governs both church and state.

The undersigned attended a semi-annual conference of the Congregational church of this county lately. In many respects it was an interesting and profitable meeting. There was talent and apparent piety among the ministers and delegates. The programme of subjects to be considered embraced those that it is popular to talk about. The embodiment of anti-Christ, standing out in bold relief as in secretism was wholly ignored. One minister said to me the time had not come to attack that sin; the world was not ready for it; the towns and villages were full of Freemasonry and their kindred combinations; to attack them would expose any minister to dismissal, so that he would be without support and the power of doing good in any direction. He spoke of one minister who by uncompromising radicalism had lost all opportunity for doing good. He himself was living with a salary of less than $400. This minister was an Oberlin graduate. He spoke of another with whom he had conversed, who gave as the reason why he withheld testimony, that he was uninformed; he did "*not know anything about it.*" "*O tempora, O mores*"! This was also an Oberlin graduate, a young man, just out of his class. Did he assign the true reason? Then is not darkness preferred to light? "If ignorance is bliss 'tis folly to be wise." Is Oberlin the reformatory institution that it was her glory to be in former years?

Another minister I conversed with, thought a reason of my own failure of doing the good of which I lamented, was, I have been impatient and discouraged because correct principles had not progressed fast enough. This man was *feeling* outside of unpopular reforms, and *trimming doubtless, for conscience sake.* Such is the character of the Medina county conference, good preachers, faithful in preaching the truths of the Gospel which it is popular to preach—but careful not to say much against sins that are unpopular till the world is ready for it. If our conference was alone in this position it would be less discouraging. All others with few exceptions, are so. The ministers will not bring the blessed Gospel to bear against sins that are popular, and the people will not act without them. Again I ask, what shall we do?

But let us look again. It is an old saying that "there is a silver lining on the other side of a dark cloud." So here. While it is somewhat true, as our enemies boast, "there never was such an increase of secret societies as at present;" it is also true there was never so large a secession from them. The increase is not of the class of men that carry with them the largest influence. The nerve and bone of community are with those that hold back or secede. Public sentiment is undergoing a change. The people are beginning to see as never before, the true character of these secret pit-holes of Satan. It was never discovered till now, that what was considered the lesser class of secret combinations is gotten up and sustained by lodge-men to increase its power, while the greater ones in point of iniquity, such as the Ku Klux, Knights of the Golden Circle, White Leagues, &c., are legitimate emanations from it.

Let the honest masses once understand fully the fact, that the two great *centers*, though apparently opposed, (Jesuitism and speculative Freemasonry) are really and truly *fed* by such secret orders as Good Templars, Odd-fellows, grangers, and the like, and the murderous clans of the South, but the natural products of them, and they will awake to the danger that assails us, and use appropriate means for their dethronement. When the people learn to think and act independently, the ministers will learn that the time has arrived for them to labor in this work. The bread and butter question may then begin to assume a new aspect.

Now then, what we have to do is, to get the public sentiment right. As Bro. Ronayne says, "We must pray." His proposed *week of prayer* is a good suggestion. Call mightily upon God. He will hear and answer if from sincere, importunate hearts. But do not neglect Cromwell's charge to his soldiers—"While you call upon God, be sure to keep your powder dry." Remember the human side, and do the human work. Forget not what has been done already and take courage. The books, the tracts, the periodicals—how they have multiplied within a few years! The schools and colleges that discountenance secretism among their students! The number of seceding Masons who renounce their profane obligations, and unite their testimony with the thousands who have come out of the lodge before them. These facts encourage us to persevere.

But money is required—where shall it come from? I regret that I have not been more economical in early life. Then I might have $1,000 to apply now to the work diffusing information by the printed page. This is our urgent need at present. But God who has the hearts of all men, the rich and poor at his disposal can so move upon them as to loosen the purse strings to pour out the means in abundance. Lord help us, is the ardent prayer of your feeble co-laborer.

J. A. Bingham.

Who Hath Bewitched You?

I was impressed very strongly lately, in reading the letter to the Galatians, with the fact that the Apostle so fearfully denounced the teachers who taught the ancient, time-honored, and once even divinely authorized rite of circumcision, &c. Yes, he twice declared, "Let them be accursed."

Modern Masonic, *ancient-rite* advocates would certainly say with Eve's evil adviser, "Ye shall not surely be accursed!" And they might say that they don't impose their rites upon churches as such. But do they not teach the very same principle so severely censured in this epistle? They do. They teach in their books and in their lodges certain oaths, prayers and rites, all of which take hold of the religious faculties of their members, and when such members are professed believers in Christ this language of the inspired Apostle is precisely suitable for them. "Oh, foolish" professors of Christianity, "who hath bewitched you?" Certainly no Freemasonry can be in alliance with the Gospel without perverting it quite as much as the Jewish rites would have done in Paul's time. In fact Peter and other teachers had conformed then to Judaizing teachers, as ministers and members of churches now conform to Masonry and to the Masters of lodges, some of whom, like a deacon I know, will not listen to any one who tries to point out their perverted Gospel or their "false philosophy and vain deceit." Another worker in a church thought himself so far emancipated by staying away from the lodge that he expressed his sentiments freely against the system, but when asked to record his sentiments, he shrunk from that test, afraid thus to testify against this insidious adversary of Christianity.

H.

Our Mail.

Justus Miller, Pikeville, Pike Co., Ind., writes:

"The anti secret spirit here is growing in interest and in power. The grange or independents have gone down and they are doing nothing. The United Brethren in Christ have had a hard time here; we had to fight or fall, and the fighting has been for me to do. We have got them so that they do not bother the church any more, but I am going to fight on while I live, all in a Christian spirit. By the grace of God we are able to conquer. May God help us to go on from one good work to another The Good Templars and grange have fought our church harder than all the rest. The old harlot, Masonry, was at the head of the work, but we have got them under our feet and we will hold them there. The Masons here have pretty much all turned out to whoring and acting the rascal in the courts, so that everybody is watching them, and some are leaving the lodges and others admitting Ronayne's book to be true."

John G. Miller, Coulterville, Ill., writes:

"We must stop some of our papers this year, but we cannot afford to do without the *Cynosure*, for we esteem it and the *Christian Statesman* the two great agents under God to save the country from ruin and utter destruction. May God bless you and make you a blessing to the world in saving it from the curse of the lodge and the slavery of the devil. Yours for liberty, light and truth. To be free in Christ is to be free indeed."

Andrew Alspaugh, Yates City, Illinois, writes:

"Please send me another bundle of your papers containing 'Masonry at a Glance.' Many persons are just beginning to believe that it is a correct exposition of Masonry, and I have calls for the paper nearly every day."

I. J. Gilbert, Derby, Conn, writes:

"The *Cynosure* is worthy of more patronage. I would not like to do without it"

S. E. Orvis, Waukesha, Wis., writes:

"Our literary debate on secret societies was decided in my favor, against them, as being antagonistic to the best interests of mankind."

We wish discussions on this subject could be held in every town in the land and reports of the meetings and their results sent to us.

L. Cranston, Sr., Raymonds, O., writes:

"I have known the Masons' signs for more than forty years."

George Bohrer, Bloomington, Illinois, writes:

"I am now eighty-five years of age and am getting up a club for the paper, which I will send on in a few days. My prayer is that you will continue in the good work and shortly come out triumphant."

He sends for twenty copies of that number of the *Cynosure* containing Mr. Moody's statements on secret societies, and says:

"If you have not them would it not be well to print a lot of them and propose in the paper for persons all over the country to send in for them. It will do good wherever it goes."

We think every one should read these remarks by Mr. Moody, and it is possible some of them may be printed in tract form.

E. McCoy, Union City, Mich., says he has just received the Morgan book and writes:

"I wanted the book not only for my own use, but to loan to others, to prevent if possible young men joining that worthless and anti-Christian society. If I were able I would circulate your tracts by the thousand. The people like them."

C M. Swan, who lives four miles from Union City, sends for tracts. We hope to hear of cheering prospects in this cause, from his part of the country this winter.

Isham Benefiel, Perkinsville, Indiana, writes:

"There is a large anti-secret element here if it was once waked up."

James Andruss, Amboy, Ill., writes:

"If I live through this winter I shall be eighty four years old. I am very feeble and it seems as though I could but just live now, and yet I have reason to expect much colder weather in the three months to come. If I live longer than this winter you may expect to hear from me again for I would rather have your paper than a dozen of any other that I know."

Rev. J. P. Stoddard writes from Pittsburgh, Pa.:

"Considerable interest is being developed in view of the approaching exhibitions."

C. Winter, Gouldsville, Washington Co., Vt., writes:

"I am sick of the name lodge. Secret societies seem to be the business of the day with too many here. I live in hopes that it will yet be as it was in Anti masonic times when the lodge went down, and pray that we may work together to build up the waste places of Zion."

The Sabbath School.

INTERNATIONAL SERIES OF BIBLE LESSONS FOR 1877.

FIRST QUARTER.

Studies About the Kingdom of Israel.

Jan.	7.	The Kingdom Divided..1 Kings 12: 13-20.
"	14.	The Sin of Jeroboam..1 Kings 12: 25-33.
"	21.	Omri and Ahab..1 Kings 16: 23-34.
"	28.	Elijah and Tishbite..1 Kings 17: 1-16.
Feb.	4.	Elijah the Ahab..1 Kings 18: 5-18.
"	11.	Elijah and the Prophets of Baal..1 Kings 18: 19-29.
"	18.	Elijah and his Sacrifice..1 Kings 18: 36-46
"	25.	Elijah at Horeb..1 Kings 19; 8-18.
Mar.	4.	The Story of Naboth..1 Kings 21: 4-14.
"	11.	Elijah Translated..2 Kings 2: 1-12.
"	18.	The Spirit on Elisha..2 Kings 2: 13-35.
"	25.	Review; or Lesson selected by the School.

SECOND QUARTER.

Apr.	1.	The Oil Increased..2 Kings 4: 1-7.
"	8.	The Shunammite's Son..2 Kings 4: 25-37
"	15.	Naaman the Leper..2 Kings 5: 1-14.
"	22.	Gehazi the Leper..2 Kings 5: 20-27.
"	29.	Elisha at Dothan..2 Kings 6: 8-18.
May	6.	The Famine in Samaria..2 Kings 7: 12-20.
"	13	Jehu the King..2 Kings 10: 20-31.
"	20.	Jonah at Nineveh..Jonah 3: 1-10.
"	27.	The Death of Elisha..2 Kings 13: 14-21.
June	3.	The Lamentation of Amos..Amos 5: 15
"	10.	The Promise of Revival..Hosea 14: 1-9.
"	17.	The Captivity of Israel..2 Kings 17: 6-18.
"	24.	Review Lesson (with Nahum 1: 1-13)

THIRD QUARTER,

Studies in the Acts.

July	1.	Paul in Cyprus..Acts 13: 1-13.
"	9.	Paul in Antioch..Acts 13: 26-41.
"	15.	Turning to the Gentiles..Acts 13: 42-52
"	22.	Paul at Lystra..Acts 14: 8-20.
"	29.	The Yoke Broken..Acts 15: 22-31.
Aug.	5.	Paul sent to Macedonia..Acts 16: 1-15.
"	12.	Paul and Silas in Prison..Acts 16: 22-34.
"	19.	Thessalonians and Bereans..Acts 17: 1-14.
"	26.	Paul at Athens..Acts 17: 22-34
Sept.	2.	Paul at Corinth..Acts 18: 1-11.
"	9.	Paul at Ephesus..Acts 19: 1-12.
"	16.	Power of the Word..Acts 19: 17-28.
"	23.	Paul at Miletus..Acts 20: 17-32.
"	30.	Review, or Lesson selected by the School.

FOURTH QUARTER.

Oct.	7.	Paul at Cesarea..Acts 21: 8-15.
"	14.	Paul at Jerusalem..Acts 21: 27-39.
"	21	Paul and the Bigoted Jews..Acts 22: 17-30.
"	28.	Paul before the Council..Acts 23: 1-11.
Nov.	4.	Paul before Felix..Acts 24: 10-25.
"	11.	Paul before Agrippa..Acts 26: 6-20.
"	18.	Almost Persuaded..Acts 26: 21-29.
"	25.	Paul in the Storm..Acts 27: 14-26.
Dec.	2	The Deliverance .Acts 26: 33-44.
"	9.	Paul in Melita..Acts 28: 1-10
"	16.	Paul at Rome..Acts 28: 16-31.
"	23.	Paul's Last Work..2 Tim. 4: 1-8.
"	30.	Review, or Lesson selected by the School.

For the convenience of those who wish to keep the above schedule it will be republished next week on another page where it may be cut out without loss of any reading matter.

LESSON I.—JAN. 7, 1877.—The KINGDOM DIVIDED.

SCRIPTURE.—1 Kings xii. 12-30.

HOME READINGS.

2 Chron. 10: 1-19; 1 Kings 11: 29-39; 1 Sam. 8: 10-18; 1 Sam. 25: 10-17; 1 Sam 2: 22-26; Matt. 21: 23 46.

BIBLE COMMENTARY.

V. 13.—I said days should speak, and multitude of years should teach wisdom. Job 32: 7. A soft answer turneth away wrath, but grievous words stir up anger. Prov. 15: 1. Also Prov. 15: 4. Blessed is the man that walketh not in the counsel of the ungodly. Ps. 1: 1. Woe to the rebellious children that take counsel, but not of me. Is. 30: 1. Prov. 1: 25, 30. Athaliah was his counsellor to do wickedly. 2 Chron. 22: 3. Ps. 81: 12. Thy testimonies also are my delight and my counsellors. Ps. 119: 24. His name shall be called Wonderful, Counsellor. Is. 9: 6.

V. 14.—And ye shall cry out in that day because of the king ye shall have chosen you, and the Lord will not hear you in that day. 1 Sam. 8: 19. Luke 11: 46. Be ye not unequally yoked together with unbelievers 2 Cor. 6: 14. Take my yoke upon you, Matt. 11: 29, 30. Their torment was as the torment of a scorpion. Rev. 9: 5, 10.

V. 15.—The preparation of the heart in man, and the answer of the tongue is from the Lord. Prov. 16: 1. Also 20: 24. Jer. 10: 23 and Is. 45: 7.

V. 16.—Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and his sons by a covenant of salt? 2 Chron. 13: 5. We have ten parts in the king, and we have also more right in the king than ye. 2 Sam. 19:43. 2 Sam. 5: 1-3. 1 Chron. 11: 1-3. The scepter shall not depart from Judah nor a lawgiver from between his feet until Shiloh come. Gen. 49: 10. Jer. 23: 5; Acts 13: 23; Rom. 1: 3.

V. 17.—David was king in Hebron over the house of Judah. 2 Sam. 2: 11.

V. 18—Wherefore, behold, I send unto you prophets, and wise men and scribes; and some of them ye shall kill and crucify. Matt. 23: 34-39. I will send my beloved son; it may be they will reverence him when they see him. Lu. 20: 3-15. And they stoned Stephen. Acts 7: 59. Acts 13: 50; 22: 4

V. 19.—Even unto this day when Moses is read the vail is upon their heart. 2 Cor. 3: 15 Rom. 11: 7-10 and 19-26.

Spiritually the kingdom of Judah was stronger than that of Israel and so outlived it by nearly one hundred and fifty years. There were twenty sovereigns and all of one dynasty.—*Hitchcock.* See 2 Kings 17: 18-21.

TEACHERS' DIARIES FOR 1877.—This popular Diary contains a list of the International Series of Sunday School Lessons for 1877; names and residences of scholars; attendance of scholars; cash received from scholars; one page for each lesson for the year, on which notes are jotted down during the week; pages for illustrative memoranda; a list of the officers of the International Sunday-School Convention for 1875 78; a list of officers of the State Sunday-School Conventions, and a Calendar for 1877. Beautifully bound in Morocco with gilt edge An excellent New Year's present. All for 75 cents.

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Certain persons have strenuously urged that the adoption of the International weights and measures would be a great inconvenience and expense to the machinists and manufacturers. The advocates of the system, having made inquiries of machinists and manufacturers in various countries of Europe, reply that the objection is one of theory and not of fact, as those who have actually tried the experiment testify. As the old machinery wore out it was replaced with the new, and a little time being taken the greatly dreaded confusion and expense were greatly obviated.

Home and Farm.

CHILDREN'S COLDS.—The following is an excellent and safe remedy: Take onions, slice thin, and sprinkle loaf sugar over them, put in the oven, and simmer until the juice is thoroughly mixed with the sugar. It makes a thick sirup, very nice. Give a teaspoonful as seems to be needed, four or five times a day.

A CURE FOR CROUP.—It is said that the white of an egg given in sweetened water, is a cure for the croup. The remedy is repeated till a cure is effected.

THE WEIGHT OF WOMEN'S CLOTHING.—A writer in *Good Health*, says that the average weight, all the year round, of that portion of a woman's clothing which is supported from the waist is between ten and fifteen pounds; and that if a woman was sentenced to carry such a weight about in this way for a number of years, for some great crime, the punishment would be denounced as an inhuman one, yet thousands of women daily endure such a punishment voluntarily because it is the custom and because they do not know the bad effects likely to follow it. The writer earnestly counsels women not to adopt an attire similar to that worn by men, but to have their clothing suspended from the shoulders, by which dangerous pressure on the abdominal muscles would be avoided.

EFFECTS OF SMOKING.—A French physician has investigated the effects of smoking on thirty-eight boys between the ages of nine and fifteen, who were addicted to the habit. Twenty-seven presented distinct symptoms of nicotine poison. In twenty-two there were serious disorders of the circulation, indigestion, dullness of intellect and a marked appetite for strong drinks; in three there was heart affection; in eight decided deterioration of blood; ten had disturbed sleep, and four had ulceration of the mucous membrane of the mouth.

HOW TO SAVE FUEL.

There are many ways by which an economical person can save fuel. I will mention two of what I consider the most important ways. The first is to have a properly constructed house, that can be warmed with about one-fourth the fuel generally used. The other is to have your family, especially your wife, very warmly clothed and extremely warmly shod.

Persons thus clothed will be more comfortable in a temperature 60 deg. than people thinly clad will be at 70 deg. It is my opinion that it requires about twice as much fuel to keep a room at 70 deg. as at 60 deg.; and I believe it to be more healthy to live in as low a temperature as we can and be perfectly comfortable, than to be thinly clad and be obliged to keep a high temperature.

If I am wrong in this I hope Dr. Hunter, or some other learned doctor will set me right; for I certainly do not wish to lead any one astray from the laws of health for the sake of economy.

Much more might be said on this subject but "a word to the wise is sufficient," and twenty columns of the soundest logic would not be sufficient to convince fools.

THOMAS FILER,

Fullersburg, Ill,

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The Christian Cynosure

CHICAGO, THURSDAY, DEC. 28, 1876.

Astounding!

A BAPTIST MISSIONARY PEDDLING MASONIC GEW-GAWS! PEDDLING AND PREACHING.

We take the following slip from the Oklahoma *Star*, a weekly paper, published at Caddo, Chickasaw Nation, Indian Territory:

"We are pleased to learn that R. W. J. S. Murrow, Grand Lecturer of the Grand Lodge of the Indian Territory, A. F. & A. M., and Worshipful Master of Oklahoma lodge, No. 4, Atoka, C. N., designs obtaining an agency for the sale of Masonic books, periodicals, aprons, diplomas &c. The Territory is measurably destitute of such articles, and Bro. Murrow is the very man to supply the deficiency, as his missionary duties, together with those of Grand Lecturer necessarily call him over the whole country."

We call the special attention of J. W. Woods, Esq., of Baraboo, and John Wilson, Esq., of Menomonee, Wis., and also of Rev. Nathan Callender of Pennsylvania, to the above notice, and to the following facts sent us from sources supposed to be reliable, viz:

The Rev. Right Worshipful J. S. Murrow, named in the above notice, is general missionary agent for the Baptist missions in the Chickasaw Nation, with a good salary, and fifteen churches under his care. He is now travelling his circuit, preaching and making money by peddling Masonic gew-gaws. We further learn that the editor of the Oklahoma *Star* is Grand Master of Masons in the Indian Territory, that every Baptist minister in the Indian Territory is a Mason: that one of them, Ingalls, late Indian agent, is now travelling in the North to collect $25,000 for Baptist purposes in the Chickasaw Nation, and that the Rev. Right Worshipful J. S. Murrow, who preaches and peddles as per the above notice, has some $1,200 a year salary from the Baptists, and owns a large farm besides.

If the above gentlemen, to whom we refer these facts, will inform the Northern Baptists of them, we are sure that there is piety and virtue enough in that denomination to redress these infamies at once. We are not personally acquainted with our informant, but doubt not the facts are as above stated.

NEGRO MASONS.—We are informed that the Grand Lodge of the Indian Territory, Chickasaw Nation, lately expelled a member, "not because he was not a good Mason, but because he had once belonged to a lodge which admitted negroes, and they despise '*nigger Masons.*"

"Hail Masonry divine,
Glory of ages shine."

Surely the day of the universal brotherhood of the human race must come, when the lodge rules the world; rejecting women, cripples, negroes, and all who will fraternize with the colored and Chinese races.

Drifting into Liberalism.

A friend who has always been identified with Anti-masonry, lately expressed to us his doubts respecting the authority of the religious position of the evangelical churches, of Mr. Moody's preaching, and of the *Cynosure*. Having for some time been in the family of a relative, an influential, 32 degree Mason of this city, the uncertain condition of our friend's mind seemed to result from conversations with him respecting the lodge. This Freemason represented that the Romish church is the only one that has a clear abstract of title to its succession from Christ and the apostles, for Christ, as Papists claim, gave his authority to Peter (Matt. 16: 18), and so on through all the ranks of the so-called apostolic succession, so plausibly reasoned out by the priests of that apostate church. The alternative now was to accept Romanism with its unreasonable dogmas and practice, or to turn to the rationalism which accepts God as a sort of Jupiter Olympus, a creator, a benevolent and powerful being, but without any special relations to men in their present condition. Christ who professed to be his son and the only mediator, was only a good man, a great teacher like Plato, or Confucius, or Buddha, or Emerson, if we accept the refined infidelity of Boston. The great school of this liberalism is the Masonic lodge. It is the liberal church as opposed to the Gospel; and to one or the other, this high Mason held, all intelligent people must gravitate. This is the issue, lodge or pope.

This idea of lodge religion, while it agrees entirely with the doctrines of Mackey, Sickels and the whole circle of Masonic authors and the universal decisions of Grand Lodges, is a very popular way of presenting the gospel of Freemasonry; it sugar-coats a nauseous dose. It puts the lodge at the head of a political reform which promises to be popular, the champion of public schools and all other American principles attacked by the Jesuits. It reveals the secret of the struggle of lodge against priest in Italy, Cuba, Brazil and Mexico, where Freemasons assume to be the reformers, the leaders of the people out of the Egyptian bondage of papacy. In Italy and Brazil they have obtained so great influence in government as to carry important measures in the name of reform and personal liberty, covering the cloven foot of the order with fair-sounding phrases of freedom. Mexico, like the old Scottish border, has been alternately overrun, as one despotism or the other has gained the ascendancy, and between the two with conflicting laws she has become the seat of anarchy, the most wretched of the nations.

The mass of Freemasons, the *mobile vulgus*, may not be conscious of this tendency of their order. The infidelity is sweet-scented and its rankness is not discovered. But a little investigation will make it bare. Meanwhile they follow their leaders, as the blind Syrians did Elisha, but their eyes will be opened to see on every hand the walls and arms of their loved Freedom's foes, nor will their escape be without peril. But let these men awake, and following Ronayne prevent by a united energy the subjugation of American principles under the heel of Masonic despotism.

—Past Master Ronayne returned on Friday last from Pittsburgh, where three great meetings were held during the week in the Academy of Music. The three degrees were publicly worked to the disgust of Masonic dupes and the strengthening of the reform work in the hearts of the many true men of that city. A local association is being formed to utilize by organic work the results of this new victory for the truth. Bro. Ronayne has spoken during this trip in Ashley and Berea, Ohio, and Pittsburgh and Salem, Pennsylvania. At the latter place the Odd-fellow order was put forward to receive the brunt of the battle; and they had to take it, too. The Berea papers are fair in their notices of the exhibitions.

—Bro. J. T. Hobson has rescued for our readers a choice article from a Baptist pen written eighteen years ago. Without extravagance in style or argument it sets the Word of God clearly and happily over against the lodge system. Every one is strengthened and blessed by these testimonies from the mediæval period of our reform and we will be thankful to any who will send us extracts or copies of them.

—It was a mistake last week to credit the articles on Christmas to the *United Presbyterian* of Pittsburgh. They are from the *Evangelical Repository*, the excellent United Presbyterian monthly of Philadelphia. We are sorry to notice that the former has opened its columns this year to the popular notions regarding the day. May we ask Dr. Kerr if "*Vox populi vox Deii*" holds good in matters of religion.

—Just as we go to press a letter comes from our good brother Faris of Sparta, Illinois, in which he claims that he was misrepresented in our last issue. We quote a few lines from his letter which will set the matter right if injustice has been done:

"Covenanters agree with you in upholding the elective franchise as a principle. * * If the Constitution and the law made bad men ineligible to office as the Divine law does, the Christian would have a chance. But as long as it is legal to exalt the vilest of men, the Christian finds his way forceclosed. * * If one of the candidates had been John Morrissey every one will see the dilemma of the Christian's conscience in going to the polls. It is wrong for a Christian to vote even for a good man, since his first act would be to swear to support a constitution that makes a bad man eligible to office notwithstanding the express word of God to the contrary."

—The desperate malignity of the lodge is well illustrated in a case just now before us. Something over a month ago an evil report came from Missouri, sent thither by two brothers named Thornburg, one a preacher of the North-western Iowa Methodist Episcopal conference, and seconded by a presiding elder on the Sioux City district, all three Masons, It was to the effect that Rev. James Williams of Dakota, whose wonderful sermon and denunciation has been a terrible blow on the lodge in that country, had left the church and run away with a woman not his wife. The story is false from first to last. Bro. Williams is living in Elk Point, Dakota, and is well known and respected in all that region, where his discourse has had a wide circulation. References enough can be had of us of his fidelity as a man and Christian. It is only an attempted revenge inspired by the "spirits of *unclean* devils" that have a particular care of the well known clause in the Masonic oath regarding lodge charity.

—The *Iowa Freeman* notices what may be a similar attack on Dr. Richey, a local preacher at Albion, Iowa, who is free to condemn the infamous lodge system to the great scandal of other ministers in the M. E. conference. Their committee, it is said, offered Dr. R. the alternative of ceasing to agitate the subject of Freemasonry, and fellowship and support a Masonic preacher, or else serious charges will be preferred against him. What duplicity, if true! The Torquemadas of Spain were not so mean in their persecutions as these modern inquisitors, made by the lodge out of religious teachers.

—Some time since the New York *Square*, a monthly Masonic journal, began to issue weekly. The enterprise failed and the publisher fell back to once a month. The *Freemason* of that city suspended during last Fall. The *Square* thinks it a "sad commentary" on the intelligence of Freemasons, of whom there are 80,000 in New York State and 20,000 in the district around the city, that they "do not want a a first class Masonic paper, but are fully satisfied with remaining Masonically in the dark." That is not complimenting the work of the lodge surely, which professed to bring all these persons "into the light" Masonically. Are we to understand that this is another link in the Masonic chain of deception, and that it is necessary, after all the trials of initiation and dues, to take a Masonic paper to get "to light?" If that is the final step necessary, the poor men who take it and trust in its light are surely "in the dark." Is it not time that such men as Dr

Mackey of Washington, Geo. F. Gouley of St. Louis, Robt. Morris of Louisville, Illsley of New York, Reynolds of Springfield, McMurdy, Tisdall, Ransom, Myers, *et al.*, found out their mistake in advocating a system from which common intelligence and conscience turns away disgusted. But we fear these "brighter lights" in Masonry are captivated with the liberalism of the lodge and are themselves fallen into the wiles of the devil.

Religious Intelligence.

—Although the preaching services were discontinued in this city on Sabbath the 17th inst., yet the inquiry meeting have been continued daily in Farwell Hall and the Tabernacle all through last week until ten o'clock each night. Moody and Lankey were assisted in this precious work of ingathering by many of the pastors and prominent lay workers of the city.

At the Thursday noon meeting Mr. Moody said the two or three previous days seemed the most blessed of his life. He gives to private interviews with inquirers of all classes the whole day not occupied with the noon meeting and one or two inquiry meetings for special classes which he prefers to lead himself.

—On account of the continued sickness of his daughter, Mr. Moody will remain in Chicago during the present week, continuing the inquiry meetings as last every day until ten o'clock in the evening. The Boston people are not ready yet for him, and it is reported that their Tabernacle will not be ready for occupancy before the 10th or 15th of January.

—As the result of Mr. Hammond's work in Philadelphia it was reported two weeks ago that some thousand persons have signed the covenant expressing a hope in Christ, and the meetings had then no immediate prospect of closing. At a men's meeting on Sabbath evening, Dec. 10th, nearly every unsaved person in the house arose to request prayers.

—The pastor of the Free Methodist church in De Witt, Iowa, reports the convertion of a member of four secret societies.

—The *Free Methodist* has reports of revivals in the churches of which it is the organ, in Norwich, N. Y.; Attica, Ind.; Aurora, Ill.; Three Rivers, Mich.; Galt, Canada; and Elwood, Minn.

—Bro. Stratton of the *Am. Wesleyan* has returned to his editorial work after conducting special meetings at Varick, N. Y., in which over half a hundred souls were brought into the light.

A series of meetings at Rockford, Ill., under F. M. Rockwell, J. V. Farwell and C. M. Morton of this city was the means of greatly reviving and uniting the Christians of various churches and beginning a good work of grace.

—Rev. Wm. Dillon of Dayton, O., was lately visited by the members of his congregation one evening who left satisfactory testimonials of their love to the value of $40. It was on the tenth anniversary of his marriage.

—Revivals in the United Brethren churches at Shoals, and Mt. Erie, Ind.; Hopewell, Wis.; Madison and Lacy Spring, Va., have added some 200 to the army of God below.

—Forty-five young men are studying for the ministry in the United Presbyterian Theological Seminary at Alleygeny, Pa.

—The Jubilee Singers, after successfully laboring in various parts of Great Britain and the Continent to raise money for the complete endowment of Fisk University, at Nashville, Tennessee, are now engaged with great success in seeking the funds for a new building for the University, to be called Livingstone Mission Hall, and the great aim in it will be to educate missionaries for Africa.

—The Reformed Episcopal Church has fifty-six settled pastors. Some of these are in charge of several small congregations. There are four congregations in Chicago, five in Philadelphia, three in Baltimore, and five in New York and Brooklyn.

News of the Week

—Last Thursday evening a meteor of remarkable size and brilliancy passed in an easterly direction over central Illinois. It was seen from Lawrence Kan., to Toledo, O., and from Mendota to Champaign, Illinois. It appeared nearly as large as the full moon casting a bright light upon the earth and emitting a fiery trail. At some points it made a heavy rumbling like thunder, and its explosion, heard at El Paso, Lincoln and Sparland, Illinois, caused such a concussion as to shake the buildings and cause great consternation among the timid and ignorant.

—The House Committee investigating the South Carolina election are satisfied that the Hayes electors had a majority.

—President Grant tells a press correspondent that he is anxious to let go the reins of government and see his successor installed. His plan is to settle down in Galena, Illinois, but will visit the West Indies and possibly Europe first.

—A late severe storm on the British coast caused unusual disaster to shipping. Many wrecks have been reported, and in numerous cases all on board were lost. It is thought several vessels have been lost from which no news have been obtained.

—A successful revolution in San Domingo has deposed Gonzalez and restored Baez to the Presidency of that Republic. Gonzalez has quitted the country, and Baez will resume the reins of government.

The National Sunday School Teacher for January is a well prepared number. The lesson notes are prepared with care and an appreciation of the wants of a Sabbath school teacher. The Scripture hints are most useful in inducing a critical study of the greatest and best commentary — the Bible itself. Articles on "Elijah and his Times," "Delight in Work," "Things that will happen in 1877" and a "New Year's Address" make up the contribntions. Chicago: Adams, Blackmer & Lyon Pub. Co.

The same publishers issue an attractive infant class paper, the *Little Folks*, and also a Superintendent's Diary, similar to the Teacher's Diary noticed elsewhere. Price $1.00.

—Don't put off till to-morrow—getting that neighbor to look at the *Cynosure* and subscribe.

Notices.

Mr. Ronayne expects to be at South Argyle, N. Y., Worcester, Mass., and other points East during the month of January. He will be in Chicago from the 1st to the 13th of January and would like to arrange for meetings in other cities in the Eastern States. Friends will please address him at once at this office.

To all Seceding Masons.

BRETHREN:—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure*. Now let us all work and work quickly else we may not have time to work at all.

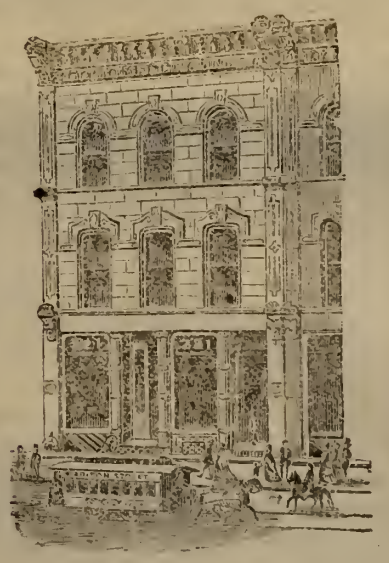
Though not through grips, still fraternally yours. EDMOND RONAYNE.

The Kansas State Christian Association,

Opposed to Secret Societies, will hold its next semi-annual meeting at North Cedar, Jackson county, Kansas, in the Reformed Presbyterian Church, on Tuesday, Jan. 23, 1877, at two P. M., and will continue in session about two days. Several public addresses will be delivered by popular speakers, and important business is to be attended to. The friends of the cause are urged to be present, and the public generally are invited to attend. Free entertainment will be furnished to all who may attend from a distance.

J. DODDS, *Secretary.*

North Cedar is eight miles southeast of Holton, Jackson county and twenty-five miles due north of Topeka.



Front view of the CARPENTER DONATION, a fine, stone front buildiug No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

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COR. SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 13 Wabash Ave., Chicago

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook 13 Wabash Ave Chicago

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption.

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.

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Others who will lecture when desired:—

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R. B. Taylor, Summerfield, O.
N. Callender, Starbucks, Pa
J. H. Timmons, Tarentum, Pa.
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W. M Givens, Center Point, Ind
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne
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E Ronayne, *Cynosure* office, Chicago
W M Love, Baker, St. Clair Co., Mo
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Jas. Springer, Springerton Ill.
A D. Carter, Deersville, Harrison Co O
James McCleery, Monroe, Iowa.

The Home Circle.

What hast thou Done this Year.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest."—Eccles. 9: 10.

"What hast thou done to show thy love,
To him who left his throne above;
His glorious throne in yonder sky,
And came to earth for thee to die?
Tell me, my soul!

What hast thou done in all this year,
Since Christ in love dispelled each fear,
And in their place gave peace of mind,
And access to his throne to find?
Tell me, my soul!

Hast thou the world renounced entire;
And for its pleasure felt no desire?
From every folly turned away,
To seek for joys that last alway?
Tell me, my soul!

Where'er a brother in his need,
Appealed to thee to clothe or feed;
Did'st thou with generous soul reply,
And for Christ's sake thyself deny?
Tell me, my soul!

Hast thou e'er dried the widow's tear
Or sought the orphan's path to cheer?
Hast thou e'er raised the fallen up,
And hidden him once more to hope?
Tell me, my soul!

Or hast thou lived in selfish ease,
Seeking alone THYSELF to please,
Forgetful that thy God would claim
Thy service, if thou bear his name?
Tell me, my soul!

Forget not, soul, that by and by,
A reckoning comes in yonder sky,
When Christ, as Judge, will ask of thee,
"O soul! What hast thou done for me?"
Remember, soul!"
—*Selected.*

A Year for Christ.

We not unfrequently hear the ringing motto upon the lips of zealous evangelists—the world for Christ! The field, wide as it is, is no broader than that measured by the words of the Lord Jesus, "The field is the world!" There is no presumption in announcing this amazing work as among human possibilities, with the divine blessing. Although large results may not seem to follow, at once, local efforts, no spiritual endeavor, sincerely put forth in this direction, is lost. There is a form of consecration which is in harmony with this world-embracing work, and which can be distinctly apprehended and made practical in the daily experience of a Christian man. He may readily take up into his mind a limited portion of time, and by thoughtful plans, may devote it especially to the Master's service. He can embrace quite clearly, what is involved in the consecration of a year to Christ, and so determine the division of his time, and the use of his talents and substance, as fulfill the letter and spirit of his gift.

What is needed is a solitary hour such as the Master himself secured when he retired to the mountain to pray; a deep, sincere, heart-searching examination of the spiritual condition, alone, in the presence of God, as Jacob wrestled all night with the angel of the Covenant on the further side of the river Jabbok; an unqualified surrender of time, talents, and substance to the Lord Jesus, and a heart-felt submission of the whole direction of the life to his choice—Lord, what wilt Thou have me to do!

Such Christian disciples as have made the distribution of their worldly substance a matter of principle, and have set apart a definite proportion of it to be bestowed as Providence indicated, have been greatly surprised to find how considerable a sum was constantly in hand of the Lord's money to meet every rising exigency. So would our readers, if they should make this well-considered and honest consecration of time and affections to the Lord, and should go forth with the prayer always warm upon their lips, "what wilt thou have me to do," be both humbled and overwhelmed with gratitude, to discover how much blessed service, with its constant revenue of spiritual enjoyment, could be afforded amid all the recurring duties of daily life. How society around us needs this very labor, and how much, if possible we need it ourselves, to bring us nearer the Lord, who stands by the side of all the subjects of Christian charity, to save us from worldliness, to enrich our daily experience, to enlarge our ability for service, and as the fit expression of the obligation we owe to him, who, 'though he was rich, yet for our sakes became poor,' and to whom belong all we are and have, for he hath bought us with a price. What an impression would be made upon all our churches, our Christian associations our charities, our families, our fellow citizens, if any number of persons should thus sincerely and devoutly consecrate themselves unto our Lord! Let this then be the motto for the year of our Lord eighteen hundred and seventy-seven—a year for Christ.—*Selected.*

A Call to Work.

Let us all go to preaching. Send polished Paul to Athens, and plain Bartholomew down among the fishing smacks by the sea. Do not look so anxiously into your pockets for your diploma from Yale, or your license from the Presbytery. If the Lord does not send you into the ministry, no cannon of the church can shoot you into it. But if he has put his hand on your head, you are ordained, and your working apron shall be your robe, and the anvil your pulpit; and while you are smithing the iron, the hammer of God's truth will break the flinty heart in pieces.

Peter was never a sophomore, nor John a freshman. Harlan Page never heard that a tangent to the parabola bisects the angle formed at the point of contact by a perpendicular to the directrix and a line drawn to the focus. If George Muller should attempt chemical experiments in a philosopher's laboratory, he would soon blow himself up. And hundreds of men, grandly useful, were never struck on a commencement stage by a boquet, flung from the ladies' gallery.

Quick! Let us find our work. You preach a sermon—you give a tract—you hand a flower—you sing a song—you give a crutch to a lame man—you teach a Sabbath-school lass—you knit a pair of socks for a foundling—you pick a splinter from a child's finger. Do something! Do it now! We will be dead soon! —*Selected.*

The Old Year's Gifts.

What have you brought to me, Old Year!
Many a hope, and many a fear,
Many a joy, and many a pain,
Pleasure I ne'er shall know again.
For the world grows sad as we grow older,
But smiles no less on each new beholder.

What have you brought to me, Old Year?
Love so sweet, and its burning tear.
Longings that mocked me, hopes that died,
Infinite wants unsatisfied.
And instead of thanks would not scorn be fitter
For gifts like these, unsought and bitter?

What have you brought to me, Old Year?
Doubt and darkness, not yet made clear,
Little of knowledge, but more of strife,
Days and nights with weariness rife;
While the earth's wild moan of discordant sorrow
Forever ascends from morrow to morrow.

What have you brought to me, Old Year?
Life the shorter, and death more near;
Dreamings ended and hearts grown cold—
Slumbering 'neath the damp earth mold.
I thank you, Old Year, for this you have taught,
To hope for little and fear for naught.

Forgive, forgive, O sad Old Year!
My tears are dropping upon your bier.
Solemnly tolls the midnight bell—
For all, Old Year, I loved you well.
One sweet hope broods like peace o'er my heart,
And not with the year will it thence depart.
—*Selected.*

Servia and Bosnia.

Servia, the Slavic principality now engaged in one of its periodical struggles with the Ottoman empire, contains an area of 21,000 square miles, lying between Austria, Wallachia, Bulgaria and Bosnia. The country is mountainous, and by far the greater part is covered with dense forests. The land which is under cultivation is extremely fertile, and yields bountiful harvests of the cereals, of hemp and tobacco, and of various fruits, particularly of plums and grapes. The climate is temperate and salubrious, but, in the elevated plateaus, is somewhat cool. Oak is the chief wood in the forests, yet chestnut and fruit trees of various sorts abound. In some places large tracts are covered with wild pear trees. The plum crop is one of the most important resources of the country, many of the peasantry depending upon it for their subsistence. The fruit is dried in the form of prunes, by a process which is known only to this people and to the Bosnians.

Almost one-half of the revenue derived from the exports of Servia is gained by the traffic in pigs. It is estimated that in one year 472,700 of these animals were sent out of the country. Their flesh is not used as an article of food, but they are melted into fat. Servia is rich in mineral products, and its mines of iron and copper are a prolific source of wealth.

The religion of the Servians is that of the Greek church, but they are independent of the Patriarch of Constantinople. They were converted to Christianity about the middle of the ninth century. The country was placed under tribute by the Turks toward the close of the fourteenth century, and in the middle of the fifteenth century was completely subjugated by Sultan Mahmoud. During the last 150 years insurrections have frequently occurred in Servia, which, though successful for a time, have provoked a barbarous retaliation from its foreign masters. In 1815, Milosch, the leader of a triumphant rebellion, was chosen Prince of Servia, and the election was sanctioned by a hatti-sherif of the Sultan. He was succeeded in 1860 by his son, and by Milan IV. in 1868.

Bosnia, lying on the western boundary of Servia, includes the Turkish domains in Croatia and Dalmatia, and the district of Herzegovina. It comprises an area of 26,874 square miles, and in 1869 had a population of about 1,100,000. The surface of the country is much like that of Servia, being mountainous and covered with forests. Some of the highest peaks of the Dinaric Alps reach an altitude of above 7,000 feet. The oak is the principal wood in Bosnia as in Servia. The *Quercus Aezilops* produces very large acorns, the cups of which are extensively used by tanners and dyers. They abound in tannin, and are exported from the Levant under the name of Valonia. The *Q. infectoria* furnishes the large brown galls known as Mecca galls, and used for dyeing, in the manufacture of ink, and in the preparation of tannic and gallic acids.

The iron obtained in the mines of Bosnia is of superior quality, and it, together with coal, lead, and other minerals, is found in great quantities. The fertile soil and temperate climate of the country are favorable to the growth of agricultural products, which are nearly identical with the crops of Servia. The Bosnian plums are esteemed above those of Servia, Croatia or Austria. The manufactures of the country are limited to the production of fire-arms, sabre-blades and knives.

About one-fourth of the population of Bosnia are Turks; the remainder consist of Bosnians, Croats, Morlaks, Montenegrins, Germans, Illyrians, etc. The Morlaks, inhabiting Herzegovina, are Greek or Roman Catholics. Bosnia was annexed to the Ottoman Empire in 1522, and has since been the scene of perpetual insurrections.—*Tribune.*

Carlyle on Huxley.

Ah, it's a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man? To glorify God, and to enjoy him forever." No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.

The Pope as "Supreme Judge."

The most pitiful death scene which for a long time has come to public notice, was that of the late Cardinal Antonelli. He had, somehow, just

how remains a mystery, accumulated vast riches, ten or eleven million dollars, besides art treasures innumerable; he had long been the next man to the Pope himself in wielding the scepter of the Romish Church, the greatest and most compact human establishment on the globe; but when death confronted him, his marvelous will, like a wounded tiger struggled against it most vehemently. But when the announcement was made by his physician that he had not forty-four hours to live, the Pope had himself carried up to the Cardinal's apartments. As the *Italian Gazette*, published at Rome, states:

This unexpected visit, immediately after the doctor's opened his eyes; he understood at once that his sentence was written, and tnat he must die. Pale, emaciated. agitated, and no longer master of himself, he rose suddenly to his feet, and then, falling on his knees beforc Pius IX., exclaimed, "Most blessed, father, you are the Vicar of Christ, and can absolve me; for charity hear me;" and here commenced a solemn scene.

And, as the same paper adds:

The Pope acted the part of the Supreme Judge, whose representative he is, and the once formidable Secretary of State, now become an humble penitent face to face with death, confessed his sins. At last the penitent became silent, and the hand which binds and looses on earth and in heaven was raised to absolve him *in articulo mortis*. When the Holy Father returned the second time to visit the dying Cardinal he was delirous.

Altogether significantly it is said, that the Pope "acted the part" of Supreme Judge, but alas, what a huge and awful tragedy, as well as blasphemous delusion it is in this stupendous "play" of Romanism, when a man pretends to "act the part of the Supreme Judge," and try to persuade millions, amid the temptations of life and in the agonies of death, to trust for pardon and salvation in *him* rather than in the Lord Jesus Christ!—*Advance.*

Maxims for Hard Times.

Take care of the pennies. Look well to your spending. No matter what comes in, if more goes out you will be always poor. The art is not in making money, but in keeping it. Little expenses, like mice in a barn, when there are many, make a great waste. Hair by hair heads get bald; straw by straw the thatch goes off the cottage, and drop by drop, the rain comes into the chamber. A barrel is soon emptied, if the tap leaks but a drop a minute. When you mean to save, begin with your mouth; many thieves pass down the red lane. The ale jug is a great waste. In all other things keep within compass. Never stretch your legs further than your blanket will reach, or you will soon be cold. In clothes choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing, never mind the looks. A fool may make money, but it needs a wise man to spend it. Remember it is easier to build two chimneys than to keep one going. If you give all to back and board, there is nothing left for the savings bank. Fare hard and work hard when you are young and you will have a chance to rest when you are old.

Children's Corner

The New Year.

It's coming, boys,
It's almost here;
It's coming, girls,
The grand new year!
A year to be glad in,
Not to be bad in;
A year to live in,
To gain and give in;
A year for trying,
And not for sighing;
A year for striving,
And hearty thriving;
A bright new year.
Oh! hold it dear
For God who sendeth,
He only lendeth.

—*Selected.*

Children's Letters.

Waverly, Bremer Co., Ia.

Dear Editor:—I read in the *Cynosure* that little children write for that Christian paper. So I thought I would write a few words. My father is a strong Anti-mason. You know he lectures against the lodge. He was out in a place called Lime Rock, and from there to Horton and Clarksville. He had big meetings. He got cold and was sick three weeks. God will let father get well is my prayer. Masons don't want him to get well. A Masonic lady writes in our county paper about pa's lecture. Bro. George answered the Lime Rock lady; so God's work goes on. God bless Bro. Ronayne and Bro. Stoddard. Those gentlemen were in our house when in Waverly. God bless the Christian work. I am eight years old; when I get older I will write better.

Yours in Christ,
Bertha Smith.

My pa's name is Adam Smith.

Leetonia, O., Dec. 8, 1876.

Mr. Editor:—I send you an answer to the enigma which appeared in the *Cynosure* of Nov. 30th, "Constantinople." I herewith send another for the "Children's Corner," if you think it worth publishing.

Yours, &c.,
Allie Alexander.

ENIGMA.

I am composed of 28 letters.

My 18, 1 14 8, 25 and 15 is a musical instrument.

My 24, 1, 12 and 7 is an animal.

My 25, 17, 2, 21, 26 and 10 is a city of England.

My 5, 23, 5, 5, 15 and 13 is a kind of spice.

My 22, 25, 19, 27, 4, 16 and 28 is what some plants produce.

My 9, 16, 1 and 23 is a city in the United States.

My 3, 6, 9 and 13 is a wild animal.

My 18, 1, 16, 28 and 11 is a number.

My 13, 6 and 20 is a color.

My whole is an abomination to the Lord.

The Children of China.

Wherever you go in China these little children swarm about you like bees. Many of them are very pretty. They are peculiarly timid because they are trained to believe in ghosts and spirits, which they feed sometimes, and at other times frighten away by letting off crackers. They are very curious to see foreigners, and yet run to hide from them. They suffer, some more and some less from the heat, and from the bites of mosquitoes. Some, too, have very painful diseases—their heads covered over with boils, which show the more when their heads are shaven. The filth and dirt in which they are often left is very distressing. They are often beaten much by their parents, who say they have not time to amuse them, nor to train them in any better way; and often the one who has not done wrong is beaten because the mother does not try to find out the culprit. Their way of living is very miserable. They get their meals on the floor as best they can. Many of them huddle together on one bed. If you ask, How can five sleep so? mother says, "Well, if they slip off they must lie on the ground." They have not nice little songs and hymns as you have. They are very fond of pictures, but haven't any like yours. They have not much to cheer them, so they get some little toys, made of paper and mud, to imitate lions, tigers, cats, cocks, and hens, with nodding heads and tails. They easily break. These little Chinese boys and girls are not often sent to school, and when they are they learn very little, because their language is very difficult, and have not good teachers. While you are taught all that is good, they are taught all that is bad; so that they are not afraid to do wrong, as you are, and like to gamble and steal, and tell lies. But God has not forsaken these poor little children. He gives them fruits which they like to eat. One kind is called the pumelo; its appearance is like an orange, as big as your head. The skin is very thick, and makes a good cap for a little boy to keep his head from the burning sun. Sometimes, too, it is used to make marmalade. Besides this, they have a large variety of fruits. The only pity is, the Chinese gather them very early and the children eat them when unripe, which causes the illness and death of many. But, best of all, God through you, sends to some of these poor children the Gospel, and they are learning of Jesus, who loves little children, and of him who says, "I love them that love me, and those who seek me early shall find me."—*Juvenile Offering.*

"I Like to See Everything Happy."

"Take care, my dear! Mind you don't fall in! What are you reaching after?"

The words came from a lady passing along a country lane, and were addressed to a little girl who was leaning over a pond by the roadside, reaching after something with a long twig which she had apparently picked up in the hedge. The child drew back as the lady spoke, and turning to her, said simply—

"Oh, if you please, ma'am, here is a poor bee got into the water, and can't get out again, and I'm afraid he will be drowned. I was trying to push that leaf to him, for him to crawl upon; but my stick isn't long enough, and I can't reach it."

"Let me try," said the lady, smiling. "I daresay I can manage it. Poor little bee," she said, as she took the twig from the child's hand, "you shall not be drowned if we can help you; we should not like to be drowned ourselves!"

And with a little effort she succeeded in guiding the leaf to the drowning insect. They watched it with deap interest as it struggled to gain a footing on the dry leaf; and when at length it succeeded and began to wipe the water from its wings, it would have been hard to say which was the more pleased, the lady or the child?

"There, I think it will do now," said the lady. "The warm sunshine will soon dry its wings, and it will fly away as gaily as ever.

"But I have known children," she said, as they went along the lane together—for they were both going in the same direction—"both boys and girls, who would have taken more pleasure in seeing that poor little creature drowned than in helping it out of the water. I know one boy in particular who, I fear, would even have thrown stones into the water to sink the poor thing. I am glad that no such boys or girls caught sight of it before you."

"So am I," said the child, "I like to see everything happy."

"*I like to see everything happy!*" What a beautiful sentiment! How like God it is to have such a feeling! Look at the myriad creatures that God has made, and with which he has peopled the world! So different in size and shape, in habits and movements—some flying through the air, others burrowed in the earth; some walking over the land, others swimming through the water. Think how wonderfully he has provided for the innumerable wants of all these creatures, and in various ways fitted them for enjoyment, and how evident it becomes that God loves to see everything happy!

Learn the lesson, dear children—the lesson of kindness, not only to one another, but to all God's creatures.—*Children's Friend.*

Pigeons Love.

A writer in the Scottish Naturalist tells a story of a pigeon which illustrates the truth of the saying that God tempers the wind to the shorn lamb, and the high power of instinct prompted by parental love. Two pigeons had built their nest in the top story of the dovecote, and had hatched their young, which came out of the egg about the middle of March, 1876. On the 16th day of March a very severe storm of snow and drift set in at dusk. It must be noticed that the door of the dove-cote looked to the northwest, from whence the storm was coming, so that the snow blew right into the portal where the young pigeons were lying, only a few days old.

The storm was very severe—so much so that it was thought to be the hardest that had happened for many years, and the young brood would have no doubt perished but for the happy expedient that the father of the young pigeons adopted. He stood in the door way with his tail spread out to the storm, and the wings in a fluttering position, evidently with the intention of stopping the draught, so as to shelter his naked offspring, and there he stood for hours with the snow thick upon his back and tail, breaking the intensity of the cold. But for this the young must have died.

May young friends, never indulge in the use of slang, nor allow the habit of using vulgarisms and silly jesting. With those who have formed this habit, everything, almost, is turned into ridicule, and some low and indecent term is often given to the most chaste expression. True politeness will not tolerate this for a moment, and it indicates an impure heart.

Political.

The American Party and the Last Election.

A few leaders in this movement remembering that the political contest grows hot near the time of a presidential election, bewildering or intimidating even conscientious men, said, "Let us nominate our candidates before men are pledged to support other parties." In accordance with this idea Hon. James B. Walker and Donald Kirkpatrick were nominated on the present American party platform at Pittsburgh, Pa., June 9, 1875.

This action was hailed with joy by all connected with this reform, so far as we know. A year later the Convention at Chicago endorsed these nominations with almost entire unanimity.

Electoral tickets were prepared for Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Michigan, Wisconsin, Kansas, Missouri, Minnesota, Nebraska, West Virginia and California, seventeen States.

State tickets were nominated in Indiana, Illinois, Missouri and California. Four years previous only the State of Illinois had an electoral and State ticket in the field. We believe that two Walker and Kirkpatrick flags were raised during the campaign; one in Ohio, and one in Illinois. A few campaign speeches were delivered in Missouri and elsewhere, and a thorough, able and candid discussion of the duty of voters at the polls was conducted through the columns of the *Cynosure* in a Christian spirit.

Those who voted the American party ticket were earnest, intelligent men, whose motto was "Trust in God." Many of them were patriots who had voted for the same principles forty years ago.

Ballots of the American party may have been fraudulently thrown out in some instances, and there is no doubt that tickets were sometimes detained till after election by unprincipled post-masters, but in general we think that considering the exciting contest and close race between Hayes and Tilden, the results of the election are very encouraging to friends of this reform. A great advance has been made on four years ago. Let us thank God and take courage.

Summary of Election Returns.

1. California, 2 votes.
2. Connecticut, official report. 16 "
3. Illinois, official report 181 votes. Reported through the *Cynosure* 153 Nat'l and 165 State votes.
4. Indiana. Nat'l 5 4, State 50 votes.
5. Iowa, official report, 99 "
6. Kansas, 4 "
7. Massachusetts, 7 "
8. Michigan, official report, 75 votes. Reported for *Cynosure* 45 votes.
9. Minnesota, 2 "
10. Missouri, reported for *Cynosure*, Nat'l 15 votes, State 36 votes.
11. New York, reported for *Cynosure*, 16 "
12. Ohio, official report 76 votes; reported for *Cynosure* 105.
13. Oregon, reported for *Cynosure*, 2 "
14. Pennsylvania, official report 83; reported for *Cynosure*, 78 votes.
15. Vermont, reported for *Cynosure*, 11 votes.
16. Wisconsin, official returns, 29 votes; reported for *Cynosure*, 17.

Total largest number reported in each State 701

Gov. Bullock on Civil Service Reform.

If the presidents and professors of the colleges must deem it their duty to participate as public speakers upon the hustings, it is of the gravest importance that they should return to their classic halls in robes bearing no soiling by sophistry, by partisan exaggeration, by disguised apology for corrupt practices, by any, even the slightest compromise of a Christian scholar. Let their instruction and their example, without which all their instruction is vanity, fire the rising student-citizen with the resolution that, if ambition is to make him the servant of the people in office, honor is to prevent him from becoming their victim or their slave. The press, the third estate, which has become the first, must be counted on as a chief reformer, itself not seldom needing reform. This omnipresent observer, this universal censor, at all times aggressive, and a part of the time just, already become in large proportion individual and independent during nine months of the year, and in smaller proportion through the whole year, in its higher representatives fully up to the culture and moral sentiment of the professions and the schools, must be a mainstay in all our hopes of moral advance and political reformation. It is from this quarter that the citizen is to receive his daily encouragement in eclectic voting,—of two bad candidates, taking neither, of a good and a bad choosing the good one, of two good ones, selecting the better of the two. There is no teacher of civil reform equal to a well-cut and discriminating ballot.

The *Springfield Republican* comments upon the above as follows:

Gov. Bullock's recipe is good. Every voter can do a deed in civil-service reform,—every eclectic ballot, every scratched name, every instance of taking a good name from one ticket, and a good name from another, and leaving the poor ones out altogether, is a direct civil-service reform act. A discriminating ballot is a civil service reform club.

From all Along the Line

D. W. Elderkin, Spartinsburg, Pa., writes:

"The American party cast eighty-three votes in the State for Walker and Kirkpatrick. I regret that our brethren in this reform did not stand shoulder to shoulder in this trying time, by voting for honest and untrammeled men, and leave the result with Him who led Israel out of Egypt and delivered the bondmen of the South from slavery. How can we expect to save our country from ruin by voting for either the Republican or Democratic parties? Both are led by ring men, who have sworn allegiance to a secret conspiring, heathenish, Christ-denying and God-daring empire. Men whose purposes are to rule or ruin. At every election these secret society leaders, who have disgraced the Republican party, and thinned its ranks by leaving out every honest man who dares to reprove their wrongs, come before the people crying aloud with trembling limbs and distorted face, that 'there never was a time when we needed every vote in the Republican party as badly as at this election.' 'Stick to the party just this time.' 'Your anti-secret movement is too soon, the people are not ready to go with you,' etc., etc. But when the election is over the Masonic officers get together and congratulate each other on the success of their schemes, and the ease of keeping the anti-secret element in the shell till it will die for want of sunlight. O my brethren, have you not yet learned the villainy of this secret sum of all villainies. Come success or defeat, come weal or woe, come prosperity or adversity, come life or death, I will vote no more with oath-bound deceivers; I will compromise no more between two evils, by attempting to decide which is the least, but will vote for men who acknowledge God as the ruler of the universe; who recognize the common brotherhood of man, and strive to obey the Golden Rule of doing by others as they would be done by."

Isaac Marlow, Kennonsburg, O., writes:

"You can count twelve votes for Walker and Kirkpatrick in this township (Wayne), also seven in Seneca and thirteen in Marion township. That is as far as I have heard yet. Many more would have voted the American ticket but were afraid that Tilden would be elected. It seems that our voters have all formerly been Republicans. Tilden lost no vote in this township by the American ticket being in the field. I think that against four more years passes by we will leave Peter Cooper as far behind as he did us this time."

If we expect to distance the Peter Cooper party at the next Presidential election we must work in our local elections.

E. J. Chalfant, York, Pa., writes:

"The official returns of York county, Pa., gave only one vote for the American party. The returns stated that this one vote was in Hellam township. Now the *Cynosure* has already reported another vote in Franklintown, York Co., which makes two, and by an election officer of the ninth ward of York, I am told that his ward gave us one vote. I have good reasons for believing that the American vote of York county was much larger than I now report it. The official returns of Pennsylvania gave the American party 83 votes. Now it is well known that the State returns did not give the American vote in many of the counties. Luzerne county, one of our strong-holds, is left out of the returns entirely."

We have one vote reported from Luzerne county.

J. S. Gard, Jefferson Center, Ind., writes:

"We had two votes at Jefferson Center, Huntington county, Ind., for the American party ticket. Some of us are beginning to vote as we pray, that God may overthrow that giant evil, secrecy, both in church and state."

R. E. Adams, College Springs, Ia., writes:

"I have not seen any notice of the American party votes cast here in this place. There were five only. There would have been more had the tickets come in time, but they came the day after election. One man told me since then he had felt guilty ever since for voting the Republican ticket. I am very much pleased with the way Moody answered the question on secret societies. I think myself that every Christian should cry 'separation! separation!' until the churches stop crying, 'O, you are riding a hobby.' I tell you I am *sick* of *that* cry. I am glad that the election is so close, so our government will see how near the precipice of ruin it has come. * * * Brother Phillips gave us a lecture on secret societies. It was a masterpiece. Every one said it was the best they had ever heard. Our enemies could find no fault with it."

Jonas Brown, Highgate, Vt., writes:

"I received six or eight American tickets for President, and I used one, the only one I could get into the box. They appeared to be a new thing here, but few knew of them. It is the second Anti-masonic ticket I have had the pleasure to cast for President of the United States. I go back to Wm. Wirt. I left the lodge in 1829, and have been on the field of battle ever since. I am almost seventy-seven years old, and very lame and cannot leave home much without the help of some friend. In 1859 we got a reprint of the report of an Anti-masonic committee of the legislature of Vermont, in 1833, and I never thought I should live to see the principle move as it does now. May the Lord speed it on."

Renew! RENEW!! RENEW!!!
Renew in earnest!
Renew to-day!

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THE POSTAGE ON THE CYNOSURE MUST BE PAID AT CHICAGO. It is twenty cents a year.

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If the subscription price of the CYNOSURE was $2.50 or $3.00 a year, the price of many religious papers containing no more reading matter, we might afford to pay the postage ourselves, but at $2.00 a year we cannot do this with our present Subscription list.

Therefore let all send the postage, 20 cents a year, 10 cents for half a year with their renewals.

The commission on one new subscription for a year will pay the postage on your own and the new subscriber's paper. We would rather have the postage paid by commissions than in any other way.

When postage is not paid we shall have to shorten the time of subscription sufficiently to pay it.

THE GOSPEL MEETING.

GOSPEL TEMPERANCE.

The Friday noon meeting has for weeks been given to the subject of temperance, and on account of the universal sympathy for men who are honestly struggling to be rid of intemperance, and no less because of the measure of success that has attended the efforts in this direction during the revival meetings, this meeting has come to be one of the best attended of the week, the great Tabernacle being filled at each occasion. At one of these meetings Mr. Moody said in his opening remarks:

There is just one thought in the Scripture to which I wish to call your attention. Every man who is regenerated by the Holy Spirit and has a new nature given him will thereby have power to overcome the appetite for strong drink. This power is what men want; but they will not get it unless they get new hearts. It is not the work of the Gospel to make men better, but to make them over new by bringing them to Christ, and having this nature put into them. In the sixth chapter of Genesis, at the fifth verse, we are told, "God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." In the fourteenth Psalm, the same doctrine is preached: "The Lord looked down upon the children of men to see if there were any that did understand and seek God; they were all gone aside; they are altogether become filthy; there is none that doeth good; no, not one." "That which is born of the flesh is flesh;" and it always remains flesh; it never can become anything else; that which is spirit is from the Spirit.

The great trouble with these intemperate men is that they are trying to reform in their own strength. The thing for them to do is to stop trying, and come to God and ask him to give them new hearts. These men whom Christ has saved from their sins will tell you that they don't have to stop drinking, they have no desire for strong drink; they have put off the old man, with its appetites and lusts. I asked one of them the other night, "Are you a Christian?" and he answered, "Yes; six months ago I found that God could take better care of me than I could of myself, and since that time I have let him do it."

It may be mortifying to us to admit that we need a keeper, but it is true all the same. Who is there that can say his own heart never deceived him? Why, my friends, you have been deceived in yourselves more times than you have hairs on your heads.

In the 17th chapter of Jeremiah, at the 9th verse, are these words: "The heart is deceitful above all things, and desperately wicked; who can know it!" The Gospel says Christ knew what was in the heart of man, and needed not that any should tell him; and he said, "Except a man be born again he cannot see the kingdom of God." Paul tells us in the eighth of Romans the carnal mind is enmity against God; not at enmity, it is enmity itself. What we want is a new creation, so that we may look and talk and act like new men. Some man says, "I have not strength to resist my appetite." Of course you haven't; but the Scripture says it was just while we were without strength Christ died for the ungodly. God will not mend you, but he will make you over new. This old carnal nature cannot be mended or improved. What we want is to take the Lord Jesus Christ as our righteousness; not to put the patch on the old garment, or new wine into old bottles.

If you read your Bibles carefully you will find that God does not expect anything good from the flesh; and if he does not, surely we need not. Give it all up, and let Christ be all and in all. There is not a poor drunkard reeling through the streets of Chicago to-day, but might be saved if he would stop trusting in himself and come to Christ. There are many who have come here to-day who are saying, "Oh that I might have power over my appetites and lusts." Well, just take Christ and you will have it. Get the new incorruptible nature, and you will hate strong drink with a perfect hatred.

Man has three mighty enemies that are too strong for him: the world, the flesh, and the devil. But he has three mightier friends: the Father, the Son, and the Holy Ghost. Our expectation is from God and not from ourselves.

At the same meeting a Mr. Latimer, a very intelligent man and former officer in the Union army was called on for his experience. He said:

"It is not pleasant to think of the past — thank God it is past. I have been a drunkard for sixteen years; I never was a moderate drinker, but from the day when I drank my first bottle of ale in the back room of a country store, sixteen years ago, till the time of my conversion, a few weeks ago, the strongest passion of my life was the love of strong drink. I used to laugh at the temptation at first and despise those whom I found in the gutter, thinking I could control my appetite as I pleased. The temperance societies and all such means organized to save the drunkard I held as useless and foolish, for I had confidence in my power of will and thought others should be strong as I. I have heard the bullets of the enemy whistling about me without blanching; I have looked into the muzzle of a loaded weapon pointed in my face without the feeling of fear, but I never felt such a sinking in my heart as I felt that day when I first came to realize that my appetite was my master. I came to this city drunk. I had no hope. I fully expected to go down to a drunkard's grave. I sometimes took thirty or forty drinks a day, and was soaked full of liquor, like a sponge. I used to sit up all night and drink and play cards. I was full all the time, so that however much I drank it produced no effect upon me; and while in that condition I came to the Tabernacle, out of curiosity, without one thought that I should ever be anything else than a miserable drunkard. I sat up there in the gallery, and looked over the happy faces of the congregation, and it only made my heart harder.

"By and by Mr. Sankey sung that hymn, 'What shall the Harvest be?' and when he came to the third verse

> Sowing the seed of a lingering pain,
> Sowing the seed of a maddened brain,
> Sowing the seed of a tarnished name,
> Sowing the seed of eternal shame,
> O, what shall the harvest be!—

the words went through me like an arrow. I leaned my head forward on a pillar. My memory went back to my boyhood and its happy days; then I thought of myself lated. when a boy of eighteen I enterer the army and was commissioned as an officer. I thought of all the high hopes of those days blasted. I thought of my wife and family made miserable by my sin, and then last came the recollection of my old mother, who did not know whether I was alive or dead, but who I felt sure was still praying for me. I could not stand it, and hurried out to fill myself with liquor, and drown my convictions in beastly intoxication. But in my dreams I kept hearing the words, 'What shall the harvest be?' When I woke in the morning those words were written on the walls of my room. Everywhere I went they were staring at me. I felt myself driven to the inquiry-room, though I could not believe that even the power of Almighty God could save a man like me. But after a while I began to pray: 'Jesus, thou canst save me — no one else can.' And he answered my poor prayer, and saved me, body and soul. Now, my friends, if the Lord could give me a new heart and take that appetite away from me, he surely can do it for every one of you; and I pray that the Spirit of God may come and save you and take away your appetite and lusts, and make you over into new men in Christ."

During the narration of this wonderful experience, which was given in clear and graphic language and with intense feeling, the vast audience seemed moved as one man by a mighty sympathy, and there seemed not a dry eye among the thousands in the Tabernacle, and sobbing was audible in many parts of the crowd. This gentleman has been sent out to speak at other places and to tell of his wonderful redemption from strong drink. His story will always have attentive listeners.

See Publishers Department, 16th page.

MARKET REPORTS.

	Dec. 25, 1876
Grain Wheat—No. 1	$ 1 23½
" No. 2	1 21¾
" No. 3	1 10¼ 1 15
" Rejected	96½
" Minnesota	1 15 1 23
" Winter	1 30
rn—No. 2	44½
Rejected	38
Oats—No. 2	33¾
Rejected	25½
Rye—No. 2	69½ 70
Bran per ton	12 00
Flour—Winter	5 75 7 00
Spring	3 35½ 6 50
Hay—Timothy	8 50 11 50
Prairie	6 00 8 00
Mess Beef	9 75 11 00
Tallow	7¼ 7¾
Lard per cwt	10 60
Mess pork per bbl	16 35
Dressed Hogs	6 85 7 00
Butter fancy yellow	28 32
common to choice roll	18 25
Cheese	9 13¼
Beans	75 2 15
Poultry, Chickens per doz	1 50 2 50
Turkeys per lb	10 11
Eggs	21 24
Seeds—Timothy	1 65 1 70
Clover	8 75
Flax	1 35 1 50
Potatoes	75 1 00
Broom corn	2 7
Hides green to dry flint	7½ 16
Lumber—Clear	30 00 38 00
Common	9 50 10 00
Fencing	10 00 11 50
Shingles	2 50
WOOL—Washed	33 45
Unwashed	20 27
LIVE STOCK Cattle Choice	4 85 5 25
Good	4 80 4 65
Medium	3 75 4 25
Common	2 50 3 25
Hogs	5 60 6 15
Sheep	2 50 4 50

New York Market.

Flour	$ 4 00 9 50
Wheat—Winter	1 42 1 50
Spring	1 05 1 10
Corn	54 59
Oats	38 51
Rye	81 84
Lard	10¾
Mess pork	17 25
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Eggs	18 29
Wool	12 37

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The *Cynosure* debt reported in the *Cynosure* March 1st, 1876 was $1,054.87 has been increasing all through the intervening months and now stands at $3,148.07. If all our readers who are able to do so would go to work resolutely for new subscriptions we believe that this debt would be cancelled next month. "Owe no man anything, but to love one another" is a rule we wish to observe, how shall we do it in this case?

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[Eastern.]

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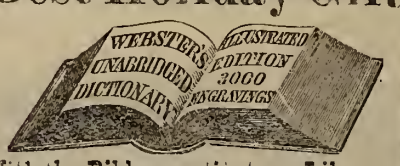

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In his Bible reading in Farwell Hall, Chicago, Dec. 14th, Mr. Moody took for his theme, "Walking with God." As one of the conditions of this state he mentioned separation from the ungodly, quoting Paul, "Be ye not unequally yoked together with unbelievers." These words, he said, must mean something, and he made three distinct applications of them: as forbidding business partnerships with unbelievers, entering the marriage relation with an unbeliever, and joining secret lodges. On the last topic he said: I expect I will be treading on some one's toes, perhaps some in the audience, and perhaps some of these ministers; but *out with it.* I do not see how any Christian, most of all a Christian minister can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked together with unbelievers.* "But," says some one, "what do you say about these secret temperance orders?" I *say the same thing.* Do no evil that good may come. You never can reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. "But," you say, "you had one of them in your church." So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sins because I let them get into the sins because I let them get into the church; but they *were cleaned out*, and they *never came back.* This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable. The most *abominable* meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. "But, Mr. Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

Topics of the Time

The Chicago daily press were a year or so since condemning with the utmost severity a man named McDonald, the leading gambler of the city and a great local politician, for his activity in these respects. The police have curtailed his faro bank, and respectable voters cut off his political wing with its ballot box stuffers, and he now covers his old business with a stylish liquor house. In his new role he finds the papers ready to print full columns of praise for him as if he had condoned for the abuses of the past. The position of the Chicago papers generally is singularly inconsistant. They would drive the low, dirty groggeries out of existence, but lend a hand to the high-priced gilded palaces of the pit and encourage the use of so-called lighter drinks like beer.

The hopelessness of promoting temperance by such means as these is beyond a question. Some startling facts on the use of malt liquor have lately been published by Dr. Walden of Cincinnati. He says:

"The beer consumed annually in the United States contains 23,850,000 gallons of alcohol. Ten pints of lager-beer or seven pints of ale contain the same quantity of alcohol as one pint of old Bourbon. Two glasses of lager-beer contain as much alcohol as half a gill of Bourbon. The United States breweries produce one half as much alcohol as the distilleries. In England, Wellington's beer-house act was passed to diminish intemperance. But a committee of the British parliament reported that the beer house act had done more than all other agencies to increase drunkenness and prostitution, and to brutalize the English laborers."

The great Exposition has not satisfied the popular appetite for celebrating the events of the Revolution. On Tuesday, the 26th ult., the one-hundredth anniversary of the surrender of the Hessians and the battle of Trenton was celebrated in that old New Jersey town. Unlike the more peaceful arrangements at Concord and Lexington with which these celebrations begun, it was intended that this should represent every possible detail of the battle and the occurrences immediately preceding it. The crossing of the Delaware in flatboats lacked, however, the danger of crushing icefloes, and the bleeding feet and freezing limbs were left out of the programme. This period of the Revolution has been considered as one of the most gloomy for the patriot cause: but this blow and the next quickly following in the battle of Princeton, revived the valor of his countrymen, and compelled even his enemies to acknowledge Washington as one of the greatest commanders of his age.

One of the difficulties attending the investigation of Southern elections on the part of Congressional committees and much more of the poor witnesses is told by the *Tribune* of Friday last. The incident stands for itself and needs no explanations:

"Senator McDonald yesterday met more than his match in a colored witness before the Senate Committee sitting in New Orleans, who, after having reluctantly given the names of several leaders of the bull-dozing organizations, manifested some nervousness as to the consequences of the exposure to himself upon returning home, and asked what protection the Committee could furnish in case he were molested. 'Report the parties to the Committee and they shall be punished," was the prompt reply of the Democratic Senator from Indiana. "But," insisted the witness, "If I go home and get killed, I can't report to the Committee!" There was no answering this. The all-powerful Committee of the Senate of the United States could compel this luckless negro to testify against his persecutors, but could not lift a finger to save him from the deadly vengeance that he feared."

In the late summer of 1870 word reached Chicago of the sudden death of Mr. C. M. Wyman, who had greatly endeared himself to the Christian workers of this city by his songs and singing. In the noon prayer meeting Mr. Moody referred touchingly to the friend taken in the vigor of a strong manhood and asked Prof. Bliss to sing Wyman's beautiful "Immanuel's Land." Mr. Bliss complied with a tender and touching pathos never to be forgotten. The incident is most vividly recalled by the telegram received here Saturday afternoon that P. P Bliss and his wife had gone down to death in the awful Ashtabula disaster. To thousands to whom the splendid physique, the thrilling voice, the gentle heart were familiar the loss was like that of a brother. Major Whittle, to whom the soul of the dead was knit like that of David to Jonathan, started immediately with Hon. J. V. Farwell to search for the remains. Their efforts up to Monday afternoon were unsuccessful and Mr. Farwell returned leaving the other still at the hopeless task. Mr. Moody has raised $10,000 for the support and education of the two boys of Mr. Bliss, and large collections have been taken up for a monument.

The following figure, said to have been used by Dr. Murray, the noted "Kirwan," is a forcible illustration of a great truth worthy of the consideration of American Protestants: "We have in this country a great mill; the lower stone of it is our common-school system, the upper stone the Bible. We pour into the hopper the heterogeneous immigration from all lands, and it comes out an enlightened and Christianized Protestanism. I venture to assert that if it is to do its work well, the two stones of this mill must be kept close together."

Revival Hymn.

BY REV. J. L. BARLOW.

Moved by the Spirit, now abroad,
The people crowd the house of God
Where law Divine exposes sin
And wakes a bitter strife within;
The while, there's One, the soul can ease
Jesus of Nazareth—none but He

Convicted by his Spirit, now
Let stubborn will be made to bow;
A costly ransom Christ has paid;
A broken law for us obeyed,—
One effort, soul, and thou art free,
Jesus of Nazareth died for thee!

While he who reigns above the skies
Gives life eternal, as a prize,
The wage that sin doth offer thee
Is death, to all eternity:
Why will thou slight such love, and die?
Jesus of Nazareth asks you, "Why?"

See! one by one thy friends are saved,
Be then no more by sin enslaved,
Nor harden still thy sin-sick heart,
Nor from the way of life depart:
Around thee cast thine eyes and see,
Jesus of Nazareth calleth thee!

There's Christly work for all to do,
And rich reward for service true,
The offered prize, then make thine own,
And render praise for mercy shown:
Then with the saved, thy song shall be,
"Jesus of Nazareth saveth me!"

Ancient Prophets and Modern Episcopal Bishops.

The prophet Habakkuk, in the first chapter, sixteenth verse, speaks of treacherous, wicked men who "sacrifice unto their net and burn incense unto their drag, because by them their portion is fat and their meat plenteous."

And we are told that even at this day it is customary for the handicraft men of Hindoostan to bring their tools together once a year and worship them. No one can doubt the paganish character of this worship; and there are but a few real Christians, one would suppose, who could doubt the paganish use which our modern Freemasons make of their tools, the square and compass, level, gavel, etc. The compass we know they associate with the Holy Bible, as one of the lights of Masonry, its points being mysteriously placed at certain prophetic words in that book, etc., etc.

It would seem very difficult for a man of education, good sense and sound religious principle, to see anything but jugglery in the mystifications practiced by Freemasons. Do we not all know that there is no more moral value in a kit of workman's tools than there is in a brazen image of Jove, Bacchus or Diana? Do we not know that the worship of Ephesus, where St. Paul fought against wild beasts and Polycarp was murdered, was the worship of handicraft men? Do we not know that the greatest mystification temple since the days of Ephesus, that of Philadelphia, is the work of handicraft men "whose portion is fat and their meat plenteous," because of their craft?

And now we are told by a modern bishop, not exactly a St. Paul or a Polycarp, but one "of good and regular standing" in the lodge, that there is something behind all this tool-worship that is really worth knowing. It is true, a pair of compasses is a pair of compasses; but behind it lies a moral virtue, if we could only see it. And in order to see it, we must go blindfolded and forsworn into the lodge and learn its traditions from some Albert Pike, who has miraculously received wisdom from an oriental despot with a thousand wives, and thus learned to establish land-marks for the American republic!

Such is the Jesuitry of Freemasonry. A kit of tools and the Bible may seem to be very plain, intelligible things to cowans and Protestants; but behind their apparent plain uses, there is a hidden meaning of the greatest importance, which Masonic priests and Jesuit priests can alone understand or explain.

AMERICUS.

Dr. G. C. Vincent to the Western Pennsylvania Convention.

At the late Convention at Sandy Lake, Mercer Co., Pa., the following letter from Dr. Vincent, editor of the *Citizen*, Brookville, Pa., was read:

To the Anti-masonic Convention, meeting at Sandy Lake.

BRETHREN:—It is not practicable for me to attend your Convention, and I have concluded that I should at least greet you with a word of cheer.

It rejoices me to see publicly advertised, a convention to be held for opposing "Freemasonry."

It seems strange that such an institution as Masonry could take root and grow to such magnitude in a country where the Lord's Prayer is recited, and where there are pulpits of Protestant Christian churches, almost in hearing of each other, ringing with vaunting professions of reform.

But so it is; Freemasonry has been established, has grown, and perpetuated itself in the orthodox centers of western Pennsylvania, till it is in its influence, overshadowing; a snare to our young men, who deliberately conclude that it is unsafe to be without the protection, or patronage of some oath-bound order. It is especially regarded a reckless presumption to speak against such orders. "He that departeth from evil maketh himself a prey."

The order, in the clandestine way which they well understand, will assail and persecute their opposers. While the Christian people, whose principles are all at war with these works of darkness, look on, as they would at a hippodrome, or circus, and in their culpable simplicity even approve the "slaying of the innocent."

The claims of Freemasonry should be thoroughly examined, and its iniquity exposed. The churches will not do it. Politicians will not do it. They are involved by direct obligation or indirect complications, so that they are paralyzed. None but bold, independent reformers are equal to the occasion. But such, the Lord be praised, are not wanting when the occasion calls them. Your call for a convention is at once proof and illustration of this needed reform.

Of minor evils, in disturbing the republican equipoise of society in all business matters, I make no mention, for "no man may buy or sell, save he that has the mark of the breast in his forehead or in his hand," *i. e.*, no man who cannot display the badge of his order on his breast, or by a canonized grip of the hand, can buy or sell to advantage. This is one of the minor evils, inseparable from all such orders.

But they have invaded the sanctuary of justice, and seated themselves there with amazing security and complacency. I do do not profess to be comprehensively acquainted with our public functionaries, but if there is a presiding judge in any of our courts, whether primary or supreme, who is not a Freemason, I do not know who it is. Not only are judges thus involved but attorneys and jurors and witnesses. So that in many, perhaps most of the cases litigated, the result of the trial is as well known before a jury is impanneled or any testimony given, as it is after the verdict is rendered. It is nicely arranged to work out a certain result. Whether this be realized in every case or not, is not important to our argument. This is the manifest tendency of the whole conspiracy. Secretism has thoroughly corrupted our judicial administrations.

Nor is this all. To talk about "civil service reform" is silly; under the present regime it is impossible. The President of the United States or other functionary having the appointing power, may think he will act honestly in his selections, but let a man make application for office who can show testimonials of ability, honesty and fitness, but nothing more. Let another display the badge, or impress the grip of Masonry, and what can the dispensor of favors do? By one oath he "swears or affirms" so and so. By the other he binds himself to go "the length of his cable tow" to show *partial favor* to the fellow craft, by an oath which specifies "cutting the throat from ear to ear, tearing out his tongue by the roots, cutting out his heart from his breast," &c. Need I ask which oath will control the official? Civil service, meaning promotion on the score of merit, is simple mockery in the hands of such men. These are elements of knowledge with Anti-masonic reformers. Let the people have them and our work is done.

I would take the liberty of suggesting farther that some measures be taken to obtain specifically the number of offices held by Masons or other secret orders. It would be very desirable to know them all: President, Vice-president, Cabinet officers, Senators, Representatives in Congress. Then of the judiciary, the Supreme Court of the United States, of our own State. Also in our counties, judges, justices, attorneys, and other officers. In our cities how many of the municipal officers, aldermen, policemen, etc., are members of secret orders and of what one. A showing up of this kind would be of material service to our cause. Can it not be done?

In view of the iniquity practiced under cover of oath-bound secrecy, may we not hope to see the day when the man who will display his badge in our temples of justice, which, when plainly rendered, means a purpose to pervert justice, be he judge, or juror, or attorney, or witness, will be arrested as in conspiracy against the sacred rights of his fellow citizens.

May God bless and direct you in your deliberations. In cordial sympathy I am yours for the truth and right. G. C. VINCENT.

Masonic Claims to Morality and Religion.

FROM STANDARD WORKS OF A. G. MACKEY, WITH COMMENTS BY J. W. RAYNOR.

Mackey's Ritualist, p. 30, "Speculative Freemasonry is the application and sanctification of the working tools and implements, the rules and principles of operative Masonry to the veneration of God and the purification of the heart." Again, on same page, "The Speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling place of Him who is the author of purity."

Reverence for God and heart purity or sanctification, I have believed to be fruits of the Holy Spirit's work, applying Divine truth to this end, but speculative Masonry claims other agencies than those God has appointed, for, while in the second quotation above, the Mason's work is declared to be the rearing of a pure and spotless spiritual temple in his heart, etc., this work is done not by any reference to or dependence upon the atoning work of Christ, but by a ritualistic use of material working tools; for Mackey further says on same page,

"The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use: but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."

Mackey in his Lexicon, p. 161, and Webb in his Monitor, p. 21, have "fitting our bodies," and Sickel's Monitor, p. 35, has "minds." Speculative Masonry must surely be a profound science that can teach its disciples to fit their bodies and minds for heaven with so unpretending a tool as a stone dressing hammer.

Mackey's Jurisprudence, p. 96, "Speculative Masonry is but the application of Operative Masonry to

moral and intellectual purposes. Our predecessors wrought according to the traditions of the order at the construction of a material temple, while we are engaged in the erection of a spiritual edifice, the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with a more exalted design. Thus it is that in all our emblems, our language and our rites, there is a beautiful exemplification and application of the rules of operative Masonry to a spiritual purpose."

Again, in Mackey's Lexicon, p. 520—Art., Woman, "Free and Speculative Masonry is but an application of the art of operative Masonry to moral and intellectual purposes. Our ancestors worked at the construction of the Temple of Jerusalem; while we are engaged in the erection of a more immortal edifice—the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with more exalted designs." Thus, in all our emblems. our language and our rites, there is a beautiful exemplification and application of the rules of operative Masonry, as it was exercised at the building of the temple. And as King Solomon employed in the construction of that edifice only hale and hearty men and cunning workmen, so our lodges, in imitation of that great exemplar, demand as the indispensable requisite to admission that the candidate shall be free-born, of lawful age, and in the possession of all his limbs and members, that he may be capable of performing such work as the Master shall assign to him. Hence it must be apparent that the admission of women into our order would be attended with a singular anomaly, because in the very organization of Masonry, man alone can fulfill the duties it inculcates or perform the labors it enjoins."

Jurisprudence, p. 97, "This is, therefore, the origin of the landmark which prohibits the initiation of females."

If speculative Masonry is pursuing "moral and intellectual purposes," if it is building "a spiritual and immortal edifice," "the temple of the mind," it may be asked, is not woman capable of such pursuits? Is not woman's aid desirable, yea, indispensable in the spiritual improvement of the race? Is it necessary or wise to exclude one-half of the working force of society from any properly organized moral or religious effort? Women are not excluded from participation in Christian and church work, nor from the benevolent and reformatory enterprises of the age. In the divinely constituted order of society, in view of its relations, dependence, duties and interests, woman's heart, and mind, and sympathies, and labor, and prayers and influence are just as essential to human welfare and elevation as man's work. Hence I affirm that any moral organization that excludes women from all knowledge of its methods and all participation in its labors, is itself an anomaly, an excrescence, a moral abomination, an ill-shaped, uncalled-for institution that ought never to have existed, that ought now to go into speedy oblivion.

Who Helped Him to Preach?

Many years ago Pardon Cook and I. H. Miller traveled the New Philadelphia circuit in Tuscarawas Co., Ohio.

Pardon Cook was a Mason, and true to his Masonic teachings, he openly persecuted those of his members who would not bow the knee to Baal. I. H. Miller was not a Mason, but not clearly discerning what manner of spirit this handmaid was, suffered himself to be largely influenced by Cook, in his opposition to brethren strongly opposed to the craft—prominent among the latter class was Judge L. and Edgar S. Miller, under the mistaken idea that it was duty to aid Cook, in attempting to put down these two outspoken opponents of the lodge, took occasion, in one of his discourses, to administer a severe castigation to these brethren. He dwelt with much severity, and in unchristian spirit, upon their opposition to Cook as a minister, and appeared to enjoy unusual liberty, so much so that he was clearly of the opinion that the Lord had wonderfully aided him, and owned his labors. He rode home, feeling great satisfaction, and as he supposed, in the full enjoyment of the favor of his Divine master, quite elated with his day's labor. On reaching home, he had no sooner entered the house than he related to his wife with great self-approbation how he had applied the scorpion lash to the judge, and again stating that the Lord must have helped him. His wife, who was deeply pious, calm and judicious in her judgment, heard him through, and after a prayerful pause, remarked, "It was not the Lord that helped you preach that sermon, it was the devil." This simple, but most emphatic language, struck him dumb; all night long it rang in his ears, and, like a barbed arrow, it had pierced his heart. "It was the devil that helped me preach that sermon." Early next morning, deeply penitent for the great wrong he had done two worthy brethren, he mounted his horse, rode back to the residence of Judge L. and 'Squire S., related to each what had taken place between him and his wife, acknowledged the wrong he had done, and humbly begged their forgiveness, and ever afterward treated them in the spirit of Christian love. —*Selected.*

How I was Affected by the Initiation.

I repeat, with care as to the strong nature of the expression, when taking the first degree of Masonry, my confidence in both men and ministers received the severest shock that it ever did, one from which I have never been able as yet fully to recover. And, by parity of reasoning, I then felt, and still believe it, that I had lowered myself in the eyes of Masons. And I believe this the more, as I know that the next minister who joined the lodge, did, by that act lessen himself in the esteem of some of the members of the order—one in particular mentioned the fact to me who is still a member of the same lodge as then, and is a man of intelligence and candor.

I wish to say more at this point. I have good reason to believe that, whatever ministers may say of Masonry as good, &c., there is not one that joins the order without losing moral power over Masons to a certain degree. And those who speak the highest in praise of Masonry lose the most. I once heard a minister lecture; it was called "A Masonic Lecture;" but let me say, such a lecture is never given in public. A true Masonic lecture given in public would ruin Masonry, as far as it should go. But to return, this man's lecture was pronounced grand. Men praised it, and women praised it, and some said, "Why, I had no idea that Masonry was such a good thing." But Masons—well, this same Mason above referred to told me this: "I could but feel sorry to hear brother—— say some things that he did. I thought that the outside could not fail to see that Masonry was not what he called it," &c. And as the man said this and more to me, I saw that the lecturer, though he got twenty-five dollars for his lecture, and Masons paid it, yet he lost, and it was his unwarranted assumptions of Masonry that caused it.

Yes, Masons may say of me, "I would not believe him under oath," &c. Yet there is not one of them who knows me but what has more confidence in my integrity now than before I left the order. It is not for Masons to decide whether they will believe me, under oath or *not* under oath; but it is for me to say how that shall be. We cannot disbelieve a fact which is known to us. Masons cannot do it. Therefore so long as Masons know what I state to be true, they have no power to disbelieve it, and, hence I hold the case in my own hands While I state facts about Masonry, I compel Masons to believe me; but if I state a falsehood, then I place it in their power to disbelieve me.

I know that Masons claim that I have violated a "solemn oath or obligation." I have more to say upon this oath question than I will now say, but here simply state, that to keep the oath is to act, if not to speak the lie; for Masonry is revealed to the world and Masons know it. Now, either to speak or act in a way calculated to make men believe that Masonry is a secret is to practice falsehood—is to lie. He that keeps such an oath must be a perpetual liar. I dislike to write the foregoing statements, but to put Masonry in its true character demands this and much more which I will give, the Lord willing, by and by, but now will simply state, let Masons say or think of this as they may, I know that I stand upon the solid truth now, but when in the lodge I stood upon a false foundation, and was reckoned in with a system, the very existence of which depends upon falsehood, or the practice of deception.

Now mark, in stating this I am giving deductions from my own experience in Masonry. It may not appear so to another, but may be to some all of the sublime, &c., that is claimed for it. But I fail to see it in that light. Call it aberration, mental weakness, or what you please, to my mind Masonry has every phase of the ridiculous, without so much as a single principle of what is either mysterious, sublime, or good. Excepting as to mystery, it is strange that a system so perfectly void of all that it claims to be, should obtain so largely among intelligent men—should gain such an influence over so many outside its pale, and should so effect moral sentiment as to cause men in its support to violate and utterly repudiate all law whether human or divine, standing opposed to its principles. It was this want of agreement between the high claims of Masonry and what I saw in the lodge—in its ceremonies, teachings, and oral work, that at the very first filled my mind with the most extreme disgust, and it now appears to me that there can scarcely be a shade of either disgust or contempt, that I have not experienced, when witnessing the ceremonies of Masonry, whether open or private.

Step by step I passed on, hearing signal and response, question and answer; receiving the "shock of entrance," and the benefit of Masonic prayer, making the trio circuit, "Traveling East," being placed in position for receiving the obligation, hearing the pledge that this oath or obligation would not interfere with either civil, moral, or religious duties, repeating the oath, and receiving the "Shock of Enlightenment," and so on from entrance to exit. So did my feelings pass on from point to point; first misgivings, then shame, then astonishment, now a sense of the ridiculous, and now disgust not only at all around me, but with myself also, and finally, as sentence by sentence I repeated the awful oath, and bound myself under its terrible death-penalty, shocked, not only at the language used, but more especially by the conviction that then fastened upon my mind, —"Morgan is a murdered man,— it was done according to Masonic law, and no doubt by Masonic hands." All of this is a faint outline of my feelings and experience when taking the first degree of Masonry.—*Rev. E. W. Wheeler in the Wesleyan.*

We find in the *American Missionary* items showing the relative cost of peace and war with the Indians. Under a peace policy our government is paying, in round numbers $5,000,000 per year to and for the Indians. War in Florida cost 1,500 lives and $50,000,000, or the life of one white man and $33,000 for each warrior engaged. The Sioux war of 1856–57, cost several hundred lives and $40,000,000. The Oregon Indian war of 1851–'55 cost $10,000,000. In the Cheyenne war of 1864–'65, some fifteen or twenty Indians were killed at a cost of $1,500,000 per man, aggregating in this war $35,000,000, besides the loss of life and property on the frontier settlements. The war of 1866 with the Sioux cost over $10,000,000. The war in 1867 with the Cheyennes cost $40,000,000. The cost of caring for the Indians of New Mexico, by the army, according to Sherman, was from 1846 to 1866, $100,000,000. For the past forty years military operations against Indians have averaged $12,000,000 per annum. The 60,000 civilized Cherokees, Creeks, etc., in the Indian Territory, do not cost a cent, while to restrain 10,000 Apaches, the government pays the army yearly $2,000,000.—*The Inquirer.*

Suffering seasons are *sifting seasons*, in which the Christian loses his chaff and the hypocrite his corn.

There are no fragments so precious as those of time, and none are so heedlessly lost by people who cannot make a moment, and yet can waste years.

To Anti-masons in Cincinnati.

Gentlemen:—Do you not think it advisable that we should now form a local political association and take steps to bring out a full ticket to be voted at our next charter election; also to get a room and hold monthly meetings, where we can discuss the Masonic and kindred societies, and invite the public in to learn the dark and hidden beauties of these institutions? This is the course that has been pursued by our friends at Albion, Iowa, with the best of results. They now control a majority of the votes there and elect none but Anti-masons to office. This is as it should be, and is an eminently fit course to be pursued by the friends of our cause everywhere. Now is the auspicious time—the acceptable hour. Let the readers of the *Cynosure* in this city speak out. I am ready and willing to do all in my power. Will the spirit move?

J. H. H. Woodward.
382 John St.

Seceder's Convention.

Algona, Ia., Dec. 27, 1876.

Editor Christian Cynosure:—I like the idea of Mr. Ronayne very much. Now as Iowa lies near enough to the centre of the continent to make it as easy of access as any other State to all. I further suggest that some place in this State, say Dubuque or Davenport, on the Mississippi be the place of meeting. And among other interesting duties and items of that meeting let each seceding Mason bring or cause to be sent, a brief account of his Anti-masonic experience, embodying some of the most interesting items of his persecutions in this nineteenth century. Also that a committee and reporter be appointed to collect these experiences and publish them in book form. And if the convention think best, form a general Anti-masonic church, for our good (as we are without the camp), and the future good of our children and the world. For who are to administer in future the elements of the body and blood of Christ to our children and the world except the hands of those who are loaded with the filthy oaths and heathen rites of Masonry unless such churches are formed?

Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath *clean hands* and a pure heart, who hath not lifted up his soul unto vanity or *sworn deceitfully*," &c. I would like to make other suggestions, but perhaps this is all that you can find room for in the excellent *Cynosure*.

Yours without the grips,
S. Ranks.

Renew! Renew!! RENEW!!!

Renew in earnest!

Renew to-day!

OBITUARY.

A life-long opponent of the encroachments of the Masonic lodge has recently deceased in the person of Mr. Luther Weld, of Brattleboro, Vermont, whose death took place on the 26th of December, 1876, in the eightieth year of his age.

Mr. Weld was born in Guildford, Vermont, where his family were among the early settlers. He himself had witnessed the operation of opening the forests and subduing the lands of the State by the early occupants, who came from the older States of New England. He grew up together with the State; and his character may be regarded as a favorable type of that of the Vermonter of former days. He was a rugged, devoted advocate of popular liberty, in opposition to everything of a narrow, exclusive nature, and hence his opposition to the lodge.

During the time when the people rose, almost like one man, to expel that underhanded, intriguing power from the State he took an active interest in the movement, and remained true to his convictions to the last; although he lived to see the people forget their early principles and fall under the control of an unrepublican power which they had once so decisively rejected. He preserved some of the documents as well as the memories of that opposition to the lodge; and when the Windham County Anti-masonic Society was formed, in 1871, he was present to give it the effective aid of his purse, his advice, and personal services; and he continued one of its most active members. He was a constant subscriber to the *Cynosure* from the first; and one of his last acts was to cast his vote for the Anti-masonic presidential ticket, Walker and Kirkpatrick. A more determined adversary to the lodge as the foe of republican government cannot be found on the list of our members. His representation of Vermont in her better days, on this subject, has left an example which the young men who knew him will probably follow.

Though Mr. Weld was born on a farm and was fond of agricultural pursuits, yet he possessed and exercised no small degree of mechanical ability. If the reader should ever come upon one of his rifle barrels, though made with very primitive tools, or one of his planing machines, he may rely upon finding a good and thorough piece of workmanship.

Leaving Guildford some forty years ago, he established himself as farmer and mechanic about a mile north of the village of Brattleboro, on the right bank of West river, near where it empties into the Connecticut. He had an eye to the picturesque, and there amid the beautiful scenery of hills, meadows and streams, surrounding himself with a vineyard, choice fruit, and all the comforts of a well-tilled farm, and after an active, useful life he has closed his days. There are few such specimens of thorough American manhood now left among us. Com.

The identical "arguments" used some centuries ago against the introduction of the Arabic in place of the Roman numerals used in England are to-day brought forward against the International Decimal weights and measures,—the Metric System. England, was 400 years behind the continent in adopting our present arithmetic. Can it it be possible that such a *conservatism* is to be repeated in regard to our weights and measures?

Religious Intelligence.

—The special services at the Tabernacle will close about January 15th. It was originally arranged that Mr. Moody should open in Boston upon the 1st of January, but owing to delay in the construction of the Boston Tabernacle, and sickness in his family his stay in Chicago has been prolonged. Next week there will be a change in the programme, and on Sunday, Jan. 7, the evangelists will begin their last week here. The sermons will be some of those already delivered here, and will be especially directed to non-church-goers. Upon the evening of that day he will preach in the Tabernacle, his subject being "Where art thou?" On Tuesday evening "The Son of Man came to seek and to save that which was lost;" Wednesday, "Excuses;" Thursday, "The Precious Blood;" Friday, "Heaven," and on Sunday evening the evangelist will discourse upon "Tekel." Upon the following Tuesday evening the young converts will meet for the farewell meeting, for which tickets will be issued.—*Interocean.*

—A layman's convention for the United Brethren churches in Ohio is called to meet in the College Chapel at Westerville, Jan. 17th inst., to discuss questions of great importance to the church on account of the approaching General Conference. The call reads: "Therefore let as many of our brethren as have at heart the edification, harmony, and progress of Christ's kingdom meet with us, and we will spend a day or two together in prayer and consultation, and in preparing a petition to the General Conference on the subjects of lay delegation, *pro rata* representation, our secrecy law, and other questions of interest to our church."

—Rev. Dr. McGibbon, an Australian who has been traveling in this country, says that Rev. Dr. Hall's Fifth Avenue Church, with "its gorgeous exterior, its massive steeple, its elaborate windows, its luxurious pews, its richly-carpeted and upholstered stairs and seats, its skylight, its polished wood, and its unique everything, costing $2,000,000," ought to be condemned as a sinful waste.

—During the week of prayer, Jan. 7 to 14, there will be a union meeting every week-day afternoon at 3:30 o'clock, in the Madison Square Presbyterian Church, New York, conducted by ministers of several denominations.

—The corresponding secretary of the American Baptist Missionary Union, in a recent notice, states that the first five months of the fiscal year of that association shows a deficit of $10,000 as compared with the corresponding period of the preceding year. He says should the same rate of diminution prevail during the remainder of the year, it will involve the Union in a disastrous debt.

—Baltimore is the city of "Methodism." It has seventy-four Methodist churches, of which forty-seven are of the Northern Methodist Episcopal.

—A new church building built by the United Brethren in the city of Hopkins, on Hopkins Circuit, Missouri Conference, was dedicated to the service of God, December 5th, 187 , President E. B. Kephart, of Western College officiating.

The Baptist Evangelist Graves, and Prof. H. C. Leland closed a two weeks' series of union meetings in Muscatine, Ia., Dec. 20. It is thought that nearly two hundred gave evidence of conversion. Other union meetings have been held lately in Milton, and Elkhorn, Wis. Prof. Leland was a week since in Cone, Iowa, where a very powerful work is going on, reaching out into the country for miles around.

Reform News.

The Pittsburgh Exposition.

I have at length escaped the smoky streets of the "Iron City" and breathe easier in the free air of the country. A word respecting the work in Pittsburgh may be of interest to our readers.

Leaving Boston on the evening of the 11th I reached Pittsburgh on the morning of the 13th, via. New York and Philadelphia, and began my part of the work of getting ready for Mr. Ronayne, who was to exhibit the three degrees of Ancient Craft Masonry on the 19th, 20th and 21st. Brethren Hanna, Floyd and others had the work well under way. The Academy of Music had been secured, 10,000 bills obtained from E. A. Cook & Co., and part of the funds necessary for meeting the expenses raised. Arrangments were made for the distribution of bills on the principal streets in the city, notices inserted in the papers, and sent to the pastors of the city and surrounding churches, and some interest awakened by personal conference with leading men.

On the morning of the 19th I visited the Reformed Presbyterian Theological Seminary in Allegheny, and through the courtesy of Dr. Sloane and Prof. Wilson presented our reform and needs very briefly to the students, and requested seven of the young men to act as officers in working the first degree. After consultation among themselves, the following named gentlemen volunteered and occupied the chairs on the first evening: R. M. McKinney, W. S. Fulton, A. D. Crowe, F. M. Foster, W. J. Coleman and W. C. McKinney. The evening services were opened with prayer by Rev. J. R. W. Sloane, D. D., and although the Hall was very uncomfortably cold, Mr. R. made it warm for Masonry in Pittsburgh and for the few members of the craft present.

On the day following I visited the United Presbyterian Seminary in Allegheny and meeting Drs. Scott, Cooper, Kerr and Young, was kindly permitted a few words with the students and obtained the requisite number to open the lodge on the second degree. The following young men were promptly on hand and repaired to their several stations precisely at 7:30: R. A. Jamieson, S. M. Bailey, H. S. Boyd, S. R. Frasier, A. J. Shannon, R. A. Gilfillan and D. R. Miller. Rev. S. Collins lead in prayer after which the second degree was presented in a most masterly and convincing

manner. The audience was larger and the Hall far more comfortable than on the previous evening. One leading pastor on his way home from the lecture fell in with four Masons, who had not been present, and in conversation remarked that it was impossible that any man of sense should be guilty of such foolishness; to which one of the Masonic party replied, "It is more solemn than you suppose." This was enough, and removed the last doubt from the mind of that pastor as to the substantial correctness of the expose.

The third was the great evening and the "sublime degree." The officers for this degree were from the Presbyterian Seminary in Allegheny, and were secured by the consent and with the co-operation of Dr. Hodge, who takes a lively interest in our work. I had no opportunity of seeing the young men of this Seminary together, as at the other two, but visiting them at their rooms I obtained the names of J. C. Eely, S. W. Prindal, A. F. Irwin, J. D. White, J. M. McJunkin, J. H. Pollock, and Edgar Robinson, who supported the official dignity of the "Ancient and honorable" order for the evening.

The Hall was comfortable and an audience of from 800 to 1,000 seemed deeply interested and many of them thoroughly disgusted with the "sublime humbug" of the Master's degree.

I am persuaded that very much has been accomplished in Pittsburgh through these meetings and that although the daily press of the city was silent, an influence will go forth to different and distant parts of the country which will be felt for years to come. I think that that there are seven young men at least in each of the three Theological Seminaries in Allegheny who understand and detest the craft as never before, and who can tell what God may yet accomplish through these twenty-one consecrated young men, who are soon to enter the ministry. Doubtless their influence over others in the Seminaries and after they enter the active work of the ministry will reach down through the ages.

Several incidents occurred worthy of note, but I will mention but one. I was told that members of the craft were present in disguise. One or two of the *gentlemen* business men of Pittsburgh were dressed like coal heavers, with woolen shirts and slouched hats, lest, I suppose, they should be seen in such company. Masonry must exert a most fearful and debasing influence upon its own members to induce them to resort to such miserable subterfuges to hide their shame. Mr. Ronayne offered to discuss the merits of their order with any one they would choose, and even to pay the expense of the Hall if they would bring forward their man. But no, instead of acting the manly part some came sneaking in in disguise, which to say the least, betokened no good purpose or intent by their presence. It however had the effect of thoroughly disgusting some who saw them with an institution that could so degrade its members. J. P. Stoddard.

Word from Connecticut.

Thompson, Conn., Dec. 23, '76.

Editor Cynosure:—On the 5th I spoke on the Government of Freemasonry at Morse's Hall, in Putnam; and I have heard of two young men who say they did intend to join the Masons, but now they will do no such thing. I think that what we want to do in all our villages, is to get the people together and talk on what Masonry is and what it is doing against the church of Christ, and our government; and in this way we shall get the people ready and willing to pay brother Ronayne to come here and work the degrees. The trouble is the people do not know what Masonry is, and the most of them are afraid of it. I think we should not despise the day of small things: and if we cannot have a great lecturer, or large audience to begin with, let us go to work and get the people to *thinking*, and then they will be ready for the rest. If brother Conant can do no better in our State, if he or any one else will make arrangements and pay traveling expenses, I will go to any part of the State and do the best I can to show the old handmaid in her true light, and by her own books. For the war.

J. S. Perry.

Well Begun all Around in Lawrence Co., Ind.

Leesville, Dec. 26, 1876.

Editor Cynosure:

We have started the Anti-masonic movement in this county. I delivered lectures on Freemasonry at Fairview Chapel, near Leesville, on Friday and Saturday evenings, December 22d and 23d, 1876. These were the first lectures opposed to Masonry ever delivered in the county. Ample notice had been given by printed posters and a notice in one of the county papers.

On the first evening a good crowd was out, every seat being full. I spoke upon the character and claims of Masonry. After I was through, Bro. H. Jackson of Jackson county, endorsed what I had said and added some sharp, cutting remarks. Good order prevailed. At the close of the meeting I told the people to come out the next evening and we would show them the "elephant."

On the next evening a still larger crowd was out, so much so that a number of seats were brought from the school-house near by to accommodate the people. After singing "Hold the Fort" and "Broad is the road," I read the 8th chapter of Ezekiel; then Bro. Jackson offered up a fervent prayer for the overthrow of the "unfruitful works of darkness." I asked the question, How are we to know what Masonry is? and then proceeded to produce the testimony of renouncing Masons. I read a letter addressed to me from Rev. T. B. McCormick of Princeton, Ind., who had once been a Mason. I then gave the people a glimpse of the inner workings of the lodge. Quite a number of adhering Masons were present. It seemed that they made it a point to get as near me as possible, for I could scarcely keep from treading on some of their toes while I was speaking. I spoke two hours and a half. The people seemed much interested. At the close of the meeting each evening I distributed a number of tracts. I think we shall soon be able to organize a county association. This is my first experience in the lecture business. I expect to attend the State meeting.

Yours for the conflict,

J. T. Hobson.

Western College, Ia., Visited.

Last week, Rev. J. H. Vandever, editor of the *Iowa Freeman*, on a lecture tour, stopped at Western, and on Tuesday evening delivered a lecture on Masonry and secretism in general. The audience was good for so short a notice, largely composed of students, which made the lecture the more important; for, to pour light upon a subject of such vital importance into the minds of the young men of our country who are seeking an education at our colleges, should be the object of all who are connected with, and have the control of, the schools of the land.

Bro. Vandever's lecture was very good and forcible. He faithfully uncovered the secret abominations of the dark order, and showed most clearly from their own writings, their usurpation of power in our country, and the dangerous control exercised by them (unobserved by the common people), both in church and state Justice is defeated; iniquity is covered up; piety is brought to a low ebb; Christ is expelled from the heart, and the god of this world is set up in his place. Surely it is high time that the people shake off the prevailing indifference, and pay serious attention to a matter that involves their best interests before they may be irrecoverably lost.

He was listened to with serious attention, and a good impression, no doubt, was made upon the hearers. A club of ten was made up for the *Iowa Freeman*, an anti-secrecy paper published weekly at Mason City, Iowa, not in opposition to the *Cynosure*, but as an auxiliary to it. The cause is gaining ground and we think it demands such a paper in our State. By the way, Bro. Vandever as an editor, has already proven himself the right man in the right place, for he makes of the *Freeman* a live, sensible, edifying paper, well calculated to disseminate light and truth, and greatly strengthen the anti-secrecy cause in the north-west. Other leading questions of reform also receive due attention, such as catholicism, temperance, the keeping of the Sabbath, and Christian holiness of heart and life, and we heartily wish it Godspeed, that it may become a grand success.

I. L. Buchwalter.

Correspondence

How the Temple of the Mock God is Used.

Ed. Cynosure:—I copy the following from the Cincinnati *Daily Enquirer* of Dec. 24th out of a special to that paper from St. Louis, under date of Dec. 23d. The hire of the temple of the mock God in that city to such people and for such purposes as the dispatch discloses, shows what kind of morality pervades the Masonic institution, and also what kind of a handmaid this leprous thing is to Christianity. Let those wooden horses in Troy, *i. e.*, the Masons in the ministry, defend this transaction on the part of their St. Louis brethren, if they can.

"On Wednesday night (Dec. 20th) the third annual Charity Ball, under the direct management of the police department, was given, and although the sum of $8,000 and over was realized, the means by which this result was brought about are denounced on all sides. Masonic Hall, the largest in the city, was the scene of the carnival. It was crowded to suffocation and by the very worst characters in the city. Respectable women, on noticing the surroundings, fled as from a pestilence. The frail sisterhood were out *en masse* from the gilded palaces on the avenues and aristocratic assignation houses, and from the dens on the Levee and Almond and Green streets. The majority of them were escorted by thieves and gamblers. The language heard on all sides was of the most scurrilous and obscene character, and the conduct of the half drunken mob was perfectly disgraceful. Innumerable fights occurred, women as well as men indulging in fistic encounters. It is not difficult to account for this state of affairs. The sale of tickets was intrusted principally to police officers (brethren of the mystic tie), and a petty system of black mail was inaugurated. Bagnio-keepers were mulcted according to their means, as many as twenty tickets being forced on some of them. They were of course promised protection and used the ball as men do the newspapers, for the purpose of advertising their stock in trade. The Charity Ball was fathered by some of the most respectable citizens (brethren of the mystic tie probably, and more than likely a portion of them wooden horses in Troy at that), who will doubtless be very careful (?) in future not to lend their names to a similar scheme for the benefit of the needy."

The parentheses in the above I have added for the information of the reader as well as a slight elucidation of some points of the subject. The readers of the *Cynosure* might call the attention of all "wooden horses" in their respective neighborhoods to the above dispatch and ask them about the godliness there is in Masonry. It is perhaps well to state that the Cincinnati *Enquirer* is owned and controlled by Masons, so the dispatch need not be discredited, as any invention of the enemy. It reads very much like the scenes of the Eleusinian mysteries, from which Masonry has been in a great degree copied and made up. It is in strict keeping with pagan and Masonic morality concerning which there is no appreciable difference. All the pagan temples were gigantic houses of prostitution, and Masonry studying their character could not fail to imbibe their morality, and this St. Louis affair is clear proof of that fact. This is probably not the last disgraceful scene on a public scale that will be enacted in Masonic Hall in St. Louis. God burned up a church in Arkansas, but a few days since for providing room in it for the holding of a Masonic lodge. It will be no matter of surprise if Masonic Hall in St. Louis should have the mark of Divine displeasure made manifest against it, at almost any time. The Masons were probably well aware of what the character of the ball would be long before any tickets were sold. They probably desired to feast their eyes upon the orgies of the Eleusinian mysteries and the bacchanals of Rome. They have been gratified to the horror of all decent people. "O, Lord, yet how long?"

Yours for God and the right,

J. H. H. Woodward.

What Ailed the Courts?

Perrysburg, N. Y., Dec. 16, '76.

Dear Cynosure:—It has been my intention to indulge in some reminiscences of facts that should never be forgotten, when renewing my subscription, but owing to press of duties inseperable from my position, I must content myself with a brief reference to my very worthy sire.

From about 1820 to 1830, or more, he was acting as justice of the peace. As such he met with many perplexing and surprising incidents. Many of the plainest cases were taken from him and referred to juries; lawyers were employed, and whole days, and even nights, were wasted in senseless quibbles over issues that he would decide within from one to five minutes, after testimony was concluded; and then the verdicts were rendered directly contrary to law and testimony, justice and reason. These evidences of preconcerted fraud puzzled my father greatly, until after the murder of Morgan. But in the very beginning of the agitation consequent upon that murder, and the revelations which were the occasion of that murder, encouraged by the noisy "Jack-masons," real Masons crawled out of their holes, and it became known who they were. Then a reference to the docket, revealed to my father, the mystery of the mysterious wrongs recorded there, in the shape of judgments rendered contrary to law and testimony. It was then found that the favored parties were Masons; their lawyers were Masons; the constables that summoned the juries were Masons, and a controling majority of the jurors were Masons!

In conclusion it is useless to say that my father lived, and at the age of 84 died, an Anti-mason. God bless you. Rev. Wm. Hall.

Moody and the "Minister's" Letter.

Dear Cynosure:—I shall not here give any critique on the language of each of these persons. I merely desire to express delight that the great evangelist has recognized the true character of the lodge as an organization with which it would be entirely out of place for him or other Christians to be connected, and that this arrow of truth has piereed even to the sensitiveness of this minister. I am not surprised that lodgemen should feel greatly annoyed at Mr. Moody's free utterances, but I am sure that many of them will regret that any secretist minister should have revealed this soreness. Doubtless it would be more in accordance with Masonic principles and practices to nurse their wrath and vent their revenge in the dark, or possibly to institute and carry out systematically a scheme of detraction, misrepresentation and slander, anything, in fact, to counteract the influence which Mr. Moody has acquired, and possibly hereafter to give the Judas kiss in order to betray him.

This may seem uncharitable to some of your readers, nor do I accuse every Mason of such motives, but my attention has been specially directed to this subject for some time past, and I have had opportunities of the most favorable character which enables me to form my judgment, and to write these remarks with full conviction of their correctness when applied to Masonry as an organization.

It was very lamentable to find, as I did, that ministers would often defend Masonry rather than Christianity, where their claims came into competition. For example, if the Scriptures were quoted against any act or principle of Masonry, these members would show anxiety not to refer to Scriptures to defend them, but at once assume the case as a lawyer would for his client, and defend Masonry or explain away the force of the Bible with all the zeal and talent they possessed.

The extent of the influence of secretism is amazing. It influences social life, religious life and political life. The business of many corporations is in its service, and it invades the halls of justice. Men, in thousands have become members from selfish motives, and yet they had to say they were not so influenced. It destroys true manhood, and renders every member a sworn brother to other members, regardless of his personal judgment or preferences.

If it were possible, I would warn Mr. Moody not to put himself unnecessarily in their power. Masonic ministers, and in many cases members of churches too, treat Masonry as more important than Christianity and would leave their church rather than the lodge. Now what is this secretism as in Masonry, Odd-fellowship, etc.? We reply, It is organized and maintained on principles the opposite of Christianity, and, although Masons may and will deny this statement, they cannot truthfully do so, as we may easily see, for the best blessings of Christianity are openly proclaimed. The best blessings (?) of Masonry are carefully concealed. God commands the Gospel as a gift to all who will accept it, "without money and without price." Masonry teaches its secrets under oath, and membership must be paid for in money. A Mason must "conceal and never reveal" Masonic secrets. A Christian is commanded to openly confess his faith in Christ. Masonry has a membership of men only. Christianity has a membership of both sexes. Mr. Moody may have a good deal yet to learn of this anti-Christ. He did not attempt to dissect its character. but contented himself with depicting it. He might have shown that its very beginning is a violation of the revealed will of God. Can one wonder that its author should try to conceal this fact from men? For it is expressly written that "whatsoever it be that a man shall pronounce with an oath and it be hid from him—when he knoweth of it, then he shall be guilty." This law is now as much in force as when enacted, although the one sacrifice for sin has done away with the Levitical offerings. To say that that sin is not now a sin is as absurd as to say that to murder a man is not now a sin. Christ but enforces the principles of the Divine Law more clearly.

Yes, Mr. Moody, Masonry is a brotherhood of heterogeneous characters—Christian ministers (save the mark) and saloon keepers; believers in Christ and unbelievers in him; men who will say they believe, but only that such a man once lived—but who deny Christ in all that appertains to his character as the Saviour, the sacrifice, and the Mediator between God and man.

Meantime, it is a cause of gratitude to God that this distinguished and honored evangelist should have had the courage to speak out plainly on this most extraordinary modern development of the "deceiveableness of unrighteousness," which, in this age, has raised its hydra heads throughout our churches, and caused a cloud of dread which paralyzes the freedom of our country.

Senex.

Where the Money Goes.

The following extracts from the Grand Lodge Report of Missouri for the year closing Oct. 10, 1876, will answer this question:

TREASURER'S REPORT.

Received during the year, including balance on hand ($7,463 66)	$19 864.64
Return dispensation fees	$ 150.00
Return loan	75.00
Attorney's fees	1,750.00
Judgment on double liability law	1,746.36
Interest on judgment	209 37
U. S. Court fees	250 00
To lift note of June 10th	1,772.25
Grand Lecturer	1,000.00
Grand Secretary	3,000 00
Library account	350.75
Postage	250.48
Sundry items on warrant	32.50
Grand Master's postage	30 00
Office rent	600 00
Grand Tyler	150.00
Printing and stationery	1,550.41
Brother Dunscomb	239 35
Expressage	108.00
Portrait of P. G. M. Tucker	40.00
Balance on hand	6 434.19
	$19,864.64

Four applications for charity were received and all of them rejected.

H. H. Hinman.

All Right.

Norwich, Conn.

Editor Cynosure:

Dear Bro.:—I have just received your issue containing my communication. It is said that "guesswork is just as good as any if you only guess right," and I am glad that you have shown yourself so good at this work. I was greatly surprised to learn from your note that I had inadvertently omitted to send you my name with my communication, but I have the opportunity to set the matter all right. I have no occasion to write anonymously. So conscientious am I in this proceeding that it is a privilege to speak and write in my own proper name; had I not thoroughly and deliberately counted the cost, it might be otherwise with me. As it is I have no reservation to make in the matter. I discard then the writing over an anonymous or fictitious signature. Besides, it would look badly, for it would at least indicate timidity if not actual shame. Thank God I have neither. A man has no occasion for misgiving when he knows that he is right. I am satisfied that there are many in the order who stand precisely where I did for years. They have no faith in the institution but they do not quite dare to say so. But the leaven is working. The advocating an unpopular reform is always in the outset an uphill business, but their advocates can well afford to be sneered at. "The right will prevail." Some of us have not forgotten the days of the anti-slavery contest, when it

cost something to be an Abolitionist. There will be enough to advocate this cause ere long.

A. PALMER.

OUR MAIL.

A friend in Farmington, Illinois, writes:

"I regret that I am not able to send money for the *Cynosure* to be sent to the Young Men's Christian Association. I should love to have one of your papers go to their reading room weekly.

A. C. Eno, Clay Center, Clay county, Kansas, writes:

"There is a deep undercurrent which only needs stirring a little to immediately manifest itself among the people. If it were possible for some of our lecturers to reach this section they might do the cause much good."

Andrew Erickson, Brooklyn, New York, writes:

"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness teaching those who oppose themselves, if God peradventure will give them repentance to acknowledging the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. * * I am heartily in your work against secret societies, which are bringing coming generations back to the dark ages, so as to exclude the Sun of Righteousness."

Mrs. A. E. Jenks, Cheshire, Massachusetts, writes:

"What a great responsibility there is resting on churches to take a decided stand for the pure Gospel. I do think it is a very great honor to all of those churches that have taken the noble stand. They have done just what God will own and bless."

John Lazenby, Jacksonville, Illinois, writes:

"Jacksonville is full of secretism. I know of but two business places in the city that are not governed by the lodge. One man told me that he had taken the thirty-third degree and the Knight Templar degrees. He had paid into the lodge $1,500, $700 for thirty degrees. He admitted all I said about the institution to be true, and wanted all your books. I instructed him how to get them."

M. H. Haywood, Lawrenceville, Pennsylvania, writes:

"I was glad to see that Mr. Moody came out as he did on the subject of secret societies."

Geo. Goodell, Staffordville, Connecticut, writes:

"I heartily believe in the inconsistency of the lodge and church, and pray God speed the noble work of reform that the friends of the *Cynosure* are engaged in. It is a work which the church and state are alike much in need of. I wish to say that the *Cynosure* is the best paper I ever read, considering its fitness to the times."

J. P. Richards, Bowensburgh, Hancock county, Illinois, writes:

"I am ready to engage in the lecture work — waiting for calls, and in the meantime am doing something in that work near home; and I trust with success."

Notice Mr. Richards' address as given above.

Josiah Shaw, Fall River, Wisconsin, writes:

"We have but few secret men here and but little opposition to secrecy. A man told me he did not think a little paper like the *Cynosure* would do much in doing away with the lodge. I told him it was the barley loaf among the Midianites and the Lord's hosts were using it for the annihilation of all secretism."

Jno. Macauley, Pittsfield, Illinois, writes:

"The *Cynosure* is getting better and better."

Geo. S. Neel, Webster City, Iowa, writes:

"I heartily endorse the cause, and hope for a more thorough organization before another fall. I think we need a few good lectures in this county to start the ball rolling."

W. H. Figg, Reno, Indiana, writes:

"I am laboring to increase the circulation of the *Cynosure*, as I think it is destined to play the most important part in this Anti masonic reform. I have been thinking the articles 'Freemasonry and Romanism Compared and Examined,' ought to be published in pamphlet form."

Rev. John Smith, Baldwin, Pennsylvania, writes that his wife has recently died.

Elijah Gibbs, College Springs, Iowa, writes:

"These secret societies are the product of those unclean spirits that John saw on the pouring out of the sixth vial. They originated with the pagan, papal and Mohammedan religions, *i. e.*, from the Dragon, the Beast and false prophet. We are now under the sixth vial."

Theo. Osgood, Bedford, Calhoun county, Michigan, writes:

"The majority are opposed to secrecy in this township. We have elected a clean Anti-masonic ticket for the last three years."

Davis H. Seamans, Factoryville, Pennsylvania, writes:

"We have many conflicts with the lodge men and always worst them in argument; so much so that the Masons and grangers are nearly played out."

John Comphor, Smyrna, Ohio, writes:

"I have been bereaved of my dear companion, who was an earnest reader of the *Cynosure* and hated and abhorred all secret organizations, and avowed that she would never give a cent of her money to support a preacher who belonged to the Masons or Odd-fellows; but would send her money to the *Christian Cynosure* for the purpose of helping on this glorious reformation. But it is all over with her now: she has gone home to her blessed Savior. My loss is her gain. I submit and say, Blessed be the name of the Lord forever and forevermore * * I intend to do something for the Publishing House. * * I would not be without the *Cynosure* for four times its cost.

N. R. Corning, Lanark, Illinois, writes:

"I have made a great many enemies since I have been working in the reform, but I console myself with the fact that I have been instrumental in keeping many young men from joining the lodges. I care not for the ill will of the fraternity and will do them all the good that I can. They have threatened to tar and feather me, and one offered twenty five dollars to any one who would mash my head. I have been trying to get the editor of our local paper to print E Bonayne's affidavit as to the correctness of the revelation of Freemasonry, but have failed thus far. The editor told me that his bread and butter was procured by his paper, and that if he should allow that to go in his paper he would have to quit the business and go hungry."

T. R. Cole, Freeland, Illinois, writes:

"I have enlisted to fight the Anti-masonic cause through, or while life lasts."

B. Williams, Warren, Illinois, writes:

"Prayer is the lever that moves the moral universe. It is in answer to prayer that we must look for the breaking of the powers of darkness, and of removing the determined and wilful ignorance in reference to the character of secretism. Their language is, I don't know nor you don't know except you belong to them, and I don't want to know; so professed Christians and jacks talk. It is hard for the blind to see or the deaf to hear."

We hope that all who work for the overthrow of the lodge will also work for the building up of Christ's kingdom, the conversion of sinners and the purification of saints.

R. B. Dewitt, Elyria, Ohio, writes:

"My grandfather, Mr. A. Birchard of Fayetteville, Vermont, sent your paper to me. I like the principles of the *Cynosure* and it has been the means of creating in me an opposition to all secret societies. Its mission has been accomplished. I need no farther conversion. I am now opposed to secret societies and shall avoid them. I shall give my influence against them."

C. C Cousins, Ravenna, Mo., writes:

"I am living in a community with Odd-fellows, Masons and grangers. I cannot do without your paper."

L. H. Ames, Decatur, Mich., writes:

"We send our papers to all who will read them."

H. G. McAdams, Sandford, Ind., writes:

"I am sixty-nine years old. I lived in the days of Morgan's abduction. My father was a Mason. When the excitement was so high I heard my father and mother talk about it. My mother said the Masons had murdered Morgan, and father said he had gone to Europe. There was great excitement among the people. I was so opposed to Masons that I looked on them all as murderers. The Masons and Catholics are thick around here. One said to me the other day that I had better look out I told him I was in a free country and intended to talk as I thought best."

We hope God will open the eyes of your neighbors so that they will see that you are not an enemy but a friend in trying to expose the evils of Freemasonry.

Lowell Mann, Norfolk, Mass., writes:

"There is need of some lectures here."

S. A. Reynolds, Waverly, Luzerne Co., Pa., writes:

"I am still praying that the light of Jesus may enlighten the minds of men and women professing to be Christians."

D. A. Bailey, Bunker Hill, Ind., writes:

"My house caught fire Dec. 8, 1876, and burned to the ground, consuming all I possessed."

The Sabbath School.

LESSON II.—JAN. 14, 1877.—THE SIN OF JEROBOAM.

SCRIPTURE.—1 K. xii. 25 33. Commit 26-31; Primary verse 30.

25 Then Jeroboam built Shechem in Mount Ephraim, and dwelt therein; and went out from thence and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David

27 If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Bethel, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made a house of high places, and made priests of the lowest of the people, which were not the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised in his heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

GOLDEN TEXT.—"And he shall give Israel up because of the sins of Jeroboam, who did sin and who made Israel to sin." —1 K. xiv. 16.

TOPIC.—"The fear of man bringeth a snare."—Prov. xxix. 25.

HOME READINGS.

M. 1 K. 11: 26-39 ... The Covenant with Jeroboam
T. 1 K. 12: 25-33. ..The Sin of Jeroboam.
W. 1 K. 13: 1-34.... His First Warning.
T. 1 K. 14: 1 20.... His Last Warning.
F. 2 Chr. 13: 1-22... His Overthrow,
S. Prov. 29: 1 27... The Fear of Man.
S. Ps. 34: 1 22.... The Fear of the Lord.

1 How is it shown that the "fear of man bringeth a snare"?

2 That it is not wise to take counsel of men only?

3 That one man can cause a whole nation to sin?

4 That fear of man leads to contempt of God?

5 That a wicked man will not hesitate to do anything to make sure of his own interests?

With verse 25 read Gen. 35: 4; Josh. 20: 2; 24: 1, 32.

With verse 26 read Matt. 14: 21; 21: 21; Mark 11: 23; Luke 12: 29, Prov. 29. 25.

With verse 27 read Ps. 23: 4; Is. 51: 13; 1 Pet 3: 13; Is. 26: 3; Luke 12: 5

With verse 28 read Is 30: 1; Ps. 106: 13; Prov. 1: 25; Ps. 2: 2, 4; Hos. 8 4, 6; Luke 19: 14; 1 Sam 15: 23, Luke 12: 19; Prov. 15: 19; 13: 15; Matt. 11: 30.

With verse 30 read 1 K. 14: 16; Deut. 32: 21; 1 Cor. 10: 22

With verse 31 read 2 Chr. 28: 4; Ps. 78; 58; Jer. 13: 27; 2: 8; 1 K. 13: 2; 2 K. 23: 16.

With verse 32 read Lev. 23: 34; Ex. 23: 16; Lev. 23: 39, 42, 43

With verse 33 read 1 K 13: 3; 14; 14, 15; 2 Chr. 13: 20.—*Nat. S. S. Teacher.*

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The Christian Cynosure

CHICAGO, THURSDAY, JAN. 4, 1877.

"WE WISH YOU A HAPPY NEW YEAR."

First as Christians. Christian happiness is a paradox. Paul was a perfect sanctificationist, if language means anything: for he said he was dead and Christ was living in him, which is sanctification; yet, come to describe his experience, he says sorrowful yet always rejoicing: "Now our wish is that all our readers may know the experience of Paul when "the law of the spirit of life, in Christ Jesus, had made him free from the law of sin which was in his members." Every child of God knows or has known the misery of a "body of death." We wish every one of our readers complete deliverance from exactly what Paul meant by that "body of death;" and that they may know, also, what he means by walking "after," or "in the spirit;" so that "the righteousness of the law," (*i. e.* supreme love to God and equal love to man) may be "fulfilled" in them. And for your encouragement, we add our testimony to Paul's that "there is no condemnation," to such while they "walk not after the flesh but after the Spirit." And as the Spirit is an "eternal Spirit," his peace is eternal peace begun. So, for the coming year, we wish all our readers the calm of eternity settling in their breasts, here amid the activities of time.

Again, we wish you a happy new year as citizens. The political heavens are portentous. It is said that barking dogs do not bite, nor howling politicians fight. That is a mistake. Cowards may swagger till they fight duels rather than back down. This is our danger. Men calling themselves Republicans but who, like Robert G. Ingersoll, heap coarse ridicule on the faith of Christians and the miracles of Christ, have no authority to appeal to but force; for, God aside, there is none. If there is nothing but men, no God, nor angels, nor hereafter, nor retribution for conduct, killing men is a mere question of convenience, like killing other animals.

Now we wish our readers a happy new year, a year made happy by "the brightness of Christ's coming;" which is the prevalence of truth, for Christ, as he told Pilate, is the truth. Our land, it is true, is defiled by blood. A government which hangs Wirz, and Mrs. Surratt, and spares Jeff. Davis, whose crimes, as by human and divine law, excelled theirs as the head bandit his tools, such a government must be both loathsome and contemptible to God and good men and angels. It is a doctrine both of Scripture and reason, that unavenged blood defiles a land, and calls for blood again. Such is history. Sowe found the unavenged blood of slaves murdered by hecatombs.

But the blood of Christ may cleanse nations as well as men. Ten righteous on this principle would have saved Sodom. And the popular upheaval following the labors of Moody and his evangelists; the increasing testimony every where against that modern Sodom, "the lodge;" the running of many to and fro, so that the knowledge of Christ is being everywhere increased; these give us hope, and ground for hope, that the angel "having the key of the bottomless pit, and a great chain in his hand," whatever that angel photograph of events may mean, is on his way, and that devils, human and Satanic, may be so "bound" that our land and world may have a respite from vice and crime, and misery and blood before the sun-set of time.

Let us rejoice! Readers, let us rejoice together and be happy; for Christ has all the power in heaven and earth, and in whose hands could we be safer or better, than in his who loved us, died for us. "O come, let us sing unto the Lord. For he is good, and his righteousness endureth forever."

I am just at home after an absence in the State. I have been made happy whenever I have met readers of our paper. Mr. Holcomb of Knoxville, blind and led by the hand, had just completed and sent on a club of eight. Dr. Marsh of Elmwood, was completing a club of fifty, and their faces were all bright. Little children, especially the doctor's little son, made me glad. "Out of the mouths of babes and sucklings, God is ordaining strength." Happy, O a happy New Year to each and to all!

EDITORIAL CORRESPONDENCE.

WENONA, Ill., Dec. 26, 1876.

I preached on Sabbath in the First Congregational church, Aurora (Rev. Mr. Prentiss), to a good house full of earnest and intelligent people, to whom I said: "He that covereth his sins shall not prosper, whether he conceals those sins by an oath of secrecy or otherwise." There were Freemasons in the congregation, and one or two apparently declined to hear me preach, but the people generally seemed satisfied, and several came around me and gave me their cordial God speed. O that ministers but knew the satisfaction of speaking "God's word faithfully" as the prophet requires, or rather God by his prophet!

In this First Church of Aurora there is one aged deacon who has been in years past full brother in the lodge and only half brother in the church. When the New England Church on the West Side was being started, opposed to secret societies, that deacon went into the lodge and conspired with the infidels, Christians and rowdies who composed it, and consulted for the destruction of that young church. The lodge never rested until they got the testimony against lodge idolatry expunged from their records. And even now I am told, this aged deacon stoutly defends the organized deism of the lodge, where men meet and swear to conceal each other's crimes!

Deacon Alexander Small, who under the name of deacon has the duties and responsibilities of eldership assigned him by vote of the church, and who is a clear thinking, able and faithful officer, assures me that there must and will be some testimony to keep adhering lodgemen out of that interesting mother church of the surrounding region. Their pastor has stood manfully by the Bible against the infidel attacks of his neighbor, the Rev. Dr. Thomas.

In this same city of Aurora the principal of the high school, and also the superintendent of the city schools have both drunk wine out of a dead man's skull, invoking double damnation on their souls if they violate their oaths of fealty to the "god of this world" who is worshiped by Freemasons. It is simply horrible that the thousands of bright and beautiful children of Aurora should be under the training of such men, led not by the Spirit of the Father and of Christ, but by the "god" and "prince of this world."

On the cars I met an influential teacher on his way to the State Teachers' Association which meets at Champlain this week. He informed me that both Powell and Clark, of Aurora (the men above alluded to), would, so far as he could judge, go for excluding the Bible from the schools of Illinois.

Of course I find Mr. Ronayne's labors here in Wenona have done great good, and that good people here are anxious for his sound conversion to Christ.

The aged presiding elder here, Rev. Richard Haney, is assuring the people that he "never was in a lodge in his life." This is astounding, as Elder Haney, in the speech of people, has passed for a Mason for the last twenty years or so. If we have been mistaken we have done Elder Haney great injustice. Will Dr. H. Marsh, of Elmwood, or some one else ascertain the facts and send them to the *Cynosure* that justice may be done to this aged disciple. I write in haste and am yours in Christ. J. B.

MR. HEWITT'S CHARGE.

Congressman Hewitt has distinguished himself by making a charge against the post-office of tampering with his letters. But the idea which he advances seems to be this: He, Mr. Hewitt, is a distinguished Democrat, and a Republican post-office therefore seeks to know what is in his letters which he sends by the mail.

This partisan view of things is about as far as politicians ever go. The post-office is bad because it is under the management of the Republicans; but would it be any better if under the management of the Democrats? This is a question which Mr. Hewitt does not answer; but it is precisely the question that the people ought to know, and which all good Anti-masons desire to know. Politicians are very superficial, being satisfied if they can prove that the opposite party is as bad as themselves; but this is not what the country needs. The country wants to know whether sound moral principles are observed by all parties.

Now we hold that the observance of sound principles is impossible where political men derive their education from the lodge, deeming it "ancient and honorable." We hold, and have ever held, that the management of the post-office is not trustworthy or reliable where the lodge appoints the post-masters. We believe that the lodge tampers with the post-office as far as it dares to, in favor of Freemasonry; and think it must do so from the very nature of Freemasonry itself, the chief characteristics of which are slyness, subtlety, craft, cunning, inquisitiveness, underhanded, unfair dealing, etc., just the qualities to lead men to open letters and abstract the contents. This danger has been pointed out time and again, as one which threatens, not a party merely, but the whole republican government, and is as objectionable in the army and navy, and among the clerks of the Departments, as it is in the post-office and among politicians.

But Mr. Hewitt is not alone in this shallowness that looks only to party issues. We find the same objections raised against the church that Mr. Hewitt raises against the Republican party. The church is censured for the corruptions and abuses which Freemasonry has brought into it. Much of the blame that is charged upon the church, as well as upon the Republican party, is due, we believe, to the vicious education given to the American people by the Masonic lodge.

What the American people need is to get rid of the Masonic lodge, and all such abettors of it as Mr. Hewitt, whose "stop thief!" is not directed to the right quarter. There is a party coming up that will set him right on that point, we think.

—Dr. B. P. Aydelott, of Cincinnati, a well known Presbyterian minister and a seceder from Freemasonry, is now in his eighty-third year, and though weakened by age and suffering from disease, is full of spiritual strength.

—We begin the publication in this number of a very thorough discussion of the question of Masonic oaths by Rev. A. L. Post, D. D., of

Pennsylvania. It will be reproduced in tract form.

—Past Master Ronayne was with the Illinois agent, Hinman attending the Indiana State meeting last week. With the preparation for it by the friends we hope to hear of a great success at this convention.

—The International faction, defunct in this country, has rooted vigorously in Russia, and having grown awhile in secret pushes out into public view, and finds the hand of the Czar heavy. It is reported that a large number of prisoners connected with a "socialist" conspiracy are to be tried this month in Moscow. The London *Times* correspondent writes that a widespread association whose motto is "Federation and Liberty," has been discovered at Moscow, the aim of which was to make Russia a Federal Republic divided into five States, to depose the dynasty, to abolish the aristocracy, and to establish communism. There may be some exaggeration in these reports, but every one, including members of the Government, has been long convinced that the whole ground is deeply undermined by the Socialist agitation.

—The French Minister of the Interior lately refused the government permit to a pamphlet against secret societies by a Catholic writer of some repute, and the work cannot therefore be legally sold in the book stalls. It is intimated that the refusal, if not from personal reasons, was made through fear of the Radical party. The extremists of this party are probably Freemasons, since it was that class of French politicians that attempted to plant their Masonic banner on the walls of Paris to call out the aid of the German lodges represented in Emperor William's army. The authorities of the Centennial Exposition had a more selfish reason for preventing the sale of books from the *Cynosure* stand in the Main Building. When pressed for a reason for the prohibition they replied that they could not allow any sales that were not for the benefit of the Exposition.

THE SUNDAY SCHOOL TIMES publishes a "Scholar's Quarterly" containing the International lessons for three months with notes, questions, hints and helps of various kinds, which is sure to prove most useful to all the scholars above the infant classes. Superintendents and teachers will do well to examine it. Price 7 cents, published at 610 Chestnut St., Pa.

The Sunday Magazine is a new monthly with many popular features issued by Frank Leslie, New York, Dr. Deems editor; price $2.50. The January number is fully illustrated and contains much that is entertaining and useful, if not that which is spiritual. It would be well if the publisher should drop some of his sensational and dangerous publications in taking up this, else he may be understood as merely trading upon the religious sentiment of the country.

IN all my travels I feel one thing most deeply, and that is that unless the *Cynosure* has a much larger circulation our labor is almost in vain. I have more confidence in the *Cynosure* as a means of enlightening the public mind in regard to the evils of Masonry, both in church and state, than I have in all our lecturing or even in public exhibitions; and I feel it very keenly when I am unable to stay in a place long enough to canvass for its list. I urge upon all friends the great necessity of renewed efforts in obtaining more subscribers for this paper. We ought to have at least 20,000 by the first of May next.—*Past Master E. Ronayne.*

News of the Week.

—About 7:30 P. M. on Friday evening Dec. 29th as the Pacific express, westward bound on the Lake Shore and Michigan Southern railroad, with two engines and eleven cars, was passing over the iron bridge near Ashtabula, O., the structure gave way and precipitated the whole train upon the ice below a distance of about seventy feet. The leading engine only got across. After the terrible crash the whole mass took fire and was wholly consumed with scores of wounded and dead. A severe snow storm was raging at the time and the cold was intense. Of the 170 to 200 passengers on board scarcely one escaped unhurt and only about seventy were saved. Among the lost were Prof. P. P. Bliss and wife of this city. Prof. Bliss was on his way here to take charge of the revival meetings with Major Whittle. The remains of a large proportion of the burned were unrecognizable, so complete was the work of death. The cause of the disaster is unknown as the bridge was thought to be a strong one.

—On Saturday another horror occurred in the wreck of the ship Circassian off the Long Island coast in which twenty-eight men of the coast Wrecking Co., perished in sight of their friends and families.

—It is estimated that one hundred and fifty vessels and 250 lives were lost in the recent severe gale on the English and Scotch coasts.

—There are yet hopes that peace will be secured in the East by the Conference. The armistice has been extended to March. There are dispatches, however, of an ominous character which say that the Porte will not yield to the demands for reform.

How to Send Money.

Post office orders, checks or drafts on Chicago or towns east of Chicago, and currency by express may be sent at our risk. If it is not possible to send by either of the four ways named, money in a registered letter may be sent at our risk, but it is not as safe.

The date at which subscriptions expire is with each subscriber's name on the address label. Send renewals before this date occurs. Notice if this date is changed to correspond; if not or if the paper fails to come, write without delay.

We discontinue during the first part of each month all subscriptions which expire during the preceding one except such as are *ordered* continued with a promise to forward the money soon. Address all letters with subscriptions or orders for Books, Tracts and donations to the Tract Fund to EZRA A. COOK & Co., 18 Wabash Avenue, Chicago, Ill.

Notices.

Mr. Ronayne expects to be at South Argyle, N. Y., Worcester, Mass., and other points East during the month of January. He will be in Chicago from the 1st to the 13th of January and would like to arrange for meetings in other cities in the Eastern States. Friends will please address him at once at this office.

TO ALL SECEDING MASONS.

BRETHREN.—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure*. Now let us all work and work quickly else we may not have time to work at all

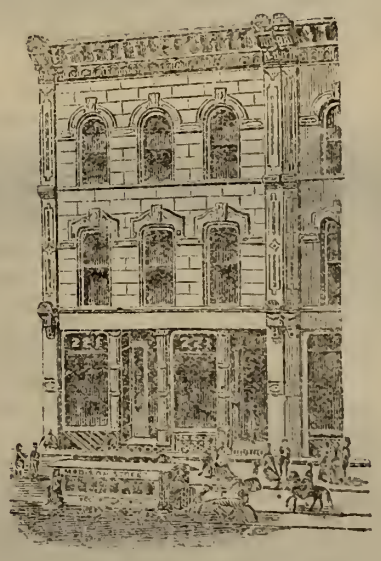
Though not through grips, still fraternally yours. EDMOND RONAYNE.

THE KANSAS STATE CHRISTIAN ASSOCIATION,

Opposed to Secret Societies, will hold its next semi-annual meeting at North Cedar, Jackson county, Kansas, in the Reformed Presbyterian Church, on Tuesday, Jan. 23, 1877, at two P. M., and will continue in session about two days. Several public addresses will be delivered by popular speakers, and important business is to be attended to. The friends of the cause are urged to be present and the public generally are invited to attend. Free entertainment will be furnished to all who may attend from a distance.

J. DODDS, *Secretary.*

North Cedar is eight miles southeast of Holton, Jackson county and twenty-five miles due north of Topeka.



FRONT VIEW of the CARPENTER DONATION, a fine, stone front building No 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

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COR SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 18 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook 18 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption.

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago

For STATE LECTURERS State Ass'n list Others who will lecture when desired:—

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Henry Cogswell, Salem, Col. Co., O.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa
J. H. Simmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
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E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Damascoville, Ohio.
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The Home Circle.

The New Year.

A light in the east is shining;
The hilltops are all aglow;
And the golden beams are dancing
All over the crisp white snow;
The bells are merrily ringing
From the church spires, far and near;
'Tis the dawn, the glorious dawning
Of the merry, glad New Year.

He comes with his wealth of blessings,
All fresh from their homes above;
He comes with his joys unnumbered,
The gifts of a Father's love:
No cloud on his brow is mantled—
No tear in his laughing eye,
He looks like the thing that he is—
An angel down the sky.

Old Winter has wrapped the beauty
In a great white robe of snow;
But under his chilly mantle
The babe is with smiles aglow;
He kicks and crows, with a vigor
That tells how his young blood flows;
And on every side his treasures
With dimpled hands he throws.

All hail to the laughing cherub!
All hail to the glad new year!
With a trust in God abiding,
We'll enter without a fear.
Join all in the mighty chorus
The angels on earth began;
"Glory to God on the highest!
Peace and good-will to man!"

"*The First Month of the Year.*"

Exodus xii. 2.

The Jewish nation had two modes of reckoning the time – the civil year, commencing with the month Tisri, coinciding with parts of September and October; and the religious year, which commenced with the month of Nisan, corresponding to parts of March and April, and which marked and commemorated the commencement of their religious history; for it was on the fourteenth day of this month that Israel was delivered from the Egyptian captivity, and went forth to be a nation sacred to the Lord.

On the evening of that day the passover lamb was slain, the blood sprinkled upon the lintels and posts of the doors, and the families of Israel gathered within, to keep the passover of the Lord.

The work done was an individual work. Every family kept the passover at home,—it was a family ordinance. Not in places of public resort, but in the humble dwellings of the children of Israel, was this feast observed. And this may teach us the duty of home religion, the importance of the church in the house, and the responsibility of parents for the care and salvation of their children. Outside was death. Riding through the darkness, as on the wings of the wind, the death-angel visited the homes of the Egyptians. The mother shrieked with anguish as her babe writhed, and gasped, and stiffened in her arms; the father cried out in horror as the stalwart first-born son fell beneath the awful curse, and gasped his life away; and from the throne of Pharaoh to the mud-walled hut of the poorest slave, there was not one Egyptian house but held a corpse, —the corpse of the slain first-born.

But Israel were safe. Not because they were righteous, not because they were faultless,—for the angel did not go behind the door to investigate their lives, or learn their history; one thing alone he noticed, the crimson sign of death upon the door-posts, telling that death had already been there, and that Israel were hidden there beneath the shelter of the blood already shed for them.

No righteous acts would supply the place of that Blood. A catalogue of virtues possessed, duties done, or sins avoided, posted upon the door would have been no protection—nothing but the blood was Israel's shelter then.

In Egypt's homes there was wailing, but in Israel's dwellings there was light and peace. No doubt there were doubts and fears. Many a Jewish mother may have shuddered as she heard the death-wail on the right hand and on the left, and as she thought of her many faults and many sins, she might have feared that judgment would fall next within her home. But no; the blood gave safety, and trusting in that they had peace.

But how awful the hour. And how was Israel occupied while the destruction wasted their foes? They stood with girded loins, and shodden feet, in the attitude of pilgrims ready for the journey; and they ate their meal in haste, all ready to go forth at the Lord's command.

The family must all abide within the house. No one must go out until the morning broke. No matter what business or pleasure might invite them abroad, they must not go; but young and old must remain behind the shelter of the blood.

They ate the Paschal Lamb, the type of a slain Redeemer, whose flesh is given for the life of the world. They ate the unleavened bread, prefiguring the sincerity, and purity, and truth, that becometh the redeemed, and an emblem of that broken body of Him, who though doomed to die, yet saw no corruption. And when the feast was over they went forth to follow the guiding of the Most High, and seek the land of promise and of rest.

This was the beginning of their year—it began with blood-shedding, with redemption, with protection, with deliverance; and all through the ages since, the sons of Israel have commemorated that wondrous hour. The year of business and of care might begin where it would, but the year of their religious life began when they kept the passover, and took shelter beneath the protecting blood.

Reader, do you know the beginning of such a year as this? Have you learned that Christ, our passover, is sacrificed for us? Have you kept the passover that he ordained? Has the blood of the Paschal Victim marked your door? Have you gathered your household within, to eat the solemn feast? Are you there to-day? Do you keep the passover, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth? Are you standing with girded loins and shodden feet, ready to go forth at the Master's call, yet waiting beneath the protection of the blood?

If not, make no delay. Now is the time of mercy. The day of danger and desolation draws near, but there is safety for you now. Come to the shelter of the blood; hide in the Rock of Ages cleft to take you in.

Let this month be to you the beginning of months, the first month of the year of your redemption. Let the new year begin to-day. Let your better life begin from this hour, and let your sinful soul, redeemed from merited wrath, taste the fullness of unmerited love, that has provided for you a sacrifice, a shelter, a Saviour, and a great salvation. – *The Christian.*

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and what others may say of me?

"Whosoever shall be ashamed of me, and of my words; of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man if he shall gain the whole world, and lose his own soul?"

4. Is it because I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am a great sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not hold out?

"He that hath begun a good work in you will perfect it unto the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

"Choose ye this day whom you will serve for this a faithful saying, and worthy of *all acceptation*, that Christ Jesus came into the world to save sinners."

A Lost Man.

"Perhaps thou hast never heard the perfectly authentic account of the brother of the celebrated George Whitefield, a poor man for whose conversion many prayers had been offered, but who had sunk into a settled melancholy, under the impression that he had sinned so long and so grievously as to be altogether beyond the reach of the Lord's pardoning mercy in Christ, so that for him there was no hope. This man was drinking tea one evening at Lady Huntingdon's, when she took the opportunity of telling him of the boundless love of God in Christ Jesus for poor sinners. 'My lady,' replied her guest, 'I know what you say is true; but ah! there is no mercy for me. I am a wretch entirely lost.' 'I am glad to hear it,' said Lady Huntingdon; 'I am glad at my heart that you are a lost man.' He looked at her in great surprise. 'What! my lady: glad at your heart that I am a lost man?' 'Yes, truly glad; for it is written, 'The Son of Man is come to save that which is lost.' The text was carried home with power. 'Blessed be God for that,' exclaimed he; 'glory be to God for that word! Oh! what power I feel attending it! Jesus Christ came to save the lost.' It was light with him at evening time. He was soon after seized with sudden illness, and within an hour was in eternity.—*Memoir of Robert Charleton.*

The Signers of the Declaration of Independence.

Rev. Charles A. Goodrich, in the preface of his biography of the lives of the signers of the Declaration says:

"While writing the biographical notices of the signers to the Declaration, the author has been struck with their longevity, as a body of men. They were fifty-six in number; and the average length of their lives was about sixty-five years. Four of the number attained to the age of ninety years and upwards; fourteen exceeded eighty years; and twenty-three, or one in two and a half, reached three score years and ten. The longevity of the New England delegation, was still more remarkable. Their number was fourteen, the average of whose lives was seventy-five years.

Who will affirm that the unusual age to which the signers, as a body, attained, was not a reward bestowed upon them for their fidelity to their country, and the trust which they in general reposed in the overruling providence of God. Who can doubt the kindness of that Providence to the American people, in thus prolonging the lives of these men, till the principles for which they had contended, through a long series of years had been acknowledged, and a government had been founded upon them?

Of this venerable body, not a single one survives. They are now no more. They are no more, as in 1776, bold and fearless advocates of independence. They are dead. But how little is there of the great and good which can die! To their country they yet live, and live forever. They live in all that perpetuates the remembrance of men on earth, in the recorded proofs of their own great actions, in the offspring of their intellect, in the deep ingraved lines of public gratitude, and in the respect and homage of

mankind. They live in their example; and they live emphatically, and will live, in the influence which their lives and efforts, their principles and opinions, now exercise, and will continue to exercise on the affairs of men, not only in our own country but throughout the civilized world. It remains to us to cherish their memory, and emulate their virtues, by perpetuating and extending the blessings which they have bequeathed. So long as we preserve our country, their fame cannot die, for it is reflected from the surface of everything that is beautiful and valuable in our land. We cannot recur too often, nor dwell too long, upon the lives and characters of such men; for our own will take something of their form and impression from those on which they rest. If we inhale the moral atmosphere in which they moved, we must feel its purifying and invigorating influence. If we raise our thoughts to their elevation, our minds will be expanded and ennobled, in beholding the immeasurable distance beneath and around us. 'Can we breath the pure mountain air and not be refreshed, can we walk abroad amidst the beautiful and the grand of the works of creation, and feel no kindling of devotion?'"

Circumstantial Evidence.

Rev. Mr. Christopher once called on an aged class-leader and after having prayer with the family, said-

"Brother, how is it you have been a church-member so long and yet are not a converted man?"

"Are you my judge?"

"I know you by your fruits. You have no family worship."

"Do you *know* that I have no family worship?"

"Yes, I know it."

"Well; it is true, but I would like to know who told you."

"No one told me, but I know that had you been in the habit of having family worship, *that cat would not have jumped out of the window, frightened, as it did, when we knelt to pray.*"

The test was true in that case. The brother confessed that he had omitted family worship, because he did not wish to hinder his workmen. He was touched with the reproof, and immediately set up an altar, and years afterward testified that he had found it profitable, even financially, to acknowledge God in the house. Since he had made his religion real in his daily life, his workmen had been more industrious and faithful.

So we come back to the truth of the old statement, "Prayer and provender hinder no man's journey." —*Selected.*

Our brightest moments are frequently those which arise to us from the bosom of care and anxiety; the gems that sparkle upon the dark ground.

Children's Corner.

A New Year.

This number opens the work of a new year. The old year came to us a while ago, mantled in its garb of frost and snow. It has chilled and cheered us; it has affrighted and charmed us. It gave us many friendships, and again it has broken from us many of life's endearments. It offered many opportunities of doing good. Some of these have been improved. Alas! how many have been neglected. Many have been won to Christ during the year gone by, and many have passed beyond the path of mercy into the lone land of sorrowing night. On many the sun of celestial day has shone in its full heavenly splendor, and upon others the nightfall has settled down in shadows that shall never be lifted up. Grace and peace have triumphed over many hearts, and sin and death have done their fearful work in the year now gone.

The new year waits with its hands filled with good to those who love the good. The year comes like an angel of eternity, to bear time's rich gifts to a world of sorrow. It bends before us, laden with the gatherings of peace. Such it seems at the first view.

To many the new year comes to gather the harvest sown by years that have passed. It is an angel-reaper, gathering for men the strewings of the past. It can only bring that which has been sown. It will bring to the garner that which other years have scattered in the field—to some the fruit of Christian toil, peace, happiness, and heaven; to others the fruit of sin, sorrow, shame, and overwhelming ruin.

To many it comes to introduce the beginning of that which is to follow in the wake of ages. It will kindle sparks of light which shall increase in brightness until all nations shall gather around the sparkling suns to celebrate the year on which they first arose. This new year will commence the characters of those who shall shine as beacon-lights, inviting the world to deeds of glory. Many a humble soul will begin to love and trust in God, whose thoughts in following times shall wander back to this year now before us with joy to find the birthplace of their higher life. Ours it will be to say what tendencies this year shall give to the deathless destinies before us. Shall it lift to a higher plane of faith in God and usefulness in his work? Another time to answer will come to many of us, but, alas! not to all.—*Missionary Visitor.*

Rough and Smooth.

There are some people who are always scratching you by their short answers and impatient ways if things go at all wrong with them. They are like a rough, unplained board; if you don't handle it with the grain, you are very certain to be annoyed with the splinters.

A gentleman at an eating house asked the person next to him if he would please pass the mustard.

"Sir," said the man, "do you mistake me for a waiter?"

"No," was the reply, "I mistook you for a gentleman."

That man, the moment you touched his pride, threw out his sharp words as the porcupine does his quills.

Kind words cost nothing, and they save a world of worry and fretful feeling. They have a wonderful knack of smoothing over the rough places in our play and work.

When I was a boy, said a friend of ours, I and a number of playmates had rambled through the wood, until, quite forgetting the fading light, we found ourselves far from home. Indeed, we had lost our way. By the edge of a field we saw a man coming along, and we ran to ask him our road. Whether he was in trouble or not, I do not know, but he gave us some very sharp answers.

Just then came along another man, a near neighbor, with a smile on his face. "Jim," said he to the sharp talker, "a man's tongue is like that of a cat. It is either a piece of velvet or a piece of sandpaper. Try the velvet, man! Try the velvet principle."—*Little Crumbs.*

A Light in the Window.

Off the coast of one of the Orkney Islands, and right opposite the harbor, stood a lonely rock, against which, in stormy nights, the boats of returning fishermen often struck and were lost.

Fifty years ago there lived on this island a young girl in a cottage with her father; and they loved each other very tenderly. One stormy night the father was away on the sea in his fisherman's boat, and though his daughter watched for him in much fear and trouble, he did not come home. Sad to tell, in the morning his dead body was found washed upon the beach. His boat, as he sought the harbor, had struck against the "Lonely Rock" and gone down.

In her deep sorrow, this fisherman's orphan did not think of herself alone. She was scarcely more than a child, humble, poor and weak; but she said in her heart, that while she lived, no more boats should be lost on the "Lonely Rock," if a light shining through her window would guide them safely into the harbor. And so, after watching by the body of her father according to the custom of her people, until it was buried, she laid down and slept through the day; but when night fell arose and lighting a candle, placed it in the window of her cottage, so that it might be seen by any fisherman coming in from sea, and guide him safely into the harbor. She sat by the candle all night, and trimmed it, and spun; but when the day dawned, she went to bed and slept.

As many hanks as she had spun before for her daily bread, she spun still, and one over, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity and old age, she has turned night into day, and in the snow-storms of winter, through driving mists, deceptive moonlight and solemn darkness, that northern harbor has never once been without the light of her candle.

How many lives she saved by this candle, and how many meals she won by it for the starving families of the boatmen, it is impossible to say. How many dark nights the fishermen, depending on it, have gone forth, cannot now be told. There it stood, regular as a light-house, steadily as constant care could make it. Always brighter when daylight waned, the fishermen had only to keep it constantly in view and they were safe; there was but one thing to intercept it, and that was the Rock. However far they might have gone out to sea, they had only to bear down for that lighted window, and they were sure of a safe entrance to the harbor.

But what do the boatmen and boatmen's wives think of this? Do they pay the woman? No, they are very poor; but poor or rich, they know better than that. Do they thank her? No. Perhaps they think that thanks of theirs would be inadequate to express their gratitude; or perhaps long years have made the lighted casement so familiar, that they look upon it as a matter of course, and forget for the time the patient watcher within.—*Jean Ingelow.*

Enigma.

I am composed of eleven letters.

My 1, 8 and 11 is the cause of all misery.

My 9 and 4 is a personal pronoun.

My 5, 10 and 4 is the name of something to wear.

My 2, 7, 4 and 5 is a troublesome insect.

My 4, 5, 7, 2, 6, 7 and 8 is the name of a Democratic politician of Ohio.

My whole is the name of a useful society, just the opposite to the Masonic.

W. T. S. Smith.

Answer to enigma of Dec. 14th, a compound word Masons dislike, "Anti-masonic." Answered by W. T. S. Smith, Belpre, O.

Home and Health.

Eye-sight.

Milton's blindness was the result of overwork and dyspepsia.

One of the most eminent American divines having, for some time, been compelled to forego the pleasure of reading, has spent thousands of dollars in value, and lost years of time, in consequence of getting up several hours before day, and studying by artificial light. His eyes never got well.

Multitudes of men or women have made their eyes weak for life by the too free use of the eye-sight, reading small print, and doing fine sewing. In view of these things, it is well to observe the following rules in the use of the eyes:

Avoid all sudden changes between light and darkness.

Never begin to read, or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight, or of a very cloudy day.

Never read or sew directly in front of the light, or window or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep, so that on first waking, the eyes shall open on the light of a window.

Do not use the eye-sight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains the sight. The moment you are sensible of an effort to distinguish, that moment cease, and take a walk or ride.

As the sky is blue and the earth green, it would seem that the ceiling should be a blush tinge, and the carpet green, and the walls of some mellow tint.

The moment you are prompted to rub the eyes, that moment cease using them.—*Dr. Hall.*

Keep a Slate.

Where farmers keep hired men, and stormy days abound, they are frequently at a loss to know how to put them to work profitably. It is a good plan to have a slate at the tool house, or barn, or workshop, and to note down during pleasant weather what work can be done in rainy weather. There are scores of little jobs that suggest themselves which ought to be done, and can be done as well in rainy weather as in fair weather.

Such a slate would have upon it something like the following: "Clean out the cellars; oil the harness; grease all the wagons; repair the horse stalls; file the saws; grind the tools; assort the apples; make kindling wood; repair the implements; paint the implements; shell corn."

A hundred other like jobs could be suggested. Have it understood that when a rainy day comes, whether you are at home or not, the slate is to be referred to, and the work done as there suggested.—*Prairie Farmer.*

House Building.—We intend to publish from time to time valuable hints on the construction of dwellings derived from our own experience and that of correspondents. We are convinced that the plan suggested by Mr. Thos. Filer of Fullersburg, Du Page Co., Ill., in the *Cynosure* last winter is a practical one worth adopting universally, not alone for the saving of fuel, but also of life and the conducing materially to the comfort of our dwellings, especially in those parts exposed to prairie winds. Hundreds of thousands of dollars are wasted in the effort to warm cold houses. Mr. Filer introduced his plan after many experiments, some ten years ago. It has been tried by his neighbors and others in Du Page Co., and in this city, and is very satisfactory to all who have experienced its benefits. The following from the Wheaton *Illinoian* is a testimony:

Allow me to inform your numerous readers that I have fixed up my house in accordance with the advice of my neighbor, Mr. Thomas Filer, and that I am fully satisfied with the experiment. The improvement has cost about $50; and I would not part with it for twenty times that sum. I would advise every one who has a house, or who intends to build one, to become acquainted with Mr. Filer's theory of thermal architecture, and and act accordingly.

John Strickland.

York Center, Ill., Dec. 8, 1876.

Flattery is a sort of bad money to which our vanity gives currency. —*Locke.*

Morality does not make a Christian, yet no man can be a Christian without it.—*Bishop Wilson.*

THE GOSPEL MEETINGS.

AHAB.

On Friday evening last Mr. Moody spoke upon the character and history of Ahab. The following report is from the *Interocean:*

I take for my text to-night a man, and that man was Ahab, whom I've been reading about, the man who sold himself. We used to think during our days of slavery that it was pretty hard for a man to be sold and bought. In the Northern States we used to have orators come to us and picture the horrors of slavery, and tell us how terrible it was, and they used to stir our blood. But there was no slave in the Southern States that ever was sold into such slavery as that into which Ahab sold himself, and Ahab is a type of hundreds and thousands of men to-day in our city. These Bible characters are all representatives of people living in our time. There is an old saying that "Every man has his price," and there is a good deal of truth in it. Judas had his price, and it was thirty pieces of silver. Esau had his price, and it was a mess of pottage. Herod had his price too, and Ahab had his. Ahab, we find, sold himself for a garden of herbs, and bitter herbs they were to him. He sold himself very cheaply. As we read about him and see the small price for which he sold himself let us ask ourselves the question, What are we doing? Are there not many men in Chicago to-day guilty of selling themselves for a good deal less than Ahab? As we condemn him ask yourselves what is the darling sin that keeps you bound to the world. Is it the pleasure of the world? Is it ambition? What is the besetting sin which you are not willing to give up? Remember how Ahab sold himself. He had had warning after warning. God sent to him one of the purest men that ever walked this earth to warn him. One would have thought he had had warning enough on Mount Carmel, but he was one of those vacillating characters, one of those men who thought it would be better for him to go with the current, although deep down in his heart he knew the truth. No doubt when Elijah stood before him Ahab looked upon him as a bigot—as belonging to the school of the Puritans, one of those men who believed in the Mosaic law which was given to the people in the wilderness. But the people had got beyond that kind of thing; they were living in a time of culture and enlightenment, and were not going to be bound by that law. Bear in mind that Ahab was a religious man. There is no man in Chicago who keeps four hundred and fifty prophets. Yet Ahab did so. He did a good deal to keep up religion; he kept up churches, and had all those prophets at his table. But for all that he had no religion. So with men to-day. They do a good deal to keep up churches and ministers, but they haven't got Christ. They are living on form, which doesn't give them any comfort. A good many are religious, yet they are very far from God. They have never been born of God; they've got religion, but there's no Christ in it.

The first great mistake this man made was his marriage with Jezebel, the daughter of one of the Hebrew kings. She was a wicked, bad woman. Ahab was bad enough himself, but his wife was worse a hundred times. It seems as if after the marriage Ahab was merely an instrument in her hands. No doubt the marriage was made to increase his power and enlarge his kingdom, and the very thing she did was to ruin his kingdom. Instead of relying upon the God of Israel, he looked for human aid to help him, and his downfall came. Many a man has been ruined by marrying a wicked woman, and many a woman by marrying a wicked man. We find that no king had a better subject than Elijah; no one ever had better advice than Elijah could give, because he was a messenger sent by God. If he had taken Elijah's advice, and not his wicked wife's, his kingdom would have been saved. Look at men now. How many young men have praying mothers who are giving them good advice, and these young men say: "Oh, she is narrow-minded, bigoted; she don't know anything about the life of to-day." They think she cannot enter into sympathy with them, and therefore her advice is not taken. How many men look down upon the ministers because they tell them they are going to destruction. When they are spoken to about their sins they cry out, as Ahab did, "Hast thou found me out, O mine enemy?" They think because we preach righteousness and repentance we bring trouble. The Gospel brings peace, not trouble. If Ahab had taken Elijah's advice he would have saved his kingdom, his throne, and his life. He would not have come to the miserable end that he did. There are a great many people who, if they are spoken to about their danger, think that he who warns them is their enemy. What would you think of a mother who, if she saw her child putting its hand in the fire, wouldn't warn it. If she didn't she wouldn't have motherly instincts. And if ministers of the Gospel didn't warn men of their danger they wouldn't be true disciples of Christ. Suppose I saw a man going down Clark street; the bridge has been swung, and he is about to walk over. Would that man look upon me as his enemy if I warned him of his danger? If these ministers, these praying mothers, warn you, know that they are the best friends you have got. A great many men hate that Bible because it tells them of their sins and warns them of their future.

Look at Ahab going into Samaria. He goes back like a little child who has had a "miff." He goes up into Samaria in a gloomy, sulky spirit and throws himself on his bed. The servants bring him food, and he refuses to eat it. The servants go to the queen, "Something's gone wrong with the King, he won't eat anything." So the Queen goes to him and says: "What's the matter? Sick?" "No, he replies, "I'm not sick, but there's a man down at Jezreel who's got a vineyard near the palace, and I've tried to get it for its herbs, but he won't let me have it. I've offered to get him another better than it, and give him money, but it's no use" I suppose he was one of those men who went by the law of Moses. And then the Queen says: "Don't you rule your own country? I'll get it, and won't have to pay for it either." And she went off and got a decree in the name of King Ahab and sent it to the noblemen and elders. She told them to set two sons of Belial before the door of Naboth, and then let them come and say that he had blasphemed God and the King, and take him out and stone him to death. And those men bowed to that wretched woman. The farce was enacted. What a hypocritical thing this was. The two sons of Belial were put in front of Naboth's house and then testified against him, and he was put to death. The news was sent to Samaria that Naboth was dead, and Ahab took possession of the vineyard; but it cost him his throne, his life, and his kingdom; it was the means of crushing his power and rolling the whole royal family into the pit of hell. He had sold himself to the devil and then exercised his right as master. When a man forges and thinks he will be happy in the possession of the money he is likely to find he is mistaken; he is selling himself to the devil; when a man has been successful in his efforts to ruin the virtue of some poor woman, and thinks he has merely ruined her, he is mistaken; he has ruined himself. Bear in mind that God from his throne sees you.

Ahab's journey to Jezreel was then described by Mr. Moody, and his entering into possession of his ill-gotten gains. The meeting of Elijah and Ahab after the murder of Naboth, and the prophecy of the man of God, relative to the destruction of Ahab's house and the death of Jezebel were gone over. The speaker dwelt upon the folly of sacrificing the happiness of time and eternity for the gratification of a brief hour of pleasure as exemplified in the case Ahab. The necessity of parents encouraging children to accept salvation was taken up, and he illustrated the point as follows: I remember a few years ago hearing of a young lady who had been brought under deep conviction of sin. She seemed just about accepting Christ, and the father and mother did all they could to hinder her. The Spirit of God was striving within her, and in order to get her mind from the subject of conversion they thought of getting up a very expensive party, and they bought for the occasion a very expensive dress for her. The evening came, and she had the most gorgeous dress at that party. She was the belle of the evening. Their object was accomplished. Three weeks after that the daughter was on her dying bed, and she said, "Bring me my dress." It was brought to her, and she looked at it, and, pointing with her finger, said: "That is the price of my soul," and in a few hours she was dead. It is terrible to think that intelligent young ladies and intelligent men should stand weighing this question and saying to themselves, "I can't give up the pleasures of the world for the kingdom of God." Ah, my friends, the time is coming when you would give worlds to have settled this question in the other way. Don't be like Ahab. My friends, if you take the pleasures of the world instead of him, it will cost you all you have got. You will die a miserable death and have a miserable eternity. May the God of Elijah fill your hearts with his love to-night, may he open your eyes to your own salvation, and may there be a rush into the inquiry-room, and a cry go up to-night from the heart of every unconverted man and woman here. Let us pray that God may find out every sinner in this hall to-night.

The Lord has many fine farms from which he receives but little rent.

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MASONIC OATHS.

QUESTIONS: *1st. By what authority does the Masonic lodge administer its oaths and ceremonies to the candidate received?*"

"*2d. Is there any validity or binding force in those oaths considering the circumstances under which they are taken?*"

The above questions propounded by my old Free mission friend, C. G. Coffin, and at his suggestion turned over to me for an answer, have been carefully considered and are answered as follows:

Masonic lodges have neither moral nor legal authority for the administration of their oaths; and, therefore, those they do administer are invalid, and without binding force, let the circumstances be what they may—much less the circumstances being what they are.

In making good this answer it is deemed in place to consider at some length: What oaths are; where the authority to administer and enforce them rests; and their validity, or when they are or are not binding.

WHAT OATHS ARE.

The following authorities must settle this:

Webster defines "Oath" as follows: "A solemn affirmation or declaration made with appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance and renounces his favor if the declaration is false; or if the declaration is a promise the person invokes the vengeance of God if he should fail to fulfill it. A false oath is called perjury."

Bailey in the second American edition of his Moral Philosophy, page 115, writes as follows: "But whatever be the form of the oath the signification is the same. It is calling upon God to witness, *i. e.*, to take notice of what we say. And it is invoking his vengeance or renouncing his favor, if what we say be false, or what we promise be not performed.

Francis Wayland. in his Moral Science (2nd edition, page 217-218) says: "In taking an oath, besides incurring the ordinary penalties incident to perjury, he who swears, calls upon God to witness the truth of his assertions, and also, either expressly or by implication, invokes upon himself the judgments of God if he speaks falsely."

Oaths as thus defined are of two kinds, (as further discussed by Wayland in his Moral Science, quoted, pages 321-2), "Those which respect the past, assertatory; and those which respect the future, promissory."

"1. The oath respecting the past is definite. A transaction either took place or did not take place, and we have or have not a knowledge respecting it. It is therefore in our power to tell what we know, or to tell what and in how much we do not know. This is the proper occasion for an oath."

"2d. The oath respecting the future is of necessity *indefinite*, as when we promise upon oath to discharge *to the best of our ability* a particular office. Thus the parties may have very different views of what is meant by discharging an office according to the best of our ability, or this obligation may conflict with others, such as domestic or personal obligations; and the incumbent may not know even with the best intentions which obligation ought to take the precedence, that is, what is the best of his ability. Such being the case, who that is aware of the frailty of human nature will dare to peril his eternal salvation upon the performance, to the best of his ability, of any official duty? And if these allowances be understood by both parties, how are they to be limited, and if they be not limited what is the value of an oath? Such being the case, it is at best doubtful whether promissory oaths of office ought ever to be required. * * * Such an oath of office upon reflection without such mental reservation as must immediately convince him that the requirement is nugatory; and if so that it must be injurious."

Wayland says further (p. 321) in relation to the "Interpretation of Oaths," that "As oaths are imposed for the safety of the party administering them, they are to be interpreted as he understands them. The person under oath has no right to make mental reservation but to declare the truth, precisely in the manner that the truth, the whole truth and nothing but the truth is expected of him. On no other principle would we ever know what to believe or to expect from a witness."

In order to get the full force of the meaning of oaths the definition of perjury is added. This, as given by Sir Edward Coke, in Blackstone, on Public Wrongs, is: "A crime committed when a lawful oath is administered in some *judicial* proceeding to a person who swears *wilfully, absolutely*, and falsely in a matter material to the issue or point in question." "The law," adds Blackstone, (*in lo co*) "takes no notice of any perjury but such as is committed in some court of justice having power to administer an oath, or before some magistrate or proper officer invested with similar authority, in some proceedings relative to a civil suit or a criminal prosecution; for it esteems all other oaths unnecessary at least, and therefore will not punish the breach of them."

It is an easy matter to determine, from the authorities cited, that oaths can embrace at least four important, and essential things: a promise; an invocation, on the part of the persons taking them, of divine vengeance; the human penalty of perjury, in case of failure or falsity, and the right, on the part of its administrator to impose it, to inflict the penalty.

WHERE THE AUTHORITY TO ADMINISTER AND ENFORCE THE OBLIGATION OF OATHS IS VESTED.

That such authority exists, by divine appointment, somewhere in man's organic relations will be conceded, notwithstanding the weight of argument drawn by a class of wise and good men from the Saviour's "Swear not at all," to the contrary. That argument, if deemed conclusive, would abrogate all oaths, including Masonic, of course. But it is here not only admitted but also argued that the "Swear not at all," in its divine interdiction, was limited in its application to man's moral and religious, as distinguished from his civil relations. Christ in separating, as he evidently did, church and state, left the prerogative of oaths with the state where it properly belonged, even while the union, under the Old Dispensation existed.

The ground, then, is here taken that the state alone as a divine ordination, has the rightful authority to administer and enforce the obligations of oaths. It is believed that the argument fairly sustains it, notwithstanding the more general opinion of our ablest men that the church is also vested with that authority.

First in point here is the argument which would follow of right, on the part of the church, to dictate belief and conduct. Granting the right to administer and enforce the obligations of an oath, so far at least, as the oath goes, so far this right is established. The understanding of the oath—administering power, governing the interpretation, meaning and object of the oath, as it does, there is no logical avoidance of this conclusion. We have in that case, the Papal claim of church rights established as against the Protestant claim of the rights of individual conscience, and private judgment? Is the Protestant battle of a thousand years with its unnumbered martyrdoms thus to prove a failure? It must if the church has the right to require, administer, or interpret oaths and inflict penalties for the violation of oaths. Can we admit that this conclusion is just as well as a logical necessity? If not, as we surely do not, we must deny that the church has this authority vested in her. The logical necessity is the *reductio ad absurdum*— reduction to an absurdity, at least in the minds of Protestants. The justness of the conclusion is therefore substantially denied. The church has not the right claimed for her. Soul liberty has a reality as well as a name. Then again would follow in sustaining the ground of church rights, the argument of force; the right to arrest and execute, by the use of physical force, proper penalties upon evil doers, violators of just laws. This is an essential accompaniment of duly authorized oaths. The right to administer an oath must carry with it the right to use all necessary force to compel the taking, and punish the breaking of it.

It is clear, in the light of the New Testament, that the state, civil government, is divinely endowed with this element of power. It may enforce the right and punish the wrong, in the civil relations of men. To say the least the Saviour's life and teachings were consistent with this view. There can be no rational doubt that the Apostle Paul taught this in such passages of his epistle as "Rulers are not a terror to good works but to the evil," that civil magistrates "bear not the sword in vain," the minister of justice is "the minister of God, a revenger to execute wrath upon him that doeth evil," and many others that might be quoted. All human governments claim and exercise this right, and recognize it in no other organic relations of this life. Appointing administrators of oaths assumes that no others have the right to administer them. The same cannot be truly said of the church. In the light of the New Testament it cannot in truth be said that the Christian churches have this divine endowment, in the present spiritual dispensation of grace. "It," says Christ, "my kingdom, [the Spirit] reign, were of this world, [this dispensation,] then would my servants fight,"—use force, take the sword, and battle for the right. This meets the case with denial of ecclesiastical right to use the force which belongs to the governments of the world. The creation and enforcement of human or divine penalties are foreign to the Gospel dispensation, to man in his ecclesiastical relations, to his fellow, and in his spiritual relations to God. From this fact the logic of the anti-Christ evidently deduced the necessity of a church and state union. The church as a dominant or subservient power, no matter which, must have the aid of physical state force, in order to its predicted conquests. Heresy must be punished, and religion, if needs be, be propagated with the sword, This is the Jesuitism of Papacy, and the Knight Templarism of Masonry, but not Christianity during its church dispensation.

Continued next week.

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Publishers Department

A HAPPY NEW YEAR.

We wish all our readers a happy New Year; and we will not narrowly limit our wishes to them. We wish every man, woman and child on earth a happy New Year. We intend by God's help to show the sincerity of this wish by trying, as God gives us grace, to do good as we have opportunity unto all men, especially unto them who are of the household of faith.

If any who read the above long for happiness but do not have it, we can tell you how to get and keep it.

Love the Lord your God with all your heart, and with all your soul, and with all your mind, and your neighbor

AS YOU LOVE YOURSELF.

If you do not know how to do this study the Word of God, believe fully in Christ, pray for the Holy Spirit to make the Word plain and you cannot fail to have a happy new year.

THE WORK OF THE HOUR.

The work for friends of the cause *now* is canvassing for subscriptions.

A brother asked us "Have you any word to send to the friends at Byron, Illinois?" Our reply was, "Tell them to secure a club for the *Cynosure*." This is the message we send to all who have

HEALTH AND HEART

to work in this reform. One man writes "I have no heart to work," another "I am unable on account of my health." We hope God will give the former heart and the latter health. But until He does we do not want them to help on this work. But to all who are able physically, mentally and spiritually we say

"THRUST IN THE SICKLE"

for subscribers.

One man was invited to dine with some Christian friends last week. He watched for an opportunity; it came; it was improved. Two new subscribers was the result. Geo. Bohrer, of Bloomington, Illinois, eighty-four years old, sends in a club of five for a year. What

A NOBLE VETERAN GUARD

this reform has!

J. A. Laird, Henry county, Iowa, sends in a club of thirteen. He writes: "The people of this community are so completely under the influence of lodge rule that no minister of the Gospel has yet dared to open his mouth against it. But

MEN ARE HUNGERING FOR THE TRUTH.

as taught in the *Cynosure*. The reform here is in its infancy but is making rapid growth." W. H. Holcomb, Knoxville Illinois, sends eight new subscriptions and writes that the balance of the club will soon be forthcoming. Abner Orr, Akron, Missouri, sends five subscriptions. Mrs. A. E. Jenks, Cheshire, Massachusetts, sends ten subscriptions for a year. Jason Bartholomew, Ely, Linn county, Iowa, sends a club of five. John Viall, Galesburg, Illinois, sends a club of ten. James Miller, Yellow Springs, Green county, O., sends a club of ten. Richard Green, LaGrange, Indiana, sends a club of ten.

The question is frequently asked, Must all the names of the club we get have the same postoffice address? No. It makes no difference whether the papers all go to the same office or to different offices. Must all the names of the club be sent at one time? The *money* for the club must be sent at one time; the names may be sent at different times. If you are going to send in a club of five, you can, if you prefer, send a part of the names at one time and the rest at another, providing you forward the money for the club, $8.75, with the first names you send. If you intend to send a club of ten send the $15.00. It will be placed to your credit and as fast as you find a subscriber send on his name and it will be charged to you at $1.50 for the year. The regular way of course is to send the club and the money together. But you can send the money first if you choose. J. S. Hickman, Seemly, Illinois, writes: "If you should give out word that any one wishing to act as agent for your paper paying fifteen dollars in advance, could order out that amount of subscriptions for the *Cynosure* at $1.50 each for 1877, some of the friends that are able might aid you more than they do." We do so. J. H. Hanna, of Pittsburgh, did in this way last year. Send on the money.

Friends, are you determined to put the *Cynosure* into ten thousand families this year? Is this too much to ask of you whose eyes are opened to the fearful havoc secret societies are making with truth, honesty and Christianity?

Have you tried once, twice, or thrice without success? Is this all your duty in the matter? Christian reader will you take these questions and on your knees in prayer make anew an entire consecration of yourself to Him for time and for eternity, and then ask the Holy Spirit whether you have yet any duty in increasing the circulation of the *Cynosure*? If not, we do not want you to work for the paper. If you have, will you not seek wisdom from on high for this work? Will you not ask others who love Christ and their fellow men to unite with you in prayer for the increased circulation of the *Cynosure*? It has had its present small number of readers long enough. The phase of this reform which now demands the attention of the Christian workers is the increased circulation of the *Cynosure*. It is emphatically

"THE WORK OF THE HOUR."

Political.

FROM ALL ALONG THE LINE.

Rev. J. L. Grove, Worthington, Armstrong Co., Pa., writes:

"One vote for the American ticket is all I have to report from my election district, (viz. West Franklin township, Armstrong county, Pennsylvania). I have for some time been lending my influence and support to the Prohibition party, but the platform of the American party suits my views better still. When I can have a choice I cannot conscientiously vote for one allied with such an institution of the devil as Freemasonry. There is much that is noble in the Prohibition platform and I believe it is destined to do a noble work, and as there is so much in the American platform that is identical and as the existence of the two will very materially retard the other, could there not be some means devised by which to bring the two together, combining their strength and hastening into power a party that will vindicate and act upon the principles that are based upon truth and righteousness in the two platforms, and that too without sacrificing the vital point?"

Eli B. Brooks, Villisca, Iowa, asks if any American party tickets were sent to his place. There were none sent from this office to any part of Iowa.

Solomon Rapids, Kansas, writes:

"One man has been converted since election, and we will make a better showing next campaign. But one vote was cast in this county for the nominees of the American party, and no act in all my life has in the retrospect given me more pleasure."

MARKET REPORTS.

Chicago, Dec. 1, 1877.

Grain Wheat—No. 1		$
" No. 2		1 25¼
" No. 3		1 12¾
" Rejected		97½
" Minnesota	1 18	1 41
" Winter		1 30
Corn—No. 2		44¼
Rejected		38¾
Oats—No. 2		34½
Rejected		25¾
Rye—No. 2		72
Bran per ton		12 50
Flour—Winter	5 75	7 50
Spring	3 3 ½	6 50
Hay—Timothy	8 50	11 50
Prairie, "	6 00	8 00
Mess Beef	9 75	11 00
Tallow	7½	7¾
Lard per cwt		11 00
Mess pork, per bbl		14 00
Dressed Hogs	6 85	7 00
Butter fancy yellow	30	35
common to choice roll	18	28
Cheese	6	13¼
Beans	75	2 25
Poultry, Chickens per lb	8	8
Turkeys per lb	6	12
Eggs	21	24
Seeds—Timothy		1 60
Clover		8 75
Flax	1 45	1 51
Potatoes	75	1 05
Broom corn	2	7
Hides green to dry flint	7	16
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		2 50
WOOL—Washed	38	45
Unwashed	20	27
LIVE STOCK Cattle Choice	4 75	5 00
Good	4 25	4 60
Medium	3 75	4 15
Common	2 00	3 30
Hogs	5 75	6 85
Sheep	2 50	2 75

New York Market.

Flour	2 4 00	9 50
Wheat—Winter		1 45
Spring	1 21	1 42
Corn	54	59
Oats	38	51
Rye	83	85
Lard		11¾
Mess pork		17 25
Butter	14	30
Cheese	7	14
Eggs	29	30¼
Wool	12	37

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, 18 NO. WABASH AVENUE

CHICAGO, THURSDAY, JANUARY 11, 1877.

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Notices.

TO ALL SECEDING MASONS.

BRETHREN:—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure*. Now let us all work and work quickly else we may not have time to work at all.

Though not through grips, still fraternally yours. EDMOND RONAYNE.

THE KANSAS ASSOCIATION,

Opposed to Secret Societies, will hold its next semi-annual meeting at North Cedar, Jackson county, Kansas, in the Reformed Presbyterian Church, on Tuesday, Jan. 23, 1877, at two P. M., and will continue in session about two days. Several public addresses will be delivered by popular speakers, and important business is to be attended to. The friends of the cause are urged to be present, and the public generally are invited to attend. Free entertainment will be furnished to all who may attend from a distance.

J. DODDS, *Secretary.*

North Cedar is eight miles southeast of Holton, Jackson county and twenty-five miles due north of Topeka.

CENTRAL KANSAS ASSOCIATION.

The first regular meeting of this Association will be held in Good Will school house, two miles north of Sterling, Rice county, Kansas, February 9 10, 1877. A general invitation is extended to all friends of the cause.

G. W. KELLER, Pres.
WM L. HINSHAW, Sec'y.

A NEW YEAR'S GREETING.

To all the *Cynosure* readers both old and young, and especially to all friends among whom I have worked during the eventful year of 1876:

MY DEAR FRIENDS:

Availing myself of the kindness and liberality of our co-workers in the *Cynosure* office, I adopt this as being the most convenient mode of addressing you and of wishing you one and all a very happy New Year. Great work has been done during the year just closed—great results have been accomplished, and I confidently God's blessing has followed all our efforts against Freemasonry during 1876.

And now in the name of our Lord Jesus Christ let us begin this New Year with renewed vigor and a firmer determination to do battle against this great enemy to civil and religious liberty than ever before. The time is very short; we are getting older very fast; the night will soon come and then our day of usefulness will be gone forever: let us therefore, while yet we have an opportunity, work with all our might. And the most effective means in this as in all our warfare is prayer. Let the Lord's people pray everywhere for the furtherance of our cause. It is the cause of God. It is the cause of true religion. It is the cause of those who are bound, lo! these many years. Let us pray God that he would send his Holy Spirit to teach and guide us in all our ways and make us the humble instruments of breaking down the high places of Baal. And don't forget the *Cynosure*. We must have a larger subscription list. We must have 20,000 by May 1st, and this can be accomplished if each subscriber now will only try and obtain one more. And to all seceding Masons I would fraternally say, Brethren, let me hear from you in regard to our proposed convention. This is of the utmost importance and I believe, if accomplished, will be productive of the grandest results. Let us bring this about. And now once more I bid you all a very happy New Year.

Yours for the truth,
EDMOND RONAYNE.

Topics of the Time.

The Senate Committee investigating Louisiana elections finds the same old insurrectionary, murder-plotting bands that have caused most of the trouble in that State fer years re-christened and vigorous. The Ku-Klux Klan, Knights of the White Camelia, White League bands now are known as "298 societies." Witnesses refuse to disclose anything respecting the ritual or obligations of the order. What may be the developments of the next fortnight respecting the society, no one can predict, but as both political parties inaugurated their respective Governors on Monday, the anarchy sure to follow will be the best pasture for such secret clans.

The death of Commodore Vanderbilt on last Thursday caused little excitement, since it has been daily expected for months. The control of his vast railway interests has for some time been in the hands of his son William, who is said to strongly resemble his father in his business habits, and to whom the will gives the bulk of the eighty or a hundred millions of property. Vanderbilt seldom used his wealth in the promotion of religious or benevolent enterprises. His second wife who survives him had great influence over his rough independent nature and persuaded him to buy a church for Dr. Deems, his pastor, now known as the "Church of the Strangers," and also to found Vanderbilt University in Nashville, Tenn. The following estimate of his character was made by one whose views are entitled to more than usual consideration:

"He was not a creator of anything like a Fulton or a Stephenson; he merely found a place to invest his money at a late period in life. He did have immense force of character, like an Attila or any other conqueror; but I think he was destitute of both affection and principle. The pursuit of power had made him so supremely selfish that he was jealous of his successful son. As he cared for nobody, nobody not interested, cared for him. He will pass out of memory as thoroughly as his famous excursion in the North Star."

At the Sabbath evening meeting in the great Tabernacle just after the news of the Ashtabula disaster, Mr. Moody paid the following just tribute to the memory of P. P. Bliss the singer:

This morning we took up a collection to raise a monument to our friend the late P. P. Bliss. I consider him one of the most remarkable men that has lived in our time. He had three remarkable gifts: first he wrote the hymns, then he wrote the music, and then he was one of the sweetest singers I ever heard. He heard me preach on the love of God, and the next time I met him he sung me that little hymn, "I am so glad that Jesus loves me." At another time he heard me preach on grace, and at the next lecture on that subject he sung the beautiful hymn entitled "More to Follow." He wrote me a fire hymn after the Chicago fire; he wrote the hymn, "Free from the Law, O Happy Condition," and I think it a hymn that will last as long as "Rock of Ages." "Ring the Bells of Heaven" is another of his compositions. He spent a week with me last summer and every day he brought out a hymn, music and all. He heard Major Whittle tell of that scene on Kenesaw Mountain and he went home and wrote "Hold the Fort," a hymn that is sung round the world. Thank God for such a man. Chicago don't know what kind of a man they have lost.

THE LEVEL AND THE SQUARE.

[ROB. MORRIS REVISED.]

We meet upon the Level and part upon the Square;
What words of precious meaning those words Masonic are,
Come listen all ye cowans, 'tis worthy of your thought;
In the very walls of Masonry these sentiments are wrought.

We meet upon the Level but the cripple must not come
Who lost an arm while fighting for country and for home;
With the cowan he must loiter outside the Mason's door.
Nor hope to find the least respect upon the checkered floor.

The blind, the poor, and women in darkness must abide;
The negro and the aged die the mystic gate outside
We leave the church to gather the halt, the blind and lame,
While we can feast and fatten upon far better game.

We part upon the Square for the world must have its due;
We mingle with the cowans and suck their blood 'tis true.
For the influence of our gatherings in memory is green,
And our high profession is an all—sufficient screen.

There's a world where all are equal, we are hurrying to it fast;
We shall surely find our Level when the gates of death are past.
But can we there as here exclude the hated Nazarene
By help of hireling preachers to aid the tragic scene?

Hands round, ye faithful Masons, in Hiram's name rely;
We part upon the Square below, to meet him in the sky.
O what words of precious meaning the words Masonic are,
We meet upon the Level and we part upon the Square!

MASONIC CLAIMS TO MORALITY AND RELIGION.—II.

BY J. W. RAYNOR.

Mackey's Lexicon, p. 294; Article. Masonry. "Masonry is of two kinds, operative and speculative, Operative Masonry is engaged ni the constructiou of material edifi ces by means of stone and marble; speculative Masonry is occupied in the erection of a spiritual temple by means of symbolic instruction. The latter, which is also called Freemasonry, adopts and symbolizes for its sacred purpose the implements and materials which are used in the former. Hence operative Masonry is an art, and speculative, a science; and while the objects of the one are profane and temporal, those of the other are sacred and eternal."

Note the false and preposterous claims made by that mother of secret abominations—Freemasonry:

1st, a science; 2nd, a spiritual work, rearing moral temples; 3rd, its objects are sacred and eternal; and 4th, for its sacred purpose it uses symbolically, profane and material implements. One would think God's truth better adapted for such ends, and the Christian believes the Bible sufficient. "The Bible is a light to our feet and a lamp to our path." The entrance of God's word into the soul gives light. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

struction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," If Christians and religious teachers are renewed and enlightened by faith in Christ and the operation of the Holy Spirit, so as to be "God's husbandry," "God's building," what business have they with Masonic manipulation and oaths, and secrets? Is not God's work sufficient? "Having begun in the Spirit are ye now made perfect by the flesh."

But all who will investigate and observe will not believe that speculative Masonry has such high and noble aims. The character of its membership, its methods, its manifested results do not warrant any such conclusion. Professing Christians and ministers need not go outside of the church, into organizations made up largely of unconverted men, under the leadership of worldly-minded lodge officers for spiritual light and growth in grace, and enlarged Christian usefulness. "Be ye separate." "Be ye holy." "Come out from among them." "Have no fellowship with the unfruitful works of darkness," are the Bible commands as to Christian duty. The cultivation of the moral virtues which Masonry professes, does not need secrecy, and oaths, and death-penalties. The claim of Masonry to afford superior advantages, and light for high moral attainment is a false claim, for it does not even require a belief in the *truth* of the Bible, and it is well known that many of its votaries practically and theoretically discard and disregard the Bible as an authoritative and inspired rule of life. The voice of the Saviour is, "Search the Scriptures." "Sanctify them through thy truth; thy word is truth." The Christian having the Bible, the sword of the Spirit, needs no human additions of "square and compass."

Hence if it is not necessary to good Masonic standing to believe in God's Word, it follows that Masonry does not honor and respect the Bible because of its Author or its claims. It is but one among its many symbols.

Mackey's Lexicon, p. 450.—"*Speculative Masonry.*" Freemasonry is called Speculative Masonry to distinguish it from operative masonry, which is engaged in the construction of edifices of stone. Speculative Masonry is a science, which, borrowing from the operative art its working tools and implements, sanctifies them by symbolic instruction to the holiest of purposes the veneration of God and the purification of the soul. The operative mason constructs his edifice of material substances. The Speculative Mason is taught to erect a spiritual building, pure and spotless, and fit for the residence of Him who dwell th only with the good. The operative mason works according to the designs laid down for him on the trestle-board by the architect. The speculative is guided by the great trestle-board, on which is inscribed the revealed will of God, the Supreme Architect of Leaven and earth. The operative mason tries each stone and part of the building by the square, level, and plumb. The Speculative Mason examines every action of his life by the square of morality, seeing that no presumption or vain glory has caused him to transcend the level of his allotted destiny, and no vicious propensity has led him to swerve from the plumb-line of rectitude. And lastly, as it is the business of the operative mason, when his work is done, to prove everything "true and trusty," so is it the object of the Speculative Mason, by a uniform tenor of virtuous conduct to receive when his allotted course of life has passed the inappreciable reward from his Celestial Grand Master of "Well done, thou good and faithful servant."

Thus Masonry that gathers around its common altars in strange worship, the Brahmin, the Mohammedan, the Jew, and the Christian, claims, by its inculcated morality to bring its motly membership to the realms of eternal bliss without any saving faith, or any regeneration by the Holy Spirit.

Correspondence of the Michigan Convention.

To Chairman and others of the Christian Association now convened at Hastings, Mich.:

Dear Friends:—It has been my intention to be with you at this meeting, but unforeseen circumstances prevent me from attending. I am in spirit with you and all good citizens who are sincere in their efforts to stop the awful tide of evil now pervading our land through the workings of secret organizations.

* * * Already since the close of the rebellion have those oath-bound secret clans killed more innocent peaceable men in the Southern States than were killed in the war of 1812 and 1814 of our army by the British; yet not a single man of those secret murderers has been punished, or can they be so long as they continue in their midnight combinations to strike down the innocent. I am an old man verging hard on to four score years. I mourn for our beloved country, as I constantly think of the gigantic evil that is fast sapping the very vitals of our liberties through these midnight societies; and when I view the means employed to deceive and entice the unsuspecting, and the abominable work of the lodge, I cannot but think of the burning words of Cadwallader D. Colden when he declared he never knew a very great Mason that was not a very great fool; but although the lodge is merely a preparation room, the place where men are duped and made to believe that the order is of holy origin; that Solomon, David and all the patriarchs of old were Masons; that God was and is the head center; and that Jesus was a Grand Master, etc. Every effort at deception in the lodge is made to cajole the simple fool that lends himself, his money, his reputation and his all to become a victim to designing men who aspire to office of profit and honor. It has and does pervade every department of our government and society. Masonry screens its members from punishment for crimes, no matter how atrocious. It is on the bench and in the jury-box. It controls the ballot-box to an alarming extent in our country. It is selfish in the extreme. It takes from the wife and the orphan. It debauches the husband and father. It has vast expenditures for flummery and temples, built simply to grandize its votaries and give prominence to ambitious men who seek promotion by deluding those they intend to victimize.

In 1818, Asa Worthington killed Andy Hamilton in Lancaster Co. Pa. He fled to Lancaster and the lodge was at once convened. He was a Royal Arch Mason. James Buchanan was Master of that lodge. Money was raised; a special coach of the "Good Intent" mail line, owned by Masons exclusively, was started for Pittsburgh with Worthington and one other Mason. He was to be put on board of a steamboat to go to the South where he would be safe from arrest. But as he at midnight stepped from the coach, the sheriff of Allegheny county arrested him, and took him back to Lancaster jail. He was tried; the proof was positive, and the in laugnage of Judge Franklin, a clearer case of willful, premeditated murder was never made out. The Judge was not a Mason; eleven of the jury were high Masons, and Worthington was acquitted; sixteen years afterwards on his deathbed he acknowledged he killed Hamilton, and that James Buchanan and Masonry saved him from the gallows. I knew personally the entire jury.

No wonder that Buchanan, as President, lent a willing ear to the dictates of his Southern Masonic brethren to destroy this government and build up a Southern secret oath-bound confederacy to perpetuate the slavery of four million blacks through their secret power.

I have hastily penned the foregoing and fear to trespass on your deliberations. I will close, assuring you, my friends, that I am with you in your heavenly work, in your efforts to put down all secret combinations of men; as these all prove that their works are evil. I repeat, I mourn for our beloved country when I see the inroads constantly being made to subvert our free form of government and build on its ruin a despotism far worse than any that has cursed the Old World.

Very truly your friend,

H. Willis.

It will be recollected that when the Virginius affair had excited to madness the portion of our people who love strife, Mr. Sumner wrote a letter to a New York war meeting, which was suppressed for the reason that it decidedly opposed any fanning of the war spirit against the Spanish republic. On the opening of the succeeding Congress, Mr. Sumner found on his desk a telegram from the deputies of the Republican majority of the Spanish Congress conveying their heartfelt salutations and felicitation on the sympathy expressed in behalf of their country, and saying that similar sentiments animated them with regard to their brothers in America, and prompted them to hope that recent differences would result in peace. How much more dignified and noble are such sentiments on both sides than those which incited so many of our citizens to demand redress by the brutal arbitrament of the sword.

A Servian Secret Society.

The London *Saturday Review*, in an article on the Servian secret society called the Omladina, says, "When the Omladina first began to exist is not known; but it was no doubt the offshoot of that new notion in European polities, the right and duty of nationalities to cohere, which has produced so many wonderful changes on the face of the continent. Half a century ago the United Slavonians must, as their name indicates, have had a feeling that they were to work wherever anything like a common nationality gave them a base of operations, just as the secret societies of Germany and Italy aimed at effecting something for all the divided states of their respective countries. The endeavors of the Emperor Nicholas to establish a protectorate over the Christian provinces of Turkey must also have tended to make the idea of a Slavonic nationality familiar to the Russian mind; and the encouragement given to the Literary Association for Panslavic Union under the present emperor has no doubt acted in the same direction. But the Omladina is something very different from a society for pushing on the rule of imperial Russia over new provinces. It is a republican society. It is as much opposed to the court as the United Slavonians were. It is the ally of what is known on the continent as the Revolution. It first showed its activity in the abortive insurrection got up in Herzegovina eight years ago with the aid of Italian sympathizers. Subsequently its headquarters were established at Belgrade and Bucharest, and thence it stirred up the Bosnian and Bulgarian insurrections. At Belgrade its influence was found sufficient to make Prince Milan declare war even when he was assured that he must not reckon on the active support of the czar. Like all secret societies, it works by a machinery through which orders are given step by step from a head centre to small local committees. In Bulgaria, for example, instructions were given to form local committees of ten members in the towns, and of four in the villages, it being provided that the priest and the school-master were always to be members of the village committees. The association of the priests is a point worthy of remark. The Omladina is like the Society of United Slavonians in many respects, beside that of its dependence on the tie of nationality. It is a political society, and it has its adherents in the higher, the official, and the military classes. Again, it is allied to the Nihilists so far as every movement of the European revolutionary party must, when it appeals to the poor, have much in common with socialism. But it has one feature which was wanting in those organizations. It works with the priests. It offers itself as the friend of Christians who are groaning under Mussulman oppression."

How I was Affected by the Initiation.—II.

I have said that in taking the first degree of Masonry my confidence in men and ministers received the severest blow that it ever had. This is true, and especially true as to myself. From the refined and polished Christian minister, he was transformed to a poor, weak specimen of humanity, as in imagination I saw him passing through the absurd ordeal of Masonic ceremony, and binding himself under its awful death-penalty. "Is it possible!" I mentally said, that brother——has passed through all of this? And then I began to cast blame upon him for not refusing to do so, and especially because of his influence lent to help bring me into such a place. True, I felt the force of the fact that I was passing through the same; but I have this satisfaction, that directly I never gave my influence in favor of Masonry by word to any one.

Whether justly or not, I doubt whether human character will ever appear to me again as it did before this event. I do not wonder that men outside the lodge are slow to believe the statements made of Masonry. I myself could scarcely believe my own senses; and no marvel that before this I did not believe those who had never seen the inside of a lodge. But now I would hardly be deceived in this way; for I have found that humanity is weak, and her vagaries are beyond comprehension. And I would not dare to follow a man, though he came to me as an angel of light, having all the exterior of good, simply upon his character; for I have seen what stoops even such men can make, and what, to me, ridiculous practices apparently good men may engage in.

As to this one fact, then, I confess that there is something very mysterious in Masonry. How much a system could denude, blindfold, and fetter with three terrible death-penalties myself is beyond my power to explain. Much more: how it can do the same to the tall, the strong, and the high, adding many oaths and death-penalties, with attending and increasingly ridiculous ceremonies, is inexplicable. But such is the fact; and this fact is one of the most formidable difficulties to be overcome in the work of the Anti-mason.

Masons understand well their vantage-ground here, and make much of it. Indeed, this is the bulwark behind which thousands intrench themselves to-day. Bernard has truthfully exposed Masonry. Morgan's book is substantially as I received the Masonic work. Stearns and Finney corroborate these, while those who have recently come out, every one of them, declare that these men speak the truth. But when these facts are presented, instantly there is pushed to the front a long line, many deep, of Gospel ministers, made up of the chaste and learned, and popular, who say, "We see nothing wrong in Masonry," while now and then along this line is one who with a brazen front says, "Masonry is divine—a system of the greatest grandeur and the greatest good." And when the querist, perhaps more than half inclined to believe these statements, asks for some evidence, some demonstration of the peculiar excellence of Masonry, he is told to look at the large corps of ministers who are Masons. "Surely Masonry cannot be so bad as represented, else there would not be so many good men in the order, especially ministers." And hence ministers act as a cover, not only for each other but for the thousands who stand behind them. But notwithstanding this formidable array of clerical power, with the drawn blade of truth we dare meet the issue. We cannot explain, neither will we try; but we know that it is so; ministers are Masons, and Masonry is all that Morgan, Bernard, Stearns, Finney, and others say that it is. And though to day there are but few that dare to state, yet these - and I join their tiny ranks with all my soul—lift the hand to heaven and declare by Him, "the habitation of whose throne is justice and judgment," this is the truth.

But to return. I entered the lodge, took the three degrees which constitute "Blue Lodge Masonry," repeating the oaths with their awful death-penalties. How I could do this, I make no attempt to explain. That it should appear mysterious to others, in view of my feelings during the ceremony, is not the least surprising, for it has ever been a mystery to me. And all that I can say is, I had not the moral courage to stop, but after once consenting to put myself under the direction of my guide I was led on step by step, my feelings revolting, but still consenting, until at length I had done what a half hour before I would not have believed it possible for men to compel, much less persuade me to do. And yet I did do all this, so far as to take the first degree, without so much as a single audible protest.

But after passing from "labor to refreshments," on being asked how I liked it, I answered plainly, "I think it rather a hard ceremony, and the oath especially I look upon as fearful." It was a very candid man who asked me the question, and he replied, "If I felt like that I would go no farther." But at the same time he told me that he saw nothing wrong in the ceremony, neither in the oath or penalty, for he did not consider that the language signified what the words expressed.—*Rev. E. W. Wheeler in the Wesleyan.*

[From the Glasgow Advocate for Dec.]

A Chat about Freemasonry.

BY NONCONFORMIST.

Personae.—Sandy, a Freemason; Jamie, an independent citizen

Time—Monday after laying of the foundation stone of Glasgow Post Office.

Jamie—I say, Sandy, ye never tell't me ye were a Freemason. I wad ne'er hae guessed it had I no seen you last Tuesday wi' your apron and sash on like the rest o' them marchin' alang like a hero on a sma' scale. Aye an' ye're a Mason!

Sandy.—Of course I am. But ye dinna think I'm gaun to tell that to everybody. When there's ony need for't I'll tell it, for I'm no ashamed o't, but I'm no gaun to mak' an adverteesement o' the thing to let everybody ken.

Jamie—Ye adverteesed it weel eneuch last Tuesday I can tell ye, an' ony body that saw ye that day wi' your sash an' apron on, marchin' in the rain mair like a drookit craw than onything else, winna forget your Freemasonry for a while.

Sandy—But Jamie what has set you atalkin' aboot this noo? Gin I be a Freemason what's wrang? Hav'nae I a richt to be a Freemason if I like? I can tell ye it's a gran' society, and if ye were a sensible man ye wad be ane yersel'.

Jamie—Are ye in earnest? The truth is my idea o' the thing aye was that it was a haverel sort o' business. As for the secrets I aye thocht them a piece o' clamjamfry. An' as for the sash and aprons wi' noo and then a sword and cocked hat—weel I hae thocht my weans at hame at their play had noo an' then a bit o' the Freemasonry business amang themsel's.

Sandy.—Aye, I see what it is Jamie, ye ken naething aboot it, an' ye'll no ken either, unless ye jine. An' I wad advise ye to dae that. Ye wad fin' it a gran' society. Ye wad mak' a heap o' freens, freens that wad staun by ye, an' I can tell ye ye wad fin' it a great help to ye as ye jostle thro' the warl.

Jamie.—Weel man, I've often heard as much aboot it as that. But at the same time there's some things I'm no sae sure o' in the society, an' I wad like some licht afore I wad tak' sic a step. Ye ken I'm a member o' the kirk, an' I wad like to ken whether there's ony religion in the Freemasonry business, so that a Christian could connec' himsel' wi' it.

Sandy.—Religion! Man that's the very beauty o't. If it wasna a religious society I wadna hae onything to dae wi't, nor wad I advise ony ither body to jine. But it's without a doot a religious society. I'm no tellin' owre muckle oot o' the lodge when I tell ye that we tak' the Bible as oor guide, we read it at oor meetings, and we open oor meetins wi' prayer, an' teach the principles o' truth and friendship and charity; an' besides, as ye ken yersel', we hae ministers, an' noblemen, an' even princes members o' oor society, so that it's a' thro' a respectable religious society.

Jamie.—Aweel Sandy it maun be somethin' worth while to belang to sic a corporation as that, at ony rate a body's sure o' bein' in respectable company. Ministers, noblemen and princes! It's no every day a common body like me can rub claes wi' a prince. But tell me this, if it's a religious society hoo comes it that there's a guid mony folks in't that mak' nae profession o' religion whatever, hoo dae they get in? Ye ken the Masons o' Glaisca were mair than hauf disgraced last Tuesday, for a lot o' them were drunk an' rushed owre a' barriers to get near royalty, makin' use o' language that religious people dinna often use. What aboot them?

Sandy.—Oh ye ken Jamie ye'll fin' black sheep in every society, an' ye may chance noo an' again on Masons that are na muckle to brag o', but nane the less o' that the principle's guid an' it's a religious society. Man, dae ye no min' the beautifu' prayers that Dr. Gray an' Mr. Grant offered up last Tuesday? Did ye ever listen to onything nicer?

Jamie.—Weel man that's just a pint I was gaun to ask ye aboot. Were yon the raal Masonic prayers?

Sandy.—Yes. An' they were beautifu'. Did ye nae think sae yersel'?

Jamie.—Oh, I hae nae doot but they were weel worded. A. D. D. wad be ashamed to put onything oot o' his hauns or oot o' his mouth either that wisna scholarly like. But Sandy, I was jist gaun to tell ye I heard a minister in a Cameronian kirk makin' some remarks aboot thae same prayers, that raither stumbled me, and set me a thinkin'. An' after hearin' his remarks I got the prayers and read them for mysel', an' I fand that what he says was richt. He said the prayers took nae notice o' Christ oor Redeemer, they contained nae confession o' sin nor peteetion for pardon, they ne'er referred to the mercy o' God nor did they seek the glory o' the Redeemer's kingdom. The prayers were jist expressions o' thanks to God for three things, reason, the telegraph, an' the post office, wi' a peteetion that God wad bless the Glaisca post office. An' to tell the truth it seemed to me a humblin' thing to think that ministers o' the gospel should offer up sic prayers without mentionin' the Savior, it looked like as if they were ashamed of Him an' a' he did to save puir sinners like oorsel's. Na, na, Sandy, you'll no dae.

Sandy.—But Jamie, richt weel ye ken Dr. Gray's a minister o' the Auld Kirk, an' ye canna blame him wi' ony intention o' dishonorin' Christ. There maun hae been some reason for't, an' likely if we kent it, some guid reason.

Jamie.—Come noo, my freen, ye mauna shuffle. There's ne'er ony guid reason for daein' what's wrang. If the thing's wrang in itsel' a' the D. D.'s in the warl whither hame spun or brocht a' the way frae America couldna' mak' it richt. But I'll tell ye a secret, Sandy, an' I'll put it to ye as a question. Did ye ever hear a prayer in the lodge put up by the worshipfu' maister as ye ca' him, that contained an acknowledgment o' that name that's above every name. For I can tell you that at a' the public prayers o' Freemasonry put up at the layin' o' foundation stanes in the kintra for the last thirty years—for I hae been watchin' them—the name o' Christ was never yet ance introduced. Is that the religion o' Freemasonry?

Sandy.—Dae ye mean that I'm to tell a' that takes place in the lodge? No' likely, I'm thinkin'. Hooever, to be honest wi' ye, there's far mair in what ye say than I ever thocht. I never bothered my heid aboot that matter, but I'll examin't for mysel', an' if I fin' ye're richt—an' I wadna like to say ye're wrang—a' the oaths in Christendom wadna mak me stay amang them.

Jamie.—There, Sandy, ye hae jist hit upon anither thing I'm as dubious aboot as the prayers.

Sandy.—What's that? Dae ye mean to say ye're gaun to pick mair holes in the business. Be canny a wee.

Jamie.—Just listen to this, Sandy. I'll speir ye anither question. No, I'll no dae that, for ye wadna answer't. But I'll tell't to ye as a fac', for I ken fu' weel it's true. When ye jine the Masons ye tak' an oath to God, an' it's nae common oath either, that ye'll keep up to a' the rules o' the society and never tell its secrets, an' at the time ye're takin' that oath ye dinna ken what the rules an' secrets are. Ye're blin'folded mair ways than ane when ye're sweerin' that time.

Sandy.—Ye think ye hae me there, but dinna gang owre fast. I wad jist like to ken hoo a society's to be keepit secret ava' if the members are not to be bun' solemnly at the very ootset; an' besides a' that, what alters the case is this, that afore onybody is ask'd to sweer that oath he's solemnly assured that there's naething in the society inconsistent wi' the principles o' true religion.

Jamie.—That looks a' very fair, but let me tell ye, sic an argument'll no hand water. There's no an independent man in Britain if he were ask'd the morn by a judge on the bench to sweer to support or abide by a thing he kent naething aboot, even tho' that judge wad tell him it was a' richt, but wad refuse to

doe't. He wadna put his conscience under even a judge's fit. Wad ye pin yer faith to onybody's coat tail an' say ye wad tak' his word for what's richt an' what's wrang, an' sweer accordin'. Na, Sandy, I ken ye wad be the last. Why, man, ye wad need to hae an infallible worshipfu' maister afore ye wad daur sweer sic a blin' oath. An' besides a' that, I could name to ye Masons mair than ane or twa wha hae said that the obligations o' Freemasonry did conflic' wi' their duties as Christians; an' the consequence was, they gaed up a' connection with the lodge, for they thocht it better to break a sinfu' oath than keep it. An' ye ken, Sandy, there's but the ae opinion aboot that.

SANDY.—It seems to me ye maun hae been thinkin' mair aboot the the thing than ye loot on. Whaur hae ye got a' that nonsense aboot oaths? Man, that's jist auld wives clatters. Ye've surely mair sense than believe a' ye hear.

JAMIE.—I ken fine what I'm talkin' aboot, never you fear. An' Sandy, I wad like to ken what authority Freemasons hae to administer oaths o' ony kind, an' especially sic oaths as they hae. An oath's an' act o' solemn worship, makin' God himsel' a pairty to the contract, an' a' its power consists in the certainty that God 'll punish the violation o't. An' ye sud ken that an oath can only be justified when it's taen in accordance wi' the divine institution. The State can administer an oath in the interests o' justice an' peace; the church can administer an oath in the same way; but what richt has ony company o' men bandin' themsel's thegither to mak' each ither swear to ane anither? Dae ye think, Sandy, speakin' seriously, that God is willin' to be a pairty to the oaths that are ta'en in a Masonic lodge?

SANDY.—To tell the truth, Jamie, I think ye maun hae been studyin' theology an' metapheesics as weel as Freemasonry, and ye hae been dippin' gaily into baith o' them.

[CONCLUDED NEXT WEEK.]

THE ILLINOIS TEACHERS.

BY PROF. ELLIOT WHIPPLE, WESTFIELD COLLEGE.

The twenty-third annual meeting of the Illinois State Teachers' Association was held at Champaign, Dec. 27–29. A noble band of educators gathered to take one another by the hand, exchange words of greeting and encouragement, and plan measures for the improvement of the schools of the State.

One prominent topic of discussion was the school-law. All agreed that it contained many defects, but as it is doubtful if the legislature can be induced to make the necessary improvements at present, especially where an additional outlay would be required, very few recommendations were made, and those mostly directed to verbal corrections of points in which the bungling of our legislators has left a good opportunity for misunderstanding and litigation.

One radical change suggested by the County Superintendents' Association seems so plainly necessary that it would hardly seem credible that our law-makers can fail to adopt it, had not similar recommendations made in previous years been utterly disregarded. It is that county superintendents should be required to possess suitable educational qualifications for the proper discharge of the duties of the office. Probably our astute Solons have not adopted and will not adopt this change because they foresee that it would make it impossible hereafter to use this office as a make-weight in county politics, and would also make it necessary to pay a fair compensation to the incumbents, since it would so limit the number of those eligible that nobody could be found to serve for the inadequate salary now paid in most counties.

Another recommendation was that county superintendents be required to examine the books of township treasurers, and compel a proper adjustment once a year. The reason for this is plain, if we may credit the statement that in one county where this was done by order of the supervisors, thirty-seven hundred dollars were saved to the county.

The condition of ungraded country schools received considerable attention, and it was determined that by State institutes and other means they must be improved with the hope that thereby the present tendency of the more intelligent and well-to-do citizens to concentrate in towns may be partially prevented.

Dr. Swing of Chicago failed to come to time with a lecture, and his place was ably and acceptably filled by Dr. Allyn of Carbondale. His topic was "Seed Thoughts." The speaker traced a number of beautiful and ingenious analogies between seeds and thoughts. Their production, transmission, power to reproduce, germination, persistence. Fruit good only to use; seeds not only produce fruit, but reproduce seeds in endless succession. So teachers should aim rather to plant principles than facts. Grafts finally degenerate; teachers should endeavor to make independent thinkers rather than impress their own thoughts upon the minds of their pupils.

The college and high school section discussed a proposition looking toward such an adjustment of courses of study as would make it possible for students to pass from the high school to the college: nor was it proposed that this should be done by lowering the standard for admission to college, but rather by adopting some fair and mutually satisfactory system of equivalents. The high school men present appeared anxious to sustain and strengthen the colleges as a necessary part of the system of education, but it is to be regretted that so few of the colleges of the State were enterprising enough to be represented at this meeting, and hence it is not likely that the movement will amount to much.

Westcott of Chicago presented a new method of instruction in German; it is based on the simple idea that, if you wish to learn to swim you must go into the water, and, if you wish to learn German, German words, and those only, must be used in the class room. With a volunteer class he exemplified the possibility of developing abstract ideas and the proper use of their representative terms with pupils who did not know a word of German. There can be no doubt of the excellence of his methods, but why should he mar his admirable paper by going out of his way to attack the study of the classics and by claiming for the study of the modern languages an equal linguistic culture? If the results of other courses are really equivalent to those of the classical why not be content with the appropriate degrees which are now conferred? The degree B. A. means a classical culture, and the persistent efforts in many quarters to secure this degree for those who are not classical students indicates that the advocates of German or other substitutes have not full confidence in their own arguments.

Methods of teaching natural science were discussed by three of our best teachers. Powell of Aurora, urged that pupils be led to find out characteristics and to develope classifications by a study of animals. They should study likenesses to name the group under consideration; differences to get at its subdivisions. He supported his method by theoretical considerations drawn from the nature of the mind and its natural methods of development, and explained and illustrated it by some excellent diagrams. Forbes of Normal, presented a similar method sustained by similar arguments; yet they differed in detail and illustration as two independent and original thinkers would be likely to do. Thomas of Carbondale, presented an entirely opposite view, namely, the method usually followed by our text books, and it was evident, without a vote, which method has a larger following among the teachers of the State. Both are right and both are wrong. It depends on circumstances. In a large graded system like that of Aurora, it would be possible to find time to carry out the plan advocated by the first two speakers, by commencing the study with the children about as soon as they enter school and continuing it from time to time through a large part of the course; under such circumstances this would be the only sensible plan. But when we have a class of advanced pupils who can not, or will not, devote more than one or two terms to this branch, the case is entirely changed. There would not be time enough to accomplish anything at all satisfactory under the new plan, and the best that can be done is to use the old improving it as much as possible and introducing a few sample lessons on the new method to prepare the way for the "good time coming," when, under more favorable circumstances, it may be possible for our pupils to improve upon our work.

The duty of the public school in respect to moral education was discussed by Pickard of Chicago, Edwards of Princeton and Gregory of Champaign. These three eminent men, representing by the positions they hold such diverse factors in the educational work, nevertheless agreed so exactly in their sentiments that they only differed in their manner of illustrating the same great truths. The essence of the discussion was that the moral nature comes to school along with the intellect; a *moral* or an *immoral* influence will certainly be exerted; the only question for us to settle is which we will have; culture without conscience is dangerous; does the State demand as the product of its schools a Tweed or a Washington? To accomplish the desired result we need: 1st, Conscientious, truthful teachers, living examples of the morality they are to teach; 2nd, That children should be led to practice morality so that it may become a habit, and 3d, the Bible; or at any rate its spirit and principles; it should be legislated neither *into* nor *out of* schools, but every teacher should be free to use it just so far as he finds it efficient to accomplish his purpose, always, however, respecting as far as possible, the conscientious views of others.

Suitable resolutions were adopted respecting the deceased Hanford, who, at the time of his assassination, was a member of the Executive Committee. Those who knew him best spoke in very high terms of his character as a citizen and a teacher. Superintendent Pickard gave a simple but very affecting account of his family. Subscriptions for their aid can be sent to W. H. Wells, Room No. 1, *Tribune* building, Chicago.

Miss Mary A. West of Galesburg, read a very interesting paper on "How to make little children truthful." She urged that more depends upon the example of the teacher than anything else. The teacher must be entirely truthful, avoid vaccillation in his announcements, forgetfulness of what has been promised, etc. Mechanical accuracy in all work helps to form a habit of exact truthfulness of statement. Lying often arises from a lack of courage, hence courage should be fostered. The imagination of children is sometimes so active that they cannot properly distinguish truth from falsehood, and this should be taken into account in dealing with such cases. We should avoid giving opportunities to profit by deception. The evils of self-reporting were clearly exposed, and in the discussion that followed no one was found to defend this pernicious custom.

The report of the Centennial Com. showed that some $4,000 was

subscribed to pay the expenses of exhibiting the work of the schools of Illinois at the Centennial. Of this sum about $3,300 was used, which leaves several hundred dollars in the hands of the treasurer which will probably be used in encouraging some form of exhibit in this State. An annual exhibition in connection with the annual meetings of the Association has been proposed, and a committee appointed to work up the project. Also a committee to prepare for a representation at the next World's fair, which is to be held in Paris in 1878.

After a visit to the splendid art gallery of the Industrial University, the teachers separated, feeling encouraged and strengthened for their work.

The "Interior" and Mr. Moody.

The *United Presbyterian* thinks that Mr. Moody, on secret societies, was a very fair sermon on one of the distinctive principles of the United Presbyterian church. We do not think his expression on that subject was quite clear. He stated that believers should be separate from unbelievers in business partnerships and all such intimate relations, but he said nothing directly against the principle of secrecy, except that he would not be a member of a secret society. We have no doubt, however, that the "distinctive principle" of opposition to secret societies will soon become general in the evangelical churches. The secret orders are, year by year, understanding more clearly that their vitality depends upon giving satisfaction to the religious aspirations of men. As they cannot do this without divisive discord, on the basis of any existing religious system, their ritual is taking on more of mysticism, and is in fair rivalry with the impressive ceremonials of the Greek and Roman Catholic churches. The Roman Catholics were the first to take cognizance of this rivalry, and their assaults upon Masonry are fierce and furious. It was, undoubtedly, the bitter antagonism between Masonry and Catholicism which gave the former so much popularity with the Methodist people. But that is the result of very bad logic, which our Methodist brethren cannot fail to perceive as such, in due time. The Masonic Religious System can never do much in the way of proselyting from the Catholics, and we do not know that any great advantage to religion would result if it did; but it will and does draw largely from the Protestant churches—the more successfully in that it makes no claims to ecclesiastical authority. The Masonic highway to heaven is so easy and sleek that we wonder that some of the jolly "coasters" do not suspect that it is down hill all the way.

—In an editorial setting forth the reasons for special efforts against the encroachments of secretism, Prof. Tobey in the *Telescope* uses a forcible illustration. He says:

At this time there is daring movement in the church to remove entirely, or greatly modify, the law against connection with oath-bound lodges. This well-known attempt calls for equal activity on the part of all who are not favorable to a change. The astonishing thing is not that there is so much, but so little said and done by the advocates of the law. Many are yielding their love of the position of the church, and as they do so join the cry of those who seem astonished at a moderate defense of the law. The opposers are very active, not only to unsettle as many as possible, but to overawe every defender of the discipline. Nobody thinks it strange if a man who finds his house assailed cries for help, and tries to strengthen the doors and windows. What is to be thought of the man who assails another's house, and yet coolly asks him why he makes so much ado about fastening the doors? If there is any special defense of our secrecy law at this time, it is because it is assailed. Those who defend it ought not to be shamed into indifference by those who rest not day nor night to bring about its overthrow. When opposers of the rule become moderate, or inactive, it will be time enough for its friends to cease crying aloud.

—The *Methodist* of New York has the following item which is quite like a libel unless restricted to churches filled with Freemasons such as it is represents perhaps:

"A distinguished minister said in our presence recently: 'If matters go on as they have gone, decent and honest people will have to get out of the church to preserve their reputation.' We have already reached the point where church membership raises no presumptions of good moral character. It is pretty strong, but there is enough truth to frighten us into action. Let the books be purged, Reform or expel your immoral members."

Seceder's List (Continued.)

Mr. Cobleigh (7), Morrison, Ill.
A. H. Bartholomew, Greensburg, Pa.
Rev. Mr. Barnes, Tipton, Ia.
R. C. O'Brien (1), Unionville, Mo.
D. Tracy (1), Vineland, N. J.
R. D. Robinson (12), Hadley, Mich.
B. W. Hustin (7), Marengo, Ill.
Emil Baxter, Nauvoo, Ill.

With proper Christian effort on the part of Anti-masons this list could be made up to a *thousand* by next summer. Work for it along with the paper. Send names to the Recording Sec'y of the N. C. A., H. L. Kellogg, *Cynosure* office.

Reform News.

The Indiana State Convention.

The fourth annual meeting of the Indiana State Anti-secret Christian Association met at West Newton, Ind., Dec. 27th, at 7 P. M., and was called to order by the Vice-president, Dr. S. L. Cook, and opened with devotional exercises; after which addresses were made by H. H. Hinman, State Agent for Illinois, Dr. S. L. Cook and Edmond Ronayne, when convention adjourned to meet at 9 o'clock next morning.

On Thursday morning convention met and spent nearly an hour in devotional exercises, after which committees were chosen on enrollment and on nominations. The latter reported as permanent officers:

President—Rev. W. P. McNary, Bloomington.

Treasurer—Peter Rich, Westfield.

Corresponding Secretary and Lecturer—Dr. S. L. Cook, Albion.

Recording Secretary—Rev. J. H. Teter, Westfield.

Executive Committee—Peter Rich, Rev. W. P. McNary, Rev. L. Fisher, Westfield; Rev. H. Teter, Westfield; and Rev. T. W. McCormick, Princeton. A Vice-president was chosen from each of the counties represented. Committees on Finance and on resolutions were then chosen, after which the convention listened to an able address from Rev. Geo. Richey of Ohio.

On Thursday evening a Masonic lodge was organized in due form by Past Master Edmond Ronayne and a candidate initiated, much to the surprise of the people, and the indignation of the Masons.

On Friday morning after a season of devotion the Committee on Finance reported recommending that $200 be raised by this convention for the State work, and remarks were made by brethren Hinman, Cook and McNary. A collection was taken up, after which the Committee on resolutions reported the following:

Whereas, The Gospel of Christ is the light and hope of the world; and

Whereas, The principles and practice of the secret orders, are in direct conflict with the Gospel in the following particulars:

1st. In requiring cormity to unknown obligations.

2d. In forbiding that candor and Christian simplicity enjoined by the Gospel; and

3d. In requiring the selfish concealment of what they affirm to be important truth; and

4th. In teaching that men may worship God without the intervention of the Lord Jesus Christ; therefore,

Resolved, That the great system of organized secrecy, of which Freemasonry is the fruitful parent, is in direct and deadly hostility to the dearest interests of every individual in the world.

Resolved, That the issue is fairly presented between the religion of the lodge and the religion of Christ and. we solemnly appeal to all, whether ministers or laymen, to renounce the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully, but by the manifestation of the truth commending themselves to every man's conscience in the sight of God.

Resolved, That the purity of our government, whether in its legislative, judicial or executive departments, demands that all persons bound by an oath of partiality shall be excluded, and that in suits at law in which either party is a Mason and the other is not, it is the undoubted right of such non-Mason to challenge every Masonic juror and to demand a change of venue if the magistrate or judge is a Mason.

Resolved, That the success of this reform demands above all things the circulation of a Christian literature, which shall bear faithful testimony against organized secrecy; and we do hereby urge the extended circulation of the *Christian Cynosure*, and of all other papers which are faithfully warning the people of their danger.

Resolved, That we tender our sincere thanks to the Society of Friends in West Newton for the use of their house of worship and to the citizens for their generous hospitality.

The resolutions were taken up, discussed and adopted without dissent.

The convention instructed its executive committee to hold at least two meetings besides the regular annual meeting, one in the north and the other in the south part of the State.

In the evening Mr. E. Ronayne illustrated the sublime degree of Master Mason by the public initiation of a candidate in due form. It is due to Mr. Ronayne to say that these initiations are not mere expositions of Masonry, but that he faithfully points out the anti-Christian character of Masonry and urges on every one that the religion of Christ is the great object and duty of life.

The new year in Indiana commences under most favorable circumstances. The efficient agent, lecturer and secretary, Dr. S. L. Cook, is a workman who needs not to be ashamed. If the friends of the cause shall faithfully stand by him they may expect important results. The success of the convention was largely due to the faithful labors of Peter Rich, Chairman of the executive committee, and Preston Allen of West Newton.

Yours in the Lord,
H. H. Hinman.

Read (and renew right readily) the 16th page. Don't fail!

Correspondence.

Grand Lodge Masonry and the Reformed Episcopal Church.

In your 21st Dec. issue is an article headed "Bishop Fallows," telling of his having made a speech in favor of Masonry at Oriental Hall, Chicago. It occurred to me some time ago, when the meeting of the Reformed Episcopal church was held at Ottawa in Canada, that there might probably be a special reference thereto in having also the meeting of the Masonic Grand Lodge at same place and time, and that this great spider was trying to catch the newly winged clergymen? Could it have been the case that Fallows got the Bishopric through Masonic influence and that one of its conditions was, thus to act when required the stool pigeon into that trap by this Anti-christ? or was he previous to his elevation (or degradation as may be) an oath-bound devotee of that craft, and is he now merely showing his former zeal?

If "the deceivableness of unrighteousness or false philosophy" has any existence among men in these days one of its homes is Freemasonry, a system with no Christ in its first three degrees, and a distorted one therefore, in one or two of its branches; projected no doubt to guard its vain deceit from objections by Christians too careless or ignorant to try this spirit by the word of God. It is terrible to think of those men who shut their own eyes to the truth and blindly lead their followers into the ditch. In connection with the subject we congratulate our friends on the declarations of Moody against the lodge in the very face of Masonry on the platform. He fired arrows from the divine armory and they must prove effective, for God always accompanies his own truth. Man may not see his purpose when temporary ascendancy of error is permitted, but all shall be well even if not in "my way" nor "thy way."

Masonry is a leprosy which pervades the churches of nearly every name, and that fact assures us that such churches must either purify themselves or be exterminated as true churches of Christ, for their members cannot continue faithful to two masters. Masonry is as much an arrogant infallibility as Romanism. Both are equally despotic over the person in this country. Both equally incompatible with free government. Both equally destined to fall before the progress of true Christianity. The mental and moral blindness which pervades society on this subject had its parallel for years in the slavery which happily is no longer a disgrace to our country and our intelligence as Christians. May God strengthen such men as Moody in bearing testimony against this painted imposter who has been so successful in her seductions among the churches. Why not ask Bishop Cheney his views on this subject?

Mr. Moody's Lodge Critics.

Gardner. Ill., Dec. 30, 1876.

Editor Cynosure:—It will be a good idea for you to publish Mr. Moody's utterances against secret societies in tract form, and let them be scattered broadcast over our country. I like such utterances. I knew it was impossible for Mr. Moody to say less if he once opened his mouth on the subject. I would greatly like to thank him in the name of the Lord for speaking in this way. I read the answer of "a Minister" in the *Tribune* of the 18th inst., and if I have drawn a correct conclusion from the argument, it is this: He places Masonry in the same position with the Baptist, Methodist, and Presbyterian churches, as to their human organizations to spread the Gospel of Jesus Christ. If this is not his position, why does he speak of Mr Moody ignoring the peculiarities of each of the denominations, and getting them for the time being to stop trying to build up a sect, and all go to work jointly to get people converted to God. Because this is Mr. Moody's manner in reference to these denominations, this "minister" would have him act in the same way with reference to Masonry. Let me ask this "minister" if Masonry is engaged also in spreading the Christian religion, as are these denominations. It would seem that is his idea, seeing he would have the institution treated in the same way. I have always been taught that Masonry had a religion of its own, and that Jesus had nothing to do with the making of it. Will this "minister" tell me if I have been wrongly taught, and while his hand is in will he tell me and others where he gets out of the sayings of Jesus or his apostles the authority to form associations with the wicked, and where he gets his authority out of the Gospel for using oaths?

I once was with the Odd-fellows, and every step I took of advancement in the order it was with my hand on Jesus' Holy Book, and I repeated after men words that they put in my mouth, and scarcely would they get out of the lodge-room until some of them would go and fill themselves up with liquor, and others of them possessed of a thievish nature, and a large majority of them did nothing else but engage in the devil's work. I learned it to be such and got out from among them. Now, dear minister, are you not engaged in the devil's work when you form associations with wicked men, and make these associations binding with an oath. God hasten the day when we will be satisfied with the arrangements Jesus has made, and will be able to trust Jesus for protection, and not some human arrangement. I am sick of ministers who will come and preach for me to trust Jesus for my daily bread in all periods of my life while they go off and seek protection from the wicked.

B. F. Armitage.

The Right Way to enter the Lodge.

Dear Cynosure:—Can you allow a little of the personal history from the life of a man who once entered a real Masonic lodge, in a Christian and conscientious way? It was about the year 1836 when my father lived on his farm, nine miles west of Cleveland, O. That country was then new and ox teams were fashionable. A neighbor who was a Methodist minister was kindly allowed to ride by my father in his lumber wagon drawn by oxen. On their way, and just before they got to Cleveland the Masonic preacher told my father to wait patiently in the evening, for the Masons had some heavy stones to roll that night. Night came, and the lodge met; and one outsider at least was anxious to know what kind of stones they rolled; whether dead Hiram Abiff or something else. Besides, that outsider did not want to go home without the elder. So he waited one, two and three hours; but the third hour seemed very long, so oblivious of ceremony and to expedite matters, he opened the first and second doors, indifferent to Tyler and his sword, and looked for stones, or anything else to be seen. Presently the Methodist elder saw him and exclaimed, "Here is my friend Rice. Come up friend Rice and take a drink;" and they drank, perhaps wine; after which the elder hurried my father out as unceremoniously as he went in. Outside the lodge, the elder said, "There, I have saved your life." And going home that lonely night that M. E. elder urged his kind neighbor more than ever to join the Masons. In vain had the elder applied all his old arguments to win him over to the service of Baal; he had now a new reason, viz., intimidation: and the weary midnight hours were whiled away, chiefly by the elder, in applying this argument, "If you don't join the lodge, the Masons may kill you; it may be the means of saving your life." O Baal!—What an awful thing it was for an outsider, a cowan, a "profane" man, to enter a lodge without a cable-tow and a horrid oath!

But it was useless; I suppose the outsider thought he had not committed a crime worthy of death, and he could not see how he could be a better man by joining a band of cut-throats. The fate of Morgan was fresh in his mind, so fear could not move him from rectitude.

Behold the degradation of the professed minister of Christ, in league with and working for Satan; trying with such base arguments to induce an honest man to become a trickster; a conscientious man to sell his conscience; a free man to part with his freedom; and a Christian man to trade his Christ for Baal. It is not best to go into a lodge at all, but if you do, let Christ go with you. S. C. Rice.

Royal Arch Partnership.

Yates City, Ill., Dec. 19, '76.

Mr. Editor:—It is reported in Bernard's Light on Masonry that each Royal Arch Mason is obligated as follows: "And I furthermore promise and swear that should I find a companion Royal Arch Mason in difficulty I will espouse his cause and deliver him from his difficulty if in my power so to do whether he be right or wrong." Now I do not pretend to know whether Royal Arch Masons are so obligated, but I have my own opinion on the subject, and my opinion is founded on what I *know* of Blue Lodge Masonry, taken in connection with what I have heard from reliable sources of Royal Arch Masonry. I therefore propose to show a practical application of this principle, and leave your readers to judge whether there are any such obligations in Masonry.

Last winter there was an effort made in the circuit court of Knox county to break up the club-room system of selling intoxicating liquors as practiced in Galesburg. For that purpose the Grand Jury summoned Luther Becker, an alderman and a Royal Arch Mason, to appear before them and give evidence in regard to the unlawful selling of intoxicating liquor. He was asked if he had seen any intoxicating liquor sold during the last eighteen months contrary to law. He replied that if he had seen anything of the kind it was done by a partner of his and he was not bound to answer. The question and answer were then committed to writing, and the Grand Jury and the contumacious witness went before the court to receive a decision as to whether the witness should be compelled to answer. The question was argued by J. J. Tunnicliff, States Attorney, who is not a Mason, and James Mc Kenzie, ex-States Attorney, who is a Mason, and who acted as attorney for the contumacious witness. The court decided that as Mr. Becker was probably a member of some club he was not bound to answer, and the Grand Jury must procure their evidence from outside of said club.

Now it appears to me that under that kind of a decision, if a man commits an unlawful act it is only necessary for him to have some kind of a partnership arrangement with the person or persons who may happen to witness the unlawful act. It is not necessary that they should be partners in the commission of the unlawful act, but may be partners in any other business; for instance, they may be bound in a secret covenant to extricate each other from every difficulty, "right or wrong," and they would be partners and could avail themselves of that rule. Yours truly,

W. H. Robinson.

Our Mail.

Rev. A. L. Post, Montrose, Pa., writes: "I am engaged in a precious revival work some six miles from home."

E. R. Robinson, Mt. Palatine, Illinois, writes:

"We have a debate here on the 'Consistency of Freemasonry with a republican form of government.' The question is pushed upon us by the Masons."

We wish such a discussion could be held in every town in our country.

A friend in South Hadley, Mass., writes: "Both our Congregational ministers are active Masons, and so far as their influence is felt at all, it is for the lodge."

Rev. A. Pattison, Birmingham, writes: "I lived at the time of Morgan's abduction in the east part of Ohio, where his abduction and all the circumstances connected with it were spread all over the country and the lodges all abandoned. I believe that Freemasonry is one of the most corrupting institutions upon the face of the earth. It is even more so if possible than Roman Catholicism. True there is a similarity in many respects, but Freemasonry is doing more to sap the foundation of both church and state than even

Catholicism, because more secret. The murderous, blasphemous oaths that they take binding their consciences as with fetters of iron, lead them to esteem their obligations to Masonry above all other obligations or laws enacted by either God or man. And when such is the case, and we know it, what confidence can be placed in such an institution? Let a man once become a Mason, and fall in love with it, and he is at once prepared to take advantage of his neighbor who is not a Mason. May the Lord hasten the downfall of such a wicked institution.

They sing songs in honor of Masonry, calling it Masonry divine. The titles that they give to some of their officers I consider blasphemy in the highest degree. Such for instance as Most Excellent Grand Worshipful Master; higher than the Savior of sinners claims to himself. Men who will receive such titles and delight to be called by such names, must be more blind, stupid and debauched in their minds than anything that I can possibly describe. Now I think you will be able to judge something of what I think of Masonry, and whether or not I appreciate the reading of the *Cynosure*. I am trying to get up a club of ten and think I will probably succeed."

Josiah Divoll, Topsham, Vt., writes:

"I am now about three score and ten, so that the grasshopper becomes a burden. I have been an anti-mason ever since Morgan's time. The *Cynosure* is doing a great and good work and the cause it advocates will triumph over all the works of darkness until the light of the glorious Gospel of the Son of God shall cover the earth as the waters cover the sea, and then all nations will submit themselves unto Him who is the Prince of the kings of the earth, and Governor among the nations, who said nothing in secret."

Asa Haskins, Irwin, Iowa, writes:

"I can only raise a club of one. I am living in a new settlement and the people are generally poor as well as myself; which is the reason I cannot get subscribers to the *Cynosure*. We have some good Anti-masons here and I give my *Cynosures* away after I read them and lend my books to my neighbors and try to scatter what light I can against the dark orders of secrecy."

Rev. Z. T. Petty, Oramel, N. Y., writes:

"I do not spare the secret orders in the pulpit. I am an Anti-mason of Morgan stamp My first vote was Anti masonic, and it may be the last. I am now sixty-eight years old and mean to die on the battle-field defending the right."

J. E. Wisman, Fairland, Ind., writes:

"I admire the *Cynosure* and distribute all the numbers as soon as read."

Amos Forlow, Hicksville, Ohio, writes:

"May the God of all mercy strengthen the hearts of all those brave men who are exposing their lives for Jesus and his cause."

Stephen Wright, Glen Falls, N. Y., writes:

"I hope Mr. Ronayne's life may be precious before God, and that he may live long to expose this foul conspiracy against God and man. I am glad Mr. Moody has uttered himself so fully again and before so large a convention. May God use him in our reform."

Rev. Sam'l Palmer, Woodstock, Conn., writes;

"I think through personal influence and that of the *Cynosure* one of my neighbors, Dea. Henry Hibbard, has seceded from Masonry after taking three degrees. Geo. Williams sent his name, and my brother Eld. Anthony Palmer, after taking fourteen degrees renounced Masonry. I recently visited Wm Lloyd Garrison at his home at Boston Highlands, and speaking of the *Cynosure* as a reform journal he said he had not seen it. I sent him a number as soon as I came home, with Woodward's late pamphlet. I think as we have so very few reformers of any backbone that a man who braved the slave power alone ought to be gratefully remembered. I found him as I expected opposed to all secret societies."

Daniel Varney, Fond du Lac, Wis., writes:

"I know of but one seceding Mason in this city and that is Elder Collins, of the United Brethren church. He has taken three degrees. Although it is substantially evident that the great Father is smiling on our cause, at the same time the times look dark The political as well as the spiritual elements have lost their equilibrium. The moral element is weak and stagnant. I had my schooling in the Society of Friends, but I never could get it out of my head that blood should be the price of blood. 'He that sheddeth man's blood by man shall his blood be shed,' and to deviate from this rule has the tendency to produce the greater amount of bloodshed. * * Masonry divine! a power behind the throne greater than the throne, it sets itself up as an angel of light and to it the throne has to bow. Alas! poor America; her shadow is draped in black; her fountains issue streams of running blood. It makes me sick at heart to see the foreshadowing of the signs of the times"

A. Calhoun, Constantine, Mich., writes:

"Freemasonry rules everything here. I am almost discouraged."

We say to this brother and all others who see wickedness in great power: "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Mrs. Mary R. J. Borden, West Unity, O., writes that her youngest son has learned the secret workings of the grange, Odd-fellowship and Masonry, from books so correctly that he has been asked by members of the craft how far he has been; they thus unintentionally admitting the books to be true. She adds:

"I am sixty-two years old; was once an Episcopalian, and once a Methodist Episcopal, and now a Quaker, and I think there are trees in each of these churches that profess to follow Christ that need digging around."

Azel Backus, Pittsford, Mich., writes:

"There are many professed Anti-masons in this community, but the fear of the old handmaid is so potent that the great majority dare hardly wink."

Philip Kribs, Lamartine, Pa., writes:

"Mr. Ronayne delivered three lectures here and worked the three first degrees in Masonry, which have astonished many of the people and given them much to talk about. May God speed him."

Perley Mitchell, Terre Haute, Indiana, writes:

"One Methodist minister here said to me that some of his church members were Masons, and taking the *Cynosure* would interfere with his bread and butter. This city is dreadfully filled up with secret societies and it will take some person who has more influence than I have to make any impression here. My age was eighty four years last October."

Friends of this cause who are not permitted to work in other ways can do much at the Throne of Grace. "The effectual fervent prayer of a righteous man availeth much."

Zeba Smith, Montpelier, Vt., writes:

"There are many about here who appear to be glad to read the books and papers we lend them and say 'Thank you,' which is better than nothing."

We rejoice to have the *Cynosure* read. The more good it does the better.

Rev. Abner Orr, Cainsville, Mo., sends nine subscriptions and writes:

"My prospects are fair for twenty. * * I preached last night in the M. E Church on the evils of Masonry, and will deliver two lectures this week against those anti-Christian institutions How does that do for a pastor of the M E Church in Missouri? The reform is moving here with power."

Well done, dear brother. May God add his blessing by giving great increase to your labors.

Dr. T. C. Patterson, Spring Grove, Ill., writes:

"'Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?' Isaiah xxix. 15 To the last interrogation I answer, Edmond Ronayne for one, and I am happy to see that Mr Moody whose proclamations reach throughout the land has a pretty good idea of the works of darkness. I rejoice to know that there is a wonderful waking up on this subject in the minds and hearts of God's children. The leaven is at work. The Spirit often works silently Pray, brethren, for those self-sacrificing men engaged in this work."

Seth Davis, West Newton, Massachusetts, writes:

"I take a daily and seven weekly papers, but endeavor to find time to read yours. The shibboleth of King Hiram is the main passport to office in Newton."

The Sabbath School

LESSON III.—JAN. 21, 1877.—OMRI AND AHAB.

SCRIPTURE.—1 K. xvi 23 34. Commit 30-33; Primary Verse, 33.

23 In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam, the son of Nebat, and in his sin wherewith he made Israel to sin to provoke the Lord God of Israel to anger with their vanities

27 Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab, his son, reigned in his stead.

29 And in the thirty and eighth year of Asa king of Judah, began Ahab the son of Omri to reign over Israel in Samaria twenty and two years.

30 And Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him.

31 And it came to pass as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshiped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel, the Bethelite, build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun.

GOLDEN TEXT.—"But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13.

TOPIC.—'Deliver ye every man his soul from the fierce anger of the Lord."—Jer. li 45.

HOME READINGS.

M. 1 K. 15: 1-8 ...Spared for David's sake.
T. 1 K. 15: 9-24. ..Loved for His Own Sake.
W. 2 Chr. 14. 1-15... Helped for His Own Sake.
T. 2 Chr. 15: 1-19 ...Covenant to seek God.
F. 1 K. 15: 27-34....Anger Against Nadab.
S. 1 K. 16: 1-7....Anger Against Baasha.
S. Rev. 6: 1-17....The Great Day of His Wrath.

"There was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord."—1 Ki. 21: 25.

With verse 23 read 1 Ki 15: 11, 12, 13

With verse 24 read 2 Ki. 17: 24; John 4: 4; Acts 8: 5.

With verse 25 read Micah 6 16; Acts 26: 11; Prov 15: 3; 2 Tim. 3: 13; Judg. 2: 19; Jer. 7 26

With verse 26 read 1 Ki. 12: 26-32; Jer. 16; 20; 2: 5; Acts 14: 15.

With verse 28 read Num. 27: 3; Eccl. 9. 10

With verse 29 read John 5: 29; Eccl. 12: 14.

With verse 30 read 1 Ki. 21: 25, 26; 2 Ki 3: 2.

With verse 31 read Prov. 1: 25; Rom. 2: 4; Matt. 22: 5; Deut. 7: 3; 1 Ki. 11: 3, Neh 13: 26.

With verse 33 read 1 Ki 15: 13; 2 Ki. 13: 6; Ex 34: 13; 1 Cor. 10: 22; Ex 34 14; Deut. 32 16; Job 9: 4.

With verse 34 read Josh. 6: 26; Matt. 24: 35 —*Nat. S. S. Teacher.*

It is not in the bright days, but only in the solemn night, that other worlds are to be seen shining in the long, long distances.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 11, 1877.

THE PRESENT MONTH is a most important one for the *Cynosure*. The reason why may be seen now and from time to time in the Publisher's Department. It is a time to *make some sacrifice for the reform* if need be. Let no one who pretends to believe in the reform fail to do his duty by the paper.

JEROBOAM'S EXPERIMENT.

The lesson which will be studied generally next Sabbath is a continuation of the history of one of the greatest and most disastrous civil dissensions on record. The kingdom left by David had been won from his enemies until its border was at the Euphrates. It comprised a most fertile region lying in a situation of great commercial advantage, and its tribes were united by the strongest bonds of religion and national affinity. What should prevent its conquering vast territories as did Alexander and the Romans afterward. Foreign war only strengthened Israel; civil dissension began the work. "The cause was from the Lord" that Rehoboam refused the reforms demanded. It was not the Divine purpose that Israel should be politically great. The mission of the nation lay in another direction. So in visiting the house of David for Solomon's weak and wicked idolatry (1 Kings 11: 1-13) the future purposes of God for the bringing in of the Messiah were being wrought out.

Ten tribes had made the son of Nebat king, and Jeroboam, a wise politician, saw that their ground of withdrawal was insufficient to promise permanence to his reign. Something must be done to effectually draw the people away from their former allegiance. To unite their people and fix their loyalty sovereigns have made foreign war, or begun systems of internal improvement, or established museums and schools of art and science, or turned the channels of foreign trade through their borders. Jeroboam sought none of these. The Hebrew nation, though familiarized with these things by Solomon, had yet a different and more powerful object of national attraction. Their religious system, always wonderfully impressive from the lessons it taught of Divine power and holiness, had become magnificent under Solomon; and Jerusalem had become its seat. This was the great power of union among the tribes. How shall it be counteracted? How prevent the heart of the people from turning toward the loved Zion? How satisfy the sincere and pious souls, ease their consciences and answer their religious cravings? How wean the old warriors from their love of the house of David and make them forget the achievements of youth? If he can attach these classes to himself all is well, for no others will cause him trouble. "Whereupon," says the sacred history, "the King took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

Jeroboam would hardly have ventured to make this allusion to the history of the nation, and repeat the very words of Aaron in setting up the calf at Sinai, had not Solomon estranged the people from their God and caused them to forget *his* dealings with them by mixing up their religion with the abominations of Zidon, Moad and Ammon, polluting the glory of the temple itself by placing beside it the shrines of Ashtoreth, Chemosh and Milcom. Forty years of luxury and familiarity with the idolatry of their King gave Jeroboam an opportunity to unite the heart of one considerable class to a religious system which should be a counterfeit of their fathers', while it would seem to be the same worship that was paid to the powerful Being who led them through the Red Sea. The priests to administer the new rites must be men who would not scruple to become party to the fraud, and so a third class would be joined to him by giving them the posts of honor. The *one* place where they once brought their sacrifices was changed to *two*; one situated to draw the worshippers as far as possible from Jerusalem, the other on the border over against the sacred city to intercept the pious eye like a cloud before the sun.

The experiment was a success: and not even the astounding transactions about that Bethel altar could shake off the spell thrown over the consciences of the people by that false religion so closely and deceivingly framed after the true.

The sin of Jeroboam is one of the most startling chapters in a history which first clearly begins with the calf-worship of Aaron, and whose closing chapters we to-day are reading in the lodge. Neither the priest or the king ventured to set up a religion in direct visible opposition to the true. Theirs were mere human inventions set up alongside the true system and pretending to be part of it, like our modern "handmaid of religion." Jeroboam, who was a *widow's son*, was, moreover, a gentleman beside the "Hiram" of the lodge. His system was a stroke for political supremacy and unity. The lodge lives on a lie,—claiming to be needed because of the churches of Christ are neglecting duty. The papal innovations of the fourth and fifth centuries that brought in the Dark Ages had a better reason, for they were contrived to attract the pagan communities and join them to Christianity without conviction of sin or repentance for it.

But does the analogy stop here? Nay, but as surely as the bright-visaged man of God came down from Sinai and ground up their god for a bitter draught for the Hebrews; as that God-fearing king from the house of David, "Josiah by name," broke down the Bethel altar polluting it with the blood of its own priests and the bones of dead men; so shall this iniquity be destroyed utterly when He appeareth who shall come to be our Judge, who shall be the "swift witness against the sorcerers and against the adulterers, and against false swearers." "Who may abide the day of his coming? and who shall stand when he appeareth?"

"BIRDS OF A FEATHER."

Rev. O. B. Frothingham, the well known "liberal" Unitarian of New York, has furnished an instance of the working of the refined infidelity of to-day most strikingly analogous to Freemasonry. This man utterly repudiates the name of Christian, and is held to be one of the leaders in the so-called "radicalism," a name falsely given to rationalistic infidelity. Lately he conducted the exercises at the funeral of Mr. John F. Cleveland, a brother-in law of Horace Greeley, and long connected with him in the New York *Tribune*. During the service he read several passages fromthe Scriptures in the true Masonic style, but outraging common honesty by garbling and suppressing such allusions to Jesus Christ as were not palatable to his deistic taste. The New York *Sun* gives this account of it:

"It was in a murderous fashion that the Rev. O. B. Frothingham mutilated the Scriptures at the funeral to which we are referring. He left out of the selected passages every allusion to the central figure around which they are grouped. Then he read a few verses from the 15th chapter of the First Epistle to the Corinthians; but carefully refrained from reading a single one of the verses of the solemn chapter in which Jesus Christ is spoken of, or in any way alluded to. Still more destructive was his mutilation of that sublime portion of the Apocalypse in which the Seer of Patmos describes his vision of heaven. Thus where the multitude of the redeemed are represented as stauding before the Divine throne, and giving glory "unto the Lamb," Mr. Frothingham cast away the Lamb, without letting it be known that any Lamb was there. So again, a little further on in the same chapter, when one of the elders of heaven said unto the Apostle John, "These are they * * * * which have washed their robes and made them white in the blood of the Lamb," Mr. Frothingham committed the impropriety of stopping short with the word "white," leaving out the succeeding phrase, which is the characteristic portion of the heavenly elder's answer, and which contains the essential idea which the revelator desired to convey."

This is perfectly Masonic, and is another proof that the systems are both part of the religious falsehoods palmed off upon men by the "father of lies." Baal, Jupiter and the Masonic Grand Architect of the Universe are the creations of the human mind, linking the great system of lodge-worship with the licentiousness and paganism of centuries gone by. "They all shall perish, but thy word, O God, abideth forever."

THE LAST PAGE of this issue should be read by every worker.

—The whereabouts of our workers is always of interest. Secretary Stoddard has been clearing up the correspondence and office work accumulated during his two months' absence East. Last Sabbath he visited Morrison, Ill., to encourage the workers in that locality. State Agent Hinman returning from Indiana has responded to calls from Iowa. Past Master Ronayne is taking a few days needed rest while attending to correspondents. He will soon be out again. Elder Baird has been lecturing in Pennsylvania; a report will be ready for next week. Various items for our "Reform News" hold over till next issue.

—A daily prayer-meeting in the Carpenter building seems now on the eve of accomplishment. Although for months the matter has been under consideration there has seemed no way to begin. The wonderful effect of the Moody meetings on all classes in the city has stirred up some active spirits to do something for the great population of the west division of the city, and and open a meeting where many might be drawn to the Gospel from the saloons and haunts of vice. A notice was read in the noon-meeting in Farwell Hall on Saturday and a meeting held directly after to arrage for opening a daily prayer-meeting in the Carpenter building after the special meetings under Mr. Moody close. A number of earnest men have engaged to work for this object, and the work will not lag.

—Next week the remainder of the interesting conversation between our two Scotch friends will be printed. The setting forth of somewhat familiar facts in a new dress and idiom gives them a new interest.

—Letters from Prof. Sloane and Dr. McClurkiu on the position of the Reformed Presbyteriau church respecting the ballot have been received and will have attention in our next.

—Our readers will thank Prof. Whipple of Westfield for his report of the Illinois State Teachers Associatiou. That part giving the opinions of Messrs. Pickard, Edwards and Gregory on the Bible question is especially interesting and the ideas advanced eminently sensible and just.

—The *Inter-Ocean* (Republican) replies to the queries of a correspondent that Tilden is a Presbyterian, and is not a Freemason. "He has always been a strict temperance man from principle never indulging in the use even of wine."

Religious Intelligence.

—But for the postponement of communion service in the First Congregational church in this city one hundred and twenty would have been received on profession last Sabbath. The pastor, Dr. Goodwin, went to Rome, Pa., to preach the funeral sermon of Prof. P. P. Bliss, who was a member of the First church.

—Revival meetings are in progress at Gardner, Ill.; South Bend, Ind.; and Muscatine, Iowa.

—A great temperance revival is in progress in Pittsburgh such as has never before been witnessed there. Christ is the center of the wonderful movement and the noonday prayer meetings are eloquent with new testimonies to the power of divine grace.

—Rev. N. Wardner, general evangelist of the Wesleyan church, has been conducting a holiness convention at Hickory Corners, Mich., which was attended with "demonstration of the spirit and with power."

—The announcement of Mr. Moody's preaching daily during the week of prayer in Chicago was made last week. During the past week he has attended the noon prayer-meetings, generally leading them, and has delivered one or two sermons. On Friday afternoon he spoke on the coming of Christ. In the evening a memorial song service was held in memory of P. P. Bliss, ten or twelve thousand people attending. Many of Prof. Bliss' beautiful gospel songs were sung and the circumstances of their composition told by Mr. Moody.

—There are now in Japan about thirty Protestant missionaries, all Americans but two. The Presbyterian, Dutch Reformed, Congregational, Episcopal, Baptist, English Episcopal, and Methodist churches are represented. There are four ladies connected with the Woman's Union Missionary Society, two of whom are physicians. These are distributed in Tokio, Yokohama, Osaka, Nagasaki and Hakodati.

—Several Chicago gentlemen are considering the practicability of founding special lectureships in connection with the Baptist Theological Seminary in this city in view of the interest and value attaching to similar courses at Yale, Andover and elsewhere.

—Rev. S. K. Brobst, editor of an German evangelical Lutheran paper and other German publications, died lately at his home in Allentown, Pa. His paper took firm ground against secretism.

—As a mark of aboriginal progress truly encouraging it is reported that four Creek Indians are about to enter Wooster University, Ohio, and one Otterbein University. They are well dressed and intelligent gentlemen, expressing themselves hopefully on the condition and progress of the Creeks and other civilized Indians in the Indian Territory.

—The last *Telescope* notices the accession of 183 members to the churches of the United Brethren in Christ as the fruit of special religious meetings in various parts of the country.

—The *Western Christian Advocate* reports a brutal attack on two Methodist clergymen in South Carolina. Rev. Drs. Cooke and Webster, of the Methodist Episcopal church while on board the cars were assaulted and insulted by members of the rifle clubs. They were ordered to leave the State. Dr. Cooke's hat was taken off his head and slammed over his face, and it was by the greatest forbearance that they saved their lives.

—Rev. Nathan Callander, for some time preaching at Green Grove Luzerne Co., Pa., and a pillar of reform in northeastern Pennsylvania, has removed to Starrucca, Wayne county where he may be addressed.

—The new edition of "Gospel Songs," prepared by Bliss and Sankey, and which will be used in the meetings in Boston, will be published in a few days. It will contain many new hymns and songs by Mr. Bliss.

—Rev. R. F. Markham, the Superintendent of the schools and churches organized among the freedmen of Savannah, Ga., by the American Missionary Association spent the fall at his home in Wheaton, Ill. He has lately returned, and has begun a class in theology with prospect of great good from it.

—Germany's "ecclesiastical laws" are by no means a dead-letter yet. Bishop Brinkman and Dr. Giest have been sentenced to imprisonment, the former for one year and the latter two years, nominally for withholding public documents and embezzlement. The real offense was disobedience of the ecclesiastical laws. Two priests were also sentenced to short terms of imprisonment.

News of the Week.

—The Chicago Post Office sold $974,000 worth of stamps last year.

—The funeral of Commodore Vanderbilt took place in New York on Sunday. A large attendance and a studious avoidance of the customary funeral display were the chief characteristics of the solemnities.

—A money package containing nearly $12,000 was lost a week or more ago between the U. S. Treasury and a Chicago Bank. A clerk of the Treas. Department has been arrested for the crime.

—The transatlantic steamship Amerique, bound from Harve for New York, came ashore at Seabright, near Long Branch on the 7th. There were three cabin, fifty-one second and fourth class passengers, and 162 officers and crew on board, all of whom, with the exception of three of the crew, were saved.

—Young Bennett, proprietor of the New York *Herald* was cowhided in the street last week by a young man named May, whose sister he had engaged to marry. Reports of the cause of the affair are various, all springing from Bennett's drunkenness, which led him to insult the lady and, it it said, to twice fail to appear when the wedding party was ready. The result of the encounter was a duel fought in Delaware on Monday in which May was wounded.

—The new administrations of several States were inaugurated on Monday last. In Louisiana where both parties are organized for desperate work it was feared a bloody outbreak would follow. Both Packard, Republican, and Nichols, Democrat, were inaugurated by their respective partizans without any especial disturbance.

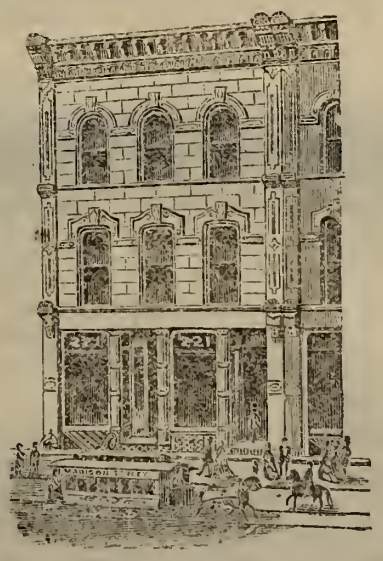
—Congregational investigation has found a tangled case in the Oregon electoral matter. A clear cause of bribery has been proved on Cronin the Democratic elector, and the funds have been traced to New York and the vicinity of Mr. Tilden.

—The Eastern question still presents many unsettled points. The position early this week was a threatening one. The Porte was understood to refuse all the reforms asked by the Conference and the Sultan was ready to lead a well organized army in person. The Russian war fever is diminishing before a severe and protracted financial stringency. It is yet uncertain whether there will be war, though hope of a peaceful settlement is yet strong.

N. C. A. Receipts for Dec. 1876.

Publishing House Fund:	
Susan G. Reed, N. Hannibal, N. Y.	$ 1 00
Halsey Hulburt, Seville, O., (note).	10.00
C. A. Mastin, Lanark, Ill., (note).	5.00
Geo. Holbrook, Macedonia Depot, Ohio	1.00
By the Corresponding Sec'y and Agent:	
A. B. Hubbard, Philadelphia....	$ 5.00
I. Leadbetter, Auburndale, Mass.	5 00
H. T Cheever, Worcester, Mass.	5.00
Mrs. E. B Washburn, " "	20.00
General Fund:	
Deduction on plumber's bill....	$ 1.53
Sale of old material.....	60
Lecture Fund:	
Geo. Holbrook, Macedonia Depot, Ohio	1.00
Illinois Fund:	
S. L. Fay, Princeton.....	2 00
Centennial Fund:	
H. Nordahl, Chicago.....	1.50
Interest:	
Thos. Madge Worth, Pa.....	3 60
H. Hulburt, Seville, O.....	50
N. Callender, Starrucca, Pa.....	2 00
D. H Seamans, Factoryville, Pa.	3.00
Asa Haskins, Irwin, Iowa.....	70
C. A. Mastin, Ill.....	40
Rents.....	113 33
Total.....	$182 16

H. L. Kellogg, Treas. N. C. A.



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St, Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev L. N. Stratton, Syracuse, N. Y.

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Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

Cor Sec'y and General Agent.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Curches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption.

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc, direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

For State Lecturers State Ass'n list

Others who will lecture when desired:—

C. A. Blanchard Wheaton, Ill.
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R. R. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
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C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. B. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Pioneer City, Wayne
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E Ronayne; Cynosure office, Chicago.
W M Love, Baker St. Clair Co. **Mo.**
A D Freeman, Downers Grove, Ill.
Jas. Springer, Springerton Ill.
A D Foster Deersville, Harrison Co O.
James McCleery, Monroe, Iowa.

The Home Circle.

True Wealth.

Some murmur, when the sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are fill'd,
If but one streak of light—
One ray of God's good mercy—gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has, in their aid—
Love that not ever seems to tire—
Such rich provision made.
—[Archbishop Trench.

Abiding in Holiness.

The lovely John Fletcher, rector of Madely, perhaps the most saintly man England has ever been privileged to cherish, tells us that five times he lost the sense of entire consecration and trust before he was "strengthened, established, settled," in that walk of unclouded communion, the mere reflections of which have cheered the hearts of Christians for generations.

We can do no otherwise than present to sinners the privilege of an instantaneous trust in the sacrifice of Christ with immediate pardon for their sins. Paul's conversion was not more sudden than theirs may be, and indeed instances of turning as quickly to God are familiar to us. And yet convicted sinners mostly are longer in finding peace in believing. So we can only present to a Christian who is walking in an experience of frequent failure and clouded communion, comparable to the wilderness journey (or "provocation," as it is repeatedly called), an immediate transfer into the Canaan land, his own by promise and gift; the land of victorious contest, of joy and of rest, where the howling wilderness is replaced by corn and wine, milk and honey, pomegranates and figs. And yet, in practice, many stumble, for a time, again and again, before they are securely settled in its borders, and in possession of its privileges.

It is true that the provisions of grace are ample, and the leader, our Joshua, One who never suffered any who put their trust in Him to be foiled in battle.

"Yet habits linger in the soul,"

and sometimes the long cherished habit of unbelief may assert itself now and then, and bring its inevitable results.

We say these things, not to lead any who have through grace given themselves to the Lord for a life of holy, complete, instantaneous, unvarying obedience and trust, to expect, or anticipate, or to count on failure; for the expectation is the prelude of its consummation. "Be it unto you according to your faith," is the uniform principle of the Bible, and our failures are also unto us according to any remaining unbelief of our hearts. We must and do give up any and every expectation of conscious failure, for nothing less would be faith in Him who is able to keep that which we have committed unto Him. Yet, should we in this victorious life, for a moment look at the waves, instead of at Him who rules them, the resulting failure must never make us continue to look away from, but instantly unto the conquering Lord. Instead of discouragement from failure, we should be pressed by it more closely to the heart of Jesus, sadder but wiser, and made more secure by the painful experience than ever before. Let the very same moment which brings the consciousness of trespass, bring also the sense of confession, pardon, and inward cleansing from the sin out of which the sinning sprung. (See 1 John i. 9.)

This instantaneousness of restoration is the divine method of security from repetition of failure. Look for a moment at the contrary course, as too often practiced by the Christian. He will early in the day, we will say, fall into trespass by an unguarded word or unsubdued temper. It brings a cloud between him and God. Instead of an instantaneous confession, and the immediate restoration of full communion, he remains under the cloud. Satan always has some dominion over an unhappy child of God, though he cannot conquer a rejoicing one. Soon this very consciousness of distance lays him open to a fresh failure, and by the time he comes to a season of special prayer, he is so far off that prayer is an effort, and coming to God a formal act, instead of the joyous, natural rebound of his soul. Immediate restoration from the first trespass, would have so fully brought again full communion, that no other failure would in all probability have ensued.

We should commence each day with a sense of cloudless fellowship with God, with no shade, not the faintest shadow, between our souls and the great Father of our spirits. Should any cloud intervene, its instantaneous removal will restore us to that "walk in the light," which involves uniform victory.

It was the homely saying of the most successful modern missionary on record, when asked the secret of his constant communion with God, and consequent power with men: "When I come to God to pray, I do not have to clear away a great heap of rubbish first. I never let it accumulate, and so I always live in the presence of the King."

Let no one, however, confound temptation with trespass. When a burglar breaks into my house and I turn him out, I am not a partner in his crime. When Satan injects a thought of his into my mind, which is repelled by my heart, it is not a trespass in me. We cannot be without temptations, and even the fierce, fiery darts of Satan; but they should bring no condemnation to our hearts, when we quench them "all" upon our "shield of faith."

Let it be remembered that, by the normal Christian life which we set before our readers, we do not mean to say that by faith we obtain a surplus stock or reserve of strength, victory, or holiness. It is merely that we have gained the attitude of trust, the courage of faith. We have learned to dare to trust the Lord, who has saved our souls from death, also to keep our feet from falling. We have come to expect continual victory, instead of frequent defeat. Once floating was impossible to us. Try as we would, we always sunk in the water, just as we expected to do. But the first moment in which we dared to trust the element, we were carried above its waves. Henceforth we throw ourselves on its surface with entire confidence. It is thus that we have learned to trust Christ to sustain us, and we find it easy on each fresh occasion to trust again. As a realized privilege, the principle of victory through faith may be new to us, long as we may have taught it to others. It is no wonder if, in the commencement of so new an experience, the believer should sometimes fail in the application of a divine principle so long ignored. Let us see to it that failure shall not be made continuous by want of immediate restoration, nor doubt that by exercise, "faith groweth exceedingly." Others are taught by our successes. We are taught by our own failures.—*R. P. Smith.*

What Does that Mean?

"What does that mean?" said a Christian disciple to an older brother, as he referred to a certain passage of Scripture. "What does it *say?*" was the answer. He read the passage over; "It says so and so." "Well, then, it *means* what it *says.*" This first lesson in Scriptural exposition is one of the most important that can be learned. A preacher of the gospel once addressed a note to another minister, inquiring: "How do you interpret such and such passages?" The answer was about as follows:

"Dear sir: I do not interpret God's word; I *believe it*, and I advise you to do the same. Yours respectfully."

The first step towards the right understanding of God's word is to find out what it *says.* To ascertain, not merely the conventional and traditional sense of the passage to-day, but to go farther back, and ascertain by strict analysis the precise force of the language used. To do this it may be necessary to go beyond the English translation, and ascertain what is the *historical sense of the inspired original words;* to ascertain just how they were understood by those who delivered and those who heard them, in so far as they could then be understood. And when we have learned that, we have little to do but to *believe* the things spoken; and hold fast our faith, watching with all carefulness that the words thus rightly understood are correctly applied. The man who begins the work of interpreting the word of God with the disposition to insert his own meaning in it, and bend and sway passages to agree with his pre-conceptions, may as well lay down the book at once, believe what he pleases, and cease to tamper with that Word which God hath magnified above all his name. A farthing candle is of little use to see the sun's light, and the words of men, compared with the words of God, are less luminous even than that. It may be that we cannot see the fulness of God's meaning, but that is the fault of our eyes rather than of the book itself; and hence there is no prayer more appropriate than that of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." And when our eyes are thus opened, and our hearts imbued by the Holy Spirit by which those who wrote that Word were moved, then page after page grows radiant beneath our gaze, and that which before had seemed a tangled maze of darkness and obscurity, unfolds itself in light and glory, as a window into the eternal world,—a telescope through which we gaze afar to see the city of our God.

For we are to recollect that the final object of our faith is not the Scripture itself; it is he who hath spoken and is revealed *in the Scripture.* We do not look into a telescope expecting to see anything which is *in* it, but we look *through* it that we may see the distant glories of the skies; we look into it that we may see reflected there the celestial magnificence that beams far above us in the starry heavens. So God's word unfolds to us the future, revealing to us glories that "eye hath not seen;" prying into eternal things; opening before us the way of everlasting life; and cheering our eyes with the radiance of immortal hope. Let us believe what God says, and it will not be very difficult to understand what he means.—*The Christian.*

The Indian can be Christianized.

A writer in the *North American Review* says: "An Apache, a Comanche, or an Araphaho, neither respects nor comprehends assurances of fraternal love. The Government, whose emissaries caress but cheat them, is not likely to soothe him into ways of peace." To which I answer, the whole Indian population are not to be judged by a few desperate and wild criminals; and it is no wonder an Indian knows little of and respects less American love, since it is so much a stranger to him, and poor in quality at best. But then the policy to which such a sentiment would lead is a disgrace to Christian manhood, and a libel against the all perfect Creator. The Indian is not a beast, but a man, made

out of the same materials, endowed with the same intellect and affections as his proud and erring oppressor, formed in the image of the eternal Jehovah, who "hath made of one blood all the nations of men for to dwell on all the face of the earth." And that the sword is the only means of conquering the red man is alike contradictory of facts. Let it be borne in mind that the five following tribes have been civilized, and to a large extent have embraced Christianity, namely, the Cherokees, Creeks, Seminoles, Choctaws and Chickasaws. These tribes have their schools, churches and newspapers, are busied in industrial pursuits, and are characterized by social influences and progressive and refined tastes. And then, exclusive of these five tribes, 25,000 church members, over 300 schools, with more than 10,000 pupils, is surely an evidence that the heart of an Indian may be touched by kindness and converted by grace. And in Christianity's train always comes a host of excellent traits, among which is that industry which tills the fields and constructs the dwelling preparatory to the enjoyment of domestic felicity. The number of acres of land under cultivation among the Indians is 367,213, and 44,000, or one-seventh of the whole population are engaged in agricultural pursuits; and to prove how quickly they yield to civilization and Christianity, and how much superior is the peace to the war policy, look at the statistics of one mission under the Society of Friends. In the central superintendency there are about 16,000 Indians, or 15 tribes; and in 1868 they only had five schools with 105 pupils, no Sabbath schools and no dwellings reported as owned and occupied. In 1875 there were 15 schools with 836 pupils, 15 Sabbath schools and 1020 dwellings owned and occupied, and in social and agricultural pursuits their advancement was equally great. The fact is that the Indian, before he has been contaminated by his white brother, is possessed of the noblest traits of our fallen humanity. He has a profound reverence for the Great Spirit, and feels the obligation to obey his laws. He is naturally an orator, and through ordinary application he comes to excel in a knowledge of letters and the arts. A recent writer, who speaks from observation, says, concerning the Indians: "Their progress in their studies was simply wonderful;" and he further adds that his soul was melted as he heard them sing the songs of Jesus.—*Selected.*

The mere lapse of years is not life's knowledge, truth, love, faith, goodness; alone can give vitality to the mechanism of existence.

He who would enlarge the field of human knowledge must stand upon the limits of the known before he can expect to enter the field of the unknown.

Children's Corner.

The First Snowfall.

The snow had begun in the gloaming,
And busil all the night
Had been heaping field and highway
Wit. a silence deep and white.

Every pine and fir and hemlock,
W re crml e too deep for an earl,
And the poorest twig on the elm-tree
Was ridged inch-deep with pearl.

From sheds, new-roofed with Carrara,
Came chanticleer's muffled crow;
The stiff r ils were softened to swan's down,
And still fluttered down the snow.

I stood and watched by the window
The noiseless work of the sky,
And the sudden flurry of snow-birds,
Like brown leaves whirling by.

I thought of a mound in sweet Auburn,
Where a little headstone stood—
How the flakes were fe l ing it gently,
As did robins the babes in the wood.

Up spoke our own little Mabel,
Saying: 'Father who makes it snow?"
And I told of the good All-Father,
Who cares for us all below.

Again I looked at the snowfall,
And thought of the leaden sky
That arched over our first great sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow;
Flake by flake, healing and hiding
The scar of that deep-stabbed woe.

And again to the child I whispered,
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall"

Then with eyes that saw not I kissed her,
And she, kissing back, could not know
That my kiss was given to her sister,
Folded close under deepening snow.

—[Lowell

Puzzle Drawer.

Albion, Ia., Jan. 1, 1877.

Mr. Editor:—I send you an answer to the enigma in the *Cynosure* of Dec. 28, "Independent Order of Odd-fellows;" with another for the "Children's Corner," if you think it worth publishing.

Yours respectfully,

Ruth H. Collins.

I am composed of 29 letters.
My 4, 3 nd 11 is a domestic animal.
My 1, 5 and 3 is a kind of vegetable.
My 7, 6 14 and 29 is a time of day.
My 12 9 and 21 is a cover for the head.
My 11, 18, 13, 8 and 25 is a wild animal.
My 13 24, 7, 16, 2 and 10 is a fowl.
My 22, 17 and 20 is a bird.
My 18, 14, 23 and 9 is a State in the Union.
My 19, 28, 27, 15 and 7 is a kind of fruit.
My whole is something all should have.

Alice Dickson, of Decatur, Illinois, also sends the correct answer. Ruth forgot to send the answer of her enigma. Perhaps she concludes the editor is wise enough to guess it at a glance; but it won't do to presume too much on the wisdom of editors; so always send the answer.

We want to suggest a puzzle for our little readers. In 1876 there were fifty-three Sabbaths. When will it occur again? and how many ways are there of finding out?

Origin of the Names of States.

Maine takes its name from the Province of Maine, in France, and was so called in compliment to the Queen of Charles I., Henrietta, its owner.

New Hampshire—first called Laconi—from Hampshire, England.

Vermont, from the Green mountains, (French *verd mont*).

Massachusetts, from the Indian language, signifying the country about the great hills.

Rhode Island, gets its name from the fancied resemblance of the island to that of Rhodes in the ancient Levant.

Connecticut's was Mohegan, spelled originally Quon-eh-ta-cut, signifying "a long river."

New York was so named as a compliment to the Duke of York, whose brother, Charles II., granted him that territory.

New Jersey was named by one of its original proprietors, Sir George Carter, after the island of Jersey in the British Channel, of which he was Governor.

Pennsylvania, as is generally known, takes its name from William Penn, and the word "Silvania," meaning woods.

Delaware derives its name from Thomas West, Lord De la Ware, Governor of Virginia.

Maryland receives its name from the Queen of Charles I., Henrietta Maria.

Virginia got its name from Queen Elizabeth, unmarried, or Virgin Queen.

The Carolinas were named in honor of Charles I., and Georgia in honor of Charles II.

Florida gets its name from Kasquas de Flores, or "Feast of the Flowers."

Alabama comes from a Greek word, signifying "the land of rest."

Louisiana was so named in honor of Louis XIV.

Mississippi derived its name from that of the great river, which is, in the Natchez tongue, "The Father of Waters."

Arkansas is derived from the Indian word Kansas, "smoky waters," with the French prefix of "ark"—a bow.

Tennessee is an Indian name, meaning "The river with the big bend."

Kentuckey also is an Indian name—"Kain-tuk-ee," signifying "at the head of the river."

Ohio is the Shawnee name for 'The beautiful river."

Michigan's name was derived from the lake, the Indian name for fish-weir, or trap, which the shape of the lake suggested.

Indiana's name came from that of the Indians.

Illinois' name is derived from the Indian word "Illini"—men—and the French affix "ois," making "Tribe of men."

Wisconsin's name is said to be the Indian name for a wild, rushing channel.

Missouri is also an Indian name for muddy, having reference to the muddiness of the Missouri river.

Kansas is an Indian word for smoky water.

Iowa signifies in the Indian language "The drowsy ones," and Minnesota "a cloudy water."

The Door was Shut.

Some time since a lady, leading two little boys, entered the Grand Central Depot, New York city, and bought tickets for a train waiting in the depot. The door leading from the waiting-room to the train was open, and passengers were hurrying through; but the lady lingered behind. At length the porter or doorkeeper, closed and locked the door and left. Seeing it closed, she hastened to it and tried to open it, but in vain. She beckoned to those standing on the platform to open it for her, but they were as unable to unlock the door as she was. Soon the train moved off, leaving her behind. Taking her little boys by the hand, she slowly sought a seat and sat down to weep. She had missed the train because she neglected to go when the door was open. Friends would be waiting to welcome her, but to be disappointed. She had told them that she was coming; she had made all preparations, but she waited until the door was shut.

Many who mean to go on a longer journey do as did this lady. They make up their minds to be Christians. They take all the steps necessary except one. They go to church; they study the Bible; they understand the plan of salvation; but when the door, Jesus Christ, is open, they do not pass through. They are all ready; only one thing more is needed—just to accept Christ; but they wait to do that one thing—*Selected.*

Home and Farm.

Horseshoes and Horseshoeing.—The following extracts from a recent article in *Forest and Stream* contain some interesting facts and useful practical suggestions: On an average, horses require shoeing once a month. The length of time a shoe will wear depends much on the kind of service a horse is doing, and on the kind of road he is daily traveling. A team horse in heavy draught does not wear out as many shoes as one used in a hack; quick motion grinds shoes down more rapidly than slow use. Some pavement is harder on shoes than an ordinary road, while the friction of a gravelly road wears them away rapidly. Wooden pavement is but a little saving to the wear and tear of shoes, for the grit and dust which become impacted in the interstices of the wooden block grind away shoes like the friction of an emery wheel. The hind shoes wear out first, and there is more strain and friction on them than on the forward shoes. It is impossible and improper for a horse to wear shoes more than six weeks, for the growth of the foot shortens the shoe, as well as changes the shape otherwise. The neglect will cause the shoe to encroach upon the soft textures of the foot and produce lameness.

There are but few practical mechanics who have sufficiently studied the foot of the horse. It is not enough to know the anatomy of the foot, and where to insert a nail not to cause pain, but the foot should be studied in the state of nature, before the mechanism of man has by artificial appliances distorted it. The shape of the hoof of the wild horse, or of one which has never been shod, should be taken as a model. The foot is then properly balanced, neither too long or too broad, but it has adjusted itself to nature, and the muscles and tendons are not strained by travel. Confinement and unskillful shoeing change the anatomical relations of the foot, and the best judgment of the mechanic is often taxed to correct the growing deformity—from unskillful shoeing. When a reasoning, skillful mechanic is found, the horse is safe in his hands, for he only preserves the normal shape of the hoof, and adjusts the shoe to protect it. The frog in the hoof of the horse is placed there for a particular purpose, and should not be cut by the shoer. If this is allowed, contraction and lameness will follow. The shape and weight of the shoe should be accommodated to the purposes for which they are designed. The track horse requires a shoe lighter and without corks, while the draught horse must have a heavy, broad shoe, with corks, to enable him to obtain foothold and travel with the least possible strain.

THE GOSPEL MEETINGS.

MR. MOODY'S SERMON ON THE RESURRECTION.

It was surprising how widely ignorant some folks are concerning the resurrection. It was only the soul or ghost of Jesus Christ they said that came out of the grave, while his body was consumed by worms. This notion was born of ignorance of God's Word, and the want of sound instruction. To Jesus his death and resurrection for sinful men were ever present. Matthew, xvi. 21, said: "From that time forth began Jesus to show unto his disciples that he must go unto Jerusalem * * * and be killed and be raised again the third day;" again in Matthew xvii. 9, "And as they came down from the mountain Jesus charged them, saying, 'Tell the vision to no man until the Son of Man be risen again from the dead;'" again in Mark ix. 31, "He taught his disciples, and said unto them, 'The Son of Man is delivered into the hands of men and they shall kill him; and after that he is killed he shall rise the third day.'" In these passages, and all through the New Testament, the blessed doctrine of the resurrection was brought out. The apostles had two texts, the death and the resurrection of Jesus. The door hung on these two hinges; they were the chief corner-stones of our blessed religion. "The sign of the prophet Jonah" meant the resurrection. Just as Jonah had lain in the bowels of the great fish prepared by God, so the Son of Man had to be laid in the bosom of the earth for a season, only to come forth on the third day.

Did any of you ever think what gloom and darkness would settle down on this earth were it not for this sweet, comforting doctrine of the resurrection? Those men who would undermine it were like Samson; they would bring down the pillars on their own heads and be crushed in desolation and ruin. It would be the last drop of bitterness to lay away a dear companion and think that only worms and mold were his portion—that he should never rise again. But, glory to God, he should come forth again. Christ had said that death no longer had dominion. It was written in John: "I will raise him up at the last day," and again: "He that believeth in me, though he were dead yet shall he live."

Christians should go back very, very often to that sweet scene of the riven sepulcher. Doubtless, just before, as the Lord still lay there in his cerements, Satan prowled about laughing in triumph. The Son of Man, he chuckled, could not escape him. Enoch and Elijah had managed to, but Christ was fast there in the tomb. Yes, there he lay, cold and stark in death, with a great stone sealing the tomb. But Sunday morning came. In a twinkling all was changed. Those stark limbs grew warm, those glazed eyes opened, the Son of Man burst the bars of death, and came out of the sepulcher. All earth and hell could not hold him there.

The Governor had appointed soldiers to watch the grave. A queer thing was noticeable—that Christ's enemies expected him to rise, while his own disciples had not understood his prophecies. A better thing was never done for Christianity than the posting of those sentinels before the sepulcher. Sleepless and watchful they walked up and down there for three days. As the angel rolled away the stone the soldiers trembled Christ was risen till he should and fell down as dead men and the earth shook.

Very early that morning the sun let down its rays into the sepulcher, but the Lord was not there. He had already burst forth from the jaws of death when two or three women came early to the tomb. Nicodemus had before brought a hundred pounds of spices, but these women were fetching still more spices; they loved nothing so much as to steal up and tend that dear body. But already, as they neared the spot, the stone was lying to one side; Christ their Lord, was gone. He had risen that "he might be the justifier of the ungodly." In terror they hastened from the sepulcher, and, after a few steps, coming across one walking in the early morning, they cried out in anguish that the Lord was taken away and they knew not where to find him. They thought the stranger they were talking to was the gardener, but directly he spoke the name Mary. How now the familiar voice fell on one of the women! She would have fallen again at the Master's feet and bathed them with tears and ointment if he had permitted her. But Jesus said, "Touch me not, for I am not yet ascended to my Father; go, tell my disciples, and tell Peter."

The first to meet the Savior was Mary, and in all the Savior appeared eleven different times after his resurrection. The second time was when he saluted the women as they ran back to tell the disciples, and said to them: "All hail." And the third appearance was to Simon Peter. One could imagine how that first Sabbath morning Peter poured out his heart to the Lord, and sought his forgiveness, and found it.

Then the Lord appeard to the two disciples as they walked to Emmaus. They were talking about the suffering and death of Jesus as the stranger joined them, and how they listened and marveled as the stranger expounded to them the Scriptures, and how that Christ must needs die, and on the third day rise again. At the end of the journey one could see the two turn into the gate of a house and then insist that the stranger shall stop with them. Pretty soon they sat down to eat. Perhaps the stranger asked the blessing. In doing so, he used, may be, some old familiar sentence or form of words, and at once their eyes were opened—they were entertaining the Lord himself. They had entertained far better than angels unawares.

Filled with joy, they traveled back, eight miles, to Jerusalem that very night, to spread the news that Christ had indeed risen. They found the ten (Thomas being absent), and told them the whole story. And as they spake, once again, the fourth time, Jesus appeared. He rose right in their midst. They could scarcely believe their eyes. They thought it was his ghost, his spirit. He bade them look at him and touch him, and to still further reassure them, he called for a bit of fish and honey, and ate before them. It was indeed the very Christ in human form. But Thomas was not there. How many Thomases have been absent from prayer meetings where God has manifested his presence! Just the Wednesday night meeting that the Christian failed to attend might be the most glorious meeting of all and full of the blessed Spirit of power.

Thomas, when the other apostles told him, disbelieved this last appearance. He wouldn't believe that thrust his hand into the Lord's side. A good many Thomases are in the church now-a-days; they won't believe the word of God on the testimony of those who have had fellowship and communion with him. An entire week rolled by; a week of mingled doubts and expectancy, when once more, all of the eleven being gathered together, the Lord stood in their midst. He singled out the pale, quaking Thomas and told him to put forth his hand and put it in the wound from the spear. Thomas obeyed, and straightway the tears came trickling down his face, as he cried, "My Lord and my God." His doubts were all gone. That was the sixth time.

The next occasion was when the apostles had "gone fishing," and catching nothing, were accosted by the old, familiar voice on the shore. A great draught of fishes was then taken, and John said to Peter, "That is the Lord," and impetuous Peter jumped into the water to go to meet him. Then it was Christ asked Peter three times that touch-question, "Lovest thou me?" and then it was he told John to follow him. Just so Christians are to follow, not John, or any lesser leader, but "him."

The next appearance as near as could be found out, was to the five hundred disciples. After that he appeared to James. Paul says he appeared to James. Then lastly, he appeared again to the eleven disciples. He took them out of Jerusalem down the valley of Jehosaphat, over the brook Kedron, and over the Mount of Olivet, and came near Bethlehem, and there, perhaps near the cluster of olive trees, paused with them. Only his disciples were with him there. After his resurrection no uncircumcised eye saw him on earth. A man must see Christ on the cross before he can see his resurrection. And there the tenth time that he had been seen of men, he rose into heaven, where he had told them that it was expedient for them that he should go and prepare a place for them. His hands were stretched out in blessing as higher and higher he rose, till at last a cloud received him out of their sight, as, tiptoe, they stood gazing into heaven, and kept on gazing till the angelic announcement came that just so they should see this same Jesus come again from heaven. Then the apostles went back to Jerusalem and preached with joy the Lord's resurrection.

Blessed, blessed doctrine of the resurrection! Preachers deny themselves great joy in not preaching it more. The apostles had no more favorite theme than "Christ, the risen Christ, at the right hand of God." Paul knew and gloried in the glorious resurrection; as well he might, for even after the ascension the Lord appeared to him, "as one born out of due time." So now-a-days let all Christians rejoice in a risen Lord ascended to the throne of power and mercy. Angels had proclaimed his birth, and the same angels with even louder notes had proclaimed his resurrection. The song of the bursted sepulcher would be sweeter than the song of the morning stars. In just a little while all his faithful children would join in that song and be forever with their risen, ascended Lord in his glory.—*Interocean.*

SUBSCRIPTIONS RECEIVED FROM DEC. 16, 1876, TO JAN, 2, 1877.—Mrs M A Adams, J Augustine, Jas C Allis, Oliver Acker, S Alexander, Lucretia Austin, Abraham Asabrannor, Jonas Adams, Robert Aiton, L Ayres, Mary Barney, Jason C Bartholomew, Rev W Blair, Geo Bohrer, Wm Babcock, N Bingham, Titus C Briggs, Robert Berry, Geo Brokaw, Azel Barkus, Rev Otis C Bacon, J K Baird, J hn Brigham, Joseph Backus, L S Buell, P Bruce, C L Blanchard, M R Britton, Luther Burge, J B Blank, Wm Brownell, Obed Brooks, O C Blanchard, C Blanchard, T H Buffkin, Lewis Baldwin, G W Burtner, A F Brockman, J D. Baker, Walter Collins, James Craig, J B Crall, Joseph Catterlin, P B Chamberlin, (2) A Calhoun, J C Cole, T S Couch, C G Coffin, C G Cooper, Isaac Crawford, Matthias Coffman, B S Cutler, R Corning, T B Cole, Kimball Cole, Nelson Connet, W N Coffman, John Comphor, Wm Cleary, Albert Carlton, J Chapin, F Dye, Seth Davis, A F Dempsey, J Divoll, Edward Dolph, A W Dunbar, W O Dinius, Mary Ellis, A C Eva, Francis H Ewing, Mrs David Edwards, Geo Ely, H T Ferguson, Rev I M Faris, Sam'l L Fay, Rev John French. A D Freeman, Geo Fyfe, John Glen, Thos Gibb, A C Gibbs, C H Gillett, Thos Ginn, E Gould. J Gleason, A Geil, Richard Green, Ira Green. H H Hinman [6], Charles Howe, Rev Wm Hall, S Hillman, Jas Haverfield, Rev Thos F Hollowell, J C Halsted, W H Holcomb, J S Hickman, Asa Haskins, Rev S B Houston, A S Hamlin, I Hillsamer, Horace Holbrook, J. H Hunting, A Hausel, J C Hetzel, A C Hall, Calvin Hill, Thomas Johnston, B Johnson, Thos Jamison, A E Jenks, Henry de Jough, Rev Isaac Kreizenger, John Kitchen. D Keister, H L Kellogg, E H Libby, G N Le Fevre, John Lazenby, Sen., Frank Lamb, J A Laird, J Lantz, Joseph A Lapiter, L M McMillan, Lowell Mann, John Moyer, Peter Minton, Jas Matthews. Wm Mackhemer, Moses Morse, Henry Mohler, Perley Mitchell, S Matthews, P D Miller, J H Meyers, John McLean, Thos McCree, James Miller, Mrs H Marsh, Rufus Northway, W Northrop, J M Oxley. Abner Orr [2], S Y Orr, E D Olmsted, Anthony Overholt, S Pierce, Bennett Perrine, Joseph Powers, Joshua Parish, A L Post, John Pierce, L Powers, Z T Petty, D C Patterson, David Pierce, C P Paget, E M Pattison, S A Reynolds, J S Rice, Benj Rohrer, D Reynolds, C H Ramer, H H Robinson, A Russell, Susan G Reed [2] J E Ross, John Russell, Wm Reed, Aaron, Stedman, Jas M South Wm Small, Wm O Shaw, J W Snively, Richard H Smith, J P Stoddard [2], J Suidter, A F Stevens, J Sarver, D B Sterrett, Levi Savage, Rev. John Smith, Wm Sanderson, Davis H Seamans, Dr S Simpson, Charles Stines, S G Stewart, Zeba Smith, S J O Sterrett, Augustus Sapree, J C Telford. Benj Ulsh, Thos Vickers, O M Van Swearingen, Daniel Varney, A O Van Brockten, John Viall, Thos Voss, C Winter, B Williams, John G Welsh, J S Whitney, Mrs L C Wood, Elward A Washburn, J E Wiseman, Sanford Wood, Mrs Milton Woodward, Asa Warner, Wheeler & Pray, Mrs M J Wheaton, Jas P Yocum, Mrs Mary G Zeller.

MARKET REPORTS.

CHICAGO, Jan, 8, 1877.

Grain Wheat—No. 1		$
" No. 2		1 25¼
" No. 3		1 14¾
" Rejected		97½
" Minnesota	1 16	1 18
" Winter		1 34
Corn—No. 2		44½
Rejected		38
Oats—No. 2		34½
Rejected		25
Rye—No. 2		72
Bran per ton		13 25
Flour—Winter	5 75	8 00
Spring	3 00	7 50
Hay—Timothy	8 50	11 50
Prairie, "	6 10	8 00
Mess Beef	9 75	11 00
Tallow	7½	7¾
Lard per cwt		11 55
Mess pork, per bbl		17 68
Dressed Hogs	7 45	7 75
Butter fancy yellow	30	35
common to choice roll	18	28
Cheese	9	13½
Beans	75	2 15
Poultry. Chickens per lb	3	9
Turkeys per lb	6	12
Eggs	21	24
Seeds—Timothy		1 60
Clover	6 00	8 75
Flax	1 45	1 55
Potatoes	75	1 10
Broom corn	2	7
Hides green to dry flint	7	16
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		3 50
WOOL—Washed	33	45
Unwashed	20	27
LIVE STOCK Cattle Choice	4 75	5 00
Good	4 25	4 60
Medium	3 75	4 15
Common	2 00	3 30
Hogs	6 10	7 25
Sheep	3 00	5 50

New York Market.

Flour	$ 4 35	9 75
Wheat—Winter	1 40	1 54
Spring	1 27	1 43
Corn	54	59
Oats	44	52
Rye	83	85
Lard		11¾
Mess pork		17 25
Butter	14	30
Cheese	7	11
Hogs	59	30½
Wool	13	57

MASONIC OATHS.

BY REV. A. L. POST.

[*Concluded.*]

But we are told that Protestants as well as Papists have their sacraments, which is but the Latin for oaths. Two and in many cases three of the seven sacrements claimed by Roman Catholics are also claimed by Protestant churches: Baptism, the Lord's Supper, and marriage are called sacraments. This, however, is a misnomer, in that they lack some of the most important elements of an oath. They embrace the most solemn of promises but no invocation of human or divine penalties, and no authority on the part of the churches to enforce them. The two former are simply ordinances confessing and eulogizing, very expressively, Jesus Christ as the only Lord and Saviour of men. As a civil institution marriage obligations have more the nature of oaths, and perhaps should be enforced with the penalty which the law attaches to perjury, but they are not. It follows that in the eye of the law, those obligations are not oaths.

In reply to all this it is said that the churches do exercise penal authority in the way of rebuke, suspension and expulsion. But it is denied that these are penalties. They are simply measures of discipline. Expulsion, the most doubtful of the three, may be the casting of the sinning one into the hands of "Satan for the destruction of the flesh, that he may be saved in the day of the Lord Jesus." Paul is good authority for this. But why, asks the objector, argue so strenuously against ecclesiastical oaths? Because, the answer is, an ignored truth requires it; and because, what may be termed special policy requires it. Surely if such oaths are allowed, Masonry will take advantage of them. What Papacy does in claiming and exercising the power of ecclesiastical oaths, her young sister, perhaps it should be said daughter, Masonry, will do when the opportune time comes. On the proper claim, that she is an organized religion, she may claim that she is a church, possessing church prerogatives. The "good enough religion" will be deemed potent enough to impose and enforce oaths, no matter how cut-throat, emboweling, or abhorent to Christianity they may be. The family quarrel between these homogeneous powers, in the policy of the Anti-Christ will be made up in time for the coming, if not already begun, Armageddon war. The example of Christ's churches should furnish them no aid. The consciences of men must be free from the trammels of all extrajudicial oaths, especially the horrible oaths of Masonry. So true policy, as well as right, calls for the argument against ecclesiastical oaths. The invalidity of church and Masonic oaths is established by the same argument.

In concluding upon the point of exclusive state right to administer and enforce oaths, let us suppose an illustrative case, based on the exercise of a church or lodge right to do the same thing:

A person has taken and violated the church or lodge oath. He has been tried, convicted of perjury, and is called upon to submit to the penalty. He refuses, and appeals to the State for protection. The State, true to itself, protects him. Its judiciary pronounces the oath to be extra-judicial, and therefore *null* and *void*. Its executive arm is raised and woe to the church or lodge that inflicts harm upon his person, property or reputation. Now how is this? Must we conclude that two divine rights are really in conflict? Certainly not. Rights never conflict. As to the church and state both being of divine ordination, they must have rights, but they may not conflict. In the case supposed, the state has exercised its legitimate right against wrong. Neither Masonry, which has neither divine origin nor rights, nor the church, which has both, may interfere with the legitimate powers of civil government. It is plain that the state, having the oath prerogative in full only, has the right to exercise it. It is enough that the things of Cæsar be rendered to Cæsar, and the things of God be rendered to God.

THE VALIDITY OF OATHS.

As to the validity of oaths, or when they are or are not binding in the general, little need be said. The commonest intellect can hardly fail to see that in order to their validity, they must be administered by persons duly authorized to administer them, and to persons competent, mentally and morally, and having the right to take them. Beyond this, what Mr. Paley in his "Moral Philosophy" says of oaths that are not binding, must suffice. He says (M. Ph. p. 83)—"Oaths are not binding when promises would not be." "A promise is not binding: 1st. Where the performance is impossible. 2nd. Where the performance is unlawful. 3rd. When they contradict a former promise. 4th. Where there is an error proceeding from the mistake or the misrepresentation of the promise." In the light of these considerations and qualifications it may not be difficult to decide as to the validity or binding force of Masonic oaths.

We will look at them briefly in their order.

1. Every Mason, who reflects, must know that, as a general thing if he gives to the oaths he is obliged to take, anything like a strict construction, the performance of its promise would be impossible. There can be no rational doubt on this point if he gives such construction in the light of the definition of promissory oaths taken from Wayland's Moral Science.

Then again, the promise to perform the oath as understood by the promisee, Masonry, instead of the promisor, the person taking the oath, must necessarily involve unnumbered impossibilities. Saying nothing, therefore, of the moral impossibilities of the case, nor of the fact that the oath is unauthorized, Masonic oaths require impossibilities, and therefore are not binding.

2 The performance of the Masonic oath is unlawful; not simply because the oath is unlawful. extrajudicial, but because it promises to inflict unlawful penalties. Every oath is of this kind. This will be seen in a few examples:

The oath of the Knight Templar requires the illustrious Knight to swear that should he ever know a companion to violate any essential part of his obligation he will use his most "decided endeavor" to bring such persons to the strict and most condign punishment agreeable to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interests, by deranging his business, by transferring his character after him wherever he may go, by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life;" all of which is unlawful as well as maliciously immoral.

The penalties attached to the oaths of the three degrees of Blue Lodge Masonry are in point, and enough to show their unlawfulness.

The Entered Apprentice swears, "Binding myself under no less a penalty than having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours."

The Fellow Craft swears, "Binding myself under no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field, and the fowls of the air, my left breast torn open, my heart plucked out and placed on the highest pinnacle, there to be devoured by the vultures of the air."

The Master Mason swears, "Binding myself under no less penalty than that of having my body severed in twain in the midst, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I should be," &c.

Masonic oaths, in their promises as to future conduct "contradict" former promises," or which is the same thing, prior obligations.

According to the passage quoted from Wayland's Moral Science on the "Interpretation of oaths," they are imposed for the safety of the party administering them, and are to be interpreted as he (the administrator) understands them. The person under oath has no right to make mental reservation, &c.

Masonic oaths are of this character as to future conduct. The neophite, or person becoming a Mason, swears to pursue a line of conduct prescribed by Masonry on the basis of Masonic knowledge and sense of right., and not on his own knowledge and sense of right. Here is a most palpable contradiction of a former obligation. It does not alter the wrong that Masonry may require him to do what is right. He must know for himself the right in his own judgment before he makes the promise. This no person becoming a Mason can know, for Masonry is sworn not to tell him.

One example of clear contradiction in the case of every Christian who is made a Mason. On becoming a Christian he made the most solemn and binding of promises to accept of Christ as his Saviour, and acknowledge him in all things, especially in divine worship. In becoming a Mason he finds himself required by an oath to kneel at a Christless altar, and to worship a Christless God. What shall he do? Shall he, hood-winked and cable-towed submit to the authority of this oath? Or shall he throw off these symbols of degradation and stand to his prior Christian promise and obligation? Which? If the Masonic oath is binding he must submit. But no, it is not. It violates or contradicts a former and really Christian promise and obligation

4. Masonic oaths are not binding by reason of the "mistakes" and misrepresentations of the promisee—Masonry, or the Masons who administer the oaths. These are to be found at every step from beginning to end of Masonry.

Take for instance the assurance that is given to all who take the oath, viz., "That there is nothing in Masonry that will in any way conflict with his politics or religion."

If he be a conscientious Christian man he will soon find that either by mistakes or misrepresentations. he has been deceived, both as to Masonic religion and Masonic politics, the one being anti-Christian, and the other being anti-Republican. Wherever he finds himself lodged, from entered Apprentice to Royal Arch degree, he finds Christ the only Saviour of lost men, dislodged. He finds at every step oath piled upon oath requiring him to prefer, in the very face of Scripture commands to do special good "to the household of faith," the infidel Mason, in his benefactions, to the Christian non-Mason. Masons first in church and state is Masonic obligation, whatever becomes of Christianity or republicanism.

Let these items of the Royal Arch oath witness to this point:

"I furthermore promise and swear that I will employ a companion Royal Arch Mason, in preference to any other person of equal qualifications."

"I furthermore promise and swear that I will assist a companion Royal Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong."

"I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason (when communicated to me, or I knowing them to be such) "without exceptions," in some chapters, and "murder and treason not excepted" in others.

In the oath of the sixth or "Excellent Master" degree prior to this, "*Murder and treason*," at the option of the oath taken, were excepted but as seen, here they are not. Masonic oaths are, therefore, invalid by reason of "*mistakes*" and "*misrepresentations.*" Failing then, as the promises contained in Masonic oaths in all of the four particulars named, evidently do, when either one would invalidate them, and back of all, failing as those oaths do of valid administration to persons duly authorized to take them, the answer to the question propounded at the beginning is submitted as made good. Truly, Masonic oaths have no valid obligation or binding force, human or divine, at any Court, whether of law or morals. No conscience ought to be troubled or scrupulous about repudiating them at once and forever everywhere. On the other hand the conscience of every adhering Mason should be so oppressed with a sense of guilt that he could not rest until the oath and lodge are repudiated as inimical to Christianity and republicanism. In all kindness so the writer of this believes and expresses his convictions.

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CHICAGO, THURSDAY, JANUARY 18, 1877.

VOL. IX., NO. 16.—WHOLE NO. 356
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Notices.

TO ALL SECEDING MASONS.

BRETHREN:—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure*. Now let us all work and work quickly else we may not have time to work at all.

Though not through grips, still fraternally yours. EDMOND RONAYNE.

THE KANSAS ASSOCIATION,

Opposed to Secret Societies, will hold its next semi-annual meeting at North Cedar, Jackson county, Kansas, in the Reformed Presbyterian Church, on Tuesday, Jan. 23, 1877, at two P. M., and will continue in session about two days. Several public addresses will be delivered by popular speakers, and important business is to be attended to. The friends of the cause are urged to be present, and the public generally are invited to attend. Free entertainment will be furnished to all who may attend from a distance.

J. DODDS, *Secretary.*

North Cedar is eight miles southeast of Holton, Jackson county and twenty-five miles due north of Topeka.

CENTRAL KANSAS ASSOCIATION.

The first regular meeting of this Association will be held in Good Will school house, two miles north of Sterling, Rice county, Kansas, February 9 10, 1877. A general invitation is extended to all friends of the cause.

G. W. KELLER, Pres.
WM L. HINSHAW, Sec'y.

LECTURERS:—I am on my last quarter for this conference year. I have concluded to enter the lecture field the coming year. I am ready to correspond with any corresponding committee of any State that may desire to secure a State Lecturer.

D. P. RATHBUN.

Mr. Ronayne will speak in the neighborhood of Litchfield, Michigan, on Monday evening, 23d inst. He will also work the degrees at Homer the 23d and 24th. Other friends desiring public expositions in Michigan will please write at once to C. B. Remington, Box 485, Fentonville, Michigan.

Topics of the Time.

Among the questions Congress is trying to settle is the disposition of eight million dollars surplus from the Geneva award, after all private claims have been paid. Our statesmen will hardly be bold enough to make another "salary grab" out of it. The House has been honorable enough to recommend the return of principal and interest of a fund taken unjustly from Japan several years ago.

A resolution providing for the amendment of the Constitution so as to prohibit the importation manufacture and sale of intoxicating liquors as a beverage anywhere within the United States and Territories, to take effect in the year 1900, has been brought before the House by Mr. Blair of New Hampshire. This is putting off the day of reform sufficiently for any good purpose truly. Before that year comes round the proposition will be a curiosity because of the delay; but in the present state of Congress and of politics generally on the temperance question, a revolution will be necessary to bring about such a reform no matter when.

The telegraph announces the death of Pres. Alexis Caswell, D. D., L. L. D., of Brown University, Providence, R. I. He graduated from that institution in 1822, and since 1828 he has held positions in the institution, occupying the chair of Mathematics and Natural Philosophy and of Astronomy, and later was chosen President in 1868, retiring voluntarily in 1872. At the Oberlin Convention in 1872 Pres. Caswell was elected Vice-President of the National Christian Association, and his unfavorable regard of the system of secret orders was well known among the Baptist churches of the country. Since his retirement from the Presidency of the University, he has lived quietly in Providence, beloved and respected by the whole city. The New York *Tribune* says of him:

"His erect figure, unbent by age, was one of the most familiar on the streets of the city. In every charitable movement he was foremost, with practical advice and generous aid. His genial bearing has for years been a constant benediction to a city which was crowded with his friends, but contained for him not a single enemy."

The Bennett May duel has proved as refractory to the telegraph and reporters as the Servian war. Whether from fear of arrest or from personal disgust at the upshot of it the principals have kept away from public view. The last news from them is that Bennett has sailed for Paris and May is wounded. It will be unfortunate if the courts of New York do not make an example of these reckless young men, not only for the vindication of the laws against dueling, but for public morals as well; the high social standing of the parties having thrown a coloring of heroism about their quarrel; and if such a view should become general and unshaken it would be disastrous indeed. It is likely, however, that the men will keep out of sight until the storm blows over, and nothing will be done till some other hot heads shoot in earnest and fall into the hands of an honest jndge.

An interesting account of the situation in the East and the causes underlying the Servian quarrel are given on the third page of this issue. Though of a seemingly partisan character, the argument is sustained by such men as John Bright of England whose recent speech on the Eastern question is thus commented on by the *Christian Statesman*:

Mr. John Bright, the well-known English Quaker, has made a remarkable statement in a speech which we have noticed in another column. Heretofore the force of his speeches against any particular war has been weakened by his well-known peace principles and his supposed hostility to all was. Now, however, he declares that although he never stands forward as the defender of such sanguinary struggles as the one imminent between Russia and Turkey, he knows not how in some cases they are to be avoided. Even arbitration is not of universal efficacy. There can be no arbitration, exclaims Mr. Bright, between such a government as that which reigns at Constantinople, and that suffering people of whom we have lately heard so much. And he avows that he has sometimes thought during the past year that Her Majesty's government, were rather too much in favor of peace; if not at any price, at least at a price which some of us would scarcely wish to pay for it. "They are willing to sacrifice the interests, the happiness and the freedom of millions of the Christian population of the Turkish Provinces, and I am afraid they would make another great sacrifice —namely, they would sacrifice the fair fame and the honor of this country in binding us in perpetual partnership with the worst and the foulest government known upon earth.

A BATTLE CRY.

Brothers! up to the breach,
For Christ's freedom and truth,
Let us act as we teach,
With the wisdom of age and the vigor of youth
Heed not their cannon balls,
Ask not who stands or falls,
Grasp the sword
Of the Lord,
And forward!

Brother! strong in faith
That "the right will come right,"
Never tremble at death,
Never think of thyself 'mid the roar of the fight.
Hark to the battle cry,
Sounding from yonder sky!
Grasp the sword
Of the Lord
And forward!

Brother! sing a loud psalm,
Our hope's not for moral!
After storm comes the calm,
After darkness and twilight breaks forth the new morn.
Let the mad foe get madder,
Never quail up the ladder!
Grasp the sword
Of the Lord,
And forward!

Brother! up to the breach,
For Christ's freedom and truth,
If we live we shall teach,
With the strong faith of age and the bright hope of Youth.
If we perish, then o'ers
Will ring the loud chorus:
Grasp the sword
Of the Lord,
And follow! —[Dr. McLeod.

[From the Glasgow Advocate for Dec.]

A CHAT ABOUT FREEMASONRY.

BY NONCONFORMIST.

Persons.—SANDY, a Freemason; JAMIE, an independent citizen.

Time—Monday after laying of the foundation stone of Glasgow Post Office.

[*Concluded.*]

JAMIE.—Yes, an' I've mair yet to say aboot yer oaths. They're dreadfu' oaths you Freemasons hae to tak'; for instance, to hae the throat cut across an' the tongue torn out by the roots. That's the very first an' simplest o' them a', an' only a pairt o't. Man, did ye never hear what a great statesman ance said aboot yer oaths? He said nae decent butcher wad cut up a pig in the way yer oaths provide for killin' a man for breakin' his Masonic vows. Noo, dae ye really think God is willin' to be a pairty to dae the dirty work o' men that bind themsel's thegither in sic a way?

SANDY.—I'm jist amazed listenin' to you. Whaur in a' the warl hae ye got a' that trumphery! Ye'er speakin' wonderfu' at random, an' I'm no very sure if I sud talk wi ye ony mair on the subjec'.

JAMIE.—Please yersel', Sandy, but as an honest man an' a Christian, dinna be a cooard.

SANDY.—Weel, man, ye stagger me. As for what ye've said aboot sweerin' to things ye ken naethin' aboot, I maun candidly acknowledge it's a thing that ne'er cost me a thocht, an' to tell the truth I wadna like to commit mysel' aff haun aboot ony o' the things ye hae been reierrin' to. I'll no mak' ony attempt noo to defend them, nor will I say that they can be defended.

JAMIE.—But besides what we hae been talkin' aboot, will ye tell me what richt ye hae to combine wi' ither men to form a *secret* socie-

ty an' set *your* interests, as it were, again' ither people's.

SANDY.—Oh, I'm clear eneuch on that pint. The society's a freenly ane. It helps the puir an' the sick. an' I think it a gran' thing when a body gangs awa' frae hame to be able wi' a grip o' the haun to get a freen, or, it may be, save ane's life.

JAMIE.—Aye, Sandy, that's what yer Freemasonry comes to. It's a selfish thing frae first to last, an' the secrecy only helps the selfishness. Tell me, noo, wha is it that the Freemasons help? the puir an' the sick? aye, as a rule, only if they'er Freemasons, an' only then if they've paid up their dues.

SANDY.—An' what's wrang in that?

JAMIE.—A'richt, Sandy, in a society that pits furrit nae claims to be religious; but dinna ye pretend that ye are actuated by charity and brotherly love when *ye* gie help to the puir.

SANDY.—But ye were objectin' to the secrecy. Do ye no raither think that's a gran' thing? Jist think o't. Ye can gang to the Indies, or maybe to the Cannibal Islands, an' ye'll fin' Freemasons there, an' a grip o' the haun mak's ye a'richt.

JAMIE.—Aye, very gran', Sandy; an' as ye a' hae got a religious turn, dootless ye wad enjoy haudin a prayer meetin' wi' sic new fan' freens. But tell me noo candidly, what richt hae ye an' ithers to combine into a secret company, wi' secret oaths an' forms an' objects. It looks like as if something war wrang. It's no very like Christianity onyway. Christ said to his disciples, 'Ye are the light of the world," an' "I ever spoke openly in the synagogues, and in secret have I said nothing." Noo, there's no muckle Freemasonry there. An' I'll tell ye what it is, a' secret societies sud be put doon by every richt government. Look at Ireland, for instance, it's owrerun wi' Ribbonism, an' what's the consequence? If a Ribbonman is brocht into a coort o' justice they aften canna get a conviction again' him, the case has to tried owre an' owre again, an' at last the man gets free, jist' cause the men o' his secret society'll stan' by him to the last. It's the same wi' Freemasonry in the States o' America. Richt weel ye ken they sweer to stan' by ane anither, an' in some degrees they swecr to stan' by ane anither richt or wrang.

SANDY.—Wi' regard to that aspec' o' the thing I'm no gaun to defend it, but there's something to be said on the ither side. Ye ken as weel as I dae that individuals an' families, an' even Church coorts an' Cabinets, hae a' their secrets.

JAMIE.—Quite true a' that, but there's a tremendous difference atween them an' you. Individuals an' families hae their secrets, but then they're *private* affairs wi' which the general public hae nae concern whatever. But Freemasonry's a public society. It seeks public patronage, an' secrecy's sic an important pairt o't that were the secrecy taen oot o't it wadna continue to exist ava'. As for Church coorts, ye ken brawly that when they meet in secret it's because there's something wrang that's no very creditable to somebody or ither. An' as for Cabinets, the less said aboot them the better, for everybody kens what complaints hae been wi' Disraeli an' Derby up an' doon the hale kintra concernin' thae Turks, jist 'cause they keepit things to themsels an' wadna let the people ken as to whether they were managin' things richt or wrang. Ah na, Sandy, it ill becomes a Scotsman to argue in behauf o' secrecy.

SANDY.—Man, Jamie, you're turnin' the hale subject upside doon. I think if my wife heard ye, *she* wad think ye the maist sensible man she had met for mony a day.

JAMIE.—An' nae wunner. If I was a wife to a Freemason I wad gie him peace neither nicht nor day till I wad get him disconneckit wi't. Jist think o't, it separates husban' an' wife by a life-lang oath o' silence, and that in matters concernin' them baith, for, min' ye, the wife's concerned in payin' the "dues" as weel as the man. The man leaves his ain fireside an' gangs oot to a meetin' o' the lodge, gangs hame again after a' is owre, an' he daurna tell his wife a syllable aboot what he has been daein'. He'll tak' his wife to the kirk an' the market wi' him, to the lecture an' the concert, or gin she canna gang wi' him he can tell her what he heard an' saw when he was there, but when he gangs to the lodge he an' his wife *maun* pairt company. Dae ye no ken that the Bible likens the union atween Christ an' his people to marriage, but yer Freemasonry knocks the bottom oot o' a' that.

SANDY.—Weel noo, Jamie, after a' ye've said—an' I was amaist to say it was a' true—dae ye no think sic a society may dae some guid? Man, jist think o't. Young men jine it, an' it brings them acquaintances an' helps them get on in the warl; an' seein' the Bible's read, dae ye no think ye could owrelook the rest an' encourage young folks to jine.

JAMIE.—Sandy, I'll answer ye fairly, an' I say, No. As for folks gettin' on in the warl, I believe in the old sayin', "a free field an' nae favour." Gin a young man has pluck an' manliness an' common sense he'll get on, nae fear o' that, if there's fair play. I'd be sorry to see ony young freen o' mine leanin' on sic a crutch. Na, na, let oor young fellows "set a stoot heart to a stay brae," let them begin life on richt principles an' there's nae fear o' them. Ye spoke aboot the Bible readin' in the lodge, let me tell you this, Sandy, oor young folk dinna need to gang to a lodge to read their Bibles an' learn the principles of morality, or religion either, the kirk's God's institution for that. No to gang aboot the bush Sandy, I may jist tell ye, I hae been in the lodge mysel'. I could gie ye the grips an' pass-words for a' the degrees o' the lodge, for I was made a Mason lang syne, when I was a young man, an' thocht little aboot it. An' I can tell ye this, it's religion's a mockery, it's readin' o' the Bible that ye brag sae muckle aboot is jist a degradin' o' the Word o' God an'. it's morality. I think Freemasonry's a' the waur for it's pretendin' to be religious, for it actually steps in an' wad fain tak' the place o' religion. It preten's by it's ain secret mysteries to prepare Freemasons for the gran' lodge aboon, that's heaven.

SANDY.—I dinna ken very weel what to think o' ye. I wonder'd by your talk whaur ye got yer information, an' I jaloused ye had been ploughin' wi' some heifer or anither. An' ye hae been a Freemason! Dae ye think, noo, it's richt for ye to tell thae things to ithers an' break your oath?

JAMIE.—Sandy, I ken what Freemasonry is, that frae first to last it's dishonorin' to God an' ensnarin' to man, an' kennin' that, nae oath sud keep me frae warnin' ithers. Am I richt?

SANDY.—To be open wi' ye, Jamie, as ye hae been open wi' me, I maun confess that I'm no jist satisfied wi't mysel'. The mair I've seen o' the business I've liked it the less. An' the things ye hae been sayin' hae gien me a clearer view o' things. I maun confess ye seem to hae a richt haud o' the hale subject.

JAMIE.—Yes, an' tak' you hame Freemasonry an' compare it wi' the Bible, an' ye'll fin' I'm richt. If you gie up your connection wi't ye'll dootless be mark'd, an' Freemasons 'll gie the lee to everything ye say aboot the society. I've met wi' that mysel' afore noo. An' they canna harm ye. They disposed o' puir Morgan in Niagara aboot fifty years' syne, but they got a fricht in the States then that they'll no forget for a while. Besides, in oor kintra a man need never fear as lang as he tell's the truth.

SANDY.—Gi'e me yer haun'. I'll gae back nae mair to their meetin's, and there'll be naebody better pleased than my ain gudewife.

SOUTHWICK'S "SOLEMN WARNING."

EDITOR OF THE CYNOSURE:— An old work, which furnished me some amusement and instruction when a boy of fourteen, has recently fallen into my hands, and been re-read with renewed interest. It is Solomon Southwick's "SOLEMN WARNING," addresed to the young men of the United States, which made its appearance in the fall of 1827, about a year after the abduction and murder of Morgan, and when the results of investigations in regard to his fate had begun to be pretty widely known. It gives the light and counsel of one who had read much, seen much of mankind, had had large experience in public affairs, had surveyed all the heigths of political elevation and tested the extremes of prosperity and adversity, and was well qualified to act as a monitor for the young and inexperienced. The book had an immense circulation on its first appearance, and I have no doubt but that thousands of young men, admonished by Southwick's experience and warnings, as set forth its pages, were kept from the steps which allured to the lodge-room, and which led down to the gates of hell. He had taken but four degrees, and was soon disgusted with the frivolous character of the Masonic secrets and deeply shocked by their wickedness. The book shows him to have had, at that time both a perfect knowledge of the hollowness of the "old handmaid's" pretensions, and ample experience of the depth and malignity of her wiles. In his own paper, the *National Observer*, he had begun the war six or eight months before the issue of his book. The press, except his, in eastern New York, was dumb. He says in his preface: "Never, never, in any clime or age, has the press been so vilely, so infamously, so wickedly prostituted as it has been in this case. * * * It became the organ of falsehood, of mystery and corruption; the vile instrument of a barborous and blood-stained faction; the polluted engine of treachery, tyranny and oppression."

I have been so impressed with the value of Southwick's services to the generation in which he lived, that I have felt impelled to introduce him to the readers of the *Cynosure* through a few extracts from the "Solemn Warning," one of the publications that emanated from his pen. I am sure they will be pleased to read them, and am not certain but that the publication of the volume, either in a book, or in successive numbers of your paper, would be advisable. The extracts I send can be published in one number, or conveniently divided into three. Those I send are not the most "solemn" in the book. Southwick recognized ridicule as a legitimate weapon, sometimes, and he found Masonry a good subject for this. In the first extract which follows he gives the secret history of the way in which village lodges ordinarily came into existence in New England and New York, in his day. Is there any correspondence, in this regard, between the old times and the new? Wherever and whenever a village sprang up and a church was established, he adds:

"The next thing, if not in order of time the first, which though a convenience to the traveller, too often becomes a nuisance to the neighborhood is the erection of a tavern. And what next? The village does not always grow rapidly—the travelling is not always good, and there are sometimes but few travellers when it is good; in proportion, too, as the church flourishes the tavern fades. The landlord finds his custom not quite equal to his wants, much less his wishes. Something must be done—something hit upon—and our countrymen are not backward at contrivance—to increase his custom and his coffers, to diffuse in larger quantities the stimulus which fills his kegs and decanters and to pocket in return the loose change of the wayfaring man, or the fool who heeds not the warning voice of the prophet: "Woe unto them that rise up early in the morning, that they may follow strong drink."

Our wary landlord, therefore, if he be not a Freemason—if he has never known the mysterious sensations that seize the young and ardent "candidate," when he learns to lisp those sublime cabalistics, JACHIN and BOAZ—immediately determines to become a member of the lambskin fraternity. Full of the matter, he loses no time, in repairing to the next village or city, or wherever there is a *Noodle Manufactory* established, and gets himself initiated into the sublime mysteries of the ancient and honorable craft. To do justice to his head, however, he does not mean to become a *Noodle* himself, but to learn the art of making *Noodles* of others. The bright eye, the dazzling sun, the milder crescent and the seven little twinkling stars are now seen to decorate his sign-board, which almost feels amazed at finding itself the bearer of so many gilded and mysterious images, and which are held out as so many monitors to the traveller, or villager, that with them dwells a man whose heart is so generous and noble that he will feast them on the smiles of benevolence as well as the sweets of

small beer, brandy and beef-steaks.

Brother Lambskin is now prepared to give the sign-manuel at the tip of his chin, and the mysterious grip; and to seduce those who are so wise as to know how to answer his signals to rise up early in the morning to buy his strong drink. But as there may not be enough of these asses or cattle in the village or vicinity to make the speculation equal to his benevolent design in joining the fraternity, he soon recollects that he has a garret entirely vacant, inhabited only now and then by a few erratic rats and mice, and perhaps a half-starved cat (watching for her prey in the upper story, as her master watches for his in the story below) not one of which has ever turned its attention to the mysteries of Masonry, but which are now in a fair way to meet on a level with the sons of light; for our ingenious publican has hit upon the expedient of turning his empty garret into a lodge-room, getting a charter from the Grand Lodge, that focus of iniquity and corruption, and himself, with two or three of his sly associates, constituted Master Wardens and Treasurer, and the last, not the least important object, but rather one of "*the chief keys of the concern.*" He now begins to realize the fruition of his golden dreams in joining the order. He goes to work, in good earnest, at making *Freemasons*, as well as retailing *julips*—and every "blind candidate" that he leads to the altar, adds one to his *julip* customers!

Thus the young and heedless villager is first lured to the door, whose steps lead down to the gates of hell. Industrious mechanics are seduced from their workshops—the farmer in the vicinity is taught to think more of prying into the secrets of the lodge than of ploughing his land—wives are deserted by their husbands at a time when their society is most expected at the domestic fireside—and children are left to go ragged and without sustenance or education, that our Grand Village Necromancer, our wholesale and retail dealer in mystery, moonshine and mixed liquors may revel this and wax fat and flourish upon all folly and wickedness of his own creation. And thus, when compared with the truly useful and indispensable village church, the old saw is completely realized:—

"Wherever God erects a house of prayer,
The devil comes, and builds a temple there."

Our hero is now in the full tide of successful experiment; and the sun, moon and twinkling stars on his sign-board are but faint emblems of his aspiring hopes. With a troop of noodles at his heels, he emerges from the bar-room to the bench, as a justice of the peace, or a county judge; or leaps over the head of many a better man into the halls of legislation, as a law-giver to the people!" H.

Wolves in Sheep's Clothing.

BY REV. H. W. HAMPE.

Christ says, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles"? Matt. vii. 15-16. That Christ lays down here a plain rule for his church under the gospel dispensation by which false teachers are to be known from true ones is evident.

Benson in his comment on these passages says, "Who in their preaching describe a broad way to heaven. * * All are false prophets who teach any other way than that which our Lord hath here marked out; who come to you in sheep's clothing with a form of godliness and fair professions of love, but inwardly they are ravening wolves. Not feeding but destroying souls; feeding themselves by the destruction of the flock."

Doddrige says, "A wolf in sheep's clothing is grown into a proverb, for a wicked man that makes a great profession of religion, yet cannot dissemble so well as not to be discovered by attentive observation."

"Ye shall know them by their fruits; a short plain rule," says Wesley "whereby to know true from false teachers (prophets); and one that may be applied by people of the meanest capacity, who are not accustomed to deep reasoning. True prophets convert sinners to God; or at least confirm and strengthen those who are converted. False prophets do not. They also are false prophets who though they may declare the very truth, and that clearly and fully, yet do not adorn, but bring a reproach upon it by their unholy conduct; and therefore are not sent of God by his Spirit, but come in their own name to declare God's word, hence this is their grand mark; they do not turn men from the power of Satan unto God."

These marks are often seen in the ministry in our days, among the different denominations, especially among the adherents of the lodge and their abettors. Instead of seeking the enduing power of the Holy Spirit, they seek the applause of the ungodly; and instead of aiding and strengthening the hands of the godly and true souls in the church whose spirit is grieved on account of those things, and who are beseiging the throne of grace on account of those abominations in the churches, they cast reproach upon them by shunning their society, and expelling them from the church of their choice, for no other reason than their opposition to those things.

A case among many lays just at hand. Near New Lebanon, Pa., a certain preacher while in conversation on secret societies, said he never belonged to any secret order, except the Good Templars. This was shortly before conference. After that meeting, at his first appointment at that place he defined his position on secret societies and declared publicly from the stand that he was a Mason of nineteen degrees; and that it was nobody's business where he went to enjoy himself. After the close of the meeting a pious sister stepped up to the reverend gentleman and said, "Brother, you are not fit to preach the Gospel. We are starving under your preaching." Which was literally true. For these words the sister was cited to a mock church trial; the reverend gentleman being the accuser and judge of the case at the same time; of course under these circumstances the sister was expelled from the church. The case came up in the form of an appeal at the next quarterly meeting. The presiding elder who was also a Mason cited the case back for another trial, at which of course the verdict of the first trial was sustained, and the godly sister declared out of the church. That sister did no more than her duty by rebuking such a man openly; because he had publicly made himself a liar. "And such a one should be rebuked openly before all," and was not fit to preach the Gospel of Christ without repentance.

Yet presiding elders pat such men on the shoulder, and bishops sanction their evil deeds by promoting them in their appointments, and thus conspiring against the humble ones of Christ, and those who warn the churches against these things are held up to the church as evil doers and church slanderers. O ye who thus seek the applause of man, how can you, in this state meet the Master when he comes? Christ says of such in his time, "O ye generation of vipers, how will ye escape the damnation of hell?" And Wesley says of such, "When they go down to the pit, hell will be moved from beneath to meet them at their coming." O may they repent and turn from Baalam's counsel. For such, God declares in his word, there is no salvation without repentance.

"And ye who suffer for your testimony against these abominations, rejoice that ye are counted worthy to suffer for righteousness sake; for you must expect these things." Put on therefore "the whole armor of God," (Eph. vi. 11-16) that you may be able to withstand in those fiery trials which you suffer from those of your own spiritual household.

This abominable lodge system cannot be overcome by mere side hints and pattings on the head as some would fain try to believe, but by faithfully wielding manfully the spiritual weapons of our warfare "which are mighty through God to the pulling down of the strong holds of Satan." Old Gen. Blucher commanded his body guards, when Napoleon Bonaparte at the memorable second battle of Leipsic sent as a last resort a corps of French grendaers heavily harnessed and covered with their grey woolen mantles in solid phalanx against the Prussian center, "Meine kinder, das sind verdeckte; hauet sie durch die fressen." (My boys, strike them across their jaws, for these are covered ones). So it is with lodgemen and their abettors in state and church, they are the muffled ones of Satan in sheep's clothing, and they must be boldly confronted with the sword of truth as it is in Christ with all long suffering and love.

The "Eastern Question"—Mohammedanism.

What is called the "Eastern Question" is threatening, and includes in it much more than meets the eye. It is an old sore, and, like a cancer, is incurable except by utter extirpation. It is really the Mohammedan question. It is a question whether a barbarous and an unimprovable race shall be allowed to arrest the progress of Christianity and civilization in a large part of the earth. Politics have failed to settle the question, and will always fail, because politics have no religious principles, no moral standard, and no foresight of the future. The world don't turn upon the balance of power between the "Great Powers" of Europe. While they have been balancing power and endeavoring to maintain the old and rotten systems of monarchy and aristocracy, the great working masses of mankind have been moving on. While they were making the Holy Alliance, and restoring the Bourbons, and fighting the absurd Crimean war, and trying to maintain the Pope, the Republic of the United States was advancing with gigantic strides. Bourbon Italy was restored to unity and freedom; toleration was established where the Inquisition once prevailed; the Papacy was confined to its spiritual dominion, and now the working masses are gaining light, and rights, and intelligence. The grand system of Christian civilization was advancing on all the lines of progress, material, political and religious. Yet all this time the "Great Powers" did not understand there was any progress. They fought for Crimean war upon the absurd idea that Turkey could be maintained. They are now negotiating to maintain the "False Prophet" in his place. They are endeavoring to uphold the worst government and the most oppressive despotism upon the earth. All this is upon the idea of maintaining the balance of power. Just as if Russia or Germany were to be arrested in progress any more than the United States. Where was the balance of power when the Germans marched into Paris? Where is the balance of power when Russia has seized the Amotox river, and has her fleets in the sea of Ohkotsh? It is impossible to suppress the growth of race and of empire, any more than of ideas and of freedom, by any system of artificial politics. The Turk "encamped" in Europe, said John Randolph. So did the Hun—the original Magyar—but the practical difference between them was very great. The Turk adhered with fanatical enthusiasm to the religion of the False Prophet, while the Magyar became Christian, and was swallowed up in the European nations. The source and present cause of all the difficulties of the Eastern Question is in the difference of religion. Let us see then what Mohammedanism is. Propagandism was, as in Christianity, the essential element of Mohammedan success. But the mode of propagandism made it at once the terror of the earth, and its own final failure. The propagandism of Mohammed was by the sword. There were many virtues inculcated, and to this day the traveler will say that there is more honesty and temperance in Constantinople than there is here. But the essential idea of its growth was conquest. To the soldier Mohammed promised

all the joys of Paradise. Fallen upon the field, his soul passed to the elysian of the blest, bright houris received him, his brow was crowned with vermillion hues, and the cup of nectar pressed to his lips. The fiery Arabian received such a religion with enthusiasm, and moved with resistless force to successful conquest. Arabia, Armenia, Palestine, Northern Africa, and a large part of Europe fell before the Mohammedan. From the Euphrates to the Danube, from Jerusalem to Babylon, from Constantinople to Cordova, the Turk ruled supreme. Arrested at last near the walls of Vienna, by John Sobiesk of Poland, he still retained the most fertile parts of Europe and Asia. The gardens of the Old World were his. The cities renowned in history were the ruins which marked his progress, and the Christian churches of Armenia, of Persia, and of Africa, lay low in sackcloth and ashes, save only when the ruin was so complete that their existence became insignificant. Let us now ask in all candor, whether this is a scene which the Christian should look upon with complacency, or civilization allow to intercept the course of human progress? That question must be answered sooner or later, and will there be any better time than this? In slang phrase the "Great Powers" are trying to dodge it. That is what they have been doing for the past century but if they dodge it to-day, can they dodge it to-morrow? Let us look upon what is the effect of this Turkish conquest. Few people suppose that one-third of Africa is held by the Mahommedans. But it is. From Tripoli through to Kano and Timbuctoo, on the Niger, the Mohammedan is supreme. There are Pagan tribes mixed through, but the Mohammedans hold the power. Those who want to understand Northern Africa should read the interesting book of Dr. Barth, who traveled through it and was a year in Timbuctoo. So in India. There are twenty or thirty millions of Mohammedans there, and they were the originators of the Sepoy rebellion. So along the eastern coast of Africa Mohammedans prevail. In Europe, since their defeat by Sobiesk, they have held the best province on the Danube, and, until within a few years, held Greece. Now, what right have they to it? It is true that lapse of time may make conquest a valid title, in a merely international point of view, but morally and socially it can make no title. Here comes in the main point of this whole question. Had the conquered provinces on the Danube been of the same race, the same religion, the same civilization, or in any way correlative, no great harm could have come of it, and the Christian world might be content to let things stand. The population and religion of the Turkish provinces, from the Black Sea to the Mediterranean, stand about thus: Mohammedans, 6,000,000; Christians, 11,000,000; Jews, 80,000. We find then that Turkish despotism is ruling Christians—not Mohammedans. And how do they rule them? To say that they rule as the white Democrats of Mississippi ruled the blacks, is nothing. To stand the chance of being occasionally murdered, or tied up and whipped, is a small matter compared with what the Turks do. They tax the Christians to death. They prevent them from all freedom of action. They oppress them in every way. Hence it is that Herzegovina and Bosnia are in insurrection. They will not be able, it is probable, to resist the Turkish Empire. But they are raising a question which must be answered.—*Cincinnati Gazette.*

Journal of the First Northern Indiana Eldership of the Church of God in Indiana.

Soon after the Indiana Eldership of the Church of God, some members of said body, together with those who were expelled for non-co-operation with Masons in the Eldership, met in convention at Yellow Lake Bethel, Kosciusko county, at which time they agreed to meet at Lake Bethel, Kosciusko county, Nov. 25th, 1876, for the purpose of considering the propriety of organizing an Eldership opposed to secret societies.

According to agreement a good delegation of brethren and sisters opposed to secret societies, was present at the meeting. The meeting was called to order by Elder J. S. Shock, who stated the design of the meeting, after which Elder John Martin was elected speaker, Elder Isaac W. Lowman, Clerk, and Elder C. Clem, Treasurer.

Adjourned after prayer by J. S. Shock.

AFTERNOON.

Prayer by Isaac W. Lowman.

The following persons enrolled their names as members of this body until otherwise changed: J. Martin, I. W. Lowman, B. F. Bear, C. Clem, D. Hartoon, C. Bortner, A. Yocum, S. Hoffel, J. S. Shock, Wm. Gidley; Sisters—Hartoon, Ann Skinner, Julia Skinner, R. Ulsh, Mary Moor, J. Fredric, J. Trip and Mrs. Bortner. Thus constituted the Eldership proceede to business.

The title "Northern Indiana Eldership of the Church of God" was adopted as the title of this body.

The clerk was instructed to get a certificate of this meeting recorded in the county records.

Elders C. Clem, B. F. Bear and J. S. Shock were elected a committee on finance to gather funds to defray the expenses of this body.

A standing committee of five was elected, the first-named person to be chairman: I. W. Lowman, J. S. Shock, C. Clem, B. F. Bear and J. Martin, committee.

Whereas, the editor of the *Church Advocate* has refused to publish manuscripts opposed to secret societies. Therefore,

Resolved, that we have the proceedings of this meeting published in the *Christian Cynosure*, and have 200 extra copies of the number in which this journal is published, printed to distribute among the people, thereby giving the proceedings of this meeting as large a circulation as possible.

On motion the speaker appointed a committee on license, consisting of J. S. Shock, C. Clem and B. F. Bear.

On motion adjourned to meet in session after pulpit services in the evening. Prayer by B. F. Bear.

EVENING.

Whereas, Elders J. S. Shock and C. Clem were dismembered from the Indiana Eldership of the Church of God because they would not co-operate with nor fellowship Masons in said body; therefore,

Resolved, that we accept the above as a cause of their expulsion from that body.

The committee on license reported the following:

PREACHER'S LICENSE.

"This is to certify that Elder ——— is a minister called and qualified of God to preach the Gospel and to perform all the duties of his sacred calling; and is in good standing in the Northern Indiana Eldership of the Church of God. This to be valid until revoked by the Eldership. Given at ———, in the year of our Lord, 187—. Signed in behalf of the Eldership. Elder ———, Speaker. Elder ———, Clerk.

The report was adopted.

The clerk was instructed to get twenty-five copies of license printed.

The following resolution was adopted:

Resolved, that we hold a ministerial association, and the speaker appoint a committee of three to draft a programme.

I. W. Lowman, J. S. Shock and C. Clem were appointed said committee.

The Association will be held at or near Auburn on the Saturday before the last Sabbath in January, 1877. (The above was revoked by the standing cammittee. The association will not be held at that time.—Clerk.)

The following arrangements were made to supply churches with preaching: Elder J. Martin is to serve the church at Jefferson Union, Noble county, Ind. Yellow Lake Bethel, Beaver Dam and Hans have the privilege of choosing their preacher. Elder C. Clem is to serve the church at Fredericks. Elder B. F. Bear is to serve the church at Eel River Bethel.

Brother B. Ulsh was invited to address the audience on the subject of secret societies, which he did to good acceptance.

Adjourned to meet at Jefferson Union on the evening of the 20th of October, 1877. Elder B. F. Bear is to preach the opening sermon.

J. Martin, *Speaker.*
Isaac W. Lowman, *Clerk.*

N. B.—Persons wishing to attend our next meeting should for their convenience preserve a copy of this journal, as a notice of the next meeting may not appear in print.—Clerk.

—The *Iowa Freeman* has this advice for the friends in that State on politics. It is good for all the rest:

"Now that the fierce conflict incident upon the Presidential election is past, let the friends of good government consult each other as to the best and wisest measures to be adopted to overthrow Masonic rule. Let the strongest and best men be nominated for State offices at our next annual meeting at Oskaloosa, and wherever there is Anti-secrecy sentiment enough to justify it, let town and county nominations be made, and despite the Masonic cry, 'you will loose your vote,' or defeat the Republican candidates,' let every freeman vote his sentiments, knowing that no right action can be lost in the sight of God."

Reform News.

The Michigan State Lectureship.

To the President and Executive Committee of the Michigan State Christian Association, opposed to secret societies:

Dear Brethren:—When at our late State Anniversary at Hastings you did me the honor to call me again to the field as your State Lecturer I could only provisionally accept. I told you, as you will recollect, that I did not dare to say I would not accept the call. I, however, in my own mind saw a possibility that the time might come when I should see it my duty to do so. After several weeks of prayer and watchful attention to the indications of the Divine will, I think the time *has* come; and I hasten to lay my decision before you. I have been led to it by the following reasons among others:

1. I feel that a proper prosecution of the work calls for more physical strength than is mine to give.

2. The health of my wife is constantly declining, and is in such a state that an absence from her of more than a very few days at a time is a very great source of distress to myself, to say nothing of its effect upon her, and last, but not least,

3. During my Sabbaths at home, for some months past, I have been preaching to a small church some ten miles away, where God has been blessing my labors, with the addition of twelve to its membership already, with a prospect of many more, now rejoicing in a Savior's love; with more on the way and the work still going on.

After a prayerful struggle over the matter, and with the advice of friends, I have felt, and do feel it my duty to stop with these "sheep in the wilderness," till spring, on much smaller remuneration than offered by the society.

I will still lecture, however, if my services are required when my other labors and my strength will permit, on the following terms: I will give two lectures in a place for ten dollars and my expenses. If my services are required, the friends will thus know how to secure them.

It will therefore be understood that I resign into your hands the commission with which you honored me, hoping that God may direct your choice to a man abler and better, though I may be pardoned for saying it will be difficult to find one who *loves* the cause better than myself.

God helping me, I shall in the future watch, labor and pray for your success against this foe of all righteousness.

Those desiring lectures on application to C. B. Remington at this place, will be attended to so far as in his power. Those wishing for me can direct to me personally at Fentonville.

Yours truly, J. L. Barlow.

From the Indiana Convention.

West Newton, Ind.

I am one of Mr. Ronayne's converts. I am a young man and have been casting about for a profession for life with some intention of joining the lodge, thinking it would assist me to get into business. After witnessing Mr. Ronayne's exposi-

tion of Masonry, I have materially changed my mind.

We believe that it has done good in this place; at least the people are stirred up; the only topic of conversation is Masonry. If you go into the stores or offices, you hear nothing but Ronayne and Masonry; some uphold the institution and some condemn it. Some are very much opposed to Masonry, but do not like Mr. Ronayne's plan of fighting it, but are always unable to name a better way by which it can be put down. But it is very clearly noticeable that all those who condemn Mr. Ronayne's exposition in any way are among the ignorant class of people, or are favorable to Masonry. It is also to be noticed that the wisest and shrewdest Masons say but very little about it. All of them admit a part of it to be true, but say some of it is false. It is evident that Mr. Ronayne knows more Masonry than has ever been in our town before, and the part they deny is the part they never learned.

On the first night of the exposition several Masons were present and the first degree was thoroughly worked. But when the second and third degrees were to be worked the Masons were not there, and it is not to be wondered at; once was enough for them, they could not face any more like that.

The following Saturday night was lodge-night, and the Masons were out in full force, which is some evidence that their ranks have been fired into with some effect.

Mr. Ronayne is a powerful and impressive speaker, and his arguments are irresistible. He is certainly doing a good work and should have every encouragement. Some persons who are at a loss for something else to condemn him for, say he is not a Christian; but we never heard sounder Christian doctrine preached, nor with more force and power than we heard from Bro. Ronayne during the convention. We certainly never heard a stronger appeal to the Christian people for the support of their prayers than he made in his closing remarks, which goes to prove that he has full faith in the Christian's most effective weapon, and we believe that many a fervent prayer has gone up to the "great white throne" for his preservation and success.

Asking to be remembered as an Entered Apprentice in this reform,

I am yours truly, BOAZ.

LATER.

Our Anti-masonic tree, planted at West Newton has commenced bearing fruit, which bids fair to be good when fully ripe. One preacher has got himself in a trap. On Dec. 29th Ronayne worked the third degree, it was the last night of the meeting. The next was lodge night. On that night Rev. Mr. McNaughton, the Methodist minister, was to preach to his people. The minister met his congregation at the appointed time, but McNaughton claiming to be very unwell and not able to preach the Gospel dismissed the congregation, walked over to the lodge and remained there until nearly twelve o'clock. I understand that some two or three of his Methodist brethren had an interview with him next day, but the result is not known. P. ALLEN.

FROM VENANGO COUNTY, PA.

EAST SANDY, Pa.

DEAR BROTHER K:—On the night of Dec. 15th we closed the second course of lectures in this vicinity. The first was by Elder J. R. Baird, who came here in June and gave us three lectures which strengthened the honest and wonderfully provoked the dragon "who gave his seat to the beast" (Rev. 13: 2). The second was by Past Master Edmond Ronayne with his powerful public initiations, which lifts up the hands that hang down and strengthens the feeble knees and gives reform men back-bone; so that they will not support Masonic ministers nor receive at their hands the sacred emblems of the broken body and shed blood of that dear Redeemer who is barred out of the lodge.

These lectures will certainly do great good and I do hope they will in making voting Anti-masons by the thousand, for these are the kind that are available. One of these will chase a thousand. There were three votes for the American party in this (Rockland) township, and I could lay my hand on the three who voted it, for I gave two of the tickets and voted one myself. I now wish to give my opinion with regard to the *Christian Cynosure*. It is just the paper that every honest man ought to read, for I think, as E. Ronayne, without the paper all will be a failure. The lectures I compare to the seed sown on stony ground; it takes quick root, but is liable to be scorched or to freeze out, but the paper keeps the roots growing deeper all the while. A. J. WEAVER.

[Correspondence Am. Wesleyan.]

CHRONICLES OF WASIOJA.

Now it came to pass, in those days, that the prophets that lived in the land of Cloudy-water came together, as their custom was in the time of corn harvest, to worship God, and commune together and inquire of the Lord concerning the kingdom.

And they came together on the fourth day of the tenth month, even unto Wasioja in the Land of Cloudy-water. Now there was at Wasioja a school of the Prophets where many young men and maidens came from far and near to learn wisdom and to be wise in all manner of knowledge, and the hand of the Lord was with the School at Wasioja, insomuch that the Holy Ghost fell on many, and the young men and maidens were converted not a few, and many were added to the church of such as should be saved.

Now there lived in the land of Illinois a prophet, whose name was Joshua, and he was a man of good report in all the tribes of Israel, and it came to pass that when Dennis the evangelist came to the meeting of the prophets of the tribe of Illinois, that Joshua said unto him, "Go to now, I have a mind to sojourn with thee and visit the churches;" and the saying pleased him. And it came to pass that when they had visited and strengthened the brethren in the land that lieth beyond the great river, that they fetched a compass and they came to the land of Cloudy-waters; and they came to Wasioja about the time of the evening sacrifice. And they came into the assembly of the people as one Melvin stood up to prophesy.

And when the meeting had come to an end, it was noised abroad that Dennis the Evangelist had come, and Joshua also, that there was great joy among the people; for all the people loved Dennis and Joshua, and on the morrow Joshua preached unto the people, and said unto them, "Have faith in God." And he greatly encouraged the brethren, and they were comforted not a little.

And when the Sabbath was come, Den is stood up for to preach, and he opened the S riptures and exhorted the prophets with much zeal, that they should be faithful watchmen and not be like many false prophets who bow the knee to Baal, and it came to pass that where he made mention of Baal, that some were offended, for there were some that worshipped Baal; howbeit many of the people heard him gladly.

And when the evening was come great multitudes came together to hear the word, and Joshua preached unto them Jesus, and the word was with power, and the Holy Ghost fell on many that heard.

Now when the meeting was ended, one stood up in the midst of the people and said unto them that Joshua would speak unto the people on the morrow concerning Baal. Then great fear fell on all the Masons, (for so the worshippers of Baal were called in those days to deceive the people) and said one to another, "Behold these that have turned the world upside down have come hither also."

Howbeit, the people came together on the morrow, and Joshua reasoned with them for the space of more than an hour concerning the worship of Baal; proving by many things that the Masons did deny Him whom God raised from the dead, and that they worshipped strange gods in dark places, and bowed the knee to Baal, and swore great oaths to tell no man what was done by them in secret, and when he had made an end of speaking, some said, "Are these things so?" and they were astonished above measure and wondered how these things could be in the midst of Israel; and great fear fell on all them that heard.

And one rose up in the midst of the people and said unto Joshua and Dennis, "Sirs, who can tell more concerning this matter? for as the Lord liveth such things ought not to be in Israel." And they answered and said, "Behold, now, there is one Edmond, who was a high priest of Baal for many years, and it came to pass that while he burned incense unto Baal, that the hand of the Lord was heavy upon him, insomuch that his soul did loathe the abominations of Masonry; and he cried unto the living God, and the Lord heard him and delivered him from his idols and he forsook them, and he became a free man, and behold he goeth about to tell the people what abominations he hath seen in secret." And they said, "We have seen Edmond, and what he did even in Syracuse."

And all the people said, "Go to now, let us send and fetch Edmond whose surname is Ronayne, and they did so; and they sent a letter by the hand of Gaylord the scribe.

CHAP. II.

Now when it was noised abroad that the people at Wasioja had sent for Edmond, great fear fell on all the Masons that dwelt in all the regions around about, and they rent their clothes and threw dust into the air; and they said one to another, "Behold now we shall be a reproach and a by-word unto the people, for if this Edmond shall tell all the people what things are done by us in secret, every man will despise us, and we can no longer deceive the people. And they lifted up their voices and wept.

But one who lived in a city not many furlongs off, a ruler and a judge among them said unto them, "Wherefore do ye weep? wot ye not that I know more than ye all? these Wesleyans be all fools; wot ye not that this Edmond will not come to this land seeing that I dwell therein.

CHAP. III.

Now it came to pass in the eleventh month, on the ninth day of the month, that Edmond whose surname was Ronayne came unto Wasioja in the land of Cloudy-water, according to the word of Gaylord the scribe; and all the people came together to hear, from Dan even to Beersheba, insomuch that they trod one upon another. And Edmond stood up in the midst of them and said: "Ye men of Israel hearken unto me. Behold, a horrible thing is done in the midst of thee, and the people perish for lack of knowledge; for Masonry is a great evil under the sun, and few know what abominations are committed by them in secret. Give attention and I will show you what things they be which the Masons do in dark places. I will at this time do these things in the presence of all the people to make Baal a hissing and a by-word in the land, as the Lord hath commanded me. Judge you."

And he laid hold on a young man and stripped off his clothes; howbeit he left his drawers and shirt on lest his nakedness should be seen; (for it is a shame to speak of the things done by them in secret,) and he put a rope around his neck, and blindfolded him, and led him about by the hand, and said many strange words unto him which were very foolish and wicked, and which are lawful for no man save a heathen to utter; and he made him bow the knee to Baal, and swear a great oath to tell no man of these things. And Edmond said, "Behold, these are the things the Masons do in secret; moreover, preachers do these things." And the people wondered greatly, and said one to another, "Do good men commit such abominations?" Howbeit some doubted. And Edmond did these things three times in Wasioja; and the last time was worse than the first.

Moreover, Edmond went unto Dodge Center, and did these things also. And it came to pass that when he was at Dodge Center, that one who had also been a Mason, rose up and bore witness to what Edmond did, and said, "Of a truth these things are so." And the Masons held their peace.

Then Edmond went unto Kasson, about forty and eight furlongs off, and did these things there also. And it came to pass that while he was speaking in Kasson, that a certain son of Belial rose up and said unto him, "Thou liest." But Edmond answered him decidedly—insomuch that the people laughed him to scorn.

And Edmond went to Mantorville, and did likewise, and many of the people heard him gladly. And when he had showed by many signs and wonders that

Masonry is a great evil in the land, he departed in peace.

But there was no small stir among the people about these things, and the end is not yet; by and by.

JONADAB, *the Scribe.*

THE NEW ORDER.

CHAPTER II.

According to previous appointment "our lodge" met in the U. P. church, New Galilee, Beaver county, Pa., on the evening of December 21st, and by seven o'clock the commodious basement of the church was filled to overflowing, and after a few complimentary remarks to the audience concerning secretism, and especially the order known as the "Independent Order of Odd-fellows;" the lodge was opened in due form before the wondering gaze of the vast crowd and doubtless to the utter astonishment of the members of the band of brothers, as there was quite a number present.

The regular routine of business being taken up an imaginary case of application for benefits was disposed of, by which was shown, that benefits do not follow the non-payment of dues. And then the special object of the meeting was taken up, viz., the initiation of a candidate into the initiatory degree of the independent order of Odd-fellowship, which was done in a manner that convinced many that the secrets and ceremonies of Odd-fellowship were quite well known by outsiders. And I have no doubt but there was disgust produced in many minds, and perhaps the mantle of shame crept silently over the brows of the more respectful members of the order. After the initiation the subject was discussed at some length, and then an opportunity was given to the fraternity to present their objections to what had been said and done.

At this point a Mr. Baker arose and broke the ice and plunged into the flood, and if he was not chilled at going in, he almost certainly was at coming out, if he has succeeded in getting out at all. A number of his brethren came to his rescue, true to their obligation, "to assist a brother in need;" and for about one hour cross-firing continued, which was by far the most interesting part of the performance, and the large audience appeared to be delighted with it. If there was no sharp-shooting, there was often a dead calm after a question was answered and explained. They of course denied some things, and cried out persecution. Now if it be persecution to resist the devil we cannot help it. And one of the very best evidences that we are succeeding in showing the real secrets and working of the lodge, is the wrath they manifest. If they were not hurt they would not cry out. Yours for the right,

S. A.

Correspondence.

SECEDER'S CONVENTION—RESPONSES.

In regard to the proposition of Bro. Ronayne for a convention of all ex-Masons, it has my hearty approval. J. B. NESSELL.

Ellington, N. Y.

VIOLA, ILL., Dec. 30, 1876.

DEAR BRO. KELLOGG:—I have been waiting to hear responses to Bro. Ronayne's proposal for a convention of seceding Masons for counsel, for encouragement, and for issuing an address to the American people. I am in favor of such a convention. Am not sure that I can attend it, but will if Providence opens the way.

Looking at Freemasonry and its numerous progeny in our land from my standpoint, I see a duty, a Christian duty, a patriotic duty in such a convention—to counsel, to encourage, to pray with and for each other and the cause they represent, and then to lift their united voices to the American people as to the need and duty of the hour. It is, to my mind, a needed thrust of the sickle of God's truth into the ripened harvest too long neglected already. Especially when we see Freemasonry and its cortege in their tinsel and titles of royalty trampling down every vestige of constitutional liberty; poisoning the very fountain of individual conscience and Christian morality; striking deep its envenomed fangs into all our courts; and last, but most alarming, rejects Christ as man's Redeemer and as Sovereign of this world, and erects a throne of iniquity dedicated to falsehood, irresponsible alike to God and man, "whose god is their belly, and whose glory is their shame." It is time that God's enlightened freemen put the trumpet to their mouths and signaled God's hosts to the battle against the cohorts of the enemies of God and his Christ.

What the "harvest shall be" in this loved land of ours if we thrust not in the sickle of God's truth and reap vigorously now while we may, can be estimated somewhat by the awful tribute of blood and treasure laid upon our nation by heaven's just decree, for our forgetting God and humanity in the great question of slavery while preaching, and praying, and voting was invited, and would have been honored by Heaven's great King.

God's moral vineyard must be cultivated by his own servants, using his own moral instruments, and that in God's own time—today; or, by waiting, risk God's own plowing with his judgments, and pruning with the sword of vengeance, where long he waited to be gracious, and sought a people jealous for his honor. "Every knee shall bow to me, and every tongue shall confess to God," are words of love to the obedient, but of swift judgment to the wicked, though they go hand joined in hand; for the King of kings hath spoken it.

I sincerely thank God for such stirring words of life and power as I find from the pen of J. H. Bingham, in the *Cynosure* of Dec. 28th. I thank God for a Ronayne, the St. Paul, the Luther, of our day. What cannot God do when he wants workers to plow up the thistles, thorns and briars that come to infest his moral vineyard. A Paul, taken from the proud, self-conceited Pharisees; a Luther, snatched from the seething caldron of Romish prostitution; and now a Ronayne carved out of the heart of the "lodge of all iniquity." Thank God that Jesus reigns. Help, Lord, now to stir the hearts of the "more than seven thousand men that have not bowed the knee to Baal" in this our land, in this wickedness of the lodge of all iniquity, to now arise and draw the sword of God's truth mightily through faith.

The American party vote last fall, though sadly few, in view of the light spread abroad on that subject, is a star of hope that our nation has yet the requisite few to save our nation from Sodom's fate. May the Lord bless Bro. Ronayne's convention. J. C. GRAHAM.

MARION, Ind.

I heartily endorse Bro. Ronayne's call for a convention of seceding Masons. I think they could get up and send out such a document as would utterly overthrow the weak argument of adhering Masons, that those who have written Masonic exposes were never Masons, or if they were, are perjured villains and not to be believed. Let the convention proposed by Bro. R. be held by all means. GEO. W. CHAMP.

WHY NOT PREACH IT?

WEST GENEVA, O.

Editor Christian Cynosure:

I talk with Freemasons often, and tell them that it is well known that error and iniquity always desire concealment; truth and righteousness desire the open light. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 20, 21.

There are evils in secret systems, inherent in the very obscurity and darkness in which they are enveloped, which ought to be esteemed insuperable objections to a union with them. They are partial, anti-social, and founded upon an opposition to the moral order and social ties by which the human family is bound.

God has made provision for society, establishing mutual obligations. Husband and wife, parents and children; brothers and sisters, binding in one sweet union the domestic circle. In the commonwealth, citizens with citizens, subjects with magistrates; in the church, brother with brother, in the holy ties of fellowship in divine truth and ordinances. But secrecy is a hindrance and interferes in the performance of these relative duties. The Bible directs to happiness in all the relations of life found instituted in the Bible. If Freemasonry is found there why not have females learn it? If found in the Bible, why do not ministers of the Gospel preach it? How long will Masons act the silly thing of telling outsiders that they, by Masonry, have a better understanding of the Bible than outsiders can have?

It has been attempted to clothe the system of Freemasonry in darkness; claiming for it a pre-eminence over all natural and divinely instituted relations. The members of the lodge are under bonds, requiring a wicked partiality against all outside of the lodge. Who is the secret man's neighbor, to whom he feels bound to be benevolent? He is known by his grip, pass-word, etc. But the Christian revelation knows no such distinction. "I was a stranger," says Christ, "and ye took me not in." How can ministers of the Gospel, who have advanced a number of degrees in Masonry, and see the evil of it, and keep silence be counted faithful, or escape the threatening in Ezekiel 33?

Now and then, from my childhood up, I have heard talk respecting the lodge, and can say in truth that all that which was said in my hearing, whether by Masons or others, was evidence to me that it was a bad institution. JAS. BARNETT.

OUR MAIL.

Rev. Wm. Blair, Glennsville, Kentucky, writes:

"There are many Masons in this part of the world and although there are a great many persons who are opposed to them, yet there is but little said against them. It seems to be a one-sided matter. While Masons boast of their greatness there is but little said in reference to their corruption I cannot get the Masons to read the paper to any extent. They close their eyes against the light. Their great gift in carrying their principles is to deny everything and acknowledge nothing. After all this I believe a few faithful, well-informed men could do good work here in putting down this great evil. I have but a short time to stay in this world, but while I do stay I will give my influence against all secret, oath bound societies."

J. H. Hanna, Pittsburgh, Pennsylvania, writes:

"So far as Mr. Ronayne is concerned, our meetings here are an entire success, especially the last evening, the audience being good only on that evening, not through any fault of his, or ours either. It is proposed now that the ice has been broken, to follow it up with a more complete exposition sometime in March, before our three seminaries close, giving Mr. Ronayne full scope, which he had not this time, to carry it out on his own plan. I am persuaded quite a large list of subscribers for the *Cynosure* could be got up in these two cities, notwithstanding the unusually hard time experienced here just now, if judicious canvassing was well done."

Can any one help Mr. Hanna in a judicious canvass?

Anthony Overholt, Wadsworth, Ohio, writes:

"I am persuaded that the *Cynosure* ad-

vocates principles that will stand the test in both time and eternity."

S P. Poole, Bellevue, Ohio, writes:

"Three of us have agreed to send fifteen dollars soon for ten numbers of the *Cynosure* for one year and take our chances in getting subscribers if we have to give them away We want more light on this great subject of reform for the masses, and I know of no human agency equal to the *Cynosure* to accomplish this much needed work. Books, organizations and lectures are doing a good work, but the masses must be enlightened through a circulating medium. Is there one reader of the *Cynosure* who cannot get at least one new subscriber besides renewing his own subscription? Let every one who possibly can resolve in the strength of the Master to get up a club of ten at least. Let our efforts be accompanied by our prayers and the cause of truth and right will prevail. I cast one vote for Walker and Kirkpatrick."

Geo. T. Gibbs, College Springs, Iowa, writes:

"I believe that secret societies are the foundation and chief corner-stone of all the corruptions in our body politic, but I think they will be destroyed with a swift and sudden destruction when the day of the Lord cometh. Until then we can only do our duty as the Lord reveals it to us, and wait for the shaking in the mulberry trees."

Henry Labeau, Buena Vista, Kansas, writes:

"There were three Walker and Kirkpatrick votes cast here in this precinct, and I intend to vote the principles of that platform as long as I live, with the help of God. The cause is gaining ground in this place, but there is too much of a man-fearing spirit amougst the people. But the cause of Christ will surely prevail, for Christ says, 'I am with you always, even unto the end.' I feel that this is the Master's service and I cannot fear. May the time soon come when Christians will unite around the Lord's table with no other cable-tow than that of love to the Master aud the creatures of his creation."

Hope Davis, Carpenterville, Illinois, writes:

"I hope the Anti-masonic votes cast will be seed that will produce a great harvest, for the Lord is at the helm. My trust is in the Lord. It is the duty of a minister of the Gospel to cry aloud and spare not; to lift up his voice like a trumpet and show the people their sins. But they slide around the greatest sin of our nation and the world. It seems they fear man more than God. But some have come out and they are persecuted My prayer is that He will regard the lives and health of our agents as precious in His sight, and hasten the day when Satan shall be banished from the church of Christ and the way be prepared for the outpouring of the Spirit of God, that we may have a Pentacostal season. This 'Wicked' must first be removed. 2 Thess. ii.

A friend in Cainsville, Ohio, sends us six stanzas of poetry asking us to publish them. The idea brought out by the poem is that he cannot unite with the church named (Zoar) on account of its fellowshipping Masonry. We have room for but one verse:

"O I would like to meet at Zoar,
And sing and pray as once before;
But there is something in the way,
It is the monster Masonry."

J. F. Cory, Mt. Vernon, Iowa, writes:

"The secretists had a gala day here on the 27th, it being St. John's Day. All the initiated were on hand. I think they are in better spirits than they have been since Mr. Blanchard was here some years ago, when we had an anti-secret society formed. Our society is gone and the cause languishes. We want speakers and teachers but money is scarce. Can you send us a lecturer? Friends of the reform are welcome to the hospitality of my house. The people seem to be indifferent to this enormous evil, but how can the people learn without a teacher, and how can they teach except they be sent?"

J. P. Richards, Bowensburgh, Illinois, writes:

"I have been doing something in the way of lecturing, with good results, I hope."

B. Borton, West Unity, Ohio, writes:

"I wish that J. G. Mattoon or some other of the leaders would call a meeting and organize a society down in our parts, and purchase enough books for a library and form a reading room with your paper and books, etc. Our work is not general enough yet to make it a success at another election.

E. B. Palmer, Batavia, New York, writes:

"Enclosed please find the official canvass. It gives the Anti masonic ticket the honor of one vote; but the fact is we are entitled to five Anti masonic votes. You see the honesty of the two great parties. There must have been a Masonic understanding about the four votes not counted. Norris Gay voted the Walker and Kirkpatrick ticket in the first district, and David Long, Caleb P lmer and E. B. Palmer voted the same ticket in the second district, and our Masonic judges found one Walker and Kirkpatrick ticket in the second district."

S. A. Reynolds, Waverly, Pennsylvania, writes:

"It rejoices my heart that a man so widely known as Mr. Moody, has said what he has in condemnation of so many of the popular sins in our churches, and especially his answer to the question in regard to secret societies. May the Lord raise up more men like Mr. Moody who will dare to face the multitude with God's truth."

H. D. Inman, Coldwater, Michigan, writes:

"May God nerve us all for the mighty conflict and hasten the time of complete victory. Our cause is of God. Let us be of good cheer"

I. S. Perham, Brookfield, Vermont, writes:

"This town cast four votes for Walker and Kirkpatrick. I call these four votes worth $100 each to the cause. I think if our tickets had been circulated in good numbers in this State we should have cast many more votes. May we learn wisdom in future; go on in this good work, and vote as we pray. I pray God to bless you in your work, to keep you humble and strong to do all the work he has for you. I ask the prayers of all Anti-masons or Christians that God in mercy may send to us or raise up among us men to lecture and work the degrees. Let no one be weary in well doing, for in due time we shall reap if we faint not."

W. O. Shaw, South Northfield, Vermont, writes:

"I put in the one Anti-masonic vote in Northfield. In Brookfield there were four votes cast. I have lent or given away nearly all my papers; in many cases to persons who did not know that any such reform existed. I am sowing seed in hopes that some of it will take root."

G. Crook, Concord Station, Erie county, Pennsylvania, writes:

"Erie county is what I call a hard county. If we could have some one to give us some lectures on the secrets of Masonry I think it would set the ball rolling."

Jason C. Bartholomew, Ely, Iowa, writes:

"Freemasonry holds the key to the U. B. Church in North Liberty. Those preachers at Western have been preaching in said place for many a year, and I was told by one of the trustees that he did not wish the subject of secrecy discussed there as it would cause dissatisfaction. Now I am within one step of saying there is no such thing as Christianity; at least I have to look beyond most of the religious bodies to find it."

Read Revelations iii. 4, and take courage, and patiently continue to heed the command found in the second verse of the same chapter.

The following sketch of Mr. Bartholomew's life from the Linn County *Pilot*, we take the liberty of inserting here.

"J. C. Bartholomew was born in Vermont in 1806, and is a farmer by occupation. Moved to Ashtabula county, Ohio, at the age of eleven years; spent some years in Illinois, and moved to Rapids township in this county, in 1840; spent fifteen years there, then moved to his farm in College township where he now resides engaged in raising fruit, bees, and Jersey stock. He married at the age of twenty-four; his wife still lives to journey with him. They have no children. Mr Bartholomew is a radical agitator and has been all his mature life. An abolitionist while that question agitated the country, and utterly hostile to all secret organizations. Masonry and its thousand offshoots he regards as the most potent agency of hell for the overthrow of the Christian religion, free government and fair play between a man and his neighbor. And his moral and intellectual energies, together with his surplus means, are used in the anti-secret cause. He is in good health. His mental activity and profound sincerity imparts the vigor and glow of middle life to his cheek. He never used tobacco or spirituous liquors."

The Sabbath School.

LESSON IV.—JAN. 28, 1877.—ELIJAH THE TISHBITE.—1 Kings xvii. 1-16. Commit to memory verses 5-9.

GOLDEN TEXT.—In famine he shall redeem thee from death.

HOME READINGS.

M. 1 K 17: 1-26 ... Messages from God.
T. Deut. 11: 13-17. ..Disobedience and Drouth.
W. Matt. 6. 24-34.... God's Care of His Servants.
Th. Isa. 43: 14 21.... Beasts doing God's will.
F. Mark 12: 41-44.... The Widow's Offering.
S. Matt. 15: 21 28.... Great is Thy Faith.
S. Prov. 3: 1-10.... The Road to Plenty.

TOPIC.—Messages from God.

LESSON NOTES.—1. Before whom I stand: Whom I serve. See Deut. 10: 8; 18: 5. These years: The drouth lasted three and a half years. See 1 Kings 18: 1; Luke 4: 25. 3. Get thee hence: Go hence. Hide thyself: From the wrath of Ahab and the fury of Jezebel. 4. Ravens: Some have explained this as meaning Arabians; others as the inhabitants of a place called Orbo or Oreb; still others have thought it was from a word signifying "to traffic;" hence, here, merchants. But all attempts thus to explain away the plain meaning utterly fail. 7. After a while: Probably about a year. No rain: Because of the idolatry of the people. See Deut. 11: 16, 17. 12. Barrel: An earthern jar, the common vessel in use in the East for such purposes. Cruse: Bottle. Two sticks: A few sticks. A definite number used for an indefinite one. 13. Make me .... first: A wonderful trial of faith is involved in this command! 15 She went and did: Manifesting her faith by instant obedience.—*Scholar's Quarterly.*

The very name, Elijah, is significant. It means "Jehovah my strength," or "Jehovah my God, and like the reformer himself was a constant protest against the worship of Baal, and a perpetual symbol of faith in God. He is also called the Tishbite—that is, probably a native of Thisbe, which was either in Galilee or beyond Jordan. Moreover, he was of the "inhabitants of Gilead." "Gilead" means "rocky region," and was applied to that mountainous district east of Jordan which was assigned to Reuben, Gad and half of Manasseh. As might have been expected, the people of this rough, hilly, exposed section became remarkable for bravery, generosity and an independent spirit, as well as for uncultivated manners and rude appearance. The sacred chronicler calls them men of might, and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, who were as swift as the roes upon the mountains." 1 Chron. xii 8. They were the Scotch Highlanders, or the Swiss mountaineers of the Israelitish nation. And like them was their countryman, Elijah "Long, shaggy hair flowed over his back; a large, rough mantle of sheepskin was fastened around his loins by a girdle of hide" Wherever he went he was recognized by his striking appearance and his peculiar garb. 2 Kings i. 7, 8. He was also hardy, fleet, courageous, decided, sarcastic, and withal capable of delicate tact and deep sympathy, xvii. 1-24. But more than this, he was a holy man, and an inspired prophet. He represents himself as "standing before God." As servants stand before their masters, so he stood before God, ready to do his biddiug. He had indeed a special commission to accomplish a great work; and with such qualifications natural and spiritual, we can readily understand how, like his successors, John the Baptist, Matt. xvii. 12, 13. Luther and John Knox, he never "feared the face of man."—*Evangelical Repository.*

For 1876, the Methodist Episcopal Sunday-school statistics show 19,346 schools; 204,964 officers and teachers; and 1,426,946 scholars. This is a gain within a year of 59 schools and of 20,778 scholars; but a decrease of 2,218 officers and teachers.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 8, 1877.

SOCRATES used to say that *he* was the idle man who was not working for the most important object that he could find. If any friend of the paper has a work to do for it, if it is for the time the best work to his hand, let him do it with his might and with prayer. Read on the sixteenth page of this number what is said of the "work of the hour."

"Do not then stand idly waiting
For some greater work to do,"

but get your neighbor's subscription.

THE BALLOT-BOX AND COVENANTERS.

In the *Cynosure* Dec. 21st, we published extracts from a second letter(his first was published) from a Reformed Presbyterian minister, declaring the ballot-box a "carnal device of carnal men," and so "enmity against God." The same letters criticised the work of Mr. Moody and condemned it. As the letters were vigorously written, we published the extracts from the second letter, without once stopping to reflect, as we might have done, that the extracts would not be endorsed by the leading minds of that earnest and able denomination of Christians.

We have since received letters from Drs. Sloane, Milligan and McClurkin, warmly dissenting from the extracts, and gently hinting that we should have known better than to suppose that Covenanters generally would agree in the doctrine of them; in which hint we are disposed to concur.

Dr. Sloane says, Covenanters or Reformed Presbyterians "are in favor of the ballot-box and anything necessary to a Republican form of government * * on this side the seas; and we believe in favor of a form of government virtually democratic all the world over." And he adds:

"The moment the Divine character of government, the authority of God's word and the kingship of Christ are recognized, we will use the ballot-box in common with the rest of our fellow-citizens; and as to Mr. Moody, may our Covenant God bless him in his efforts to save perishing souls." To which we add our cordial "Amen."

Dr. McClurkin writes: "No intelligent Covenanter denies the use of the ballot-box. But the Bible directs, 'In all thy ways acknowledge Him,'" and one of our ways being civil government, he argues that the neglect of such acknowledgement in our constitution is plain disobedience to God in which he does not wish to be involved. He also argues that we cannot, "by voting, remedy this fundamental wrong;" that Mr. Moody calls for separation and said lately, "If we would succeed in helping others out of darkness, we must first get out of it ourselves." And he further argues that as God is omitted from the Constitution, swearing into the Constitution and voting to reform it, is equivalent to going into a Christ-excluding lodge.

Dr. Milligan is still more pointed in some of his remarks; but his general views are identical with those of Drs. Sloane and McClurkin. We would give space to all three of their letters, but that would inaugurate a discussion for which the *Cynosure* has at present no use.

It is yet but respectful for us to reply that these excellent and learned men cannot go beyond us in regretting that, while the political platform on which the Constitution stands, viz., the Declaration of Independence, contains four distinct recognitions of the God of the Bible, the Constitution itself, which was only thirteen years later, contains no recognition of any God, false or true. Such, during that period, had been the progress of French ideas in this country. The satire of the old Scotch Presbyterian member of the convention in 1787 was not more keen than just: "Misther Praasident, what god do you propose to swear your witnesses by under that Constitution?"

But while we all deplore the French omission of God from the Constitution, and labor to correct it, we rejoice that God is not omitted from the platform on which it stands. We too believe that government ("the powers that be") is "ordained of God," though Nero be emperor. And we feel about our Constitution a little as the pious old lady did about the chicken which a wicked man brought to her, that "The Lord sent it if the devil brought it." And, besides, since we find ourselves on board the Constitution, we prefer to take part in navigating the ship; though if government were in itself wrong, as the lodge is, I would not touch its ballots but with tongs.

Meanwhile in my musings I have pondered whether God does not choose some of us for one purpose and some for another. For sure I am that I have derived my clearest and most definite ideas on this subject from the Covenanters. When all our statesmen were dragging their anchors away from God, the flukes of the Old Covenant held fast. So

"God builds on wants and on defects of mind
The glory, peace, and virtue of mankind."

—The so-called "*United Brethren*" *Tribune* has suffered like all the rest of Masonic journals in pecuniary matters, having been sold out under the sheriff's hammer a while since, at a loss to its owners of some hundreds of dollars each. The purchaser has changed the name to the "*Observer*." Its present character we do not know from actual observation, but such a "traitor in the camp" is too valuable an ally for the lodges to give up.

"NEITHER GIVE PLACE TO THE DEVIL."

Abolitionism, like all reforms, was carried by a war of ideas; and some rare and excellent natures went down in the fight; actually lost their mental balance, and "concerning the faith, made shipwreck." I think it was Macauley who wrote to Robert Hall, after that great man had recovered from a period of mental aberration, delicately suggesting that Hall's mind had, perhaps, temporarily given way, under "the friction between things as they ought to be and things as they are."

Satan evermore pushes good men in the direction of their virtues. And some of the most morose and crabbed come-outers of the anti-slavery movement, when they entered it were among the most gentle and genial of men.

There is a chameleon trait in men, which makes us become like the objects we contemplate. We reformers should beware of this, and while we look carefully at the errors and crimes of the lodge, we should, as did David, "Set the Lord always before our face," and thus be continually beholding "the Lamb of God who takes away the sins of the world." Every reformer should have on one side of his shield in the thickest of the fight, "The battle is not yours but God's"; and on the other side, "The wrath of men worketh not the righteousness of God."

If any people on earth ought to be cheerful and happy members of the family and the church of Christ, it is those who have escaped the crimes and corruptions of the lodge, and even that pity which

"Sheds tears feelingly and fast"

over the sins and abominations of the land, should, all the time, convey comfort and satisfaction to the heart.

A WHITE LEAGUE OATH.

A Washington paper publishes the following oath of the "Grand Order of the Knights of the White League," a Democratic organization said to have ramifications in every State in the Union:

"You most solemnly swear that you will support the constitution and by-laws, and execute and perform the objects and purposes of this society, and you hereby bind yourself to give material aid and pecuniary assistance in procuring the just, and, if necessary, the forcible inauguration of Samuel J. Tilden and Thomas A. Hendricks, respectively, for the offices of President and Vice-President of the United States; and you further swear that you will, if deemed advisable, take up arms in behalf of this great object. In this you most solemnly pledge your life and honor, acknowledging that you have forfeited your life if in any manner you betray the objects and secrets of this society. So help you God."

This report comes from a partisan source and needs confirmation. If true it presents a question of the utmost gravity to the American people. If it is but the invention of a few hot-headed politicians the conspiracy will be of only temporary moment, but it is claimed to be taken by determined and desperate men all through the country in every Congressional district. The fact that such a story could be started is proof of a model from which it was drawn, and the marks of the original are plain enough when compared with the Royal Arch oath. If it is true we shall know very well to whom should be charged the strife and persecution, and may be blood, that naturally spring from an organization so charged with the spirit of lawlessness and war.

—Two important meetings will be held in Kansas within a fortnight or three weeks—the State Association holds a semi-annual convention at North Cedar, Jackson county, next Tuesday. Rev. H. T. Besse, the President, and Rev. J. Dodds, Secretary of the Association, promise good speaking and announce important business. This should bring out a large delegation from all parts of the State. The Central Kansas Association also has a meeting near Sterling, Rice Co., two weeks from to-day. This convention represents an important district, in which many Wesleyans and Friends are settled, who should salt the region with the truths of our reform Let these meetings be full.

—Lectures in their respective churches have been lately given on the lodge question by Rev. W. I. Phillips of the Congregational church of College Springs, Iowa, and Rev. Abner Orr of the Methodist Episcopal church, Cainsville, Mo. This good work should be taken up as opportunity offers by every evangelical minister. God speed the day when this evil shall be discussed as freely as intemperance.

—Dr. S. L. Cook, the Indiana State Lecturer, has sent in another interesting report of work done during the past few weeks which we lay over for lack of room.

—Elder Barlow's resignation of the State lectureship of Michigan will be read with regret by many who have listened to his addresses with profit and satisfaction. The work in the State was never in a more hopeful condition, all things considered, than now, and if the Michigan brethren succeed in getting another lecturer, as we understand they are trying to do, he will find many fields where the plow has broken up the fallow ground and all is ready for seed-sowing.

—Bro. Hinman passed across his field from Indiana to Iowa a week or so ago, stopping on the way at Wheaton, Ashton, Morrison and Round Grove. He has appointments during the month at Marshalltown, Colo Albion, etc.

—The Michigan State agent, Bro. Remington, is making arrange-

ments to secure Past Master Ronayne for two or three weeks in his State. Correspondence should be opened immediately (see notice) with Bro. Remington by any who wish the expositions worked by a master hand in their places.

—J. H. Vandever, editor of the *Iowa Freeman*, Mason City, Iowa, has lately been visiting the reform centers of Cedar, Linn and Marshall counties where he was warmly welcomed. He lectured at several points and received encouragement for his publishing enterprise.

—The discussion of the lodge issue which arose in the last Wesleyan General Conference at Sycamore, Ill., over the amendment of the restricting rule, has continued through all last year in the State Conferences and in the columns of the *American Wesleyan*. In the latter the advocates of the amendment have found at last but a single opposing champion who maintained his ground till all there was left of it was the opinion that there might possibly be a secret society that was justifiable. Whether he is right or not is no matter while all agree that none such exist at present, but it was certainly questionable to keep correspondents and editors dodging about that corner for a twelve-month.

—We desire to make the *Cynosure* a means of more intimate communication between churches that disfellowship the abominations of the lodge, especially between independent churches like the Baptist and Congregational that have no denominational organ open to them on this topic. The paper can be the means of greater union between all testifying churches, mutually strengthening their faith and kindling their zeal; it can also assist Anti-masonic pastors in settlement where their labors will be accepted and useful, and where no compromise will be needed to retain their position. We have the address of two such pastors who are unengaged, and with whom correspondence may be opened through the publisher of the *Cynosure*. Any others desiring to avail themselves of this medium will find us ready to assist them with all the means in our power.

—Despite the serious questions that exist and may continue to arise from the efforts of the lodge faction in the United Brethren church, the position of that disloyal party has its ridiculous side. The *Telescope* photographs it thus:

"The third reason why our rule on secrecy should be struck out is because Masons say they do not want United Brethren to enter their lodges. The fourth reason for striking it out is that United Brethren who carry a demit from the lodge are not respected by Masons in regular standing. The fifth reason is that all our members who are eager to enter the lodge can then do so without acting dishonorably to the church. The sixth reason is, such noted men as Mr. Moody take the position of our church on secrecy. The seventh reason is that there is a rapidly growing sentiment against the lodge in all the churches. The eighth is because there is a national organization opposed to secret oath-bound societies. We should now back out of the fight."

—The *Masonic Jewel* publishes the report of a Deputy Grand Master of the State of his apostolic mission among the lodges. In one case he found the members quite deficient in the ritual, "but," he adds, "they are educating some Masonic orphans which 'cover a multitude of sins,'" which seems to imply that said "orphans" were such only in name and their Masonic fathers were made to care for them by law. Of another lodge he says, "When they have a degree to confer—which is rare—they send for a brother who lives fifteen miles from them to do the work." "They are intelligent gentlemen, and nearly every one out of the twenty-two was a member of some church—a bad fix for a lodge to be in." For which reason, intelligence or church membership? Either admission is bad enough; but evidently the latter is meant, and thereupon hang many reflections which intelligent minds can make for themselves.

—Rev. E. G. Cooper, Wisconsin Lecturer, picked up the following in his last trip which is reported in the *American Freeman:*

"C. C. Cozens of Ravannah, Mercer county had by request arranged for a lecture at his school house, and for the M. E. church for meeting on Sunday. He is a live man—was once induced to join a lodge, a charitable friend paying the fee of initiation. The lodge-room was the upper room of his dwelling. He presented himself at the time appointed for his initiation; assented to the artful questions and requirements, doffed his coat, vest, pants, boots, socks, then came the Masonic clothing, slipper, cable-tow; but when the hood-wink was about to be added to finish him up in due form, he rebelled, began to extricate himself from the rope, which movement brought him in contact with some of the lodge officers, one of whom he took by the throat, at the same time calling them thieves, robbers, etc."

News of the Week.

—The funeral of Alderman Mark Sheridan was attended last week by the longest procession of the kind known in Chicago for years.

—It is reported that the Lake Shore R. R. Company propose to refuse payment for damages to persons injured in the Ashtabula disaster. It is also reported that the company have detectives at work on the supposition that the bridge had been tampered with by villains who robbed the passengers.

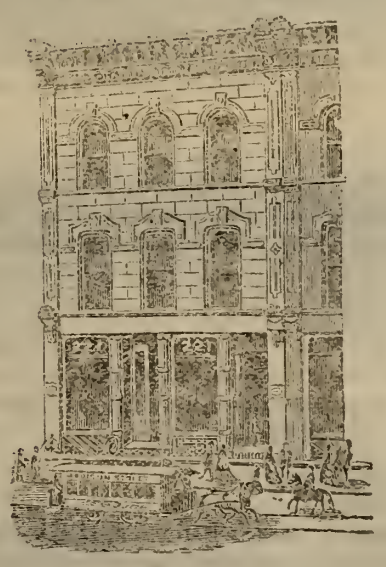
—Heavy rains in West Virginia caused a great flood in Monongahela River which swept away the ice-fields gathered behind dams for fifty miles above Pittsburgh, and on Sunday morning the flood reached the city, and destroyed coal barges, steamboats, tugs and docks, valued with their loads at $2,000,000 or more. Great damage was also done above the city among the coal mines, and all down the Ohio to Cincinnati.

—The situation in Constantinople remains apparently unchanged, though from the willingness of the Conference to make concessions and the continued obstinacy of the Porte, it is thought that Turkey will have her own way at last.

—The report of the India famine says that in one of the Bombay districts, Shoplapore, the crops have totally failed. Things are nearly as bad in two other districts. The crops partially failed in six districts. Already 287,000 persons are on the relief works. In Madras famine prevails in twelve districts, and now 1,000,000 persons are on the relief works. The cost to the state is estimated at over £2,000,000 in Bombay, and £4,000,000 in Madras.

—A correspondent at Madrid, writing Jan. 3, says that in Guipuzcoa and neighboring provinces, today, a fearful hurricane has raged with fearful violence. The railway station store at Irun is on fire. Miles of woods on the mountains are burning, whole herds of cattle and hamlets have been destroyed. The military of the province have been actively engaged arresting the conflagration.

—The chapel within the Tower of London has been recently overhauled. It was here that the state prisoners who died within the Tower, or were beheaded on Tower-hill, were buried. Three plain deal coffins have been found, and an examination of their contents led to the belief that they contained the remains of Anne Boleyn, Duke of Northumberland and Margaret Pole, Countess of Salisbury, whom Henry VIII. caused to be beheaded in 1541. No trace was found of the bones of Lady Jane Grey.



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The Home Circle.

Dedication Hymn.

BY REV. S. WRIGHT.

[Sung at the re-dedication of the Baptist church at South Glens Falls, N. Y., Dec. 6th, 1876.]

To Thee, O Lord, with joyful lays,
We lift our hearts in solemn praise;—
We to thy throne for refuge flee,
And dedicate ourselves to Thee.

To Thee—our souls,—our all we give,
To Thee,—help us forever live,
To Thee,—we give as thine abode
This house,—a Temple for our God.

Here,—let Thy love and mercy reign,
Here,—soothe the heart, and ease its pain,
Here,—bow the stubborn human will,
And let Thy richest grace distill.

Now, be the FATHER'S love adored,
Now be the SON revered as Lord,
Now may the SPIRIT blessed be,
The Three In One, and One in Three.

John Quincy Adams on the Bible.

MY DEAR SON: - In your letter of the 18th January to your mother. you mentioned that you read to your aunt a chapter in the Bible or a section of Doddridge's Annotations every evening. This information gave me real pleasure; for so great is my veneration for the Bible, and so strong my belief, that when duly read and meditated on, it is of all books in the world that which contributes most to make men good, wise, and happy—that the earlier my children begin to read it, the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents. But I hope you have now arrived at an age to understand that reading, even in the Bible, is a thing in itself, neither good nor bad, but that all the good which can be drawn from it is by the use and improvement of what you have read, with the help of your own reflection. Young people sometimes boast of how many books and how much they have read; when, instead of boasting they ought to be ashamed of having wasted so much time, to so little profit.

I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have myself, for many years, made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for, like you, and like the Apostle Paul, "I find a law in my members warring against the law of my mind." But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection: and feeling and deploring my own frailties, I can only pray almighty God for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil; for it is from him that every good and perfect gift descends. My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. But as other cares, duties, and occupations engage the remainder of it, I have perhaps never a sufficient portion of my time in meditation upon what I have read. Even meditation itself is often fruitless, unless it has some special object in view; useful thoughts often arise in the mind, and pass away without being remembered or applied to any good purpose—like the seed scattered upon the surface of the ground, which the birds devour, or the wind blows away, or which rot without taking root, however good the soil may be upon which they are cast. We are all, my dear George, unwilling to confess our own faults, even to ourselves; but when our own consciences are too honest to conceal them from us, our self-love is always busy, either in attempting to disguise them to us under false and delusive colors, or in seeking out excuses and apologies to reconcile them to our minds. Thus, although I am sensible that I have not derived from my assiduous perusal of the Bible (and I might apply the same remark to almost everything else that I do) all the benefit that I might and ought, I am as constantly endeavoring to persuade myself that it is not my own fault. Sometimes I say to myself, I do not understand what I have read; I cannot help it; I did not make my own understanding; there are many things in the Bible "hard to understand," as St. Peter expressly says of Paul's epistles—some are hard in the Hebrew and some in the Greek, the original languages in which the Scriptures were written, some are harder still in the translations. I have been obliged to lead a wandering life about the world, and scarcely ever have at hand the book which might help me to surmount these difficulties. Conscience sometimes puts the question—whether my not understanding many passages is not owing to my want of attention in reading them. I must admit that it is; a full proof of which is, that every time I read the book through, I understand some passages which I never understood before, and which I should have done at a former reading had it been effected with a sufficient degree of attention. Then, in answer to myself, I say: it is true; but I cannot always command my own attention, and never can to the degree that I wish. My mind is oftimes so full of other things, absorbed in bodily pain, or engrossed by passion, or distracted by pleasure, or exhausted by dissipation, that I cannot give to proper daily employment that attention which I gladly would, and which is absolutely necessary to make it "fruitful of good works." This acknowledgement of my weakness is just; but for how much of it I am still accountable to God, I hardly dare acknowledge to myself. Is it bodily pain? How often was that brought upon me by my own imprudence or folly? Was it passion? Heaven has given to every human being the power of controlling his passions, and if he neglects or loses it the fault is his own, and he must be answerable for it. Was it pleasure? Why did I indulge it? Was it dissipation? This is the most inexcusable of all; for it must have been occasioned by my own thoughtlessness or irresolution. It is of no use to discover our own faults and infirmities unless the discovery prompts us to amendment.

I have thought if in addition to the hour which I daily give to the reading of the Bible, I should also from time to time (and especially on the Sabbath) apply another hour occasionally to communicate to you the reflections which arise in my mind upon its perusal, it might not only tend to fix and promote my own attention to the excellent instructions of that sacred book, but perhaps also assist your advancement in its wisdom and knowledge. At your age, it is probable that you have still greater difficulties to understand all that you read in the Bible than I have at mine; and if you have so much self-observation as your letters indicate, you will be sensible of as much want of attention, both voluntary and involuntary, as I here acknowledge in myself.

* * * * * *

I shall number separately those letters that I mean to write you upon the subject of the Bible; and as, after they are finished, I shall perhaps ask you to read them all together, or to look over them again myself, you must keep them on separate file. I wish that hereafter they may be useful to your brothers and sisters, as well as to you. As you will receive them as a token of affection for you, during my absence, I pray that they may be worthy to be read by them all with benefit to themselves, if it please God that they should live to be able to understand them. From your affectionate father, JOHN QUINCY ADAMS.

St. Petersburg, September, 1811.

Oh, what a blessing is Sunday interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath holy. I can truly declare that to me the Sabbath has been invaluable.—*Wilberforce.*

Every duty we omit obscures some truth we should have known.

It has been well observed that the tongue discovers the state of the mind, no less than that of the body; but, in either case, before the philosopher or physician can judge the patient must open his mouth. Some men envelope themselves in such an impenetrable cloak of silence that the tongue will afford us no symptoms of the temperament of the mind. Such taciturnity indeed is wise if they are fools, but foolish if they are wise, and the only method to form a judgment of these mutes is narrowly to observe when, where and how they smile.—*Colton.*

Children's Corner

Letters and Puzzles.

CONSTABLEVILLE, N. Y., Jan, 1, 1877.

DEAR CYNOSURE:—I thought I would send a drop word puzzle. The last word of every line is omitted for the guesser to supply. They are all rhymed on one word. I send the answer to the puzzle in the *Cynosure* of Dec. 28th. 1, fiddle; 2, lion; 3, London; 4, pepper; 5, flowers; 6, Erie; 7, deer; 8, first; 9, red; and I think she is pretty sharp on the "Independent Order of Oddfellows." I am very glad that Mr. Moody has spoken against secret societies. He has stirred up the lodge, and he will have a chance to see how bitter and wicked they are. I hope the *Cynosure* will have a "Happy New Year." CORA M FISK.

DROP WORD PUZZLE.

So fond of dress was my cousin——,
That to wear a dress without a——
Would be to her a serious——.
She had such a witty brother——,

That he gronnd out jokes for the "Daily——;"
He wrote them all with a grey goose——,
From an inketand holding half a——.
And worked at them with a right good——.

Her father paid her dry goods——,
And saw the money drop in the——
With many a sad regretful——,
While his own purse grew lighter——.

Having made her dress with style and——
She tripped lightly up the grassy——
To pluck some flowers by the shady——,
And gather a fine bonqnet of——.

Her music lay on the window——,
Her master called in a voice quite——:
For her to practice, sing, and——,
If she would ever sweetly——.

She woke one morn with an ague——.
The doctor came with a broken——,
And left her a homeopathic——.
"If it did not cure it would not——."

Of catnip tea she drank her——,
And what was left she chanced to——.
Her mother sent to the nearest——,
For a skillful nurse they called,——.

C. M. F.

The Upshot of a Quarrel.

A dish of milk was on the floor;
Puss wanted some and so did Dash;
'Twas big enough for many more
To lap out of without a splash;
But she was rude, and he was ruder,
Neither would let the other taste it;
Each thought the other an intruder,
And did the most to spill and waste it.

If Dash one moment ventured nigh,
Puss would that moment spit and fly;
If Puss the dish next moment sought,
Dash the next minute raged and fought.
At length, with sorrow be it spoken,
Between them both the dish was broken.

Brothers and sisters, all take warning,
The lesson must not meet your scorning;
Never let selfish trifles lead
To loud dispute and sinful deed;
Yield to each other, and be sure
Your happiness is more secure.

Story-Telling.

More than thirty years ago there was a little boy in Glasgow who was very fond of stories. He was accustomed to go in the afternoon to a neighbor's house, where stories were told about robbers, and stories about ghosts—foolish stories! And stories about poor boys who went to rich London and became great men; and stories about sailor-boys who had been shipwrecked and cast on desert islands in the midst of the tumbling sea—fine stories! It was a very pleasant sight to see the fire blazing on the hearth, and the boys all seated within its light, each telling his story in his turn.

The boy I speak of would have been entirely happy at that fireside, but for one little fear. In the street where he lived there was a graveyard. His father's house was on one side, and the house where the stories were told was on the other. To go back to his father's house he had to pass that way after dark; so he had to leave every even ing before the stories were ended. Sometimes, in the midst of a very good story, he would be seen turning his eyes to the window, and watching the darkening sky, as if he would keep the night from coming on.

One day the boys happened to be alone in the house. The stories were all fine and the fire was warm, and they all forgot that the hours were passing away. The sun went down; the sky grew dark; nothing was to be seen at the window but blackness. But just as they had reached the middle of a story there came a flash of lightning from the sky, and after that a peal of thunder, and then rain, thick and heavy, dashing against the panes.

My little friend remembered the graveyard in a moment and wished he were home. He went to the door; but the light of the fire, as it fell forward across the street, made the darkness seem more dark.

"I wish I were home," he said.

He was a timid little boy and began to weep. He was afraid of the dark night and the rolling thunder, but especially he was of the graveyard.

After a long while he got courage to say, "Keep the door open, and cry after me till I am out of hearing, and I will not be afraid." The other boys agreed, and opened the door to let him out. But just at that moment there came another flash of lightning and another roll of thunder, and he and they ran back and cowered beside the fire.

"Come with me, some of you," he next said. "Come two of you; I am afraid to go alone." But the other boys were very little older than himself. And now they also were afraid and began to cry.

Eight o'clock! Nine!

"O, I wish I were at home!"

Ten! and still he is afraid to go.

Half-past ten! eleven!

"I wish—I wish I were at home."

He went to the door a third time. He still saw nothing but the black, wet night. He cried as if his heart would break—"I wish—I wish—I wish I were at home!"

While he was sobbing out these words he saw a star of light twinkling through the gloom. It came nearer and nearer, and grew bigger the nearer it came. Joy! It was light from his father's house! His brother, carrying a lantern, had come to bring him home. It was as if daylight had come back again. His crying was at an end; his tears were dried up. He became bold as a lion. The fear of the graveyard went away, and he stepped out into the darkness with a smile on his face. His brother was by his side, and the light of his brother's lantern would light him home!

Now Christ does for his dying brothers and sisters just what this boy's brother did for him. He comes for them, with light from their Father's house, and takes them by the hand to lead them home.

Our life upon the earth is like the story-telling of these boys. We are all story-tellers, telling our stories to each other. The hour of death comes to bring our story-telling to an end. Suddenly we find that the day of life is spent. The sun goes down. The night comes up. We cannot remain on the green earth and beside the ruddy fires any longer. O, it is pleasant in that hour—it dries up all our sorrows—when the Elder Brother is seen by the soul of the dying one coming from the home in the sky!—*Dr. A. Macleod.*

A Leaf for Cold Weather.

Do you notice how chilly the days are growing? The wind bustles about gleefully, hustling the dry leaves hither and thither in unceremonious fashion, shouting noisily, "Winter is on his way and will be here shortly!" Do you dread the approach of the Ice King? It is a grand time to study and work indoors while he holds sway without. Supply the missing vowels in the following lines, and you will find a lesson that will do every one good to learn, grown persons as well as children:

D-n-t st-nd -dl- w--t-ng
F-r s-m- gr--t w-rk t- d-.
-mpr-v--ch p-ss-ng m-m-nt,
F-r th- m-m-nts m-- b- f-w.
G- -nd t--l -n -n- v-n--rd,
D- n-t f--r t- d--r d-r-;
-f--- w-nt - f--ld -f l-b-r
--- c-n f-nd -t -n-wh-r-.

Whip Behind.

Passing up the Bowery, in the city of New York, I once saw an exhibition of most contemptible meanness and selfishness in a little boy. I could not learn his name, but for convenience, I will call him "Savage," he showed such a savage temper.

A cab (a carriage with one horse and two wheels, opening behind, to carry people about the city,) was passing by, the horse going pretty fast. Two boys were running behind to get on out of sight of the driver, and have a ride. One of them succeeded in getting on. Just as Savage was about to get hold, the driver happened to strike his horse. The horse sprang forward and left him behind. Savage was angry because the other had got on and he had not, so he called out to the driver, "Whip behind! Whip behind!" as loud as he could. The driver heard him, and mistrusting that somebody was hanging on behind, brought his heavy lash around and struck the boy across the face. The blow left a large cut in his face and hurt him much. He fell from his seat upon the pavement, and that hurt him more. Savage (and savage he was) laughed at the poor little boy's sufferings, and never went up to him to offer him any sympathy, but stood on the sidewalk taunting him: "You got it—I am glad of it."

What made Savage cry out, "Whip behind"? It was not because he thought the boy had no business there, nor because he wanted to do the driver a favor, for he would have gotten on himself if he could have done it, but purely because of his mean and savage disposition. He could not bear to see the other boy enjoying a ride that he could not enjoy. Had Savage got on he would not have called on the driver to whip behind. He would have been glad to have enjoyed the ride quietly, but he could not bear to see the other boy enjoying a pleasure that he could not enjoy.

This is the very spirit of military defence; a willingness to enjoy life at the expense of our enemies, rather than have them enjoy life at our expense. Let everybody feel and know that you have no wish to deprive them of any blessing because you cannot get it—that you have no desire to get or keep any blessing or privilege, by depriving them of any—and that you had rather give up property and life than deprive them of their blessings in order to keep them—and nobody will envy you or grudge you your enjoyment. Nobody will ever cry, "whip behind."—*The Informer.*

Home and Farm.

Stop the Leaks.—By the stopping of leaks we mean not only all unnecessary expenditures, but the taking care of what you have. Many farmers are very negligent in caring for their implements after having finished the season's work—leaving them exposed to winter's rain and summer's sun—which often injures them more than the work to which they were subjected. We seldom go into the country without seeing some implement laying out in the field, about the yard, laying on the roof, or hung on a tree. Even the harness is sometimes thrown upon the ground, or laid exposed to the weather for weeks at a time. In all this, there is a great leakage, which, with a little care, could be avoided. One farmer will mend or repair a broken or disordered article, making it almost as good as new, where another will throw it away. One keeps his cattle and horses in good flesh, while another has about him poor and scrawny stock. We have heard some of these people remark that they were unlucky, and do not see how it is his neighbor makes money at everything he puts his hands to. The secret is they look out for all the little leaks, and and take care of what they have, while our unlucky friends overlook the many small leaks, by studying how to close in a large on.—*Sutter Banner.*

In Case of Fire.—The season is at hand when fires most prevail, and when the precautionary hints of the late Dr. Hall are most important to be heeded. They are as follows: Keep doors and windows of the structure closed until the firemen come; put a wet cloth over the mouth, and get down on all fours in a smoky room; open the upper part of a window to get the smoke out; if in a theatre, church or schoolroom, keep cool; descend ladders with a regular step to prevent the vibration. If kerosene just purchased can be made to burn in a saucer by igniting with a match, throw it away. Put wirework or glass shades over gaslights in showwindows, and in bedrooms with curtains; sprinkle sand instead of sawdust on floors of oil-stores; keep shavings and kindling-wood away from steam-boilers, and greasy rags from lofts, cupboards, boxes, etc.; see that all stove-pipes enter well into the chimney, and that all lights and fires are out before retiring or leaving the place of business; keep matches in metal or earthern vessels, and out of the reach of children; and provide a piece of stout rope, long enough to reach the ground, in every chamber. Neither admit any one if the house be on fire except policemen, firemen, and known neighbors; nor swing lighted gas brackets against the wall; or leave small children in a room where there are matches or an open fire; nor deposit ashes in a wooden box, or on the floor; nor use a light in examining the gas-meter. Never leave clothes near the fire-place to dry; nor smoke or read in bed by candle or lamp light; nor put kindling to dry on top of the stove; nor take a light into a closet; nor pour out liquor near an open light; nor keep burning or other inflammable fluids in rooms where there is a fire; nor allow smoking about barns or warehouses.

Durable Buildings.—Donald G. Mitchell, in a recent address, said: The material of a house will be chosen according to circumstances. Wood is cheap and dry, and if painted often will last many years. Very old wooden houses may be seen in England still in a good state of preservation. Wooden houses are warmer where bricks are filled in between the studding, but paper laid between the boarding will keep out much cold. Back plastering is, however, better than either, when the cost is considered. The northerly sides of a house should be made warmer and tighter than the sunny sides. This is too often neglected or forgotten. But nature does not forget, for the bark of trees is always thickest on the north side. Concrete walls are often economical and satisfactory. Concrete houses may be built largely by unskilled labor, the principal requisites being good lime, and clean, sharp sand. Such walls should be left rough. It is barbarous to check it off and attempt to imitate finished stone. Water cement should be used for the two feet next the ground. Stone houses are also desirable, if well built. Many people have been prejudiced against stone houses, believing them too damp, but if this is so it is because they are not properly built. Well constructed stone or brick houses are warm in winter and cool in summer.

In many portions of New England there are plenty of stones which are lying in useless fences, or lumbering the highway, which might be put to a better use as building stones for houses or barns. They should be used without hammering except for the corners, and these may be made of hard brick if the stones are not of proper shape. Oak or chestnut is fully equal to stone for the lintels, but for the sake of effect they may be faced by thin slabs of stone if one desires it. Many years ago the speaker built a farm-house 50x27 feet on his own place, and constructed the walls of stones taken from old fences. Bricks were used for finishing around the windows, which were made double to save jambs. The plastering was furred out five inches, making the house warm in winter and cool in summer. It is now staunch and strong, and bids fair to last many years. Its cost, with ten finished rooms, was but $1,500. None of the stones were touched by hammer and even the moss upon them was saved when practicable. A larger house has been built since, and the work was done a little better, but the stones were only the ordinary stones of the field. The upper story is of wood and overhangs the first story. Stones having a taint of iron should not be used, neither such as will disintegrate when exposed to the changes of weather. Aside from these all the world is open to choose from. Such houses require no painting. Age will mellow them, and vines will cling to them kindly.

THE GOSPEL MEETINGS.

COMING OF THE LORD.

In 2 Timothy, iii. 16, Paul declares: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness;" but there are some people who tell us when we take up prophecy that it is all very well to be believed, but that there is no use in one trying to understand it; these future events are things that the church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled But Paul doesn't talk that way. He says: "All Scripture is * * profitable for doctrine." If these people are right, he ought to have said: "Some Scripture is profitable; but you can't understand the prophecies, so you had better let them alone." If God didn't mean to have us study the prophecies he wouldn't have put them into the Bible. Some of them are fulfilled, and he is at work fulfilling the rest, so that if we do not see them all completed in this life, we shall in the world to come.

I don't want to teach anything to-day dogmatically, on my own authority, but to my mind this precious doctrine – for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that doesn't make a great deal of baptism, but the New Testament only speaks about baptism thirteen times, while it speaks of the return of our Lord fifty times: and yet the church has very little to say about it. Now, I can see a reason for this: the devil does not want us to see this truth, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his friends to himself, this world loses its hold upon him; gas stocks and water stocks, stocks in banks and in horse railroads, are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who at his coming will take him into his blessed kingdom.

In 2 Peter i. 20, we read, "No prophecy of the Scripture is of any private interpretation." Some people say, "Oh yes, the prophecies are all well enough for the priests and doctors, but not for the rank and file of the church. But Peter says, "The prophecy came not by the will of man, but holy men spake as they were moved by the Holy Ghost." and those men are the very ones who tell us of the return of our Lord. Look at Daniel ii. 45, where he tells the meaning of that stone which the king saw in his dream, which was cut out of the mountain without hands, and that broke in pieces the iron, the brass, the clay, the silver and the gold. "The dream is certain and the interpretation thereof sure," says Daniel. Now we have seen the fulfillment of that prophecy all but the closing part of it. The kingdoms of Babylon and Medo-Persia and Greece and Rome have all been broken in pieces, and now it only remains for this stone cut out of the mountain without hands to smite the image and break it in pieces till it becomes like the dust of the summer threshing floor, and for this stone to become a great mountain and fill the whole earth.

BUT HOW IS HE GOING TO COME?

We are told how he is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels who said unto them (Acts i. 11): "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." How did he go up? He took his flesh and bones up with him. "Look at me; handle me; give me something to eat; a spirit has not flesh and bones as ye see me have; I am the identical one whom they crucified and laid in the grave. Now I am risen from the dead and am going up to heaven." He is gone, say the angels, but he will come again just as he went. An angel was sent to announce his birth to the Virgin; angels sang of his advent in Bethlehem; an angel told the women of his resurrection; and two angels told the disciples of his coming again. It is the same testimony in all these cases.

I don't know why people should not like to study the Bible and find out all about this precious doctrine of our Lord's return. Some have gone beyond prophecy, and tried to tell the very day he would come. Perhaps that is one reason why people don't believe this doctrine. He is coming, we know that; but just when he is coming we don't know. Matthew xxiv. 36 settles that. The angels don't know, and Christ says that even he doesn't know, but that is something the Father keeps to himself. If Christ had said, "I will not come back for two thousand years, none of his disciples would have begun to watch for him, but it is the proper attitude of a Christian to be always looking for his Lord's return. So God does not tell us when he is to come, but Christ tells us to watch. In this same chapter we find that he is to come unexpectedly and suddenly. In the twenty-seventh verse we have these words: "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." And again in the forty-fourth verse. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Some people say that means death; but the word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death. He has conquered death, hell, and the grave, and at any moment he may come to set us free from death and destroy our last enemy for us; so the proper state for a believer in Christ is waiting and watching for our Lord's return.

In the last chapter of John there is a text which seems to settle this matter. Peter asks the question about John. "Lord, what shall this man do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die. They did not think that the coming of the Lord meant death; there was a great difference between these two things in their minds. Christ is the Prince of Life; there is no death where he is; death flees at his coming; dead bodies sprang to life when he touched them or spoke to them. His coming is not death; he is the resurrection and the life; when he sets up his kingdom there is to be no death, but life forevermore.

There is another mistake, as you will find if you read your Bibles carefully. Some think that at the coming of Christ everything is to be all done up in a few minutes; but I do not so understand it. The first thing he is to do is to take his church out of the world. He calls the church his bride; and he says he is going to prepare a place for her. We may judge, says one, what a glorious place it will be from the length of time he is in preparing it, and when the place is ready he will come and take the church to himself.

In the closing verses of the fourth chapter of 1 Thessalonians, Paul says: "If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. * * * We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words." That is the comfort of the church. There was a time when I used to mourn that I should not be alive in the millennium; but now I expect to be in the millennium. Dean Alford says—almost everybody bows to him in the matter of interpretation—that he must insist that this coming of Christ to take his church to himself in the clouds is not the same event as his coming to judge the world at the last day. The deliverance of the church is one thing, judgment is another. Now I can't find any place in the Bible where it tells me to wait for signs of the coming of the millennium, as the return of the Jews, and such like, but it tells me to look for the coming of the Lord; to watch for it; to be ready at midnight to meet him, like the five wise virgins. The trump of God may be sounded for ought we know, before I finish this sermon—at any rate we are told that he will come like a thief in the night and at an hour when many look not for him.

Some of you may shake your heads and say, "Oh, well, that is too deep for most of us; such things ought not to be said before these young converts; only the very wisest characters, such as the ministers and the professors in the theological seminaries, can understand them." But, my friends, you find that Paul wrote about these things to those young converts among the Thessalonians, and he tells them to comfort one another with those words. Here in the first chapter of 1 Thessalonians Paul says, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come." To wait for his Son; that is the true attitude of every child of God. If he is doing that he is ready for the duties of life, ready for God's work; aye, that makes him feel that he is just ready to begin to work for God. Then over in the next chapter (2 Thessalonians, 19), he says: For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" And again, in the third chapter at the thirteenth verse, "To the end that he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints. Still again, in the fifth chapter, "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night." He has something to say about this same thing in every chapter; indeed I have thought this Epistle to the Thessalonians might be called the Gospel of Christ's coming again.

There are three great facts foretold in the Word of God: First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the church is able to testify to it by its experience of his saving grace. Third, the return of our Lord again from heaven. For this we are told to watch and wait "till he comes." Look at that account of the last hours of Christ with his disciples. What does Christ say to them? If I go away I will send death after you to bring you to me? I will send an angel after you? Not at all. He says: "I will come again and receive you unto myself." If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and bring her unto it than to have me send some one else to bring her. So the church is the Lamb's wife. He has prepared a mansion for his bride, and he promises for our joy and comfort that he will come himself and bring us to the place he has been all this while preparing.

My friends it is perfectly safe to take the Word of God just as we find it. If He tells us to watch, then watch! If he tells us to pray, then pray! If he tells us he will come again, wait for him! Let the church bow to the Word of God, rather than trying to find out how these things can be. "Behold, I come quickly," said Christ. "Even so come, Lord Jesus," should be the prayer of the church.

Take the account of the words of Christ at the communion table. It seems to me the devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup ye do show forth His death *till He come*." But most people seem to think that the Lord's table is the place for self-examination and repentance, and making good resolutions. Not at all; you spoil it that way; it is to show forth the Lord's death, and we are to keep it up till he comes.

Some people say, "I believe Christ will come on the other side of the millenium." Where do you get it? I can't find it. The Word of God nowhere tells me to watch and wait for the coming of the millenium, but for the coming of the Lord. I don't find any place where God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. I find that the earth is to grow worse and worse, and that at length there is going to be a separation. "Two women grinding at a mill; one taken and the other left; two men in one bed; one taken and the other left. The church is to be translated out of the world, and if this fail we have two examples already, two representatives as we might say, in Christ's kingdom, of what is to be done for all his true believers. Enoch is the representative of the first dispensation, Elijah of the second, and, as a representative of the third dispensation, we

have the Savior himself, who is entered into the Heavens for us, and became the first fruits of them that slept. We are not to wait for the great white throne judgment, but the glorified church is set on the throne with Christ, and to help to judge the world.

Now some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that most of the spiritual men in the pulpits of Great Britain are firm in this faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no reason why Christ Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof,—just the state of things which Paul declares shall be in the last days,—this doctrine is not preached or believed, They do not want sinners to cry out in their meeting, "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church to looking for the return of our Lord.

Some people say, "Oh, you will discourage the young converts if you preach that doctrine." Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat and said to me, "Moody, save all you can." God will come in judgment and burn up this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off. But some one will say, "Do you then make the grace of God a failure?" No; grace is not a failure, but man is. The antediluvian world was a failure; the Jewish world was a failure; man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save his church, but he will save them finally by taking them out of the world. Now don't take my word for it; look this doctrine up in your Bibles, and if you find it there, bow down to it and receive it as the Word of God. Take Matthew xxiv., 50; "The lord of that servant shall come when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his position with the hypocrites; there shall be weeping and gnashing of teeth." Take 2nd Peter, third chapter, fourth and fifth verses: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Go out on the streets of Chicago and ask men about the return of our Lord, and that is just what they would say: "Ah, yes, the Lord delayeth his coming!"

"Behold, I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly. Were the early Christians disappointed then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord; waited for 4,000 years, and then He came. He was here only thirty-three years and then He went away; but He left us a promise that He would come again; and as the world watched and waited for His first coming and did not watch in vain, so now to them who wait for His appearing shall He appear a second time unto salvation. Now let the question go round, "Am I ready to meet the Lord if he comes to-night?" "Be ye also ready for in such an hour as ye think not, the Son of Man cometh."

There is another thought I want to call your attention to, and that is: Christ will bring all our friends with Him when He comes. All who have died in the Lord are to be with Him when He comes in the clouds of heaven. "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. xx., 6.) "But the rest of the dead lived not again until the thousand years were past; this is the first resurrection (verse 5). That looks as if the church were to have a thousand years with Christ before His return to the final judgment, when Satan shall be cast out, and there shall be new heavens and new earth wherein dwelleth righteousness.

Now I want to give you some texts to study at home: I. Cor. ii., 26; Luke xix., 13; I. Tim., vi., 12; I. Thess., i., 7; James, v., 8; I. Thess., iv., 17-18. And so let us watch and wait till He comes.—*Tribune.*

Religious Intelligence

—Miss Fannie Townsley has been holding revival meetings in Williamstown, Vt., and a good work has been accomplished. She is assisted by Miss Buck of Wheaton, where Miss Townsley was educated.

—The evangelist Hammond went from Philadelphia to Massachusetts. He has been speaking in Newburyport.

—Many of the States contain exceptions to the Sabbath laws, by which those who "conscientiously observe the seventh day of the week" shall be exempt from the penalties of the law. In Massachusetts the question has been presented to the courts whether, on general principles, that class should be exempt from the penalties of the laws. The Supreme Court has sustained the lower court in its decision that Israelites must be held amenable to the laws of that State, regulating the observance of the Sabbath. The case grew out of an attempt to keep a store open on that day.

—Between 4,000 and 5,000 persons met in Centennial Hall, Peoria, Jan. 3, in memory of P. P. Bliss. The union services in which all the city churches joined, were very impressive. Remarks were made by Revs. Beavis, Stevens, Wilson and others, and a letter from D. L. Moody was read, expressing his regret at being unable to be present. The audience was deeply affected at times, and sorrow was universal and genuine.

—Rev. J. M. Snyder's labors with the Wesleyan church at Norton, Ill., have been signally blessed. During five week's protracted meeting there have been thirty-three conversions.

—A movement is on foot in the Scioto Conference of the United Brethren church to erect a monument to Bishop Edwards. Few men have been more worthy of being remembered.

—The noon-day meeting in the Carpenter Building 221 West Madison St., opened on Wednesday, the 17th. The following is the notice for the week of leaders and topics: Wednesday, Maj. Cole, subject: Prayer; Thursday, the Rev. E. P. Goodwin, D. D.; Friday, Tony Delight, subject: Gospel Temperance; Saturday, the Rev. J. P. Stoddard, subject: Sunday-school Lesson.

—Sabbath, Jan. 7th, was an important day among the Presbyterian as well as other churches of Chicago. The Third Church, Dr. Kittridge's, gathered in 161 new members, of whom 126 were admitted on profession with 42 baptisms. Thirteen hundred members partook of the communion, and the church building was densely crowded. The Fifth, Dr. Thompson's, received sixty, of whom forty-nine were on profession. The Sixth, Rev. H. T. Miller's, received eighty-two new members, fifty on profession. The First, Dr. Mitchell's, received twenty-six at the parent church, and nearly as many at the Railroad Mission. Reunion, Rev. J. H. Walker's, received seventeen. Westminister Church, Rev. E N. Barrett's, received thirty-five. The Fourth, Dr. French, received twenty-three. The Forty-first Street Church, Rev. Mr. Wells, received thirteen. The Welch Presbyterian, Rev. Mr. Harries, received eleven. The First German, Rev. Mr. Hager, received seven. The Presbyterian gain in all was about 500 for that one Sabbbath. On last Sabbath the Second church, Dr. J. Monroe Gibson, received nearly 100 new members.

—A memorial service of intense interest was held in the 1st Congregational church here on Sabbath evening in respect to Prof. Bliss. Major Whittle and Dr. Goodwin spoke and a partly finished hymn left by Mr. Bliss was sung. Mr. Stebbins, the singer from Boston, will accompany Maj. Whittle in his evangelical labors.

—The Cheshire Presbytery, Pa., adopted the plan of having two ministers visit each church and hold a four day's meeting. The result at Cochransville was seventy-five conversions.

—A new college is projected by the Nebraska Conference of the United Brethren to be located at Fairbury, Neb., and will be opened in the spring. The Board of Trustees have accepted a plan of building which will cost about $15,000. Material is now being put on the ground. About $10,000 have been subscribed.

—Rev. Geo. H. Varce of Good Hope, Ill., closed a four week's meeting lately during which there were a number of conversions. Rev. W. C. Smith, agent of Westfield College was one of his assistants in the work.

—Among the late additions to the Congregational churches in Chicago the Leavitt St. church has received fifty-nine, forty on profession; Union Park fifty-four, thirty-eight being on profession.

On last Sabbath Dr. Goodwin of the First church received 147 about 100 of whom were on profession and 46 were baptized. Fifty or sixty of these new members were from the Sabbath school.

—At the last regular monthly meeting of the Baptist pastors of the city and vicinity additions of seventy-eight by baptism and forty-two by letter were reported.

The Sanitarian, organ of the Medico-Legal society gives to the public in the valuable January number articles on Public Health Reform, Sanitary Carbon, Civic Cleanliness, Village Drainage, Directions for preventing the spread of Infectious Diseases, Insanity in the U. S., Personal Identity, Calisthenics, Antiseptics in Surgery. 82 Nassau St., New York.

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In six weeks from the date of this paper,

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Facts are worth more than estimates. Five clubs of ten, and three of five or more for a year, together with sixty-seven renewals and new subscriptions sent singly or in numbers of less than five each, and a number of discontinuances (they have not been counted) are the facts for the last week.

Rev. A. Osgood, Lostant, Ill., sends a club of ten and writes: "The light is increasing in this community. Believing as we do that Mr. Ronayne is right in advising all reformers to circulate the *Cynosure* we have made extra efforts this week and herewith send you fifteen dollars. * * * Will try and send you as many more names before the year closes."

Will all others who approve of Mr. Ronayne's advice, who have not already followed it, put forth "extra efforts?" Nothing less than "EXTRA EFFORTS" on the part of many of our readers will increase the circulation of the paper to ten thousand.

Amos Forlow, Hicksville, O., sends a club of ten and writes:

"I consider this a failure on my part, for I did hope that I could do much better. Our good cause is making many friends here. A number of men here told me that they had voted the last ticket for lodge power." If all our readers would fail as honorably, the *Cynosure* mail list would soon reach ten thousand; but *persevere*. Ask God and your neighbors to take hold and help and send in another club of ten during the next six weeks.

M. Woodward, Adams Center, N. Y., sends a club of ten and writes:

"I feel an interest in the good and glorious work you are engaged. in. * * * I have at last succeeded in getting up a club of ten by spending considerable time and effort. I find a good many Anti-masons not pocket deep." Until a reform reaches a man's pocket it has not taken a very sure hold of his soul.

Alexander Baldridge, Varick, N. Y., sends a club of ten.

Rev. M. A. Gault, Mediapolis, Iowa, sends in a club of ten and writes:

"Enclosed find $15 for this club of ten. I believe Ronayne is right. We cannot aid the cause better than by circulating the *Cynosure*. The Masons here eagerly devour it when it is left anywhere within their reach, and it cannot fail to open their eyes. There has been more talk here on Masonry since Ronayne's visit than for ten years before."

Hiram Summy, Pleasantville, Iowa, sends five names for a year and five for six months and writes: "I am going to try to get ten for a club. If I cannot get ten I will get as many as I can." J. T. Cooper, Allegheny, Pa., renews his subscription and writes. "I feel that I should be in this way contributing to the support of the cause which this paper represents." Philip Bacon, Weatogue, Conn., writes: "I never found it so hard to get subscribers as at the present time and I never felt the need of an extended circulation of the *Cynosure* as now. I expect to canvass several weeks for the *Cynosure* and the cause of truth and righteousness. * * But I believe this is a good time for reform work.

Certainly it is a good time, and the harvest is plenteous. Let each do with his might what his hands find to do.

A friend from New Jersey writes of a copy of the *Cynosure*, "This is the first copy I have seen, in fact I did not know that such a paper was in being. IT IS JUST THE THING THE TIMES DEMAND."

Many more friends are ignorant of the existence of the *Cynosure*, who would hail it with joy. More still are ignorant of its merits, and more still of their duty to help support it.

Have you sent in one club? Can you secure another? Let all who can put in their best efforts during the next six weeks. Subscribe, subscribe, SUBSCRIBE! Make that your watchword when speaking to others of the *Cynosure* The cause of Christ, the cause of humanity demands a wide circulation for the paper. We know of no more effectual weapons under the blessing of God to use in this warfare against the powers of darkness, at the present time, than *clubs*, CLUBS, CLUBS! Large clubs if you can get them, but clubs of any size will help. We wish every town where the paper goes would furnish one club at least.

Different seasons of the year bring different classes of work. All who examine into this work see that now is the time to secure new subscriptions for the *Cynosure*. This is emphatically

THE WORK OF THE HOUR.

A friend renews his subscription and writes: "If you do not hear from me again send the paper no longer than the money pays for, as that is the way I prefer to do business."

Our rule has been to discontinue subscriptions when the time was out, but we have suspended this rule for the present, as nearly half the whole list of subscriptions expire during the present months and many are delaying their renewals a little for the purpose of securing clubs. If your time is out and you do not wish to renew please notify us.

We have a large number of supplements containing "Freemasonry at a Glance" on hand. They are sent free when ordered for canvassing purposes. For general distribution at 75 cents per hundred by mail post paid, or 50 cents per hundred by express.

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" No. 3		1 15
" Rejected		99
" Minnesota		1 36
" Winter		1 34
Corn—No. 2		44⅛
Rejected		38
Oats—No. 2		35¼
Rejected		27½
Rye—No. 2		72
Bran per ton		13 50
Flour—Winter	5 75	8 00
Spring	3 00	7 50
Hay—Timothy	8 50	10 00
Prairie, "	6 00	7 50
Mess Beef	9 75	11 00
Tallow	7¼	7⅜
Lard per cwt		11 00
Mess pork per bbl.		17 08
Dressed Hogs	7 25	7 50
Butter fancy yellow	30	35
common to choice roll	18	28
Cheese	9	13¼
Beans	70	2 15
Poultry, Chickens per lb	5	9
Turkeys per lb	6	12
Eggs	16	16
Seeds—Timothy		1 70
Clover	6 40	8 90
Flax		1 64
Potatoes,	90	1 15
Broom corn	2	7
Hides green to dry flint	7	16
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		2 50
WOOL—Washed	38	45
Unwashed	20	27
LIVE STOCK Cattle Choice	4 75	5 00
Good	4 25	4 60
Medium	3 75	4 15
Common	2 00	3 80
Hogs	5 75	6 80
Sheep	3 00	5 00

New York Market.

Flour	4 50	10 00
Wheat—Winter	1 40	1 54
Spring	1 27	1 48
Corn	58½	59¼
Oats	42	45
Rye	88	95
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VOL. IX., NO. 17.—WHOLE NO 857
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Notices.

TO ALL SECEDING MASONS.

BRETHREN.—I propose that we, who have been members of the Masonic order, meet in general convention in some centrally located city as early as practicable; that we hold our convention six successive days; that we work a degree of Masonry each day or evening, and that we issue from that convention an address to the American people. All I feel will see at once the propriety of this movement and I have no doubt will do everything in their power to make it a glorious success. Think the whole matter over, brethren, and communicate your views through the *Cynosure*. Now let us all work and work quickly else we may not have time to work at all

Though not through grips, still fraternally yours. EDMOND RONAYNE

CENTRAL KANSAS ASSOCIATION.

The first regular meeting of this Association will be held in Good Will school house, two miles north of Sterling, Rice county, Kansas, February 9 10, 1877. A general invitation is extended to all friends of the cause.

G. W. KELLER Pres.
WM L. HINSHAW, Sec'y.

LECTURERS:—I am on my last quarter for this conference year. I have concluded to enter the lecture field the coming year. I am ready to correspond with any corresponding committee of any State that may desire to secure a State Lecturer.

D. P. RATHBUN.

Topics of the Time.

Before Mr. Moody started for Boston he held a social meeting at Farwell Hall with the reformed inebriates who have been made to hope for this world and the next through the agency of the special meetings. Some four hundred of these men were present, and experienced a mutual joy in feeling in themselves, and seeing in others the wonderful effect of Divine grace. Never in the North-west was there so great a work for temperance, so thorough, honest and lasting as this revival has accomplished. Mr. Sawyer, who came on from New York to assist in this special effort, will soon go to Boston and probably two or three of those who came out here, some of whom are talented and eloquent men.

The present famine in the Madras district of the Indian possessions has called out again the paternal offices of the British government for their relief. Already 1,200,000 persons are receiving aid and the number will undoubtedly be 3,000,000 before another harvest. It is estimated that over $30,000,000 will be spent in this way. The recollection of the Irish famine shows cause for gratitude in the contrast. This relief will be used in the most judicious way in employing the people upon such public works as will be of permanent benefit to the whole country; and while thus standing between the people and death their labor will be made useful in preventing future suffering from famine. This wise and humane course of the British government is sufficient explanation for the extravagant and joyful demonstrations of the natives when Victoria was officially proclaimed empress of India.

The Ashtabula horror had a sad sequel last week in the suicide of chief engineer Collins of the Lake Shore and Michigan Southern road. The coroner's investigation is daily strengthening the belief that the bridge was faultily constructed, under the superintendence of Mr. Stone, then President of the road, Mr. Collins not appearing to have had any responsibility for the work. He may however have known or suspected the weakness of the structure, and as Webster says, "suicide is confession." Mr. Collins was a man of nervous temperament and the disaster preyed deeply upon his mind, so that the desperate act may have been done in a sudden insane mood.

Henry Clay, the Kentucky statesman, it is said, was a Freemason, and was Grand Master of the State in 1820. The last time he seems to have publicly officiated in a Masonic gathering was in 1822 when he is said to have presided over a National Masonic Convention in Washington City on the 9th of March. Though he lived over thirty years after this the record is silent regarding his Masonic career. Did the developments of the Morgan tragedy make a seceder of the great Kentuckian?

"We believe that God controls the destiny of nations, and recognize his goodness to us in the past. We acknowledge that as a people we have 'forgotten his precepts' and thereby forfeited our claim to his protection. Therefore our existence is seriously imperiled." Thus begins a call to all Christians in the country to set apart the 14th of February, the day on which the electoral votes are to be counted, for a season of national prayer to God for his mercy upon our land. The suggestion is good but would be better if humiliation, fasting and confession were added. If we as a people have forfeited the protection of God, the exigency demands sincere humiliation and repentance.

The compromise presented to Congress for the disposition of the election difficulties, naturally has the undivided attention of all classes. The arrangement as condensed in our news column, proposes an arbitration such as has never before been thought of in the history of the country. No hint of the necessity of such an arrangement is made in the Constitution, which, notwithstanding its rigidity should cover every possible case of the kind. Although planned with much care and with such popular features that it will probably pass both Senate and House, (it is essentially a revolutionary measure.) The Constitution evidently refers the decision of all questions of election to the States; the electoral college is a provision to secure the vote of States in their individual capacity and allows each State to direct how these electors shall be chosen. It gives no power to Congress to correct any irregularities or frauds, but simply provides for the counting of the electoral votes in the presence of a joint session. Thus that instrument seems to us to read. The arrangement seems therefore unconstitutional and revolutionary and its adoption must be made in the face of the grave results that may follow. We do not care to make this statement because the partisan press of both parties are opposed to the compromise as they seem to be On the other hand the independent politicians and the business men of the country are glad to accept it as a relief to the disastrous uncertainty now paralyzing trade and legislation. Relief from the election perplexity is most "devoutly to be wished," but we cannot afford to sacrifice too much for it.

THE WEAKNESS WHICH EVER PREVAILS.

"And he halted upon his thigh."—Gen. xxxii. 31.
"My strength is made perfect in weakness."—2 Cor. xii. 9
"Out of weakness were made strong."—Heb. ix. 34.

If thou hast met God's angel fair,
Mid clouds of darkest night,
If thou hast wept and wrestled there,
And he has brought thee light;
Then with that light which driveth all,
His love hath made thy pride to fall.
And though thy heart is strong and free,
Yet thou hast learnt this mystery,
That strength in weakness lives.

If thou hast been where tempests hail,
And threatening storms sit lower,
Hast known the any land the foil,
Stood in temptation's hour;
If through it all kept thou hast wept,
The beetling path of truth hast kept;
If in the lull, thy watchful ear
The voice of love hath bright thee cheer,
Then thou didst stoop to win.

If now, where'er thy steps may tend,
Thy faith beholds a well known form,
And by thy side thou hast a friend,
The angel of the storm;
Then he who gives victorious grace,
That crown upon thy head to place,
Hath kill'd thy own strength in the strife,
And given his own vega life,
In which thy faith doth live.

And thus, although a Prince with God,
Self cannot lift its head;
For thou hast pass'd beneath the rod,
And thine own life is dead,
And though a crown is on thy brow,
The hand which gave it laid thee low,
And he who raised thee from the ground
Through thy own victory gave a wound,

In which thy strength hath root.
A strength the birth of sorrow's night,
Fair child of many woes,
That throws its life on God's own might,
And thus sets at its foes,
O weakness, last born, yet most true,
Each foe without, within subdued
True source of strength, and only known
To those who wield and wear a crown,
All heaven shall yet be thine!

—*W. P. Balfern.*

THE SOCIETY OF FRIENDS.

BY REV. H. H. HINMAN.

This body of Christians, venerable alike for its age and its devotion to moral reforms, has for the last fifteen or twenty years been undergoing a change in some respects, and no little uneasiness is felt as to the result by many of its members.

What may be called the Progressive School hold that the spirit of entire consecration which was the animating principle of Fox, Penn, and the early Quakers, has long since given place in a large degree, to formalism; that the slow progress they have made as a church, and the heresies that have arisen among them have resulted from a decline in spiritual life. It is held that the changed circumstances under which we live demand a modification of the usages of two hundred years ago; and that true consistency requires a cheerful acceptance of what God, in his providence has shown to be useful as a means of leading men to Christ. Hence revival meetings, in which singing, the anxious-seat, and other methods of Christian work have been largely adopted, many hopeful conversions and much apparent prosperity to the church has been the result.

On the other hand it is held by

what may be called the Old School Quakers, that while it is true that the church is in great need of a genuine revival, yet the end will not be secured by such means; that the old land-marks are being departed from; that unworthy members are being received into the church; and that statistics show an actual decline in morals as the result of the new measures.

There is doubtless truth on both sides. It is true that in the world's great harvest, the Society of Friends has an important mission. She cannot afford to be slothful or careless, and that a great want of the church is a more earnest, active and aggressive piety.

I cannot but warmly sympathize who those faithful men and women that are laboring to awaken the church to a higher life are teaching anew the doctrine of holiness as taught by Paul, and Fox, and Penn, and whose hearts yearn for the perishing multitudes that are outside of the church. But I perceive (or think I do) that there is imminent danger of departing from what has always been the crowning glory of this Society of Friends. viz.; that they applied Christianity to all the affairs of life, and if they shall in their zeal for growth and outward prosperity be led to accept a mere emotional and sentimental religion for practical righteousness; if they shall fail to insist on a religion which makes men abhor war and oppression, and which teaches them simplicity and plainness in speech, manners, and dress; if they shall neglect to inculcate simplicity and candor as the essential elements of true spiritual life, and which is utterly inconsistent with the cunning craftiness of lodge secretism, then they will have done incalculable injury to the cause of Christianity.

In the world's great battle we cannot spare the Society of Friends, nor afford to have them forget their distinctive principles. May they have the wisdom of the Lord to direct.

Is Sin Confessed in Masonic Prayer?

According to Mackey's ritual and Webb's Monitor, Freemasonry in its first three degrees has no prayer in which there is *confession of sin*, but it has that confession in the "prayer on opening a council of Royal Masters," page 573, Mackey Ritualist. But alas, in it there is no allusion to *Christ as the way to the Father*; it *ignores* him as *The Truth*, and presumes to ask acceptance for its unhallowed offering of a dead Masonry instead of Christ himself who lives forevermore. How any Christian can continue in such a brotherhood and take part in such a worship, is one of those inexplicable enigmas which we used to imagine were in vague only in the dark ages, which were as consistent as the assertion that slavery and liberty are one, or that more light is found at midnight than in the blaze of a noonday sun. Freemasons are very sensitive on this subject, and any reader may test the fact by asking the same question of six Masons separately, and he will probably receive six different answers of this character: The first may say, "You know nothing about it." You may tell the others who bring out that sterotyped snub to inquirers that you want some other answer and the second may simply deny the fact and say, "It is not so." The third tries to foil and says that prayer is not confession. The fourth that "they do confess sin in every prayer." The fifth that "they do pray in the name of Christ," and the sixth that they "do not so pray, for Jews and others would be offended and the forms were in existence before Christ came." In every such answer the reader must remember that the apparently candid Mason who speaks with such assurance is under oath to *conceal* Masonic truth, and therefore justifies the evasions and falsehood uttered under mental reservation.

Have we too much freedom? Is it the case that our people like the Israelites demand a king? Some one to whom they will bow with abject submission while flattered with the sound of "liberty and equality?" Nothing can be more self-evident than that the precious boon of civil and religious liberty on this continent is endangered by its professed friends. We do not charge the masses of Masonic dupes with such a design but it requires no special gift of prophecy to tell what is clear as the future fruit from present seed planted, watered and cared for by its gardners. The sentiment of the Masonic prayer is "Lord I thank thee that I am not as other men," or, and that we can enjoy the things of this life and the next also if we follow faithfully the rules of Freemasonry which has no need of Christ as a Saviour from sin.

HOMO.

The Difference.—Winslow and Brent.

BY J. H. H. WOODWARD.

Rev. Mr. Winslow of Boston, Massachusetts, who committed heavy forgeries there and then escaped to Belgium, is a Knight Templar; while Charles J. Brent of Louisville, Kentucky, who committed heavy forgeries there and then escaped to England, is a non-Mason. While Mr. Winslow has been neither captured nor extradited, nor is likely to be, but, on the contrary, is walking the soil of the British realm, to speak Masonically, a free and upright man and Mason (the term upright, as used in this connection, implying a carriage of erect and fearless posture, boding no evil, because the Blue Lodge god in whom the Mason puts his trust, is ample to protect him from all harm and impending danger), Mr. Brent has been captured, extradited and brought back to Louisville, Kentucky, and there placed in durance vile, to await his forthcoming trial for a crime in every essential particular parallel to that for which Masonry decrees Mr. Winslow shall not be tried and made to suffer.

While Mr. Winslow's Masonic character is broadly and well known, the Masonic Grand Lodge reports of Kentucky, of which State Mr. Brent is a native, utterly fail to disclose his name as a member of the ancient and honorable fraternity at all; and, after the most careful examination, it can not be found upon the lists of the Louisville lodges, the place where, according to his own statement, he was born and had always lived up to the time he absconded with his ill-gotten gains to England. While Belgium, the country to which Mr. Winslow fled, has no extradition treaty with the United States, England, the country to which Mr. Brent betook himself, has. While the former fugitive from justice seemed to have tempered his crime with acts of consummate discretion, the latter evidently acted without any method in his madness whatsoever. Mr. Winslow, in taking refuge in Belgium, made a temporary sojourn among a non-English speaking people, of whose language he probably knew as little as King Solomon, in his day and generation, knew of the then unborn English. And in making his residence in Belgium, brief though it was, Mr. Winslow could but have felt, for the time, the uncongeniality and loneliness of his situation. But it was necessary however, to be endured, and probably imposed upon him by his admiring and keen-sighted Masonic friends of the "hub," as an essential means whereby to secure his eventual personal safety against the grappling talons of outraged public law. Like a prisoner awaiting ransom, here in Belgium Mr. Winslow remained cooped up as it were, until matters could be Masonically arranged for him in England, when, with Masonic assurances of safety and protection, he took his departure from Belgium for that more congenial land, where in due time he safely arrived and yet remains in spite of extradition treaties and all forms of law whatsoever, apparently as secure as if treaties and law had no existence at all—and the powers of earth were not constituted for his government, accountability and punishment. And in this immunity from criminal atonement Mr. Winslow and his whole fraternity glory, as if it were a divine right vouchsafed by God himself, and a matter of forbidden question to the whole outside world to question into.

The history of these cases, particularly that of Winslow's, since his advent in England, is somewhat familiar to the public mind. So soon as it became known in this country that Winslow had arrived in England, steps were at once taken to have him remanded under the extradition treaty, to the United States for trial. But the legal demand for his person was met by a Masonic quibble in the British Secretary's office, which, for the time being, gave Mr. Winslow the utmost open protection, and himself and his whole fraternity the happiest satisfaction. The British Secretary, ostensibly in the cause of public justice, but really and covertly in furtherance of Masonic protection to Winslow, demanded as a preliminary to the surrender of the persons of Winslow and Brent, that the United States should guarantee that these criminals, when extradited, should not be tried for any causes or crimes other than those named in the papers upon which their surrender was to be made. Against this new and unheard of demand the American authorities at first rebelled and remonstrated, but backed, as it was, by a recent act of the British Parliament, probably passed in the interest of Masonry or at its bidding, they, for some unannounced reason, finally gave the guarantee—when lo and behold! Mr. Brent, who was unable to give the Grand Hailing Sign of Distress, was at once nabbed and hurried back to this country, while Winslow, basking in the sunbeams of Masonic light, caught a glimpse of approaching danger and at once retired to the shades of Masonic privacy. Thus the matter stands at the present moment. That the Masonic officials of England could, if so inclined, unearth Mr. Winslow's retreat in one-half hour, there is but little reason to doubt, but having been taught to conceal and never reveal a brother's trust, such deed will never be consummated, and Winslow will, therefore, remain inviolate and secure in the enjoyment of his shameful criminal spoils.

What finally led to the guarantee on the part of the American authorities, after having at first stubbornly refused to give it, is probably one of the many Masonic secrets wrapped in the history of American diplomacy, which will never be disclosed to the public eye. It is not improbable that the victims of Brent's robberies at Louisville, Kentucky, were Masons, and that for their sakes the guarantee was given. It is said, since Brent's return, that he has restored to the rightful owners, the full proceeds of his robberies, and that they are now all leniently inclined towards him. These two cases clearly show that laws and treaties as to outsiders are all-powerful, but as to Masons are as brittle as straw.

—In a recent sermon Mr. Moody related this interesting incident:

"I never preach about restitution but some one who hears me makes restitution, and that shows that

God owns his truth. The other night, after I had been preaching on this subject, a young man came into the inquiry-room as if he had a mountain on top of him. I called one of our business men to talk with him, and it was the very man from whom that inquirer had stolen money while in his employ several years before. The poor fellow confessed his crime then and there. His old employer knelt in prayer with him, and he rose up saved, rejoicing in pardon both from God and man."

"A Ghastly Joke."

The words which we use for a caption to this article are taken from one of the Masonic organs of the country, a newspaper published in Vermont. That paper denounces as a "ghastly joke" the act of some Democrats who gave a dead muskrat a formal funeral service, and burial in one of the principal graveyards of the State, thus simulating the "honors" which they thought due to the Republican party.

What puzzles us in this case of revolting barbarism is, to know what weight to attach to the indignant words of the Masonic editor against such desecration of church yards. Has not the editor of a Masonic organ sense enough to know that where characters of exalted titles like the Masons, set the example of desecrating grave-yards with mock funeral ceremonies, political speech-making, floral demonstrations etc., that the baser sort of men will be quick to catch the infection, and make use of sacred subjects for bad purposes? The editor of the Masonic organ pretends to be shocked by the muskrat demonstration; but there are other persons whose religious sensibilities are quite as much shocked by the Masonic, Grand Army demonstration over the dead.

This pretence of being indignant and shocked at what one sets the example in himself, is one of the sly, crafty traits of jesuitry, which seeks to gain the credit of holiness while covertly urging men on to wickedness. It is possible that a Masonic leader may not know any better than to lend himself as a tool to such jesuitical purposes, but it is only by laying claims to ignorance that he can come off whole with honest pretentions. An intelligent leader cannot pursue a course that leads men into revolting depravity, and then claim the honest man's right of being indignant at it.

The editor of a Masonic organ devotes his intellect and his character, such as they are, to unhinging the religious ideas of the people. He brings forward religious ceremonies which are hollow, cynical meekness, and deliberate blasphemies against the Christian religion; he places himself and his preposterous Masonic ideas far above that religion, and looks down upon it with mingled commiseration and contempt; and then, with all the craft of the common bawd, wonders that coarser men than he should follow his example, and carry it out to its logical consequences.

Ghastly joke indeed! The most ghastly joke that we know of is Freemasonry itself. Men who have played it off on the American people, are not fit for offices of trust; for if they will so impose upon the people once, what security is there that they will not do it again?

American.

Ye shall be Witnesses.

The following from the *Armory*, published at the Scriptural Tract Repository, Boston, contains an ably written argument which may be justly applied to the testimony of men who have escaped from Freemasonry:

The province of a witness is to testify what he knows. He is not to tell what he has thought, or inferred, or imagined, or supposed, or heard from the lips of others; he is simply to tell the truth, the whole truth, and nothing but the truth, so far as he himself knows, concerning the matters which are at issue. If he passes beyond this limit of personal knowledge, he is checked and rebuked; his opinions are not desired; his hearsay reports are not admitted.

The apostles of Jesus Christ were witnesses. When he had left this world he declared that they should perform that service on his behalf. They were to tell the world what they knew of him. They had no theories to press, no metaphysical distinctions, no fine spun philosophies to advance, but they had the simple story of matters that came beneath their personal knowledge. They were to speak of Jesus of Nazareth, who was born in Bethlehem of Judea; who was baptized of John in Jordan; who was tempted of Satan in the wilderness; and who was during a series of years, their leader, teacher, guide and friend. They were to tell what they had seen and known of him. Their testimony was concerning what their eyes had seen, their ears had heard, and their hands had handled, of the Word of Life, which was made manifest in the flesh. 1 John i. 1, 2.

When John the Baptist, harassed by persecution and imprisonment, and oppressed by doubts, sent to inquire of Jesus if he was really the Messiah that was to come, he made no answer, but simply bade messengers to go and tell the things which they had seen and heard, how the blind saw, the deaf heard, the sick were healed, the dead raised, devils cast out, and the poor had the Gospel preached to them.

There was no pretence, no profession, no argumentation nor theorizing needed, but simply the bald, plain statement of visible, unmistakable facts. Thus also the things concerning which the apostles testified, were matters concerning which there was no possibility of their being mistaken. They could not be deceived, they either told the truth, or were wilful and corrupt perjurers. The things narrated were of such a nature that all deception was out of the question. Hence the apostle makes the issue squarely: "If Christ be not risen, then is our preaching vain, and your faith is also vain, yea, and we are found *false witnesses* of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not." 1 Cor. xv. 14, 15.

The simple question then is, were the apostles and their associates perjurers? It is true that men have, in times past, perjured themselves; but was it ever known that twelve men combined together to utter absolute falsehoods and perjuries? Was it ever known that hundreds and thousands of men thus combined for purposes of perjury? And in cases where men have committed this crime, motives have existed; it has been in expectation of some supposed good, it has been in hope of advancement or honor, or wealth, that they have violated their consciences or their oaths. But whoever heard of five hundred men of blameless life, spotless character, chaste and temperate habits, combining, that by perjury they might purchase poverty; that by perjury they might win reproach; that by perjury they might insure persecution; that by perjury they might become the filth of the world, and the off-scouring of all things; that by perjury they might come down from positions of honor, turn aside from occupations of profit, forsake friendships and pleasures, and joys in which they delighted, and instead of them might secure to themselves mocking and scoffing, and scourging and violent death, as their sole and complete reward? The world has never seen a company of men perjuring themselves for such gains as these. The world never will see such a sight as long as it shall exist.

The men who testified concerning Jesus Christ were not perjurers; they were virtuous, quiet, peaceful, honest, temperate men. They could but speak the things which they did know, and testify the things which they had seen. They had walked with Jesus of Nazareth up and down the hills and vales of Galilee, Judea and Samaria; they had seen him in public and private life; they had heard with wonder the gracious words that he spoke; they had seen demons depart at his command, and pains and infirmities vanish at his word; they had seen his power over sickness and over death itself; they had beheld the sheeted corpse rise from the bier on which it was borne, or come forth from its silent resting place in the sepulcher; they had seen the winds and the waves lie hushed beneath his word; they had witnessed his power over the animate and inanimate creation; and having seen all this they had followed him onward to the end of his earthly career. They had seen him betrayed, arrested, mocked, scourged, crowned with thorns, and led out to die; they had seen him crucified upon the rugged cross; they had watched the anguish of his pale countenance, and heard the last wailing cry that was wrung from his breaking heart; they had seen the sepulcher where he was laid, and had mourned for him as dead; they had seen him again, risen from the tomb and walking forth amid the sons of men; their hearts had thrilled with his words as he opened to them the Scriptures: they had walked with him and talked with him; they had listened to him and spoken with him; they had handled him; their fingers had found the nail prints in his hands, and they had thrust the hand in the spear wound in his side; they had seen him—more than five hundred of them at one time—after his resurrection; and they had followed him, until standing on the heights of Bethany, they received his parting blessing, and saw him wafted upward to the skies.

And these and other similar facts which came beneath their notice of which they were eye-witnesses, and concerning which they could not possibly be mistaken, were the *facts* that they were commanded to testify among all nations. They were to go to earth's remotest bounds, not to spread some vague theories, or to inculcate some mysterious dogmas; they were not to busy themselves with things beyond their reach; but they were simply to testify to those around them concerning the things they themselves had observed. They were to tell how God's message had reached their hearts; how God's messenger had unfolded the divine mind to the lost world; how in patience, and compassion, and in tenderness and long-suffering he had won their hearts, and the hearts of humanity around him; how he had called those that labored and were heavy laden to come to him and find rest; how he had triumphed over pain, and conquered disease, cast out demons and vanquished death.

Freemasonry Means Peace.

"Freemasonry means peace—the Gospel of Christ means peace—and hence there is no antagonism between the two." So says the Suspension Bridge *Journal*. Wonderful argument! Who can defeat such a conclusion? How truthful is the old proverb, "A drowning man will grasp at a straw." When men try to support error, every effort but sinks them the more in difficulty, and proves the more conclusively the unsoundness of the system. The argument before us is about as sound as the corrupt institution it is employed to support.

The Confederate army of our late rebellion sought peace; the Federal army sought peace; so, of course, there was no antagonism between the two. Notwithstanding they were continually warring one with the other, cutting one another down like grass before the sickle. The South sought peace with slavery, while the North sought it with freedom to all men, whether black or white.

Christ seeks peace, and the devil seeks peace,—hence there is no antagonism between them, so our Masonic defenders would have it. What school-boy cannot see the fallacy of such an argument. Satan, like Freemasonry, seeks peace by letting all his children act out their evil nature in every sin and crime, while Christ in the Gospel seeks peace by removing sin out of the heart. This always has caused war between the elements of sin and righteousness, and always will. Freemasonry means darkness; the Gospel of Christ means light. Freemasonry means bondage, the Gospel of Christ freedom to do right. Freemasonry means murder, the Gospel of Christ means life. There is as much antagonism between Masonry and the Gospel of Christ, as there is between light and darkness, life and death.

Christ came not to send peace but a sword. The Gospel is at peace with all righteousness, but at war with all iniquity. Freemasonry like the old Jewish prophets, cries, Peace, peace, when there is no peace. It is wondrous how brazen-faced men are to claim a union between Masonry and the Gospel of Christ, when they have turned Christ out of doors and placed a "tyler" at the door with a drawn sword to guard

it, lest he might enter. All who will not stoop so low as to disgrace their manhood, and consent to worship an "unknown God" like their brother heathen of old,—consent to believe all the vagaries and tomfooleries of ancient forms and ceremonies, the delight of "the dark ages" but denounce the same, "are subverting Christianity," "me n war." May God add to their number!

Our prayer to God is, that the reader may never have the sad lot of entering "The Grand Lodge above;" which interpreted means: The Bottomless Pit.—*Free Methodist.*

Reform News.

Missouri Lectures.

To the friends of the Christian Association opposed to secret societies:—By a unanimous vote of the convention of Christians and friends opposed to secret societies held at Chillicothe, Missouri, August 30th 1876, the Rev. E. G. Cooper of the M. E. Church, was chosen General Agent and Lecturer for the Association. For some time after the adjournment of the convention Mr. Cooper addressed himself with vigor to the work, and satisfaction of those for whom he labored. On account of severe illness he was compelled to leave the field for a season. But now he is in good health and is ready to respond to calls that may be sent him in any part of the State. The friends of the reform are too apt to think that with the passing by of the election that efforts in this direction should cease. But that is a mistake. If there has ever been a time in the history of this government when true reform was needed, that time is now. We are about to realize the fact, that "whatsoever a man soweth that shall he also reap" as a nation—seeds of corruption that have been sown in other days have grown up and a harvest of trouble is likely to be gathered, and happy will be the man that comes out of the field in safety. Now, while the corruption of the political parties is so apparent, and while the decline in godliness is too painfully apparen generally in the land, is time for men of true hearts and strong purposes to do right, to come forward, and in the name of God set up their banner, and strike for reform that means more than a parade of empty words, or even fair promises. And now, let all who feel the need of assistance in the work open a correspondence with either the Corresponding Secretary, G. W. Needles, or with E. G. Cooper, Agent and Lecturer at Albany, Gentry county, Missouri.—*American Freeman.*

To the State Convention and Back.

Albion, Ind., Jan. 10, 1877.

On the 15th of Dec., 1876, I started to "hold the fort" of truth and righteousness and although the odds are fearfully strong and the intense cold placed me at a disadvantage yet I still am firm, and if all the friends in Indiana would shout "Hold the Fort," the Lord in his own good time would bring victory, and bring it to stay. Being in my own conveyance I faced the coldest weather I ever saw, stopping with and trying to encourage the friends in Whitley, Wabash, Miami, Howard, Tipton, Hamilton and Marion counties, and in those counties we have thousands of friends to our cause: many of them have full faith, while others are discouraged because they do not see error tumbling all at once. Truth makes its way slowly; the masses do not receive it readily. The history of the world shows that reforms move at times, and at others scarcely seem to move. My friends, let me say to you, stand firm. Let us move under Gen. Leminowski's marching orders, *Forward! brethren, forward!* The cause is gaining strength, in many places where the subject has not been publicly discussed, the people are talking it and sooner or later this under-current must set itself free and blaze out to give light that will make the surrounding darkness not only visible but dispel it.

It has been my good fortune to find quite a number of persons that have shaken off the lodge fetters and I am satisfied that many preachers are quietly dropping out, with perhaps not enough moral courage to publicly say so. Friends, stand firm, for these will sooner or later speak out and give us moral aid. Another fact should encourage us is that most places where Christians have stood firm for a whole and pure Gospel have been enjoying revivals in their churches. Do not be baffled or deceived by the cant phrase, "You are disturbing the church." The history of the world shows that disturbances have often preceded the most glorious revivals the church has ever had. Let every church that has a rule against secretism stand by the rule and those that have not give no peace till they get one. Let every church member who desires to be consistent utterly refuse to pay preachers or sustain them in any way who have the mark of "image of the beast" upon them. The way to bring them to their senses is to make them believe you are in earnest.

And now, my friends, I got to the State Association after many hardships and many pleasant encounters. One of the latter was the meeting of Bro. Hinman at Plainfield. Bro. H. manifests great industry and tact in his work and unlimited faith in the Lord's doing everything for him; but if the Lord had anything to do with his books being stolen from the post-office, Bro. H. will certainly agree with Cowper, "He moves in a mysterious way." I believe that he will be blessed for his faithfulness. I found Father Whettson at Valley Mills in full faith and ready to reprove those who chew tobacco. I also found Presten Allen who has fought and suffered for truth's sake, but was glad to see that he faints not by the way; his family are in harmony with him. I was much pleased with the kindness and uniform tenderness shown to the aged father by the whole family. I believe that correct principles mold the whole character; I thought I discovered this in the regard with which he treated his old horse and a cat twenty-two years old that moved about as though he felt himself an important appendage to the family.

I made other very pleasant acquaintances in the vicinity of West Newton, and I think the local effect of our meeting was good. Revs. Rieytch, Hinman, McNary, myself and others made addresses, and Past Master Ronayne as usual did good work in his department. Peter Rich was also there, who by his quiet and earnest presence helps us very much.

And now, dear friends, in every part of the State, come to the rescue; sustain the work in every way you can. Write to me. Open the way for work in your several places. Work yourselves; get others to work. Don't send for me to go a hundred miles without any compensation. Let the coming year tell against the works of darkness. If you will correspond with me I will supply you with lectures, either myself or by others. Indiana has a dozen good lecturers who ought to be kept busy. Hoping to meet you either personally or through the *Cynosure*, I am yours truly.

S. L. Cook.

Correspondents.

The Seceder's Convention and Anti-masonic Churches.

S. Edwards, St. Lawrence Co., N. Y.

Editor of the Cynosure:—This is the first article that I have written directly for your paper; not that I have not been interested in the cause it advocates, but some how my work has seemed to lay in other directions. I have time now for but a few lines.

1. Bro. Ronayne's call for a seceder's convention. I think the idea a good one, but for one am not much in sympathy with the working of the degrees any more in public than in the secret chambers of Masonic imagery. I know that with some, at least, it produces an opposite effect from the design intended. A very intelligent lady said to me at one time, who had seen some of the degrees worked, "Do you suppose that elder B. and C. etc., ever went through that performance? I wouldn't believe it. Why, I was never so disgusted in my life." Such was the result on her mind. But I answered her in this way: "I do not know whether what you saw was true Masonic ceremonies or not, but I presume that brethren B. and C., etc., in joining the Masons went through ceremonies as foolish as anything that you saw." She seemed astonished, very much, for she knew that I had been a Mason. Very likely the result is not the same with all; but as to the practice of such ceremonies, I can only say for one, to me it is disgusting whether had in public or private.

2. A brother in the last issue of your paper in connection with his endorsement of the idea of such convention suggests the forming of an Anti-masonic church, *i. e.*, as I understand him. Here, too, I differ with many; we have altogether too many sects now. Making churches I think, belongs to the Head of the church, and not to man. But, it is a mistake to suppose that I either endorse or in any way help the cause of Masonry by being a member of a church, that has no rule, and as yet has taken no action against Masonry. On the contrary, I am enabled to act directly against the institution, by holding the torch of truth immediately before the eyes of Masonic ministers in public places, and they *have* to see it. No, dear brethren, let us not throw away vantage ground. Are you a Baptist, Methodist, Presbyterian or member of any church which allows its members to be Masons. Stay where you are and hold up your Anti-masonic light. Masonry can't endure light. It talks about, "Going East" for more light, but the candidate gets more darkness. Light dissolves darkness. Masonry is only darkness, and light will destroy it, and the nearer you place the light to it the quicker the work is done.

But brethren, hold the convention. Work the degrees of Masonry if the Spirit of the Lord so lead, but let us know that it is God who directs. E. W. Wheeler.

Notes of Travel.

Varick, Seneca Co., N. Y., Jan. 11, 1877.

Dear Cynosure:—In looking over our portfolio we find "Notes of Travel" addressed to you under date of Oct. 30, which we had not the time to finish in the blessed interval that brothers Stratton and Lyon have been proclaiming the truth as it is in Jesus, in a schoolhouse near by. We have passed through many revivals, but never have we heard such earnest, stirring sermons, or witnessed the Spirit of God so copiously poured out, or converts so ready to pray in public, or exhort sinners to flee from the wrath to come. Seventy-three have expressed a desire to live for Christ, and about sixty have found him precious to their souls. A deep seriousness pervades the entire community, and we hope the work will continue until the adjoining churches catch the spirit and arise to a higher standard of piety and usefulness.

We venture to send the "Notes of Travel" at this late hour.

Monday, Sept. 19th, 1876, found us en route for Philadelphia on the Geneva, Ithica & Lehigh Valley road. We were familiar with the

quiet beauty of the famed Seneca Lake (N. Y) scenery, from its foot at Geneva to its crowning in Watkins, of hills, deep ravines and gorges; but to us Mauch Chunk, Pa., far surpasses it in wild grandeur. Deeply did we regret the approach of darkness when the brakesman pointed out what seemed in the distance a group of mountains and told us we would have to go eighteen miles around to get to the highest peak, three miles distant. How we wished for a Joshua to command the fast-retiring sun to stand still. Alas! it would grow dark, and our spirits were shadowed too, as we moralized, "Thus it is in this life, we lay our plans ever so carefully and some event unexpected (a broken bridge) will disarrange or change the whole."

We may be excused for our sadness perhaps when we say it was to see this handiwork of the Creator that induced us to undertake the journey perhaps more than anything else. In looking out of the car window to take a mournful leave of our blasted hopes, we saw what appeared in the deepening shadows far below us to the left a deep valley in which twinkled innumerable lights, in groups and scattered, indicating villages and farm-houses below us; and ahead, and to the right, high hills loomed up one above another which we seemed to wind around and among in a wonderful manner. How we enjoyed watching the engines belching forth such streams of fire and smoke as they rounded the curve ahead, and noting the different colored lights sparkling from the windows of the coaches in the rear. Often the curve was so great that the head engine and some of the back cars were hidden by the hills we wound around. It was simply grand, and compelled us to acknowledge a well-known truth, "That what our Heavenly Father seems to take from us in some anticipated pleasure, he most always makes up in some unexpected way."

We stopped at Mauch Chunk for the night, not willing to be wholly disappointed. We saw from the piazza of the Mansion House next morning the falls, the entire width of the stream in front of the hotel, and back of the falls Bear mountain, covered with evergreens to its peak, as perfect in shape and semblance as a mammoth hay stack. At its base lies the railroad track whose meandering course had pleased us so much the night before. To the right towered up other peaks hundreds of feet, and back of the hotel and opposite Bear mountain lies the highest peak of all, the famed Mount Pisgah. How the soul goes up to God when viewing such scenery! What a sense we get of his greatness, and contrasting our puny strength we can say "What is man that thou rememberest him!"

At our boarding place in Philadelphia we formed the acquaintance of a United Presbyterian gentleman and wife, and never did Master Mason grip or signs give a more immediate fellow feeling and friendship than did their U. P. title. If this Crawford county couple are a fair sample of what this branch of Zion sends forth to do battle for Christ and his kingdom, would that all the Presbyterian churches in the land were U. P's! We were reminded of Dr. Kane's memorable query when he first came back from his three years' stay amid the glaciers of the North Pole; eagerly inquiring what the world had been doing all this time, he was informed as the latest bit of news, "Sevastopol is taken." "Sevastopol!" exclaimed the doctor, "Who is he?" as a friend was telling him of the Christian Association, the *Cynosure* and Ronayne (our Anti-masonic institutions) which was glad, very glad news to this staunch Anti-mason, who had nothing but Finney's works to convince him of the great wrongs of secretism. We think the *Cynosure* and Ronayne will hear from Crawford county this winter.

Our feelings were exactly expressed by this U. P. lady when we were comparing notes in the evening, after wandering for hours mid the works of art, the most exquistie that enlightened man can produce, she said, "When I was coming here in passing that delightful scenery around Mauch Chunk, my heart was lifted up toward God; but I havn't felt so one bit to-day. Everything is very nice, but I kept saying to myself all day, 'Vanity fair,' 'Vanity fair.'"

We lingered long before the statue of the "Daughter of Zion lamenting on the ruins of Jerusalem," represented as repeating those memorable words of Jeremiah: "Zion spreadeth forth her hands and there is none to comfort her! Behold, Oh Lord, for I am in distress. I weep, mine eye runneth down with water; because the comforter that should relieve my soul is far from me." The tears would start as we thought, "What is the good of all this?" "Will the thousands go home better prepared to do battle for the right?" Man had exalted himself enough before, and the goddess of Liberty so beautifully executed before you, typifying equality, is in reality in very many places a mere sham, and not only in New York State but all over the land the typical bondage that encircles the eyes of the goddess of Justice, thus enabling her to weigh out impartially to all alike "according to law and testimony," has turned into a veritable *hood-wink*, "murder and treason not excepted." Churches are closed to those who are striving in the fear of God to enlighten the people on the cause of the increasing infidelity of the age. What will be the final result is known only to Him who sees the end from the beginning.

Thus the days wore on. We did not take the pleasure we had anticipated in looking at the perfection of beauty in the "many inventions man had sought out," and the exquisite workmanship of his hands in the Art Gallery. Saturday dawned drear and cold and a drizzling rain set in. Thinking it would be a good time to hunt up brother Hodge, we took our way towards the Bible department. Early as it was, he was at his post folding tracts and getting ready for his day's work. We, unobserved by him, stood partly concealed by book-cases observing him for some time. The crowd soon began to stream by and he to hand out his tracts. When I saw how eagerly most of the people received them my heart thrilled with joy. I almost exclaimed aloud, "I see it now. These tracts are the winged seed of truth that are being so faithfully distributed throughout the whole world, and will yield a rich harvest by and by. This is one redeeming feature of the Exposition. Here is a moral influence that ——but we are observed by brother Hodge, and step forward and he offers us tracts. We tell him we read the *Cynosure*, which is a sufficient introduction. He paused in his sowing to attend to some business and we instinctively caught up the folded tracts and began sowing the seed in his stead, not willing to have one vacant or unsown furrow in this vast moral field, experiencing more real pleasure than we had before on the grounds. Not willing to hinder him in the good work when he was ready to take his place again, we started to look at Whitfield's pulpit near by, when we heard brother Hodge exclaim, "Oh! when we find one so very sick we do as the doctors do—give them a double dose." On turning around we saw him handing two packages of tracts to a Mason, who, judging by his loud tone and words, seemed to think the whole thing uncalled for. "Masonry was a good thing, a *very* good thing." "It had never done *him* harm but *good*, in fact it was the turning point in his life when he joined."

We could not hear all the argument that ensued from the din around us, but heard the Mason's replies as he very loudly exclaimed, "It is not a religion." "Mackey is not reliable authority." When others claimed the sower's attention we could not resist the temptation of saying to him, "We have been very much amused while listening to your conversation. You say Masonry is not a religion," and "Mackey is not reliable authority;" but talk with another Mason and he will tell you, 'It is a religion; Mackey is authority.' Now, what are we to conclude?" He looked a little puzzled and we continued, "I will tell you of what I was thinking when I heard you talking. It was of the old Masonic adage so much in vogue just before the French Revolution, '*Masonry is anything or nothing, just as you like.*'" He laughed heartily and repeated (I thought understandingly) "anything or nothing," and we left him to his meditations.

MRS. H. BALDRIDGE.

A Humbug Boxed up.

SEEMLY, Ill., Jan. 11, 1877.

Editor Christian Cynosure:

I had the pleasure of entertaining at my house last week quite a distinguished evangelist in eastern Illinois. He is a seceding Mason of three degrees, but he is in such fear of the lodge he says but little about or against it, yet says privately that the whole thing is a humbug, and is as correctly exposed and published to the world as it can be. To strengthen his faith I have ordered the *Cynosure* to his weekly reading matter. In speaking of the humbug and secrets of the lodge he compared it and them to a peculiar box or boxes within a box. Opening the box you behold another box. Opening the second box you find a third box. Opening this you find it all hollow. So with the degrees you are led on and on with promises that something wonderful will be found or learned, but to find in the end one is only sold, hood-winked and tricked. The box he said conveys the idea that the big end comes first, with nothing but humbug at the last and all through, and yet these secrets (?) are conveyed in the lodge to the initiates with death penalties attached. From his language we inferred he was a cripple (Masonically) and that the lodge finds it takes a great deal of time to carry them, as there is getting to be so many of them. Let the *Cynosure* keep on crippling Masons until the well ones can't carry the disabled, and then we will see the end of this swindle.

Prof. Blanchard will remember the Baptist Masonic minister that crowded him out of his appointment at the Leemon school-house. This Baptist minister persuaded his folks to build a good church three-fourths of a mile south of the school-house referred to. I gave fifteen dollars towards that building with the promise that the Anti-masons could have a lecture occasionally in this church. They went *square* back on their promise and locked the door in our face about sundown of the evening on which the lecture was to be given. It was done to please this Masonic minister, which "squarely" illustrates how the lodge does business on the "square." But the worst is yet to tell. The society ran down and last week this excellent building was razed (not "raised" as Masons do in the third degree) to the ground and then "raised" on wagons and hauled to Loda, fourteen miles west..

This seceder says the lodge is not now, as formerly, held in such high repute, but it is gradually running down. In fact, he says, first-class men are everywhere quietly dropping out. If such is the case, and we think he is correct, it is only the beginning of the end. May the "Keystone" drop out soon and the whole fabric be "razed" to the ground.

J. S. HICKMAN.

Two Great Exhibitions.

Bolivar, O.

My beloved, honored and very highly esteemed *Cynosure*:—I am again permitted to write you, and wish to say by all means continue your very welcome visits. I cannot see how I can do without you. Through the providence of God I was permitted to visit the great Centennial exhibition, and was very much gratified to behold the position you occupied and the effect you produced there. As I predicted from your first movement in that direction, it will doubtless have a powerful and salutary effect for good all over the land. God bless especially those dear brethren who stood up so nobly and manfully in defense of our rights in that great exhibition, the greatest the world ever saw. I am so glad that I was permitted to behold it,—the best spent time and money of my life. I never expect to witness anything like it for grandeur, beauty and glory, until the fulfillment of the prophecy, when time shall be no longer; when Gabriel shall blow the trumpet of God, to announce the second coming of Christ Jesus, who will descend from heaven in the clouds, accompanied by tens of thousands of angels in white robes, and we shall all stand before the judgment seat of Christ. I have often thought of that awful day, of its grandeur and power. The dead will be raised from sea and land, all that have ever lived on this earth. Every eye shall see him, they that have pierced him, persecuted and denied him, all will be present at this great exhibition. Think of it, friends, and prepare for the judgment day.

I have been very much edified by the articles you published relative to Mr. Moody's position against secretism, especially the "latest and best." "'But, Mr. Moody,' some say, 'if you talk like that you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do, better men will take their place. Give them the truth any way." That, to our mind was striking the nail on the head. The publications of our accomplished and very able workman, Ronayne, are doing wonders and I am with him with all my heart in recommending the circulation of the *Cynosure* as the best thing we can do to push forward our grand reform. In short the *Cynosure* is the paper for honesty, truth, morality, virtue, temperance, economy, industry, religion and true reform; yes, I will vouch for all this. Then, friends, let us work for it. Its articles on holiness and holy living are rich,—and upon this I wish to say a word. Holiness is essential to happiness. Suppose the happiness of an immortal state to be derived entirely from music. Then the degree of enjoyment in such a world would be exactly in proportion to one's musical capacity or talents. He whose perceptions in regard to melody and harmony were obtuse, could not experience the same bliss as his neighbor, possessed of musical powers of the highest order. Now the happiness of heaven comes from holiness. Of course the higher its inhabitants rise in moral excellence, the greater will be their enjoyment. If this is so, dear brethren, let us live for God.

St. Paul had three wishes and they were all about Christ—that he might be found in Christ, that he might be with Christ, and that he might magnify Christ. "Abide with us, for it is towards evening, and the day is far spent."

Joseph Keel, Sr.

The Christian Sabbath.

Thompson, Conn.

The seventh or the first day of the week, which is the Christian Sabbath? Let us examine the New Testament, and see what light it will give us on this subject. We believe it is admitted by all Christians, that the Lord Jesus rose from the dead on the first day of the week. We learn from John 20: 10, that Christ appeared to the Apostles on the first day of the week, and in the 20th verse we learn that on the first day of the *next* week he met with them again. And now what *was* the practice of the Apostles, for if we can know what *their* practice was it will be safe for us to follow it. From Acts 20: 7, we learn that the disciples came together to break bread in the *first* day of the week and that Paul preached to them, ready to depart on the morrow. Now why did not Paul preach to the disciples on the seventh day, and depart on the first day of the week? and why did not the disciples come together to celebrate the Lord's Supper on the seventh instead of the first day of the week, if that was to be the Christian Sabbath? In 1st Cor. 16: 2, we find Paul directing the disciples to take up their collection on the first day of the week; why did he not have this done on the seventh day if that was the Christian Sabbath? Surely the time when the disciples came together to hear the Gospel preached by Paul or other of the ministers of Christ, would seem to be the time to take up this collection for the benefit of poor churches. In Rev. 1: 10, John says, "I was in the Spirit on the Lord's day." It is plain he here refers to the first day, as being the Lord's day, as the Christian Sabbath. Now we turn to another class of passages, that we think will help us to understand this subject. In Acts 13: 14, we find that Paul and Barnabas went into the synagogue on the Jewish Sabbath day, and if we read from here through the chapter, we learn for what they went into the synagogue, and the result of it. And in chapter 14: 1 we find them both in the synagogue, and the result of their being there. Again in chapter 17: 1-4 and 18-4, "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Here we learn, that when Paul preached to the Jews he went into the synagogue on the seventh day, as that was and *is* the *Jewish* Sabbath, and the day on which, as we learn from chapter 15: 21, that "Moses of old time hath in every city them that preach *him*, being read in the synagogue every Sabbath day." Now we submit that *nowhere* in the New Testament it is said that the church of Christ came together to hear the Gospel preached, or to celebrate the Lord's Supper on the seventh day. But on the other hand it is said they did so come together on the first day of the week. And it appears to be the best, if not the only way in which those who believe in the resurrection of Christ, could commemorate this glorious event. As the Lord's Supper shows forth his death, so the day shows forth his resurrection from the dead. Here too, I think we have a glorious truth brought out, namely, Christ lay in the grave on the seventh day which was the *law* Sabbath of the *law* dispensation. He thus buried the law on the Sabbath. And he rose from the dead on the first day of the week, which was henceforth to be the Sabbath of the new dispensation. Thus the ceremonial law was ended on the Sabbath, and the law of grace to commence on the Sabbath. Now I submit that those who believe in keeping the seventh day as the Sabbath, ought to keep *all* the old ceremonial law. J. S. Perry.

The Redeemed will Soon be Home.

To be redeemed by the precious blood of our Saviour and to have that blessed assurance of eternal life; to walk day by day in communion with our God in heaven, is a glorious thing; and happy is every one who has been redeemed, and is now walking in full assurance and communion with the Master. Ah, cheer up, pilgrims to that Celestial City, your pilgrimage will soon be ended, for sure is your reward if you do the will of your Father in heaven.

Consider, O happy heir of heaven, the shortness of this present life, and give thanks to the blessed Son of God who came that we might receive eternal life! It ought to make us rejoice with exceeding great joy, and to render heart-felt thanks for his lovingkindness, and to ever have our affections set on things above.

The days are fast passing away, O happy child of God! Soon in the New Jerusalem you will enter; the Son of God will be there to meet you, for you "will see him as he is." Unspeakable is the joy which our Father in heaven bestows upon us here; but it is not to be compared with the joy which shall be revealed to us when we shall see him as he is. Levin Johnson.

A Woman Freemason.

We never heard of but one woman who was made a Freemason, and her initiation became a matter of necessity, as she became by listening possessed of some matters which none but a Freemason should know; but we see on the authority of the London *Freemason* that the Countess Hadich, has been received as a Freemason in a Hungarian lodge under the Grand Orient of Hungary. The Countess is a highly educated lady, and having studied and become well versed in Masonic literature, she was regularly proposed and seconded in open lodge, balloted for, and in due course of time was duly initiated. The Grand Orient of Hungary, however, declared the initiation to be null and void, on the ground that a woman is disqualified from being a Freemason; and the question now arises, as the Countess was actually initiated, can she be refused admission to her lodge?—*Western Rural.*

It is claimed in the above that the Countess Hadich, in Hungary has been regularly initiated. Now every man who is a Master Mason has sworn that he will not be present at the initiation, passing, or raising of a woman:

"Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willfully violate this my solemn obligation as a Master Mason. So help me God and keep me steadfast in the due performance of the same."

Furthermore she could not disguise herself because she would be stripped of most of her clothing in the preparation room, then furnished with a pair of drawers which she must put on, which must be rolled above her knees, and a point of the compasses applied to her naked breast, and in this way, with her eyes blindfolded and a rope three times around her waist she would enter the lodge.

Now it is not likely that a whole lodge of Masons would be willing to surrender their bowels just to be at the initiation of a woman. The account says that she is a highly educated lady, while you see she could only be intiated on conditions which would show her to be coarse, common-place and vulgar.

It seems that the Grand Orient decides the thing to be unmasonic, just as any one would in view of the oath from which I have quoted.

The publication of such articles as the one alluded to may have an effect with some to give dignity to a system which the Countess, as being well versed in Masonic literature, must know is hopelessly vulgar and profane. J. W. Wood.

Our Mail.

Richard Green, Lagrange, Indiana, sends a club of ten subscriptions, and writes:

"I have spent some time in getting them. I have the cause at heart. There ought to be ten thousand subscribers the present year."

Geo. Clark, Oberlin, Ohio, writes:

"If the *Cynosure* could be placed in every family in the land for one year it would revolutionize the nation on the subject of secretism. But such sins die hard. Reforms that embrace moral principles, that go behind mere political expedients, can move only as they educate, and so of necessity move slowly and hard in their early stages. We have had no 'Bull Runs,' but we are in the 'battles of the Wilderness,' and must 'fight it out on this line.' Bless God for Moody's testimony."

Rev. J. U. McClenahan, Winterset, Iowa, writes:

"Secret orders have it all their own way here. I will have almost the entire community to oppose, but they that be with me are more than they that be against me."

Jane Liggett, Mt. Ayr, Iowa, writes:

"We are twenty-five miles from a rail road. If any of the Anti-masonic lecturers should find it convenient to give us a call and stir up the people a little on this subject, we would be glad. It might save some young men if it did not reclaim the old. I know one young man that the *Cynosure* has been the means of saving from the lodge."

L. B. Lathrop, Hollister, California, writes:

"I am trying to lecture some, and have the prospect of one column in our town paper each week. I wish I could get something that would prove that secret orders are to blame largely for our present political troubles."

Can any of our readers supply this want?

C. G. Coffin, Laporte, Indiana, writes:

"I rejoice to learn of the bold stand Mr. Moody has taken in our cause. I had looked for it for some months past. I pray God to bless him and all the faithful laborers in the good cause of Christ."

Mrs. A. J. Miller, Millbury, Ohio, writes:

"I have taken the *Cynosure* for six years, and expect to take it as long as I live, if God gives me money to pay for it. My heart is in the work. I am praying for the cause daily."

R. M. Conway, Xenia, Iowa, writes:

"I have taken the *Cynosure* one year and have distributed every copy I have received."

Chas. P. Paget, Smithdale, Illinois, writes:

"I voted for Walker and Kirkpatrick, and I have not felt so well over anything I have done in the way of voting since I voted for Lincoln. I was at Streator when Mr. Ronayne was so shamefully insulted and egged at that meeting. I was thoroughly baptized into the faith that all secret, oath-bound societies are the work of the devil, and I think it is time that all good, patriotic men and women should take Christ for their pattern, and say, 'In secret have I said nothing.'"

N. R. Luce, Clymer, New York, writes:

"There were four votes polled in the town of Clymer, New York, for Walker and Kirkpatrick, and the tide is rising with men of moral worth, and we expect to do still better at no very distant day. May the blessing of God attend the *Cynosure* and all the workers in this noble cause of emancipation from the Christless lodge slavery that so fearfully infests our land."

E. G. Cooper, Lecturer in Missouri, Albany, Mo., writes:

"We are making the war interesting for the secret orders. There is a trembling and a melting away. The more penetrating seem to be gradually throwing off the vile cloak, and wish their friends to so understand it. The pressure of enlightened sentiment is being felt, especially by the ministers, who should lead the way of thorough reform."

A. O. Howell, Champaign City, Illinois, writes:

"If Christ be for us, who can be against us successfully? So may we ever labor and pray on till the Master calls us home."

L. S. Buell, Middlefield, Ohio, writes:

"Every friend of God and of the human race should learn enough of this hydra-headed monster to take the right side and speak out in all suitable ways."

A friend subscribing himself "An Humble Worker," writes:

"We have made up a club of ten. Enclosed find $15. Rev. Wm. M. Richie did much toward making up the club. He is a man of deeds more than words, gentle as morning sunshine, yet effective as solar heat. One element of his power is the entire absence of slang phrases and railing accusations. Many true-hearted men in their struggle with evil fall into this habit and incur this weakness, and when spread in print greatly depreciate the character and influence of the paper. Additional to brother Richie's work, the club has cost me two days' hard work and the price of one subscription above the number that comes to my family. This means the hardest times we ever knew. Many of the club are entire new names from last year. This change is not owing to dissatisfaction with the paper. I have heard but one individual complain. All commend. I only criticise, and that in love. The *Cynosure* should aim at becoming a good family paper in every respect, as to style and elevation of thought and spirit. Every name of this club, or nearly so, is an expression of conscience and principle, a sense of the importance and value of the reform. The weight of every dime paid is felt. They have not a surplus penny to spare. They gave to forward this Christian and deeply needed work. Take then the club as a heart and hand expression of appreciation of the reform work, and of confidence, affection and sympathy for and with the workers. May God be with this work, and all the workers until it is consummated in a blessed triumph."

John Torrans, Manistee, Michigan, writes:

"Nearly every man I gave a platform to said it was the best there was. I think it is fear that keeps men from voting their principles. They do not seem to have anything to fall back on only their fellows. What they ought to have is Christ; then they would be free. There is a stopping up of the old paths, and the new ones are not what they are advertised to be. The pall of silence seems to have settled down among men on the real issues of life. It reminds me of the deaf and dumb spirit which the disciples of Jesus could not cast out and he told them that kind only went out by prayer and fasting. Would not some of that abolish this one? Let us fast a day and apply the proceeds with our prayers to its overthrow and I know it will come out. May the Lord give us wisdom to fight the good fight of faith and come off more than conquerers through him who first loved us."

The Sabbath School.

LESSON V.—FEB. 4, 1877.—ELIJAH AND AHAB.

SCRIPTURE.—1 Kings xviii. 5 18. Commit to memory verses 15-18.

GOLDEN TEXT.—And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. Josh. 7: 25.

5 And Ahab said unto Obadiah, Go into the land unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

15 And Elijah said, as the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

HOME READINGS.

M. 1 K 18: 5-18 ...A Wicked King Troubled.
T. 2 K. 6: 24-39. ..A Sore Famine.
W. 2 K. 7. 12-16 ...Seeking Relief.
Th. 1 K. 21: 17-26 ...The Dreaded Prophet.
F. 2 Chr. 18: 1- 7....A Hated Prophet.
S. Josh. 7: 16 26....The Troubler of Israel.
S. 1 K. 8: 37-43....Help in Trouble.

LESSON NOTES.—5. And Ahab said unto Obadiah: Only when a public calamity reached its height did the king himself and his prime minister go forth to seek relief. Into the land: Through the land. Fountains: Springs. Peradventure: Perhaps, possibly. 7. Fell on his face: From reverence for God's prophet. 9 What have I sinned: What sin have I committed. To slay me: For the occasion of his fear, see verse 12. 10. No nation or kingdom: Of those bordering on his dominions. 15. As the Lord of hosts liveth: Elijah served the living God, while Ahab and his kingdom were followers of Baal, a dead and powerless deity. I stand I serve. 17. Troubleth Israel: By bringing drouth. 18. Thou and thy father's house: A bold but truthful charge. See Deut 11: 16, 17. Baalim: The plural form of Baal.

Why did idolatrous Ahab retain the devout Obadiah as his prime minister? Why had Ahab sought so diligently to find Elijah? What reason had Obadiah for fearing that the spirit of the Lord would carry away Elijah? Why had Elijah avoided Ahab until now? Why was he now willing to meet him? Why should God permit the animals to suffer for man's sin? How do the facts of this lesson accord with the words of Jesus in Matthew v. 45? Are we to suppose that calamities of nature are now ever sent as special judgments? If so, how are we to discover their meaning?—*Scholar's Quarterly.*

BIBLE COMMENTARY.

Elijah.—And Elijah the Tishbite who was of the inhabitants of Gilead. 1 Ki. 16: 1. And he shall go before him in the spirit and power of Elias, Luke 1: 17. And behold there appeared unto him Moses and Elias talking with him, Matt. 17: 3.

V. 12.—Let them go we pray thee and seek thy master: lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain or into some valley. 2 Ki. 2, 16. And immediately the Spirit driveth him into the wilderness, Mark 1: 12. The Spirit of the Lord caught away Philip, Acts 8: 39; and the hand of the Lord was on Elijah; and he girded up his loins and ran before Ahab, 1 Ki. 18: 46; also 19: 7, 8.

V. 13.—He that receiveth you receiveth me and he that receiveth me receiveth him that sent me, Matt. 10: 40-42. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink: I was a stranger and ye took me in. Matt. 25: 35 40. And the woman took the two men and hid them, Josh. 2: 4-21 and 6 17; So the priest gave him hallowed bread 1 Sam. 21: 6 9; And the disciples took him by night and let him down by the wall in a basket, Acts 9 25

V. 14.—Fear not them which kill the body, but are not able to kill the soul, Matt. 10: 28.

V. 17.—And Joshua said, Why hast thou troubled us? Josh. 7: 25; Art thou come to call my sin to remembrance? 1 Kings 17: 18; These men, being Jews do exceedingly trouble our city, Acts 16: 20; Wherein I suffer trouble as an evil doer. 2 Tim. 2: 9

V. 18.—And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee because thou hast sold thyself to work evil in the sight of the Lord. 1 Ki. 21: 20. What have we to do with thee? Hast thou come to torment us before the time? Matt. 8: 29. Many good works have I showed you from my Father; for which of those good works do ye stone me? John 10: 32; Whereas they speak evil of you as of evil doers they may be ashamed that falsely accuse your good conversation in Christ. 1 Pet. 3: 16.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 25, 1877.

THE SUBSCRIPTION WORK does not lose its importance as the New Year grows older. Read the Publisher's department and see why. While it is as necessary, and more so, to work for the paper than ever, the interest *of* the reform and *in* it deepens daily. Let each reader ask "What have I to do in this matter?"

THE LODGE AS PEACEMAKER.

It is not so many years ago as to be out of the memories of some of our readers, that the United States ship of war "President" was proceeding down the Potomac with a pleasure party; and when passing Mount Vernon the great gun "Peacemaker," speaking its deep-mouthed salutation to the peaceful shores and the last resting place of Washington, burst, scattering around sudden and terrible death upon distinguished victims. The event is recalled by reading the boastful harangues of Odd-fellow orators at their Centennial parade last September. Four representatives of the order, from Massachusetts, California, Minnesota and South Carolina (East, West, North and South) from four different stands simultaneously addressed the assembly, and then, marshalled to the center, together joined hands in ceremonious solemnity, typical of the national fraternity restored by this secret lodge.

The following extracts from the addresses show sufficiently the temper of this lodge display:

"No good Odd-fellow can become a pauper or a criminal, and the community in which he lives pays no money for his charitable support or his criminal prosecution. As Odd-fellows we are no politicians. While we acknowledge allegiance to our several governments and obedience to their laws, the subject of politics is never mentioned in our lodge-rooms. There has been a Northern political party and a Southern political party; there has been a social society South and a social society North; there has been a Northern commercial interest and a Southern commercial interest; and finally there has been a Northern and a Southern church; but, thank God, there are not, there never have been any Northern or Southern Odd-fellows. We are national, our principles universal."

"This order and kindred noble fraternities were among the earliest influences which, upon the termination of the late war in the United States, were brought to the healing of the wounds produced, and the reuniting of the separated sections into a common country. The ties which had been created by Odd-fellowship and Masonry were quickly reconnected, the tender memories of loving services by word and in deed rendered on each side during that struggle caused a rally around the standard of brotherhood, and in full, frank and perfect equality the Odd-fellows and Masons of the North and the South, the East and the West, re-met and resumed a common march in the cause of humanity."

"With the conscientious convictions of the South, it would be utterly impossible to expect of it to say that it repents of that war. To do so would be to brand itself as recreant to the principles derived from the patriots of the Revolution; it would be beneath the contempt of the other sections of the country, should it prove so false to the memories of its sons who fell in the defence of such convictions of that great bill of rights. Whatever may be the difference of opinion as to the correctness of the judgment which led to that contest, I have so abiding confidence in the instinct of the American people, that I feel sure the people of the North would have felt shame if the people of the South had quailed in submitting such differences to the arbitrament of battle, from fear of any consequences which were to result."

Let us allow, for the sake of argument, that these statements are true; that the line of loyalty to the government and Divine law was drawn upon the churches, upon trade, upon society, while no such demarcation was known to the secret fraternities. Or, grant with another speaker that there was a separation, but these orders were the first to reunite and give their influence toward bringing together the other fragments. Grant that it would be "utterly impossible to expect" of the South any repentance for the Rebellion and its cause, slavery, under the reign of the lodge. What have we then? Simply, that if the secret orders are our peacemakers their work when tested is the basest fraud. The late election has developed the same hatred, the same antagonistic causes that flamed out into war sixteen years ago under the propitious administration of a Freemason, James Buchanan. Few will deny that did the same circumstances now exist at Washington, war would again gape upon us from the cannon's mouth. What has been the history of our lodge peace? Every year the black race has been pushed backward toward their former bondage. Every year the demands of men who took arms against their country, that their treason shall be recognized as the equal of loyalty, that it shall have the same wages and rewards, have been more arrogant, until the monstrous proposition has almost reached reality.

We believe the claims of the lodge should be granted. It was the first agency in patching up a so-called peace. Holding, as an organization, no principles of righteousness or justice over which the devil could get up a quarrel, its members busied themselves in managing the affairs of the nation from their false standpoint; and instead of securing that justice and righteousness which all honest tradesmen, all Christian citizens, all loyal men demanded, and the humbled party were ready to accept, with a Knight Templar President to urge their plans, they fastened upon the nation that ruinous policy of which we are reaping the harvest. "Peace at any price" reversed the law of the land and the word of God. That Divine law commands the seeking first of what? not peace, but "the kingdom of God and his righteousness;" and as a sequence "all these things," peace and national prosperity among them, should certainly follow; "for the throne is established by righteousness;" "and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." But such has not been the peace established on the principles of Freemasonry and Odd-fellowship, which justified rebellion and condoned with violators of God's law. These institutions are such peace-makers as was that great engine of war, which rewarded the confidence of men with death.

—Our foreign correspondent after a pleasant sojourn in London, has gone on to Italy, and will remain in Rome for a time during the severity of the winter season. Letters from that center of history, and of ecclesiastical formalism may soon be expected.

—A friend asks for the grange "pass-word" for the present year. Can any one furnish it?

—Notes of the daily prayer-meeting in the Carpenter building will be found in the "Gospel Meeting" department.

—During his present trip Bro. Hinman has lectured in Morrison and Round Grove, Ill., and preached and lectured in De Witt, Iowa, in the Congregational church, whose pastor, Rev. E. P. Whiting, died on the 9th inst. He also spoke in Colo and State Center last week, with appointments in Albion and Marshalltown.

—An Iowa correspondent of the Fredericktown, Ohio, *Free Press* says that the expositions of Masonry at Albion, Iowa, a while since were very near being followed by unpleasant results to one preacher who was found upholding the lodge, to the disgust of the honest members of his own and other churches.

—Friend Lathrop of Hollister, California, has succeeded in opening an interesting discussion of the merits of Freemasonry in the San Benito *Advance*, which promises to be a benefit to the readers of that paper. He has found a secret society advocate who attempts a reply, but only aids in putting the subject in a clearer light before candid people.

—The *Catholic Review* is reviewing the reports from the United States foreign service in a series of articles under the title "Our Masonic and Methodist Diplomats." The charge implied in the denominational term we believe is unjust, but the lodge has insinuated itself too much into the well-paid service of the foreign bureau to escape notice or be undeserving of rebuke.

—In six years, says the *Masonic Jewel*, "we have seen twenty-two Masonic journals yield up the ghost and wind up their earthly estates. We know of but eleven purely Masonic journals in America now living and the prospect is dark and gloomy for several of these." This is a mistaken and Masonic view of the case. The labor and money put into those twenty-two Masonic journals was worse than wasted until it was released from the treadmill of the lodge and put into respectable employment.

—The *Sabbath Recorder* criticizes the *Cynosure* for objecting to President Grant's visiting the Centennial on the Christian Sabbath, and wishes to know the Scripture authority for regarding that day. We have permitted a correspondent on another page to give most of the references, adding only Matt. 28: 1, and Hebrews 4: 1-11. In the first passage the original Greek reads: "In the end of the Sabbaths as it began to dawn toward the first of the Sabbaths." The able exposition of the second passage by Rev. Dr. Milligan was published in these columns some time since. It is only necessary to refer to it, without repetition. These passages are conclusive of the practice of the early Christian church.

—Mr. T. J. Melish, a 32 degree Mason, says that Mr. Moody "wrests" the Scripture in applying the term "unbelievers" in 2 Cor. 6: 14 to Freemasons. This is the kind of Bible interpretation taught in the lodge, which presents its salvation without an atonement or change of heart.

—The late ex-President Johnson, of whose "policy" the nation is now reaping the bitter fruits was made a Knight Templar in Nashville, Tenn., July 26th, 1859. This fact throws yet more light on the character of that intemperate executive, and explains away much of the difficulty many find in explaining why his disastrous plans were ever so successfully carried through Congress.

There is a reaction setting in against the fanaticism for secrecy, and there is a powerful movement in the country against the whole system of secret societies. This movement has a national organization, and also State and local organizations. Those engaged in it are pressing forward like men in real earnest. The aim is to save and rescue the churches and individuals from the wild rage of the secrecy excitement. A number of religious journals are enlisted in the reform, and numerous lecturers are in the field. It should not be thought strange that the great popularity of secrecy meets with an opposition in a determined form. So far as we know, most of the opposers of secrecy can give a reason for their action, and have no cause to stop to inquire whether they should move forward. The greatest evangelist of modern times, Mr. Moody, has enrolled himself among the promoters of this anti-secrecy reform. With his outspoken words great encouragement has come to many doubting Christians in all the churches. May we not also take heart from him?—*Telescope.*

Religious Intelligence

—Messrs. Whittle and Stebbins took charge of the revival movement on Wednesday last. They lead in the noon prayer meetings in Farwell Hall, and last week conducted a series of meetings in Plymouth church in the south part of the city.

—On Friday last the subject of Gospel Temperance was before the daily prayer-meetings in Farwell Hall and the Carpenter building. In the evening a Gospel union temperance meeting was held in Farwell Hall by the Society of Reformed Men. On Sabbath afternoon Capt. Henry Bundy held a meeting of the same nature in the N. C. A. rooms, 221 W. Madison street.

—Rev. F. S. De Hass, consul at Jerusalem, has recently made some curious observations. Under the old sea wall of Jaffa, he saw the uncovering of a great cedar beam, which had probably been floated down from Lebanon for Solomon's Temple. At Gaza, he found a representative of the seven-branched candlestick cut on a wall. Its shape corroborates that shown on the arms of Titus. He also mentions the fact that marble and porphyry pillars from the old temple are frequently to be identified in the mosques. There are twenty-eight porphyry columns of undoubted authenticity in the Mosque of Omar alone.

—"The Queen of England," says the *Christian Guardian*, has again shocked the lofty church people of England by receiving the communion at the hands of a Scotch Presbyterian minister. With the Princess Beatrice she recently attended Crathie Church, when the Lord's Supper was dispensed, and partook of the Sacrament with other parishioners. Queen Victoria is a Presbyterian when in Scotland, being the head of the Established Church in either part of Great Britain. Besides, she is a Christian woman who does not put the Church of Christ above its divine head."

—The First Presbyterian church of Chicago, Dr. Mitchell's, has taken a new departure and a wise one in respect to its Sabbath evening meeting. It will hold services from four to five o'clock each Sabbath afternoon, instead of the usual evening service, which is discontinued. This is to be a permanent arrangement. The benefit from it to pious hearers cannot be slight.

—The Presbyterian church of England has pledged itself to make a united effort to raise a "Thanksgiving Fund" of a million and a quarter of dollars during the next five years in commemoration of the union recently effected.

—The General Conference of the Mennonite church, which was held recently at Elkhart, Ind., after a lengthy discussion resolved that those who voted at the recent election should be admonished, and that every minister should try to induce his church members to abstain from voting. A resolution prohibiting church members having anything to do with secret societies was also adopted.

—Rev. Hugh H. Blair died lately at his residence in New York. He was forty-one years pastor of the First U. P. Church of New York city. The deceased was a graduate, about 1830, of the Western University of Pittsburgh. He studied theology at the Associated Presbyterian Seminary at Canonburg.

News of the Week.

—The severity of the snow storms in New York State may be estimated by the following statement from the railroads: "The number of east-bound cars that have been embargoed, so to speak, by the blockade in New York, is estimated at 20,000. Even with unobstructed tracks it will take some days to haul these 20,000 cars into New York city, and not until these are entirely out of the way will there be a general forward movement from Chicago. With a clean track the New York Central can dispatch trains of 40 cars each every ten minutes until the accumulated freight is got out of the way, but some allowances must be made for the impaired condition of the motive power, 10 per cent. of their 500 locomotives being in shops undergoing repairs, or turned bottom-side up in the ditch.

—The special committees of the Senate and House on the electoral count, after three weeks of arduous work have agreed upon a bill the principal provisions of which are as follows: The two houses of Congress are to meet in the Representative's hall at noon on the 14th of February. The President of the Senate is to open all certificates received by him, and submit them to the two houses. All votes which both houses agree to count shall be counted, and all votes which both houses concur in rejecting shall be rejected.

Cases in which both houses disagree shall be referred to a tribunal consisting of five members of the House, to be elected by that branch; five members of the Senate, to be elected by that branch, and four justices of the Supreme Court, namely: Clifford, of the First Judicial Circuit; Strong, of the Third Circuit; Miller, of the Eighth Circuit, and Field, of the Ninth Circuit. These four Justices are to complete the tribunal by electing, in whatever manner they see fit, a fifth Justice of the same court. This tribunal of fifteen is invested with power to examine and take testimony on all votes upon which the two houses fail to agree. Having done so, they are to report to the two houses what votes, in their judgment, are right to be counted.

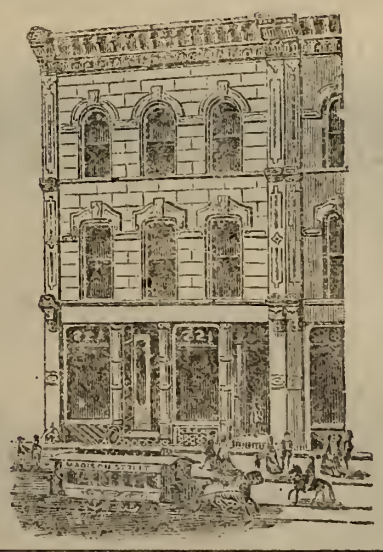
This decision is not to be final or binding upon the two houses, but the returns which the tribunal decides ought to be counted are to be considered as *prima facie* the lawful votes, and are to be counted unless both houses concur in rejecting them. Senator Morton was the only dissenting member of the committee.

CONSTANTINOPLE, Jan. 18.—The grand council of the Turkey met to-day. Midhat Pasha then made a long speech, in the course of which he gave an account of the Turkish counter proposals and the concessions which the Porte, in a spirit of conciliation had made upon the points where the constitution would not thereby be infringed. He dwelt upon the gravity of the situation, spoke of the departure of the plenipotentiaries, the possibility of war, the horrors attending it, the injury it would do the internal affairs of the country, the impossibility of procuring funds for a war, and the fact that Turkey could not rely upon any alliance. Several speeches followed, the most noteworthy being made by Greek and Armenian patriarchs. All the speakers repelled the idea of accepting the European proposals. Midhat Pasha again pointed out the gravity of the crisis and the distress which would result from war. After hearing all the speakers the council unanimously rejected the proposals amid shouts of "Death before dishonor."

—It is said that Gortschakoff has issued a circular to the Russian representatives abroad, expressing his belief that Turkey will reject the conference proposals, and declaring that Russia cannot undertake a warlike policy, because Europe would not support her, and might form a coalition against her.

—A special to the Chicago *Tribune* thus announces the election of a Senator in Massachusetts on Friday: Charles Sumner used to say in the closing years of his life that could he designate his successor to the United States Senate he should name George Frisbie Hoar. The Massachusetts Legislature this forenoon gratified one of the latest wishes of Sumner by electing Hoar to the Senate. This fact soon became known in the House, and Hoar received the earnest and sincere congratulations of a large portion of the Representatives of both parties. A significant fact connected with Hoar's election is that he has not lifted a finger to secure it.

—A Vienna correspondent of the *Daily Telegraph* says: "It is a fact that the Porte on Tuesday last informed Servia that it would, on no consideration, renew the armistice, but would march on Belgrade if Servia did not treat directly with Turkey for peace before March 1. Prince Milan is known to have expressed himself strongly in favor of such peace.



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The Home Circle.

Our Ain Countree.

I am far frae my hame, an' am weary often whiles
For the lang'd for hame-bringing an my Father's welcome smiles,
I,ll ne'er be fu' content until my een do see
The gowden gates o' heaven, an' my ain Countree.

The earth is flecked wi' flowers, mony-tinted, fresh and gay.
The birdies warble blithely, for my Father made them sae:
Bnt these sights an' these sonn's will as naethling to me be,
When I hear the angels singing, in my ain Countree.

I've His good word o' promise that some glorious day the King
To His ain royal palace, His banished hame will bring,
Wi' een an' wi' hearts running ower we shall see
The King in His beauty, in our ain Countree.

My sins have been mony, an' my sorrows hae been sair,
Bnt then they'll never vex me, nor be remembered mair;
His blnid hath made me white, His hand shall dry my ee,
When He brings me hame at last to my ain Countree.

Like the hairn to its mither, a wee birdie to its nest,
I wonld fain be ganging noo, into my Savlour's breast;
For He gathers in His bosom, witless, worthless lambs like me,
An' carries them Himself to His ain Countree.

He's faithfn' that has promised, He'll surely come again;
He'll keep His tryst wi' me, at what hour I dinna ken;
Bnt He bids me still to watch, and ready aye to be
To gang at ony moment to my ain Countree.

So I'm watching, aye an' singing o' my hame, as I wait
For the soun.inge o' His foot fa' this side the gowden gate,
God gie his grace to lika one, who listens noo to me,
That we a' may gang in gladness to our ain Countiee.

—*Selected.*

The Highlander's Prayer.

No man can live in the constant habit of prayer, without acquiring a familiarity with the spirit of devotion, which will clearly indicate to others that he is a praying man. A true Christian can generally infer, both from the language and manner of prayer whether the suppliant is in the habit of daily communion with God. I have even thought, that after preaching to a congregation for a few times, I could infer from the expression of the countenance and the manner of attending upon ordinances, what heads of families are in the habit of regular family prayer.

The celebrated Hugh Miller gives a striking illustration of this in his work on the "Headship of Christ." A Scotch Highlander, who served in the first disastrous war with the American Colonies, was brought before the commanding officer one evening, charged with the capital offence of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by the event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on one of the huge forests which at that period covered much the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjective. The poor man's defence was summed up in a few words. He had stolen away from his fellows, he said, to spend an hour in secret prayer.

"Have you been in the habit of spending hours in secret prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian. The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud that we may hear you."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God. It breathed of imminent peril, and earnestly implored the divine interposition in the threatened danger—the help of him who, in times of extremity, is strong to deliver. It exhibited, in short, a man who, thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer as he concluded, "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the other officers, "is undoubtedly correct. No one could have prayed so without a long apprenticeship; fellows who have never attended drill always get on ill at review."—*United Presbyterian.*

Ask for the Print of the Nails.

A certain manly, unconscious, somewhat careless self-reliance appears often to be held before us as the highest pattern of the Christian life. I find no trace of anything in St. Paul which recommends this theory to our acceptance. Never was Christianity, in any of its phases of which we have yet had experience, really efficient without the presence of an ascetic element. Beware, my brethren, of counterfeits. Christ must be crucified in his members. Sin will never die out naturally. There is a legendary story that to a saint who was praying the Evil Spirit showed himself, radiant with royal robes and crowned with a jeweled diadem, and said: "I am Christ. I am descended on the earth, and I desired first to manifest myself to thee." The saint kept silence and looked, and then said: "I will not believe that Christ is come save in that state and form in which he suffered; save with the mark of wounds of the cross," and the false apparition vanished. The application is this: Christ comes not in pride of intellect or reputation for ability. These are the glittering robes in which Satan is now arrayed. Many spirits are abroad; more are issuing from the pit. The credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them, with the saint, in silence, and *then ask for the print of the nails.*—*Howson's St. Paul.*

Why are Holy Believers Tempted?

None are so persistently or severely tempted as those who are sanctified. Why is this?

A reason is, that the experience of one who is truly sanctified is, in itself, an unspeakable provocation to the devil. Such an experience is a standing affirmation of Satan's discomfiture. It tells, by its triumphs over sin, how literally and truthfully Jesus saves His people from their sins. It is the veriest humiliation that the devil can encounter, to be put, as it were, at the mercy of a triumphant saint. Nothing hurts him like this. It is killing to him. He doesn't know how to endure such bruising. And for very revenge he assaults God's saints. It is a kind of malignant seeking to plague where he may not prevail, to annoy where he may not destroy. Not that the holy Christian is impeccable, for he is not. Perhaps the devil knows this. There may be in his assaults an inspiration of hope, as well as revenge. He may move the saint from his stronghold. He may overcome him. But if not, he will have the devilish satisfaction of roaring at him, and showering his fiery darts around him.

Formal and carnal church members, who make a profession of religion, are not much troubled with a tempting devil. Why should they be? They are doing him no harm. Why should he turn upon them? Nay, they are rather doing him a service. For through their carnality and worldliness, and irreligious example, many others are either continuing openly in sin, or are decoyed into their own smooth and easy-going kind of piety which most likely is without any saving influence whatever. Will Satan trouble such as these? Why should he? Better that he should leave them where they are. And so he does, for the most part. At least, he does not set upon them very violently. But let one of these cold, dull, formal, carnal, dead professors obtain the reclaiming and quickening grace of the Holy Ghost. And then let him get the purifying baptism of the Holy Ghost. Let him find salvation enough to make him busy for Jesus. Let him become an active, ardent, earnest, zealous, bold, incessant worker for the salvation of others, let him become a strong and constant opposer of Satan's kingdom, and a dispensation of temptation will set in, that will be characterized by assaultings and soul-testings that will reveal, as never before, the rage of the tempter.

God be praised that there is no sin in being violently tempted, in being furiously set upon by the arch enemy. If temptation be not yielded to, no harm will come of the temptation. And it need not be yielded to. The good Lord will, with every temptation that He suffers to come upon His dear saints, make a way for their escape, that they "may be able to bear it." He will see to it that when the power of the temptation falls upon His children, there shall be an adequate counteractive grace within them, that will enable them to "stand in the evil day." He is fully able to "keep us from falling." Because Himself was tempted "like as we are," the dear Saviour knows how to succor." And He keeping you, dear saint, in and through the hour of temptation, can make, and will make, even your sorest and most terrific temptations to compass your own good, and show forth His glory. And through these frequent and earnest conflicts with the tempter your Father will cause all the graces of your souls to be exercised and strengthened, and the precious fruits of the Spirit to be developed and matured, and their excellency and beauty shown forth in your Christian life.—*Banner of Holiness.*

Some of our readers will remember the enterprise of ex-Governor Slade, of Vermont, some thirty years since of sending female teachers to the West. Hundreds and hundreds of young women of culture from the best Christian families of New York and New England went. But "Slade's girls," as they were called, could not resist the blandishments of the young farmers of the West. They would get married. They began by teaching other people's children, and ended by teaching their own. Northern Illinois, Wisconsin and Iowa, were especially benefited by this immigration of teachers who became wives. Rev. Dr. Ide used to tell with gusto a story of the war. He had a relative on General McPherson's staff. As the army of the Tennessee was fighting its way from Chattanooga to Atlanta, on a certain day McPherson was very hard pressed, the fighting unusually severe. His line wavered at times, but on the extreme right he noticed the extraordinary fighting qualities of a regiment that never wavered, but held its position with indomitable pluck until reinforced, and thus saved the day. At night this relative of Dr. Ide's was sent over to that "ironsides" regiment with the general's thanks, and to make special inquiries as to who they were. He found it was an Iowa regiment, all young men, and but a short time in the service; and afterwards addressing Dr. Ide said, "They were most of them *Slade's girls' boys!*"—*Examiner and Chronicle.*

Some of the members were discussing the question of getting an organ for the church. Old Si remarked: "When yer passes 'round de hat fer dat 'musement jes skip me!" "Whaffer we do dat?" "'Kase I don't want none ob dis heah bellus music in de church dat I'se 'pendin' on fer salfashun!" "What kin' of music do yer want?" "I wants de same ole music dat de good Lawd wound up in the nigger's so'l, and dat biles out in streams ob praise dat wakes de naborhood f'om solid slumbers!" "Jess plane singin', eh?" "Plane singin', yer idget; do yer call dat plane singin' when de kongergation jess flings back its head an' sings Send down de charryut f'm de bottom ob bo'f lungses at once?" "I calls dat plane singin'." "Den yer all better stick ter plane singin', too, 'kase I'm tinkin' dat de only win' organ dat yer needs ter look arter is de horn ob de Angil Gabril." They concluded to drop the organ question.

Children's Corner

Evening Hymn.

Have us in thy holy keeping,
Jesus, through the darksome night;
Guard and shelter us while sleeping,
Bring us to the morning light.

Let us on thy love reposing,
Fear no evil, fear no care;
But with wearied eyelids closing,
May each conscious thought be prayer.

How Big.

One day not long ago, while the teacher of the infant class was telling her scholars about Jesus, she asked them this question: "How big must you be to give your heart to Jesus? Must you be as big as I am? All that think so will raise the hand." Quite a number thought they must be as big as their teacher.

"Well, all who do not think so will raise the hand." A good many hands were raised in response to this invitation. "Well, Lizzie, how big do you think we must be to give our hearts to Jesus?" "*Just as big as we are*," answered the little girl. —*United Presbyterian.*

"*Grandfather.*"

"Grandfather" is the name of an old parrot, owned by Mr. W. H. Seward, Jr., of New York. This parrot has been a great traveler in his day, but now lives quiet at his home on the Hudson River. His master is very fond of him, and so are all the family; and he is the pet of all visitors who go to the house.

Several years ago, when there was a dreadful war in our beloved country, Mr. Seward lived in Washington, where his father, a great statesman and patriot, then held the office of Secretary of State.

At that time, the well-known "John Brown Song" was all the rage. The very boys in the streets would sing, as they went along,—

"John Brown's body lies mouldering in the grave,"

and several other lines, ending with the chorus,

"Glory hallelujah!"

"Grandfather" would listen, and try to sing it; but all he could learn of it was the "Glory hallelujah," which amused the family very much. After a while he seemed to forget even this; for he dropped it altogether, although he learned many new things.

Many years passed. Mr. Seward had gone to his own home on the Hudson River. The war was over, and the old campaign song of "John Brown" had passed out of people's minds.

The aunt of Mr. Seward, who had lived with him in Washington, and had not seen the parrot since, came to make the family a visit; and in asking after the health of all of them, said, "Don't tell 'Grandfather' I've come: I want to see if he will remember me."

Then she went into the room where the parrot's cage hung, and, going up to it, said, "Good morning, 'Grandfather.' How do you do? Do you know me?"

"Glory hallelujah!" said the old fellow.—*The Nursery.*

A Bad Book and a Sad Tragedy.

It was the "Pirate's Own Book," with a tragical execution at sea for attempted mutiny and conspiracy. The circumstances may be briefly told. The chief character in the drama was only nineteen at his violent death. Brought up in the lap of wealth and indulgence, accustomed to wine in his father's house, and sometimes employed, when a child, by his brothers to abstract a bottle from the wine-cellar for their drinking-bout with boon companions, he early acquired a relish for stimulating drinks.

He began his education when quite young, at the village academy, and finding that he could cross his eyes for the amusement of his comrades, he continued the habit till he had a slight cross-eyed look. As he advanced in study he was made by his teacher perfectly familiar with the Greek letters, so as to write and spell Greek as easily as English words. From this academic course he went to college. There he became master of the "Pirate's Own Book." It filled his fancy, and he became a leader in dissipation and revelry. To raise money for his expensive habits beyond the necessary parental allowance he resorted to various shifts. At one time he feigned a disposition to become pious, and so far deceived a poor, pious student as to obtain from him five dollars, on the plea that he could not be a Christian till he had paid a debt of that amount. But no sooner did he get the money than he rallied his companions in dissipation, and resorted to a saloon to spend it, never intending to make any return to the lender. At another time he proposed to buy a case of instruments, and had them laid aside by the merchant till he should call for them. Watching when the principal was out, he called and told the clerk he would take the instruments which the proprietor had just set aside for him; and thus obtaining them, without payment, he sold them at a reduced price to get the means of further dissipation. Leaving this institution of necessity, he went to another, bequeathing to one of the college societies his "Pirate's Own Book," and after a short residence at the second college he formed a new secret society. Thence he went to sea; and as his father was Secretary of War at Washington he procured his son a midshipman's commission on board of a man-of-war. It was a trial ship, manned by a few old sailors and officers, but mostly by apprentices in the navy. The captain was a timid officer, and soon suspected trouble with the crew. His suspicion fell on this youth of nineteen. He ordered him and two others to be put in irons, and a court-martial to try them for mutiny and piracy. A list of names in Greek letters found with the young man, the peculiar cross look of his eyes and other suspicious circumstances, were the chief proofs of a conspiracy. But the three were condemned to be hung. The chief person in the final tragedy was the youth of nineteen—Philip Spencer, the youngest, proudest son of Hon. J. C. Spencer, Secretary of War. Of the others, Cromwell was an old sailor, and may have been aforetime engaged in piracy; and Small was an experienced mariner. They were the only three of the crew, aside from the officers, who could navigate the ship. Hence Captain Mc Kenzie ordered their execution. With only an hour's warning they were hung at the yard-arm of the United States Brig Somers, and when drawn up "all hands were piped down to dinner."

After dinner they were taken down and committed to the deep sea. Lieutenant Gansevort, a friend of the Spencer family, offered his chest in which to deposite the body of young Spencer, which, being heavily loaded with cannon shot, was thrown overboard.

When Philip Spencer was told his sentence he said to the Captain: "Are you not too fast?" The Captain replied: "You have but one hour to live." "Oh!" exclaimed Spencer, "Oh! it will kill my mother!" And well-nigh it did; for her cards were out for a levee in the city of Washington when the evil tidings came. They were recalled and she was confined to her chamber.

Captain McKenzie was tried by court-martial and cleared, but was never placed in command of a vessel again; and everybody regretted that Philip Spencer, so young, and the others were not brought home to have a fuller trial for their lives. The Captain soon after died, and the U. S. Brig Somers, at a later period went down during a gale off Cuba, with eighteen of her crew.

The writer of this sketch taught young Spencer the Greek letters with which he registered his picked men of the crew. At thirteen years he did not seem to be a vicious boy; and it seems impossible to conceive how he could grow so fast in crime as to meditate mutiny and piracy. His habits of dissipation, with the spirit rations then on shipboard, together with the scenes depicted in his book of piracy, may have inflamed his imagination and excited him to make a roll of a part of the crew with some interest. But the "Pirate's Own Book" will be always associated in the writer's mind with that tragical death. The last hour of that young life was spent with the Episcopal prayer-book. What a contrast!—*S. S. H. in Herald and Presbyter.*

Home and Farm.

Wet Boots.—A friend writes from Europe: What an amount of discomfort wet boots entail, to be sure; and how well we all recall the fretful efforts we have now and then made to draw on a pair of hard-baked ones which were put by the fire over night to dry. Damp and adhesive within, they are without stiff and unyielding as horn. Once on they are a sort of modern stocks, destructive of all comfort and entirely demoralizing to the temper. The following simple device will rob the cold, wet barnyard of a slushy winter or spring evening of half its promise of discomfort for the next morning: When the boots are taken off fill them quite full with dry oats. This grain has a great fondness for damp, and will rapidly absorb the last vestige from the wet leather. As it takes up the moisture it swells and fills the boot with a tightly fitting last, keeping its form good and drying the leather without hardening it. In the morning shake out the oats and hang them up in a bag near the fire to dry, ready for the next wet night, draw on the boots, and go happily about the day's work.

Minnesota Tree Planting.—The State Forest Association of Minnesota has awarded some 200 premiums for tree-planting last year. The awards include $800 in silver and copper medals struck by dies and machinery manufactured here, subscriptions to newspapers, and for one family in each prairie county along its line a free pass for this year from the St. Paul & Pacific Railroad Company. Fairbault is the banner county, 1,804,776 trees being planted in that county during the year. The Delano premium of $50, with a *Pioneer-Press* for the year, was awarded to Geo. F. Pixley of Martin county, who planted 79,200 trees, of which 52,755 are reported in healthy growth. The Hon. Geo. L. Becker planted 60,000 on his farm in Stevens Co. Returns received, being from fifty counties, show over 1,500,000 trees planted in the State on Arbor Day, May 1, and over 10,000,000 during the season. One man alone set out 15,411 cuttings out on Arbor Day, of which over 13,000 survive. One lad of 14 years planted on Arbor Day 7,500 cuttings, and another of 11 years 5,280, of which last 2,937 are now growing healthily. Most of the trees planted are cottonwood and white willow, but large plantations have been started of maples, white oak, walnut, etc.

Penny Wise and Pound Foolish.

There was never a more glaring exemplification of penny wit and pound foolishness than is exhibited by the almost universal practice of spending the winter and especially such a winter as this promises to be, with only single windows in our houses.

The general objection to double windows is the expense. They can't afford it. But whoever will use them during one such winter as this, will make up his mind that he can't afford to do without them. They will save fuel enough every winter to pay for themselves, besides making your family twice as comfortable and far more healthy.

I am using triple windows in a part of my house, this winter, and am thus far well pleased with the experiment. I think the third ones will pay a large percentage on their cost. At any rate I would not do without them for three times what they cost me. Three of my nearest neighbors have furnished their houses with double windows this winter, after having been exhorted thereto for at least nine years. They never thought till now that they could quite afford the expense. They now think they can't possibly afford to do without them. In fact they say they would not do without them for ten times their cost.

If all who ought to have double windows would order them at once, it would do much toward making better times. It would certainly make good times for the window makers and furnish the buyers an opportunity to invest a little of their surplus greenbacks, where they would draw about one hundred per cent. per annum. Thomas Filer,

Fullersbury, Du Page Co., Ill.

THE GOSPEL MEETING.

The Farewell Meeting.

Messrs. Moody and Sankey's special services are ended. The last meeting of this remarkable seres took place last night. For three months these men have stood up night after night on the Tabernacle platform and preached and sung the Gospel of Jesus Christ as they understood it. They have tried to show the multitude the love and compassion of Him who has, by his death, atoned for the sins of the world; they have tried to instil into the lives of their hearers better principles and motives; they have used their best endeavors to show the superiority of virtue over vice—to make men understand that the ways of God are ways of pleasantness and peace, in which are only happiness and joy here, and everlasting bliss hereafter, whereas the ways of the devil are those of sorrow and suffering. Many have been influenced by the powerful preaching of the evangelists, and a new life has been commenced within them. Many more, however, have heard the words of love and pity, the doctrine of grace expounded, and the perils of rejection set before them with all the force of evangelical preaching; many have heard all this, yet are unaltered in their course of sin.

The fault lies not with Messrs. Moody and Sankey, who have worked diligently and faithfully toward the consummation of what is evidently the one wish of their lives—to arrest men in their wild rush to ruin.

The doors of the Tabernacle last evening were opened at 6 p. m., and by seven o'clock there were 9,000 inside and fully as many outside the building. The condition of the streets presented no obstacle to those who came to the sanctuary last night. A thermometer freezing mercury would not have diminished the streams of pilgrims who, with hymn books under arm and shining evening face, walked briskly to the Tabernacle.

Around the building were still the evidences of mourning for the deceased singing evangelist. The main floor was completely packed with young converts, who must have numbered at least 4,000. This is a large force who have acknowledged to have been brought directly under the influence of Christianity through Mr. Moody's teaching. The galleries contained those who had not yet entered into the fold, but lingered on the ragged edge of uncertainty, among them several members of the Board of County Commissioners and Aldermen, who it is to be hoped, were induced to enter the inquiry room at the close of the meeting and forsake the error of their ways.

Mr. Moody's farewell words were very tender, and his young converts, to whom he has become endeared, were completely overcome. He had a kind word for every one with whom he had been associated—the clergy, the press, the ushers, the choir. He commended all to the care of God, and bade them not farewell, but good-night, and hoped to meet them all on the morning of the resurrection.

The choir was very fully represented, and sung their hymns with even more spirit than usual. The airs of the gospel hymns are attractive enough even with indifferent singers, but rendered with a well-trained choir, as they were last evening, the real beauty of the compositions become more apparent.

The clergy of the city were out in full force to once more testify their hearty co-operation with the evangelists. Among many others on the platform were the Rev. Messrs. Atkinson, McChesney, Parkhurst, Williamson, D. B. Cheney, Kittredge, Chamberlain, Adams, Post, C. L. Thompson, Donald Fletcher, J. H. Walker, J. Monro Gibson, E. P. Wells, C. M. Martin, N. F. Rawlin, Forsythe of Englewood; W. W. Everts, R. C. Morgan of London, England; Wyckoff of Portage, Wis.; Dr. W. W. Patten, Dr. Fisher, Dr. Goodwin, Davis A. Youker, Granger, J. Donelly, Bishop Fallows, D. W. Whittle.

The laymen on the platform were represented, among a great number of others, by the following gentlemen: C. F. Gates, J. V. Farwell, James H. Walker, Shepherd Johnson, Sabin Smith, Marshall Field, Henry Field, C. M. Henderson, R. T. Lincoln, Norman Williams, Col. Averill, Arthur Caton.

The introductory song service being concluded, Mr. Moody announced the opening hymn:

"O think of the home over there,"

An invocation was offered by the Rev. Dr W. W. Everts, after which the congregation sung the hymn, "What a friend we have in Jesus."

Mr. Moody then announced that this was the evening appointed for the thank-offering in aid of the Young Men's Christian Association. They wanted to raise the sum of $80,000 to-night. No contribution had been taken up since the meetings began, with the exception of the contribution on behalf of the children of Mr. and Mrs. P. P. Bliss, and to-night the evangelist wanted them to give as much as they could, if they could give five cents they were to do it; if $5 or $500, they were to give it. He expected some gentlemen would give $5000. The hat would now be passed round, but previous to this Mr. Sankey would sing, "What are you going to do, brother," during which the audience could make up their minds what they would give.

Mr. Moody read out at the conclusion of the above hymn a number of contributions, whose amounts he said, would foot up to $41,000, which was about half the amount needed. The congregation would please throw into the hats the moiety, either in cash or in demand notes. The collection netted nearly $60,000.

Mr. Moody then addressed the converts, old and young, taking for his text the word "Able." At the close of his address to this special class, he spoke to all these earnest, farewell words:

I hate to say farewell. I cannot tell you how I have enjoyed myself here during the past three months. When we came back from Europe I wanted to come here first, but to be honest with you, I was rather afraid. I was afraid the ministers would not come together as they did in London, Edinburgh, Glasgow and other places we had visited; but since I have been here I have never had such a band of ministers standing so close by me. The first Sunday morning I had a perfect host of ministers come to me and shake me by the hand, and when my brother was taken from me they gave me the kindest sympathy. I want to thank God for the co-operation of the ministry, for if we had not had such co-operation our work would not have been near so great. While in Boston there will be many a prayer going up for the ministers in Chicago. Let me thank you, dear ministers of God, for your sympathy and prayers.

The next class I want to thank is the press. I cannot tell you how grateful I feel toward that body. I have to hear the first unkind word said against me by the daily papers. May the blessings of heaven rest upon every member of the press in Chicago. Thank God that the daily papers are assisting in the spread of the Gospel and I hope that the day is not far distant when the people of the northwestern country will look to the daily papers to see what is doing for the cause of Christ.

The next class Mr. Moody thanked was the choir, who had taken their places night after night upon the platform, and done such a noble service for the cause. The committee, he considered, was the most efficient they had yet had in any city visited. Then the business men of Chicago received words of gratitude from the evangelist, for the excellent building that had been provided.

I don't want to forget the ushers, who for three months have so unremittingly been at the post of duty; nor the committees of arrangement; nor the choir, who, through all weathers, have so constantly been at their posts.

Twenty-one years ago I gave myself to work for souls and bring them to the Lord Jesus Christ. And I tell you from experience, do not neglect private or public prayer; only so can you fit yourself for work to become effective Christians. This is my experience. By this power we have done what we have in this city; and by this power we look for a more wonderful work in Boston. Let me say in closing, go on to higher and higher things. Continue to get nearer and nearer to God. I remember a few years ago a little child died, and just before his soul went home, he asked his father to lift him up, and the father put his hand under the head of his child and raised it up. But the child only said, "That is not enough; that is not what I want; lift me right up." The child was wasted all to skin and bones, but still its father complied, and lifted the dying child out of his bed. But the little fellow kept whispering, fainter and fainter, "Lift me higher, higher, higher!" And the father lifted him higher and higher, till he lifted him as far as he could reach. Yet still the barely audible whisper came, "Higher, father, higher," till at last his head fell back, and his spirit passed up to the eternal King—high at last. So my dear friends, let your constant cry be higher, more near the cross of the Son of God. Now, as an old gentleman attending a convention in the western country could not bring himself to say farewell to his beloved hearers—the word seemed to choke him—and could only manage to falter out, "I bid you good-night," just so I cannot say good-bye, farewell to you—and yet we must part. I must leave you, and in his words I merely say to you "Good night." A dawn will come up yonder, and though never perhaps before that, I expect to meet you all there in the resurrection hour. So I bid you "Good night," and by the grace of God we will meet in the morning.

"Old Hundred" was sung by all at the conclusion of the services. Then several meetings were held in the adjoining rooms. In the hall thousands of people lingered for fully an hour after the close of the meeting, and engaged in conversation, and indulging in pleasant partings. It was like the breaking up of a large family who had become bound to one another by a common love, and who desired to linger as long as possible around the spot where they had found so much happiness and spent so many happy hours. By and by, however, the night grew old, the lights were turned down, and the curtain dropped upon this the most remarkable series of religious meetings ever held in the Northwest.—*Inter-Ocean.*

The West Side Daily Prayer Meeting.

As we announced last week, the daily prayer meeting in the Carpenter building, 221 West Madison street, was opened on Wednesday last, and under the most promising circumstances. The only drawback being lack of room for the crowd that came in. The efforts of Mr. Delight of the First Congregational church, a man rescued from intemperance, were of great assistance in bringing about the meeting, and getting in the large number present on the opening day.

The room, which seats about 100 people, was crowded, as many ladies as gentlemen being present; a good many were unable to get in, after all the standing-room was taken.

Maj. Cole led the meeting, which was opened with "Sweet hour of prayer." As the Scripture lesson, Maj. Cole read a number of passages from both the Old and New Testaments, illustrating the nature and objects of prayer. Christian people should not pray only at stated times, but should have a spirit of prayer always in their hearts. He believed that one reason why Mr. Moody had been so wonderfully used in Christian work was because there were thousands of prayers constantly going up for him. Christians do not sufficiently realize that God's word is truth, and that if they ask in faith they will surely receive. He would as soon ask God for a pin, as for 1,000 souls. No true prayer was unanswered, and unless men received the kingdom of God as little children they could not enter therein.

Prayers were requested for a brother who was a drunkard; for a nephew and wife; for an only son; for two young friends; for a brother in Colorado.

After several short prayers the meeting sang "Just as I am, without one plea," which was followed by prayers from Mr. Tony Delight and others. Mr. Delight then said that the preparation for these West Side meetings had been left partially in his hands. He had been fearful that there would be but small attendance, and on his knees that morning, with his wife, he had asked God to send the people to the meeting. His prayer had been answered and so many people had come to the meeting that the room would not hold them. God always answered his prayers. He had taken him out of the paths of sin and enabled him to consecrate himself every day to God's service. He thanked God for what he had done for him.

Several made remarks and exhortations of interest and profit. One brother spoke of the students' weekly prayer meeting at Wheaton College, which it had been his privleege to attend the evening before. A good work seemed to be in progress among these interesting young people. Several spoke of a new hope

in Christ, others asked prayers that they might experience the same blessing. There was hope of a good work among the students of the Institution.

Another brother, Rev. W. E Holyoke, said that twenty years ago he attended the noon-day prayer-meeting in Chicago, which was then held in a smaller room than that in which they were assembled. It was the first time the speaker ever saw Mr. Mooly, who was even then distinguished for his zeal in the cause of Christ. The gentleman believed that the West Side meetings ought to be greatly successful. It would afford a great many brethren a chance to take part who could get no opportunity in the larger meeting on the South Side.

A recent convert said that thirteen weeks ago he was a wanderer and an outcast, and the victim of strong drink. He had been redeemed, and now rejoiced in salvation. He had been saved, he believed, through the prayers of his pious parents, who had for many years prayed for him. He and his wife were to start to-morrow for his parents' home in Virginia, and he asked the prayers of all Christians.

One young man expressed a desire to be a Christian and asked for prayers.

A few more prayers and hymns filled up an hour that was felt to be a blessing by all present; and those most interested in the meeting had fresh courage for the work.

On Thursday, Rev. E. P. Goodwin led the meeting, choosing for his subject, "Work," a suitable theme to dwell upon following the topic of the day before, which be illuminated by the reading of numerous scripture passages. He thought that every Christian should be alive to the fact that the fields were now ripe for the harvest. Christians didn't have faith enough that they would succeed in their work. They ought to be bolder in the service of their Master. Every one knew many, in his own circle of acquaintances, with whom he had influence, and whom he might win to Christ. He thought that in this revival season every Christian ought to try to lead at least one soul a week to the Savior.

Several experiences were related, and among them a few interesting remarks by a reformed saloon-keeper who, with his wife, had been converted at the Tabernacle meetings, and relinquished the liquor traffic, which he had followed for many years.

—On Friday the temperance prayer-meeting was well attended and the large upper room occupied. A number of most interesting testimonies were given of saving grace in lifting the speakers from the pit of intemperance. Several yet without God or hope were brought into the meeting and requested prayers.

P. P. Bliss.

MEMORIAL SERVICES IN THE FIRST CONGREGATIONAL CHURCH.

The services at the First Congregational Church, corner of Ann and Washington streets, Sabbath evening, January 14th, were intended as a tribute of respect for the memory of Philip P. Bliss and his wife, who were both members of this congregation. The auditorium, galleries aisles, pulpit and choir were packed and at least a thousand people were obliged to go away on account of the lack of standing-room. The church was draped, and on the pulpit platform were several stands covered with trailing plants, and surrounded by flowers arranged in different designs—harps, crosses, etc.—the contributions of friends.

Addresses were made by the pastor, Dr. Goodwin, and Major Whittle. The latter was thus reported in the *Tribune:*

Major Whittle spoke at some length, and the tears of sorrow in his eyes, when alluding to his deceased associate, made many of his auditors weep. He said he was glad to meet those who knew Mr. and Mrs. Bliss. His absence had prevented him from being present at any memorial services, and he had had no opportunity to present such a tribute as it was in his heart to present. When he returned he found a hundred letters from all over the country—from places where they had labored in the past. He read several of them, and the writers expressed their deep sense of the loss the church has sustained. To those who knew him intimately the memory of him would be of one who was indeed the chosen instrument of the Lord. He was an humble man, with a very modest idea of any power in himself. It was not him, but the grace of God through him, that did the work. The church and the world had lost one used of God as a great blessing. He himself had lost a companion in labor. Mr. Moody, when in Scotland, desired them to go out into the Gospel work. It was a great deal for him (Bliss) to give up his business and his home. After prayer they started. At Wankegan they gave themselves to God, and he showed them by unmistakable answers to their prayers that it was his will that they should go forward. That was April 1, 1874; and they had been together since in Gospel meetings, in prisons, with the poor, by the bedside of the sick and the dying. He could not tell them how he loved Bliss, how he grieved for him, as he looked forward to the future of the work to which both had been jointly called, and in which they were so intimately connected. He knew it was the will of the Master, and he would go forward relying for strength from on high. There was no pride about him. He was always wondering that his songs should be used—wondering at the goodness of God to him, going along like a little child with his hands full of gifts, wondering why they were bestowed upon him. He was sensitive to the feelings of others, and did not take the decided position in some matters, which perhaps would have been better, simply because of this sensitiveness. He was the purest man the speaker ever knew. Grace made him what he was. His life ripened the last three months as he came nearer to God; and his wife's life also. They had all been together since October, praying and singing and planning to go to England. Until the last six months Mr. Bliss had hardly enough income to buy what was needed for his family, and mother and two sisters. Many a time he knew not where the money was to come from to pay his bills. When at last there was a promise of income from the sale of hymns, he sacrificed it, and trustees were appointed to receive the revenue; without a moment's hesitation he gave up $12,000 a year and went on with his work, looking to the Lord for help. This was grace, love of souls, consecration to Jesus Christ. Three things were chiefly in his heart, as clear to him as the sun in mid heaven, as being the Gospel of the Son of God: Jesus Christ and him crucified; Jesus Christ and him risen, a living Savior in heaven; Jesus Christ and him coming again in person. Not a day passed but he thought the Lord might return. All his hymns bore testimony to this truth. Christ's return was the thought and inspiration that thrilled his soul. In conclusion Mr. Whittle expressed the wish that the truth might come home to the Christians present, and lead them to give themselves to God as never before, and made an urgent appeal to the unconverted to come to Christ.

Mr. McGranahan then sang one of the last hymns which Mr. Bliss wrote—one found in his home at Rome, the chorus of which had not been finished. It commenced—

I know not who's before me,
God kindly veils my eyes.

After a brief prayer by Major Whittle, the services were closed by singing "Till he come," and the benediction.

The general results of the Gospel meetings under Moody and Sankey are thus summed up in the *Tribune*.

Mr. Moody has for a long time refused to give the number of hopeful conversions resulting from his meetings, but the following facts and figures may serve to show the magnitude of the success over which 10,000 or 12,000 of the Christians of Chicago and vicinity met to rejoice last evening. There are 4,500 chairs on the main floor of the tabernacle, all of which were occupied by persons who came in on young converts' tickets. There were also many of the same class in the galleries, besides those who, being late were not able to gain admittance at all. The number of persons already received into the Chicago churches are set down as follows: Baptist, 300; Congregational, 300; Methodist 700; Presbyterian, 750; Reformed Episcopal, 300; besides many received into the German, Welsh, and other smaller churches not definitely reported. It is safe to say that 2,500 new members have already been received into the churches of Chicago and vicinity, with perhaps an equal number known to the pastors, who are expected to join at some future time. About 6,000 tickets were given out for the farewell meeting, of which a careful record was kept; the name, residence, and church membership of every individual being written down, in order to be classified by churches and districts, and the names sent to the pastors of these churches, into whose care they appropriately fall. Thus every one is to be looked after, and as, according to the proportion of several lists already examined, not more than one in ten of the professed converts have yet joined any church, the whole number of conversions, and of persons reclaimed from backsliding, cannot fall short of 8 000, besides uncounted multitudes who have come from other places and returned with a blessing on their souls, whose names, of course, did not appear on the record.

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THE WORK OF THE HOUR.

What has been DONE about it in the week ending Jan 20th:

Rev. Isaac Bancroft, Belmont, Wisconsin, sends a club of eleven for a year, and one for six months. Wm. Nickle, Nickleville, Pa., sends a club of ten for a year. J. A. Rohrer, Bloomington, Illinois, sends five for a year. J. H. Hanna, Pittsburgh, Pennsylvania, sends a club of twenty-six for a year, and one for six months, and later sends five more. Such a club will give the powers of darkness a heavy blow and is a fair illustration of what an earnest man may accomplish and at the same time attend to his own business. Pittsburgh is a large city, and will, with God's blessing, send many more such peaceable though powerful weapons for the prosecution of this warfare.

Four weeks from the date of this paper will occur the anniversary of Geo. Washington's birthday. If the ladies will arrange a public supper for that evening, invite some suitable person to give a review of Washington's Farewell Address, some young folks to sing, etc., a profitable and pleasant time might be the result. Especially if during the intervening four weeks you work for the *Cynosure*. Work as if determined to make the list ten thousand this winter, and then make that supper a thanksgiving occasion. Some realize the importance of circulating the *Cynosure* and know that ten thousand subscribers cannot be secured without persevering toil, and are joyfully at work "For God and Humanity." Others are beginning to appreciate the situation and are preparing for the labor.

Listen to

WHAT THEY SAY ABOUT THIS WORK OF THE HOUR.

Dan'l Mabee, Spencer, New York, writes: "This is the first new subscriber I have got as yet."

B. B. Salmon, Larwill, Indiana, writes: "I intend to raise a club of ten or more, if it takes all winter."

H. W. Marsh, Elmwood, Illinois, writes: "Although I think I have done very well I do not want you to suppose I am satisfied and content to let the matter rest. The word with me is *success*, and that means steady work." Dr. Marsh has sent a club of fifty-two since the first of January.

L. Powers, Ashley, Delaware Co., Ohio, sends two subscriptions and writes: "I think I will have more names soon. It seems hard to get subscribers. Money is scarce; times are hard; but the cause is growing here fast. * * * I think I will succeed."

A. T. Wickwire, North Clymer, New York, writes: "I was in hopes to get up a club, but people say money is too scarce. I SHALL TRY AGAIN."

F. M. Thomas, Oakland City, Indiana, writes: "We are trying to secure a club for your paper."

John Macauley, Pittsfield, Illinois, writes: "I am getting up a club of ten for the *Cynosure*. I have seven now."

Rev. Isaac Bancroft, Belmont, Wisconsin, sends a club of eleven for a year, and one for six months, and writes: "I paid for the paper myself for three months to thirteen subscribers and I am satisfied I shall get the thirteen subscriptions from those that I sent it to or from those that they gave the paper to and so interested them in it. I now make enough on these to pay me back and so I have lost nothing.

"I would say, 'Hold the Fort,' for we are sure to win. * * * Please send me 100 *Cynosure* Supplements, of December 14th.

"I HAVE MADE UP MY MIND THAT WE MUST ENLARGE THE CYNOSURE SUBSCRIPTION LIST. * * * I have taken the paper almost ever since it was started. I intend to take it at whatever price until I cease to read or the paper ceases to be."

C. L. Blanchard, Hillsdale, Michigan, writes: "Old Mr. Baldwin is trying to get up a club of ten here."

James McCord, Moline, Illinois, writes: "I will do all I can to obtain subscribers to your paper."

These are words which we have received during the past week about this great work.

The next week has an unwritten record. At its close will your name be found connected with an earnest effort to extend the circulation of of the *Cynosure?* Rev. S. H. Adams, of Chicago, said recently (what every successful worker realizes to some extent at least) that the hardest part of doing work is the getting fairly at it. If you sit down and talk of the hard times and other obstacles, great difficulties may rise before you. A good rule is to "work first and talk afterwards."

WORK WHILE THE DAY LASTS.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING JAN. 20, 1877.—Stephen Allen, S Alexander, James Atkinson, Samuel Baldridge, David Boyd, S P Barrett Isaac Bancroft, T R Barnard, J T Crozier, C. G Collins, Chas S Cutter, Geo Cobb, Wm D Cary, John Crabs, C C Corss, D P Conant, Daniel Carpenter, A S Davis, J M Deitz, Matthew Drennen, J M Faris, Philo Gates, S R Gray, W B Gibson, Ira Green, John Gamble, Jr., Rev Thos Goodwin, Thos. Gibb, John A Gordon, Henry Hart, J H Hanna, Rev E L Harris, N B Helm, A Holt, Rev L S Hand, Jas Hervey, M Henderson, Thomas Hattery John M Horrell, D T Hartwell, C Hart, B J Holly, Rev M W Jordan, W Johnson, T C Kirkwood, J S Kiplinger, Knapp, Stout & Co, Rev J W Logue, Rev S R McClurkin, John Motter, J G Merry, Justus Miller, Rev W E Mosier, Daniel Mabee, Wm Meredith, John W Murman, Wm Nickle, Edward Niles, Rev A Osgood, S Y Orr, J R Potter, John P Parker, David Parkhill, S W Pattison, S B Patterson, Anthony Palmer, W D Pember, L Powers, Warren Parker, John Rand, D H Rogers, Stephen Reynolds, J A Rouser, G J Shoemaker, C C Stowe, Chas Sillimon, Dewitt C Sterry, R L Smith, W P Smith, David Simon, Rev David Thompson A D Tomlinson, Joseph Tillson, Lawrie Tatum, Samuel C Vaughan, Jas A Wallace, Thomas Wickens, A Y Wickwire, D Yant.

Books sent Week ending Jan. 20, 1877.

By Express.

W Heldman, E G Paine, J Campbell, J Auten, J A Conant, W Parker.

By Mail.

J A Hamilton, Rev M G Grosenor, F S Melicke, Emma Keefer, R Herter, C H Filson, E Umbaugh, U P Board of Publication, J V Laing, L Gates, M C Rowley, C P Martin, G H Kirtland, J W Sowder, J M Griffith, H Robinson J Starns, Sr, W Wolferte, S H McElvain, J Chancey, A M Beaty, J G Iddings, J R Seeley, C Blankenburg, C H Beaton, F M Waldron, M Bush, J Alberty, W Pringle, A S Davis, S Allen, C G Collison, D D Martin, J A McCormick, Rev C W Anthony, J M Pierce, C E Briggs, H Wood, W McKinley, T Hattery, E A Smith, H L Ross, J H Dierker, B H Edmonds, J J Swain, H Cope, A Oakley, M Crabb, S P Riley, Mrs W Fleming, G L Mason, T T White, T Gibbs, J Phillips, J Macauley, A D Blake, J R Piepgras, C C Corrs, J Sobey, R J Young, S Huddle, H S Rockey, R McCarthy, S S Clark, W Blair, L D Eaton, W P Smith, R M Bushnell, J McCord, J E Tracy, J Herring, J P Schlichter, W Wade, J A Rauser.

Tracts Sent.

C C Stowe, Rev W Cummings, W B Gibson, A Mills, J A Larn, G L Mason, M Drennen, I Bancroft, J B Cannan, A Y Wickivier.

Donations to Tract Fund.

W B Gibson, $1.00.

MARKET REPORTS.

CHICAGO, Jan. 12, 1877.

Grain Wheat—No. 2		$ 1 13¼
" No. 3		1 17
" Rejected		1 00
" Minnesota		1 36
" Winter		1 34
Corn—No. 2		43⅝
Rejected		38
Oats—No. 2		35½
Rejected		27
Rye—No. 2		72
Bran per ton		14 00
Flour—Winter	5 75	8 00
Spring	3 00	7 50
Hay—Timothy	8 50	10 00
Prairie, "	6 00	7 50
Mess Beef	9 75	11 00
Tallow	7½	7¾
Lard per cwt		11 00
Mess pork, per bbl		11 00
Dressed Hogs	7 15	7 50
Butter fancy yellow	30	35
common to choice roll	18	28
Cheese	6	14
Beans	70	2 15
Poultry. Chickens per lb	5	9
Turkeys per lb	6	9
Eggs	26	28
Seeds—Timothy	1 65	1 78
Clover	6 25	8 75
Flax		1 63
Potatoes	90	1 15
Broom corn	3	7
Hides green to dry flint	7	16
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		2 50
WOOL—Washed	30	45
Unwashed	20	26
LIVE STOCK Cattle Choice	4 80	5 30
Good	4 30	4 75
Medium	4 00	4 40
Common	3 00	3 50
Hogs	5 75	6 75
Sheep	3 00	5 00

New York Market.

Flour	$ 4 75	10 00
Wheat—Winter		1 55
Spring	1 85	1 48
Corn	60	62
Oats	42	55
Rye		88
Lard		11¼
Mess pork		17 75
Butter	14	30
Cheese	7	11
Eggs	30	38
Wool	38	46

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IT STOPS EVERY LEAK.

and for tin or iron has no equal, as it expands by heat, contracts by cold, and NEVER CRACKS nor scales. Roofs covered with Tar Sheathing Felt can be made water-tight at a small expense, and preserved for many years.

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No Tar is used in this Composition,

therefore, it neither cracks in Winter, nor runs in Summer.

On decayed shingles, it fills up the holes and pores, and gives a new substantial roof that will last for years. CURLED OR WARPED shingles it brings to their places, and keeps them there. It fills up all holes in felt roofs, stops the leaks—and although a slow dryer, rain does not affect it a few hours after application. As nearly all paints that are black contain TAR, be sure you obtain our genuine article, which (for shingle roofs) is

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when first applied, changing in about a month to a uniform slate color, and is, to all intents and purposes SLATE. On

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

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Notices.

CENTRAL KANSAS ASSOCIATION.

The first regular meeting of this Association will be held in Good Will school house, two miles north of Sterling, Rice county, Kansas, February 9 10, 1877. A general invitation is extended to all friends of the cause.

G. W. KELLER, Pres.
WM L. HINSHAW, Sec'y.

TO CONNECTICUT FRIENDS.

Through the zeal of J. A. Conant, Esq. of Willimantic, and a few co-workers, our excellent brother, Philip Bacon, whom many of you know, is now in the field as a colporteur, tract distributer and canvasser for the *Cynosure*. We bespeak for him the hearty support of all. He is especially desirous to know of neighborhoods where such a canvass would be likely to prove successful, and also to have a list of those persons in each neighborhood on whom such a call would be wise. Address Philip Bacon, Weatogue, Conn.

MR. RONAYNE returned from Michigan last Saturday evening, Jan. 27th, where he had been laboring during the previous week as follows:

Monday evening 22d, at Herrickville, a lecture; Tuesday and Wednesday 23d and 24th, at Homer, first and third degrees; Thursday, 25th, again at Herricksville, first degree; Friday 26th, at Litchfield, third degree. Next week Tuesday he visits Plattsville, Ont.

Friends in Michigan and elsewhere will address him at this office. Friend Remington will also please forward all letters.

Topics of the Time.

A very important effect of the stand taken by the Centennial commission on Sabbath opening is being realized in the new international exhibition now preparing for 1878 in France, the government suspending labor on the works on that day. The observance of the day, say careful observers, is greatly increasing in Paris. The laboring classes are generally in favor of one day of rest in seven; shops are largely closed on the Sabbath, and only places of amusements as a rule are still kept open. Chicago, considering her advantages, is likely to fare ill in comparison with the city of fashion and folly in this respect. The "Sunday lecture" courses" are growing more popular and several theaters are largely patronized by the foreign residents. There is yet room enough for evangelical work here, and Christians are of all men most unwise if they do not with all their energy follow into the breach made by the Moody meetings. The prejudice of the press and of unbelievers as largely broken down, and a steady, valiant charge all along the line will take the city.

The invasion of the Supreme Court in the interest of the partisan politics, as contemplated in the compromise bill, must be a matter of sincere regret to every patriotic American. The four judges already selected by the bill were so chosen because of their supposed political affinity, and five of the seven will be occupied in arbitrating between Republicans and Democrats. A fifth will vacate his seat in the Court to begin an ambitious race for the Presidency through the Senate. The Supreme Court should be above and beyond the reach of the conflicting elements that disturb our political life. Upon that theory it was founded, and though the principle has not always been followed, no violation of it should be regarded but with alarm.

Dr. Monfort, editor of the *Herald* and *Presbyter*, Cincinnati, writes to his paper from Syria where he is traveling, that ten thousand soldiers were being drafted from Syria and Palestine by the Turkish government and soldiers were met everywhere on the way from Damascus to Jerusalem. While the conscripts were sullen and desperate and the people generally would be glad to be free from the Turkish rule, yet there is also, he says, a general feeling that the Christians are the cause of the war and ought to be its victims, not only of the Greek church but all others. There is great apprehension among this class of wholesale massacre in case of war with Russia and many are removing from the country. Travelers and missionaries are less in danger than others, yet the latter are sending their families to places of greater security. The Turkish government is aware of this fanatical spirit and has instructed the subordinate rulers to guard against it.

The ability with which the Turk has met the proposals of the European powers and the vigor with which his warlike preparations have been made will modify his title of the "sick man of Europe." Unless we imagine his activity to be simply the frenzy of disease, there is a wonderful amount of vitality left. The probability also that the Porte will conclude its own terms of peace with the revolted provinces and they are more than half willing to have it so, is significant of the termination of the present attempted revolution. Russia yet hesitates to begin war alone and waits it is said for a nod from Olympian Bismarck that Austria shall not interfere for the Turk. The obligations of the English to their Moslem debtors are considered cancelled by the conference. Thus last week closed in as much uncertainty as ever; which might yet be better than the ravages of war.

Rev. Arthur Mitchell, pastor of the First Presbyterian church of this city lately told in the Farwell Hall noon meeting of a remarkable cure in answer to prayer which lately come under his own observation. A Christian lady residing near his church with whom he had been acquainted seven years had all that time been bed-ridden and speechless from a stroke of paralysis. A while since she became impressed with the thought of cure through Divine power and that she must kneel by the bed and ask for healing. She made the attempt with great difficulty, succeeding in getting upon her knees and while in the act of prayer strength came into her diseased organs and she arose and told her astonished friends with her own tongue the wonderful work of God. Another case said to be well authenticated is told in the daily press of a young lady living near Winchester, Iowa, who has for several years been grivously afflicted with a painful disease of the eyes. Her physicians exhausted their skill and gave her up to her fate. In her extremity she determined to call upon the living God for help, and continued earnestly in prayer to him, her faith in his power growing stronger daily A few days ago the family were surprised to see her come from her dark room with sight undeniably and perfectly restored. Such cases, while they excite the wonder and perhaps derision of unbelievers, are a confirmation to the Christian of the words of his Divine Lord, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

WORKING FOR GOD.

AN OLD POEM.

Oh, it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He least is seen when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is almost lost,
And seems to leave us to ourselves
Just when we need him most.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross-purposes.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think!
His ways are far above,
Far above reason's height, and reached
Only by child-like love.

The look, the fashion of God's ways,
Love's life-long study are;
She can be bold, and guess and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free.
Yet there is cautious science, too,
In her simplicity.

Workman of God, oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Oh, blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

And blest is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Oh, learn to scorn the praise of men!
Oh, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

Muse on his justice, downcast soul;
Muse, and take better heart;
Back with thine angel to the field;
Good luck shall crown thy part.

God's justice is a bed where we
Our anxious hearts may lay,
And weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—*Selected.*

HOLINESS.

BY J. B. SLIGHT.

Holiness is an attribute of God, and as his people should be like him; so far as it is possible for the human to imitate the divine, they are required also to be holy. "Be ye holy for I am holy." Christian sanctity, or holiness, takes in the idea of moral purity; purity of motives, purity of faith, and purity of practice. If I would succeed in becoming assimilated into the likeness of God, my motives must be pure, I must loose sight of selfish ends, and consecrate myself to him at all hazards; policy must not be an incentive or I shall surely fail. If ques-

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tions like the following are suggested to the mind will my avowed principles meet the approval of the masses? or shall I modify and assent to some things on account of their popularity, that my influence may be the greater? What disposition should I make of these suggestions?

One writer in a public journal not long since, said, "You would do wisely to secure respectful attention, and win the confidence of those who have another standard erected." If I do this, knowing at the same time that God says, "Come out from among them"; are not my motives impure, and shall I not fail? Most assuredly I shall. Holiness implies purity of faith also. But the question is, on what basis does the faith of Christians rest? The Gospel of the Son of God is the true standard of Christian faith. Paul says, "that your faith should not stand in the wisdom of men."

Some one has recently made the discovery that conscience is a sufficient guide to direct in the pathway of holiness, and says, "The National Association wisely left the question of connection with all secret societies to individual conscience." Whether the Association referred to [the National Holiness Association] has or has not left the question of secrecy as the writer states we have not time to look after just at this time; probably he has made a mistake. But he says, "they did wisely". Does reason and revelation teach that holy men should open the doors of God's temple to selfishness, hypocrisy, falsehood, profanity, and licentiousness, with other abominations, connected directly and indirectly with secrecy, and expect to succeed in the work of promoting holiness? Surely not. Paul says, "if any man defile this temple him will God destroy." Yet the writer alluded to above says "it would be wisdom to leave the question of connection with all secret societies to individual conscience." Why not leave other evils to be settled by conscience, which the Association have emphatically forbidden, such as jesting, joking, evil speaking, tobacco-using and whisky-drinking, none of which gather around them more evil than organized secrecy? And if the Bible standard can be wisely laid aside and let a perverted conscience take its place on the secrecy question why not on the other evils, and let every man's conscience be his guide to holiness and his test of membership in the church of God? Why bind mens' conscience in some things which are evil in their nature and not in the other? Every well informed Christian knows that the per verted conscience of man will not do to set up as the standard of holiness. A few years ago there were men professing holiness whose hands were stained with the blood of their fellow men in the slave trade, and because of their high standing in church and loud professions many persons said the slave institution cannot be bad, or these good men would sever their connection with it. But these good men, so called, had evil consciences.

An old Kentucky Methodist once said, "I used to bend my conscience to suit my business, as all slaveholders had to do, and as Masons now have to do." This reveals the secret. These so-called good men among Masons, have consciences of their own manufacturing; and although they profess godliness their practice is opposed to that profession. They live in daily opposition to that voice that John heard from heaven, saying, "Come out of her my people, that ye be not partakers of her sins." How can one possibly live a holy life whose practice it is to meet in those dens of darkness, associated with Jews, heathen, skeptics, and drunkards?

A few years ago an interesting revival of religion took place in one of our towns, several good citizens became awakened. One of them one day went to a class leader, saying, "I hope you will attend the meeting this evening, for I am seeking religion, and I feel that your prayers and instructions would be a great help to me." The leader coolly said: "Not this evening; the lodge has special business to attend to and I must be there." "Well," said the penitent, "come out to-morrow." "Can't," said the leader, "I am an officer of the Odd-fellow lodge and must attend to my official duties." "Well, come the next evening said," the anxious inquirer. "George, you astonish me," said the leader, "you know the Templars meet that evening, and you should be there yourself. We cannot afford to let the temperance interests go down, if there is a revival meeting in progress." This convinced the man whose soul was burdened with sin that secretism was in antagonism to Christianity; and although he had been joined to that little harlot, he severed his connection, and I do not suppose that any form of organized secrecy can ever ensnare himagain.

Berrien Springs, Mich.

Lodge Logic and Mr. Moody.

West Unity, O.

Editor Cynosure.—In your paper of Dec. 28, I find an article from "A Minister," censuring Mr. Moody for daring to speak against secret societies, without even consulting the Masonic "Mrs. Grundy." He seems to think that one of the prime elements of a minister's success is the ignoring of all questions at all controversial, as between the widely differing denominations of Christians. This being the case no minister who wished to be successful would dare teach what his conscience, or his Bible told him to, until he had first consulted the opinions of all the widely differing denominations of Christians; if they all agreed, he could go on, if not he must hold his peace, no matter what the God of Heaven said about it.

Let us suppose a case: "A Minister" accepts a call, or is sent by his conference, (as the case may be) among entire strangers. According to the above rule he goes to work to find out how low the lowest member of the lowest church has got, and then he must never rise above that, lest some controverted question spring up, and the peace and harmony of the churches be disturbed. We can think of no hypocrisy so base as for such a minister to get on his knees and ask God to direct him.

We have had quite a number of revivalists within the last hundred and fifty years, probably none greater than Whitefield, and anyone who will read his biography, or his sermons will find that he did not ignore all controverted questions, by any means. But let us examine the state of society and of the churches when he commenced his labors and learn what questions "A Minister" would have had him ignore. We are informed that the highest personages in the land then openly lived in ways contrary to the laws of God, and no man rebuked them. Profligacy and irreligion were reputable and respectable. A gentleman might have been defined as a creature who got drunk, gambled, swore, fought duels, and violated the seventh commandment, and very few thought the less of him for it. The clergy were usually sons of the gentry, and accustomed to their sporting, drinking, and riotous habits; they passed at once from college to ministerial charges, and again mixed in all the dissipation of the districts where these lay. A good old Methodist describes the situation thus: "The morals of the country were very corrupt, and in this respect there was no difference between high and low, layman and clergyman; gluttony, drunkenness and licentiousness prevailed through the whole country. Nor were the operations of the church at all adapted to repress these evils; from the pulpit the name of the Redeemer was scarcely heard." Another tells us, "Sterne and Swift then wrote their talented, but obscene books; both of them were clergymen, but the public saw little inconsistency in their conduct." And Toplady informs us, "At that period a converted minister in the establishment was as great a wonder as a comet."

"A Minister" would probably have advised Mr. Whitefield something as follows: "Study the situation thoroughly before you start, and then be careful not to tread on anybody's toes." How often he would have whistled down the brakes, lest good old C. G. Finney's firery zeal and much plainness of speech might ruin the churches.

But suppose Mr. Moody had answered the question something in this way: "I am in wonderful sympathy with secret societies; they (particularly Masonry) teach morality, charity, and brotherly love, and I have no sympathy with this effort to break them up; hope it will come to naught. Brethren, I long to see the day when all the inhabitants of the earth shall be gathered into the Masonic fold, except the poor, the blind, the lame, the halt, the diseased, the aged, and particularly all women, and those who were so untortunate as not to have been born free." Would "A Minister" have denouned that course as "simply unfair, and every way reprehensible, not to say unchristian?" In charity to him we will say, we guess he would; for how could he be honest if he would'nt? But if it is a minister's duty to ignore all controverted questions, then he certainly ought to ignore both sides of them. This being the case we think "A Minister" made about as many points against himself as against Mr. Moody.

A few years ago when the master's interest demanded it, the poor slave was separated from his companion, and the church did not venture to open her mouth, and whoever it was that said "What therefore God hath joined together let not man put asunder," would doubtless have been denounced by "A Minister" as simply unfair, and every way reprehensible, not to say unChristian." Of course it would not be safe for any minister to say in his presence, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;" for the churches are divided on that question. How he would have plead with good old Josiah for the high places, the groves, the carved images and the moulten images of Judah and Jerusalem, 2 Chron. xxxiv. 3. Why, don't nearly all Jerusalem and Judah worship these things? Of course they did; still Josiah did not "ignore" the question as his father Amon had. Jeremiah would doubtless come in for his share for writing, "Woe be unto the pastors that destroy and scatter the sheep of my pasture,' Jer. xxiii. 1; or Jer. vi. 13: "From the prophet even unto the priest every one dealeth falsely." No doubt Jeremiah's course was denounced as "simply unfair, and every way reprehensible," by the pastors, the prophets and priests of his time, but he gave his opinion nevertheless, and we are very thankfut that there are still a few like him.

If "A Minister" had written the Revelations he had doubtless "ignored" the doctrine of Balaam, and the Nicolaitans in writing to the angel of the church of Pergamos. Why not? Some of the churches held to it, and some didn't and how could he do otherwise and be consistent? But he informs us that the Baptist church and the Methodist church are "mere human organizations." I know it is getting to be a common way for

secretists to reply to our objections to Masonry and Odd-fellowship by saying "they are as good as the churches." But how "A Minister" could join in singing "Hail Masonry Divine" without setting the lodge *above* the church we fail to see. Again, he asks, "By what authority does Mr. Moody sit in judgment on the lives and essay to keep the consciences of his brethren? Forgetting that he is sitting in judgment on the life, and essaying to keep the conscience of Mr. Moody. We think it a very poor defense of secretism, yet it is considerably better than rotten eggs, brick-bats, rail-riling, shooting, throat-cutting, or poison. J. G. MATTOON.

BOTH WAYS.

It is a poor rule that won't work both ways! Masons tempt young men by presenting the social advantages everywhere they go as Masons, and "Oh no, nobody dislikes anyone for being a Mason;" consequently the Mason has every advantage of the common citizen or Christian, and in addition, the charm of his own secret circle ever assured to him! Now it is evident that when a band of men are known to be associated together under oath, (as Masons and some other secretists are) the other members of the community are necessarily conscious that they not only do not participate in any benefits of such societies but that they are regarded rather as fair spoil, and at least are ignored if not injured. Thus it becomes a matter of self-defense for non-secretists to demand from applicants for employment or office or social enjoyment or church membership, whether or not he is or is not a Mason. For it is clear as a sunbeam that when a man recognizes his obligations to obey a power which waves its rod of authority in secret, and in utter irresponsibility to public sentiment either politically or religiously, or socially, that man forfeits his rights as such citizen, or church member, or social companion in the same way as when a soldier is enlisted, his orders from his officers take precedence of every former duty. When some dire calamity happens people open their eyes and say, "Why was not the cause guarded against? why was not more attention given to that Ashtabula bridge? why not one engine for two small trains instead of two heavy ones for one train?" How easy to avoid a visible danger! But let the potato bug alone and the crop will be lost! Let smooth-tongued hypocrisy have its way and good-bye to honest worth. Let secret societies obtain the supremacy in our land and farewell everything for which our country is worthy of regard. Farewell liberty in the state, and farewell to the supreme authority of Christ over the heart and life of our people. Young man halt! Beware of the Masonic trap!

FAIR PLAY.

COLLEGE SECRET SOCIETIES.

The able and influential Baptist weekly, the *Watchman and Reflector*, said a while since of these societies, We have long been convinced of their immense evil. Our knowledge of them is based upon a very intimate acquaintance, having ourselves been members of two or more of them. We object to them for various reasons. They are exceedingly costly, exposing students to temptations, and involving their parents in expenses which it is hard for them to meet. They are in spirit in direct opposition to republican and Christian principles. Their tendency is to create and foster a feeling of caste among students. We happened to belong to a society which prided itself upon its very superior character. It was exclusive and severely select. It raised its claims, not upon any moral or individual excellence, but upon its social and pecuniary condition. Its members, in the excess of conceit, looked down with pity and contempt upon men of other societies and those of no society. This prejudice rendered it impossible to appreciate those qualities in others which might justly claim the highest respect and even a tender friendliness. No doubt these same feelings were shared by the others in respect to this particular society. But what an idea! A hundred and more of young men living under skies where wealth and lineage count for nothing, dividing themselves up into orders and ranks, where the rampant spirit was that of intense hostility and a deep-seated contempt of each other! The effect produced upon a young man by this constant exaltation of "his society" and of "his men," and this constant belittling and depreciation of those of rival societies is certainly bad. It often takes years for a graduate so far to get free from the power of these old prejudices as to be able to recognize the sterling worth which belongs to classmates who, while in college, wore other pins. Some men never break through these associations, but live and die in the old spirit of pride and intolerance.

But there is a more serious evil than this. In these colleges there are always certain literary societies, where these secret societies meet on a common basis to contend for honor and office. Each secret society here works and plots to carry the day for its man. The party spirit here rages far more intensely than it does in any ordinary political campaign. The worst passions in human nature aroused; jealousy, hatred, favoritism are all aflame. These prompt the eager contestants to the use of unscrupulous and dishonest means and methods for insuring victory. The meannesses, the knaveries, the hypocrisies, the unblushing falsehoods which are resorted to in some of these contests, are really appalling.

We recall instances of ballot-repeating and box-stuffing which no ward in New York could execute with greater skill or success. Worse than this, we recall instances where the foulest hypocrisy was practiced, where religious conversion was feigned by a candidate in order to win to his support one or more members of a religious society whose votes were necessary to win the day. And men drilled in such an arena of party strife and "measures" graduate into the great political field outside, making the most skilled, and effective wire-workers, the most adroit and unscrupulous manipulators of men which are there found. Many of the most consummate political tricksters who figure so conspicuously on party platforms, at the caucus, and in Congress, got their vicious education in their "classic days," when they fought and schemed under the stimulus of these secret societies for these literary offices. We do not know how these secret societies, which are multiplying so fast in our colleges, are going to be abolished, but of their enormous evil we are fully convinced.

THE ORIGIN AND RISE OF THE ALBANY LODGE.

Masonry was not known in Albany before the Revolution. About 1790 a clever Dutch lawyer, who wanted to multiply his clients, and a shrewd Yankee tavern keeper, willing to increase his bar-room circle, put their heads together to see what could be done for the craft. Shortly after (in 1791, '92) says Southwick in his "Solemn Warning:"

"A very ingenious brother Yankee of mine, with whom I had been slightly acquainted before he settled here, who worked in leather and pasteboard on some occasions, at paper staining on others, and like many of our sun-rising brethren, knew how to make an honest penny at the same time in several other ingenious but lawful pursuits. To do him justice he had a versatility of talent, and nature had bountifully endowed him with sagacity and foresight. He had read Jachin and Boaz, honest Samuel Pritchard's "Masonry Dissected," the "Three Distinct Knocks," and several other luminous treatises, and none the more luminous for being true portraits of Freemasonry. He perceived at a single glance, that those who could believe for a moment, in the utility of such trash and mummery must be fit subjects for him to speculate upon: hence he was not long in making up his mind to join the aforesaid lawyer and publican, that a trio might be formed who could very adroitly aid each other's views. The coalition was no sooner conceived than it was consummated, and our hero was elevated (being a rare genius) in the twinkling of an eye, to the highest or one of the highest niches in the *Temple of Wisdom*. He now commenced in earnest the plan he had formed before he exchanged the mysterious grip with is new associates. My brother Yankee, as I said before, was an ingenious workman in leather and lamb skins; and as every new-born babe in Masonry would want a bib or apron, the more "blind candidates" he ushered into the marvelous light of Bro. ——'s mysterious garret, the more aprons he sold. He employed at one time half the young seamstresses in the city, at stitching on the borders and finishing off these bibs for the babes and sucklings of the mystic tie. * * He was also a paper-stainer, and consequently the more lodges that were chartered, the more of his colored paper was called for to decorate their altars and their walls. What universal charity! What expanded benevolence! Shylock was a simpleton to this speculator in Masonic decorations, signals and symbols!

There was a very ingenious painter, also one of my sun-rising brethren, who then instituted a gloomy retreat in a narrow lane, where he enjoyed scarce light enough by which to mix his colors; and where like Shakespeare's apothecary (between whom and my friend there was a striking resemblance) he would languish, almost without hope, if not in absolute despair week after week, if not month after month, without having his dark hole, though it was the retreat of genius, illuminated by the smile of an amateur, much less a patron. The reader, therefore, will not be surprised to learn that this son of genius and obscurity soon discovered that the lamb skin bibs or aprons were not complete—not fit to adorn the persons of the sons of light—till, by the aid of the pencil and pallet, their spotless and virgin white was made to yield, in part, to the colored and gilded forms of certain sublime hierogliphics, at the sight of which a new-born babe in Masonry (as well as the optics of an old Noodle) will glisten like those of a cat in a coal barrel. Our worthy painter found it the best thing he could do—seeing the solitary state of his shop, to join the grand trio, who had already got their sublime vocation in the full tide of successful experiment.

Before the painter's eyes were opened to the marvelous light which shines on and about the altars of the craft, there was another worthy sun-rising brother of mine, who, as the old song says,

"Made hats upon blocks, for blockheads to wear."

This honest adventurer, who had been journeyman to the publican before the latter left off handling fur to retail Madeira and manufacture Freemasons, was quick to perceive that if Freemasonry did not make blockheads, it *took in*, slick enough, all it could catch ready made in the natural way. He had emerged from journey work and opened a shop on his own account. The main chance occupied his thoughts, as it does that of all pains-taking men. He had a room full of blocks, for which, in the infancy of his business he had but little if any use; and which, as they were ranged round his shelves, in silent and solemn order, very naturally put him in mind of a lodge in session—

"Where one fool lolls his tongue out at another
And shakes his empty noddle at his brother."

My good friend was quick to perceive that to find heads for his blocks, the Masonic lodge was the place to resort to, after the toils of the day. He entered, with a lively hope that his idle blocks would soon start from their resting shelves, and be seen to bloom and flourish in the richest of beaver, to deck the noddles of the Entered Apprentices and Fellow Craftsmen and Masters and Graud Masters, and Graud High Priests, and Grand Kings, and other illustrious diguitaries, who swell the catalogue of the Noodle nobility of the self-created order.

These were the Five Scribes and Pharisees, who carried on, for a long while, the old Noodle manufactory in North Pearl street, and afterwards in Court street. * * Under the auspices of the little five headed monster the work went bravely on. Every publican who came to town was sure to find his way to the Union Lodge, happily so called, from the generous and noble spirited union of so many various and disinterested interests. A Dutch lawyer, and a shrewd one too; a Yankee tavern-keeper, who knew something more than "a hawk from a handsaw"; a Yankee book

der, who had studied mankind as ll as "Masonry Dissected," and ew precisely when and where to nmence the art of making lamb- n aprons; a Yankee painter, who ew how to make them shine with insignia of the Ducal Order, and Yankee hatter, who knew where find block-heads to suit his emp- blocks – these formed altogether are "brotherhood of hope," as ll as of "mutual help."

A Quaker Testimony

By one who has been a member an advocate of secret societies fuil twenty years; but the good ster has not only enabled me, compelled me to see the other e of the picture, and I propose to ak of them in the light that I v see them.

There are secret societies, and that a few, which make money-get- g their motto, regardless of law; they are on the increase.

There is another class which are ral in their character, and have their motto mutual protection, perance reform, etc. These in- le the law-abiding portion of the munity, but they are affording ter and protection to the former s, from the fact, that they can enact laws to overthrow *their* ifications, without undermining foundation of their own institu- s.

ow a word in regard to the gers:

hese are secret societies in their ler form, calculated to give a h for something stronger. They only a monopolizing monopoly, coming evil with evil, and car- g out the spirit of retaliation. ir tendency is, like that of all et societies, to nullify the Decla- on of Independence where it says all men are created equal.

or an example of inequality, just n outside man come in compe- n with a man in the secret cir- for any office of profit or trust ne gift in the people, and you see equality all bridged over pledges. The same may be in our courts of justice, and it rried into almost every depart- t of life—the ministry not ex- ed.

reemasonry and Odd-fellowship he principal roots to the great which is overshadowing our le nation, and bringing a blight ur government.

hat injury has secrecy done to government? It turned our and navy into the hands of rebellion, and prolonged the war unreasonable length; destroy- the lives of thousands of our ens, and involving our country enormous debt. It has kept s from impeachment, and saved rson Davis and hundreds of rs from the just penalty of the

t while I thus speak, I am only cting myself to oppression; yet I remembered how Moses chose r to suffer affliction with the le of God, than to enjoy the ures of sin for a season.

conclusion I will say to my ds, and especially the young, if this world and its pleasures f more value than the sal- n of the soul, go your length secret societies; but please ect that they are like the nt of the Niagara river above falls, the further you go the ger the draft and more inevita- ne destruction.

O. H. King.

lem, Iowa.

To the Grand Master of Illinois.

Nauvoo, Ill., Jan. 1, 1877.

To Joseph Robbins, Grand Master of A. F. & A. Masons of Illinois,

Greeting:—On the day when most men are passing the compliments of the New Year, and uttering countless wishes for their mutual prosperity, it is fit that as a Freemason, I should pay my due respects to the Grand Master of Illinois, and through him to the fraternity. And this particular attention cannot appear but perfectly natural to the man who has been a prominent and active instrument in openingmy eyes to the deceitful fraud called Freemasonry, and the untold dangers which its continued existence must entail upon the free institutions, and the religion of our country.

This, my dear sir and Grand Master, is an occasion which I have long sought and patiently waited for, though I do not intend to give, nor can you require, a lengthy detail of the numerous causes which have brought the change upon me. You are, or should be, well acquainted with the facts; your high position, for a number of years, has secured you the privilege. Nor is it really necessary that I should refresh your memory with your singularly partial and powerful favor towards the Worshipful Master of Reclamation Lodge No. 54, whose vices and Masonic crimes I had arraigned and proved before you and your chosen friends, by the most authentic, though reluctant, evidence; a partiality and injustice that has ever since subjected me to all sorts of indignities, cowardly insults, a social ban, ruin, and even to the repeated threats of death, making of my life one of the most wretched that human imagination can conceive.

You, and your confederates, no doubt relied upon arts which, while they abused the confidence, deceived the inexperience of the Grand Lodge; and furthermore, on the peculiar delicacy of my situation as a Freemason. You knew that my obligations deprived me of the defence I might otherwise make against the insidious attacks of malignant and persevering enemies. You knew that I could not combat their slanders and calumnies, however injurious, without disclosing the secrets of Masonry, important to conceal; you knew that doing otherwise I would be exposed to the resentment of a considerable and active institution; to the censure of the most liberal, which is seldom the far-seeing and most reflecting postion of mankind; and to the ignominy which, in every age and country, has attended the character of an informer. Knowing these things you and your friends, accomplices, relied on them to perpetrate an act of injustice which must for ever stand the eternal shame of Masonry, and cause to blush the yet honorable men—and there are many, who have been, through weakness or curiosity, allured into the society, and fail to see an honorable way out of it. Your conduct disclosed to my astonished vision Grand officers who could ignore, or sacrifice, without reluctance the laws of Masonic justice to the dictates either of their interest or of their passions; who, in their anxiety to shield the guilty, could even forget that when courts of Masonic justice pervert their brotherly mission, and lend themselves to the accomplishment of party ends, they cease to be respectable and become infamous, and that loyalty to Masonry, as to anything else, is to be won only by even handed justice, by that alone!

In a moment of great thoughtlessness, which might be excused by a greater curiosity, I took several obligations, and, under pain of unparalleled penalties, a most frightful and cruel death, I promised fidelity and obedience to the laws of Masonry and mandates of the Grand Lodge. But these obligations were mutual; Masonry had likewise promised to assist, protect, and defend my person, and my interests from all enemies, whoever they were. You, sir, first, your predecessor Jas. A. Hawley next, and the Grand Lodge since, when I asked only not to be condemned unheard, have been guilty of treason and desertion, have connived with my enemies, in the perpetration of the most cruel injuries that can be inflicted upon an innocent, honorable man; a man whose only guilt, if guilt it must be, had been to fondly believe in the noble principles claimed, and so well neglected by Freemasonry. The secret voice of God, my conscience, tells me that an impartial world will sustain the conviction, and the assurance, that the base desertion dissolved my obligations; I owe nothing to Masonry!

The mischiefs that flow from thoughtless or injudicious action are seldom removed by the application of sham severities. I shall forever deplore that a body of men, who claim to be guided by the highest principles of virtue, and the strictest impartiality between their members, have by their want of nerve, and the imprudent neglect of their Masonic duties, given countenance to the repeated injuries and threats of their bondsmen, sufficient to change a peaceful attitude to a threatening one. Would that their motto had been "Let no guilty man escape"; henceforth it shall be mine! The childish toys, the ridiculous baubles that once amused my fancy and enslaved my soul, all the tools of a Master Mason, I return, unsullied, into your hands. The shackles that fettered my mind to a dangerous, to an infamous society, I tear off, and throw at your feet! Henceforth I resume my manhood! Happy, thrice happy to be once more a man, a true man, a free man! You will please take due notice thereof and govern yourself accordingly.

No longer fraternally,

Emil Baxter.

Reform News.

From the Illinois Agent.

Dear Bro. K:—From central Indiana to central Iowa, such has been my field of labor during the present month.

On Dec. 31, I had the privilege of speaking to a good audience in the Seventh Day Advent church at Rochester, Ind. No one had ever lifted his voice against the lodge there. The pastors of three of the churches were Masons. The Baptist pastor was chaplain of the lodge and the chapter. Masonry ruled. The Most Excellent High Priest and the Worshipful Chaplain were among my hearers and were evidently astonished; as much so as the Philistines that David should come against Goliah. The effect was all that could be expected and the way was opened for the inflow of light instead of darkness.

A brief stay at home, a Sabbath and two sermons with the Free Methodist brethren at Ashton where I found them battling for a pure religion with untiring zeal; a visit with Bro. Stoddard at Morrison; the privilege of hearing him and lecturing myself in the Methodist church at Morrison. Thence to Round Grove, where I lectured and thence to De Witt, Iowa, where I had a most pleasant visit with our earnest friend R. L. Smith. I preached in the Congregational church whose pastor had just been called to the "Better Land," and lectured in the Free Methodist church, and thence went on to Colo, where revival meetings were in progress; thence back to State Center, where I lectured in the Seventh Day Advent and preached in the Presbyterian church, and then passed on to Albion.

Here I was met by Rev. M. Falcimer who took me to the Presbyterian church, where on the evenings of the 22d and 23rd I spoke to full and attentive congregations and felt that for once at least I was heartily endorsed by the great mass of my audience. Two brethren from Marshalltown gave valuable testimony as to the influence of secretism in that place and of the power of Christianity to destroy Masonry. The pastor of the church made most excellent remarks, most heartily endorsing our reform. We have hosts of friends here who have enlisted for the war, and will never give over the conflict while there is an enemy in the field.

By invitation of the friends at Stanford I went last light to Union in Hardin county. The Masons and Odd-fellows here have defied any one to come there to speak on this subject, saying that they would pay for a hall and claim the right to speak half the time. The Hall was well filled with a motley crowd. The Masons and Odd-fellows were in full force, but no one offered any argument except to disturb and interrupt as much as possible. I spoke over two hours, and trust the Lord will bless his truth.

My plans are now to speak five times more in this county and then go to Story county.

Yours in Christ, H. H. Hinman.

Following up the Indiana Convention.

West Newton, Ind., Jan. 22, 1877.

The excitement here produced by the State Convention has comparatively cleared away, and the real effects are more plainly to be seen. Some broken snags are still standing against the wind, but nature will soon have her course with these and we think the new growth will be more nearly pure from the effects of the gale.

Several incidents have sprung up from the influence of the Convention that are worth while to notice. Brother Allen has relieved me of the pleasant duty of recording one, the case of Mr. McNaughton which I can confirm as true. It was told by one of the Masons that he preached a very impressive sermon in the lodge that night which melted them all to tears; "and," said he, "you know we have some of the hardest cases about here in our lodge." He evidently had forgotten himself, for a few moments before he had said, in arguing his case "We have the very best men in this whole country in the lodge."

Mr. Ronayne, while here, in speaking of the benevolence of the institution of Masonry said there was no real benevolence in it. This excited the liberality of a Mason who lived next door neighbor to a poor man whose family were suffering for food and clothing. Perhaps he had never thought of his neighbor in this condition before, but to prove the claims of their institution he went immediately to the store and procured clothing etc., to the amount of five dollars, and took to the distressed family. We think surely Mr. Ronayne has done good here. But it is now whispered around, and it is not at all improbable, that this same Mason had his bill charged to the township trustee, who is himself a brother Mason.

The Mason who became so liberal so suddenly complained that if the Quakers here would attend to their own business in providing for the poor, instead of fighting the Masons, they would be more nearly in their own sphere. He does not seem to be aware that the so-called Quakers have been caring for this same family right before his door for the past two years.

The Masons having exhausted everything else now say that Ronayne was to pay the candidate whom he initiated here the sum of fifteen dollars with which he (Ronayne) absconded leaving the poor fellow without his pay. They say that the Chicago lodge has Mr. Ronayne hired to work for money for the use of the lodge, and that money is all he is traveling for. but we are inclined to think that if this is his motive he had better stop for he is certainly injuring his cause. They also say that they have written to the Chicago lodge to find out whether this strange man Ronayne was ever in Chicago or not, and that by and by they will be able to tell us all about him. We hope Mr. Ronayne will be on his guard and not be defeated by the little one-horse lodge of West Newton.

We hope the work will go on. The way looks as bright and promises as fair for success as any reform that was ever inaugurated. Reforms are not completed in a day, and are never without their persecutions. Yours truly,

Boaz.

A Working Local Society.

Stanford Iowa, Jan. 15, 1877.

Editor Christian Cynosure:

We have an Anti-masonic Association with about one hundred names enrolled on our books, meeting once a week. Our exercises consist of speaking. essays select reading and confessions of those who have forsaken the lodge and are seeking light where it may be found. One man, T. J. Burnidge. a seceded Odd-Fellow, says he left the lodge because he felt condemned every time he attended the Christless and heathenish institution. He says he don't believe any man can be an adhering Odd-Fellow and be a Christian, and much less a minister of the Gospel. We have some men who claim to be ministers that belong to the devil and the lodge, so I verily believe, and then we have another class of popular men who think more of other men's favor and influence than they do of principle or the souls of mankind.

Calvin Marshall.

Correspondence.

Another Confession of the Morgan Murder.

Manamuskin, N. J.

At the time, and ever since the Masons murdered Morgan, they have persistently maintained that he was not killed, but had gone to foreign lands. But from the day that diabolical deed was perpetrated till now, evidence has been accumulating until it amounts to positive proof. One actor after another in this horrible drama, before bidding adieu to earth, has confessed. It's a fearful thing to meet death with sin in the heart, and a lie in the mouth. So many who after a long life have kept the secret inshrouded in darkness have halted at the gate of death and disrobed themselves of the disguise, in exchange for the truth, hoping thereby to avert the wrath of God, and gain his favor.

About eighteen years ago, I lived beside a Mr. B. who had been a popular physician and business man in the county of Orleans, in the State of New York, and who at the time of Morgan's abduction and murder was a prominent member of a lodge at Holley, about twenty miles from Batavia, the home of Morgan at the time of his abduction. Mr. B. lived a neighbor to me at the time of his death. Many times during my long acquaintance with him I tried to get some facts I knew he possessed in regard to Morgan, but his answers were always evasive, and I could glean nothing from him in that regard. He would neither affirm or deny any thing in regard to the abduction or death of Morgan until a short time before his death. But not many days before that time he said to me as follows: "In my younger days I took a terrible oath, an oath of which had I known its character I never would have taken. But I took it, and I have up to this time kept it, although often tempted to reveal some things I know. I have never revealed, but have kept concealed the secrets of Freemasonry. But I feel that my departure is near, and I desire before going to tell what I know about the fate of Morgan, and as you have always had a desire to hear from me what I know, I will now tell all I do know about it. Some time before Morgan was abducted the lodges of western New York were greatly agitated concerning rumors afloat, that Capt. William Morgan was writing out the secrets of Masonry. Sim. Jewett came to our lodge in Holley, and lectured us for an hour on the great crime of divulging the secrets of Masonry. He was a fine speaker, and being a lawyer of note his speech had a powerful effect on the members of the lodge. They were worked up to a state of phrenzy. When he got through speaking, the question was asked, 'What shall be done with the traitor Morgan?' A brother moved that he should suffer death as prescribed in his oath, the motion met with opposition; an amendment was offered that the manner of death should be left to those whose lot it should be to execute him. The question as amended was adopted by a large majority. I opposed the original motion and the amendment. I counseled them against the shedding of blood. I told them if they killed Morgan the sum of Masonry would set behind a storm cloud that would burst upon their heads; that no cause, however just it might be, could prosper with bloody hands. But my words were treated with derision. I and the few others that took their stand with me, were warned that we stood on slippery ground. I saw that Morgan's fate was sealed and all I could do was in vain. So I said no more, thinking it discreet for me to not say too much, or I myself might be made to suffer. I attended the lodge as usual. This is all I know of the killing of Morgan. We all knew to a moral certainty that Morgan had suffered the penalty fixed upon him by the Masonic oath he had taken. His death was made a jest in the lodge. One would ask, 'Where is Capt. Wm. Morgan?' Another would answer, 'He has left Fort Niagara, and has gone fishing for trout at the bottom of Niagara river.' These and like expressions convinced me of the nature of his doom. It's now more than thirty years since I entered a Freemason lodge, and I am now sorry that I ever was foolish enough to have joined them; it's an institution fruitful in sin, and fraught with danger to our fre
stitutions. My advice would
old and young, avoid Freemas
as you would a den of thiev
took many of the higher de
but I see no good from the b
ning to the end."

Mr. B. who narrated the abo
me. was at the time 75 years o
honored member of the Presb
ian church, and no one who
him would doubt a word he sa

A. C

Michigan Notes.

Grand Blanc, Mich. Jan. 9, 1877.

Editor Cynosure:

I am a constant reader of
valuable paper; am trying to
club for it, but find that the
times does not increase its ci
tion. Many would like to sub
but say they cannot afford
present.

Masonry has here, as in
places some strong advocate
some not so strong. The o
"ever conceal and never r
hangs heavily over those w
not really admirers of its "a
usages." Having been permit
view them by the three great
of Masonry to the tune of
(which the lodge at Flint c
for the First or Entered App
degree), I would like to s
that the *Cynosure* would d
much more to promote the
which it is laboring to acco
by giving "Masonry at a Gla
every issue. Every sub
could have plenty of illustrat
send or hand to his friend
would do more to break the i
tion down than many pages
ing matter. Thousands t
into the lodge care very lit
reading and such persons m
discouraged from joining b
illustrations, I gave a neig
copy which contained the i
tions. A friend, a Mason, c
visit him; he knowing him
such, showed him the illust
and by the way he received
convinced that it is real Mas

I am thoroughly convince
the Masonic weapon of slan
stead of the Niagara river,
and weights to sink a secede
sight, is used very persev
They can use it with ver
trouble; 'tis easier to slan
out of existence.

I placed a notice of the
tion of Ronayne's Handbo
conspicuous place at our po
In a few days I was there
told by a young man empl
the store (where the office
that a Mason of our town h
ten to lodge 639, Chicago.
inquiries in regard to Mr.
they replied that he was d
and they were under the n
of expelling him! I thin
Christian man who reads the
to Mr. R.'s book must come
conclusion that he is not in
any means.

Another Masonic trick. A
R. lectured in Flint, the Fli
came out with a smart little
note saying, "that a man
himself Edmond Ronayne
town last evening, lecture
small crowds on the evils
sonry. When a man come
now-a-days and tells you of
rors of Masonry, put him do
lunatic, knave or fool." Th
"We are not Masons." W
read the above we came to t
clusion that if the editor
Mason, this is a bid for
support. Rather than lose

thought he had on a Masonic
f of bread he would devote a lit-
of his puerile sheet to abusing
friends.

The following was related to me
a very respectable citizen of Oak-
id Co. He was a juryman in a
each of promise case. The de-
idant was a Mason and three of
e jurymen were known to be
asons; nine were not. The case
emed a very plain one; the jury
ired; nine were for conviction;
e three Masons were positively for
quittal. This was another case of
ree faithful brothers keeping their
asonic obligations to fly to the
scue of a brother when they see
m in danger.

The question arises is Masonry a
od institution, one that should be
erated by a justice-loving and
v-abiding people? Hear the lan-
age of Wm. H. Seward in the U.
Senate, "Before I would place my
nd in the hand of other men in
cret order, clan or council, and on
y bended knees swear to keep
eir secrets for any object, good or
d, personal or political, I would
ay to God that that hand and that
ee might be paralyzed; that I
ght be an object of pity among
y fellowmen." C. P. SMITH.

A WARNING.

MARENGO, Ill.

Editor of the Cynosure:—I em-
ace this means to throw out a few
oughts which have sprung up in
y mind through a period of my
e from 1825, when I became a
eemason up to the Royal Arch
gree, in Clinton county, in the
ate of New York. But now let
say in the fear of the Lord, I
ve obtained a divorce from this
of the eighteenth century, and
let the dead bury their dead.

I do not propose in this to review
e past, and tell of the execution
Wm. Morgan, and others by Ma-
ic law. These have all passed
o history.

The knowledge of the past and the
perience of the present all point un-
stakably in one direction, viz., to
ret societies, as the great for-
dable hydra-headed monster of
monsters. Not to speak
the havoc that secretism in
various forms and phases makes
h the church of Christ, the pres-
seems a very fitting time to im-
ss on the minds of the American
ople the great truth that "eter-
vigilance is the price of liberty."
we need proof that secretism is
destruction of all free govern-
nt? The very nature of the
ng itself ought to teach us this.
s within the range almost of the
sent, the great struggle through
ich we have just passed to pre-
ve our liberties from the grasp of
giant rebellion, got up through
connivance of secretism; I mean
Knights of the Golden Circle
l other societies of like kin.

The next secret society we meet
our political history is the Ku-
ux, having for its object to be ob-
ned through secretism, the con-
l of that palladium of our liber-
s, the ballot-box. Its sanguinary
rse was marked by bloodshed and
murder and rapine—deeds that would disgrace the history of the most savage tribes, much more the annals of a civilized people.

And now in our centennial year, just passed amid rejoicings and pompus festivities, we hear the rumbling sound of that volcanic crater which is to open under us at any moment through the secret operation of the White League. Already the stately pillars of the Republic are trembling; ominous sounds are heard; deep-rolling thunder overhead; above, below and all around seems to be lit up with the glare of an impending storm. Every gale that sweeps from the south brings with it the tidings of murder and other acts of lawlessness perpetrated through the operations of the White League.

Americans, let us try by every lawful means within our power to put down and banish from our land everything that would hinder the free diffusion of correct intelligence among all our people; then and not till then shall we have performed our duty to those that shall come after us. B. W. HUSTON.

CARPENTERS AND MASONS.

ELLIOTA, Minn.

While in Carpenter's Hall in Philadelphia, where the first Congress met Sept. 5, 1774, I saw the seal of the Carpenter Society, which consists of a shield with three compasses and a square. I asked the man in charge, a member of Carpenter's Company if these symbols, (the compasses and square) were connected with Masonry? He said, "No, these are our tools." He then told me substantially that a Mason had said to him, "Ah! you have our symbols here?" to which he replied, "No, these are our tools;" and then asked, "How old is Masonry?" The answer was, "Solomon, who built the Temple was a Mason;" to which the carpenter replied, "*We* built the Temple." Query; who has a right to use the square and compass as symbols? W. A. DEAN.

RENOUNCE AND EXPOSE.

YORK, Pa.

It is cheering to see so many Freemasons giving up the lodge and becoming free American citizens. It shows that Freemasonry cannot overcome true manhood. Indeed, it is really true that the more manhood an American freeman possesses the more difficult it is to transform him into a Masonic knave or fool or both.

It is the plain duty of all honest men to renounce and expose the vicious institution of Freemasonry immediately. They should leave it at once and warn the public without an hour's delay. Not to do this is criminal as well as sinful. Freemasonry is not merely a crime, it is a great crime. And all who aid it in any manner are criminals. To keep its secrets and to help in its concealment is to aid it.

We write these thoughts hoping that they may help some conscientious men to resolve to renounce and expose the most villainous secret society that has ever cursed this wicked world. Every Freemason who has the requisite amount of manhood should do this duty at once. Delays are dangerous. Now is the time to act. Don't put it off. Do your duty like a true American freeman! E. J. CHALFANT.

OUR MAIL.

S. E. Orvis, of Waukesha, Wis., writes.

"I have just begun and mean to push this matter to the attention of all classes in this locality. I thank God and take courage for all that is being done in these stagnant times."

Mr. S. H. Spencer, Cortland, O., writes:

"I remember when Lovejoy was shot at Alton, and Garrison was dragged through the streets of Boston with a rope around his neck, for slavery was wrong. Thank God I have seen freedom and right triumph. and if I live four years more I expect to see the anti-secret party come into power at no very distant day."

J. M. Scott, Alexandria, Licking Co., O., writes:

"We are making an advance along our lines. Our paper in the city of Newark has opened its columns, and we are now discussing the character of the old handmaid."

B. H. Chadwick, E. Cleveland, O. writes:

"It is in my power to join a lodge free of expense. Are not Masons magnanimous? If I had not met Mr. Thos. Hodge in the Main Building last August I think my Masonic education would have entitled me to pay my own expense in case I wished to join the lodge, as that education was very much limited."

Rev. A. Musselman, Sacramento, Cal., writes:

"There were nineteen votes east in this State for Walker and Kirkpatrick."

J. S. Turnbull, Wichita, Kan., writes:

"Have you any tracts upon the secret society of the 'Orangemen?'"

We have not. Rev. R. T. Cross' address on "Secretism" discusses the general subject very ably.

A. Hutsinpiller, Cerro Gordo, Ills., writes:

"God grant that men will learn to be men irrespective of lodge influence."

J. M. Fry, Ligonier, Ind., writes:

"I am now at home and can devote the balance of the present month and February to the work of lecturing. Am waiting for calls and shall do what I can for the *Cynosure*."

Benj. Ulsh, Silver Lake, Ind., writes:

"Can it be that the *Cynosure* is bending to the faith? An old minister tells me anciently there were six points, three that bear record on earth, and three that bear record in heaven, and these three are one. The six-pointed star shows our faith in God. Then please see A. G. Mackey's Masonic ritualist page 121. He says the five pointed star, differing from the blazing star, is a symbol of the five points of fellowship. Now, how many points had this blazing star? and since when was the five-pointed star introduced?"

The five-point star is on the coat-of-arms for the State of Texas. That accounts for its being used in the advertisement Mr. Ulsh refers to. Masons, however, should not be allowed to monopolize this star. They have no more right to it than the rest of mankind.

A. Osgood, Lostant, Ills., writes:

"You know what Masonic hatred means to professional and business men engaged in this reform, but we stand firm. The young and talented M. E. minister of this place has promised never again to enter a Masonic lodge; and we all feel strengthened when such men as Moody is not afraid to come out and defend the right. May the Lord raise up more such men is our prayer."

Hiram Summy, Pleasantville, Ia., writes:

"We are going to have Ronayne here when we get able."

J. B. Cressinger, Sullivan, O., writes:

"I have not voted for a secretist since I had the right to vote, unless it was unknowingly, and I am now sixty-five years old. Capt. Wm. Morgan's case made an Anti-mason of me. I distributed some of the tickets you sent me, and some of them were voted I am told. I made it a business on my way to the Centennial and back, to distribute leaflets and tracts, also the *Cynosure* with Masonry at a Glance, and sold a number of the Hand-Book, and Odd-fellowship Illustrated, the Grange Exposed, etc. I got some grum looks, sharp words, and curses without number, but I gave them in turn the word of God, the Sword of the Spirit, by which some were brought down; yea, and all that oppose the Lord's Christ will be finally vanquished by the above means. The cause of truth is making itself felt in our town."

Hannah D. Chapin, Sarpy County, Neb writes:

"May the Lord give you wisdom never to cater to worldly popular tastes, and grow trifling to please poor unsaved children, or other friends or foes."

Geo. Ely, Juda, Wis., writes:

"The longer I read the *Cynosure* the more I like it. It utters no uncertain sound. It deals heavy blows against popular crimes as well as against those which are less popular. I pray that its circulation may be much extended; that our young men, the hope and pride of our country, may be enlightened and saved from the despotism of those dark dens of oath-bound secrecy which are now so prevalent in this country. I am truly glad to find the *Cynosure* outspoken against all schemes gotten up to catch money for the Lord's work, which (schemes) address only the animal propensities of men. For myself I confess I cannot discern much increase in spirituality and holiness in Christians from habitually attending oyster suppers, church fairs, and such like things, which minister to the carnal appetite."

Walter Collins, Salina, Iowa, writes:

"I think oath-bound secrecy is the greatest evil that this or any other country can be afflicted with, viewed from a religious or a political standpoint. I was for some time during the first years of this anti-secret movement somewhat vacillating, but now I am fixed in my purpose. I see it takes valiant fighting and perseverance. I was much surprised and also afflicted at some of our friends who were in favor of supporting Hayes. We have got to meet this question fairly, squarely and firmly. I voted for Walker although sneered at and only three others in the county voted with me. I never felt so good in voting in my life. I am proud of that part of my record. Friends, let us go to work with a will. The omens are good."

Augustus Soper, Tilsonbury, Ontario, writes:

"I live in a town of about two hundred and fifty inhabitants, and it is well spotted with Freemasons, Odd-fellows and Orangemen, which in my opinion is no great credit to the town."

Thomas Vickers, New Diggings, Wis, writes:

"My son and myself voted the American ticket here. I had to fight my way through un-Christian slang to vote, but glory to God, I shall stand to the truth while I live. This place is full of secret societies."

Susan G. Reed, North Hannibal, N. Y., sends a new subscription and writes:

"I have but a few crumbs to scatter by the wayside. If they don't take root and bring forth fruit they may do the birds of the air some good."

Wm Babcock, E in Center, New York, writes:

"A preacher of the Gospel who is a Mason in Erin Center asked me to come and hear him preach. I told him I could not hear a Mason preach. I believe as Mr. Moody we ought to separate and have no fellowship with them."

Francis H Ewing, Angola, Ind., writes:

"My object is to do what good I can for the rising generation. I think there is plenty of chance to reform in the church and in the affairs of the government also."

Mrs. David Edwards, Baltimore, Md., writes:

"The *Cynosure* comes next in our affections to the dear *Telescope*, our church paper."

T. J. Muzzy, Wilton Center, Illinois, writes:

"The supplement is an excellent doeu' ment to give to people who will read it.'

E. M. Curtis, Bristol, ———, writes:

"I feel that this reform will go on as sure as God lives, until Mas nry dies. It is the work of the devil. If we irust in God he will accomplish his work in his own good time."

The Sabbath School.

LESSON VI.—FEB. 11, 1877.—ELIJAH AND THE PROPHETS OF BAAL.

SCRIPTURE.—1 K xviii, 19-29. Memorize 25-29.

will serve.

19 Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord he God, follow him; but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves. and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him he God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning eveu until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

GOLDEN TEXT.—How long halt ye between two opinions? If the Lord be God, follow him, hut if Baal, then follow him.—21.

TOPIC—Choose you this day whom ye

HOME READINGS.

M. Josh. 24: 1-24....Choose whom ye shall serve.
T. Rom. 6: 1-23. ..Servants to whom ye obey.
W. John 8: 13-36....Committeth Sin is its Servant.
Th. Matt 6: 1-24....Cannot Serve two Masters.
F. John 6: 41-59....To whom shall we go?
S. Is. 55: 1-13 ...Return nnto the Lord.
S. 1 Sam. 7: 1-15....Serve Him Only.

LESSON NOTES.—1.—Ahab was dumb before Elijah. The man of the world could not assert himself in the presence of the man of God. Much more shall every sinner be speechless when he comes into the presence of God himself. Ezra 9:15; Job 41:10; Ps. 76: 5-9; Is. 13: 6-9; Mal. 3: 2; Matt. 7: 22, 23; 12: 37; 22: 12; Luke 19: 22; Jude 14: 15; Rev. 6: 17.

2 —God's cause is never lost. Though there be only one left to testify for him, that is enough. "God is able of these stones to raise up children unto Abraham." Judg. 7: 2-7; 1 Sam. 14: 6; Joh 9: 4; Ps. 8: 2; Is. 40: 29; Zech. 4: 6; Matt. 3: 9; 1 Cor. 1: 25; 2 Cor. 4: 7; 10: 3, 4; 12: 10.

3 —In any fair test God is sure to come off victor. He pledges himself to prove his divinity to all those who honestly seek him. "If any man will do his will, he shall know of the doctrine." Is 1:18; Hos. 6: 3; Mal 3: 10; 4: 2; Matt. 6: 22; John 7: 17; 16: 7, 8; Rom. 12: 1; 1 Cor. 2: 14; Rev. 3: 20.

4.—'How long halt ye?" Long enough, frequently, to lose all opportunity for salvation. Ps. 95:11; Prov. 1: 28, 29; Is. 1: 15; Matt. 25: 10; Luke 13: 24, 25; John 7: 34; 8: 21; Rev. 22: 11.

5.—One cannot be partly for and partly against. He must he either the one thing or the other. "Because thou art lukewarm. and neither cold nor hot, I will spew thee out of my mouth." Ps. 1: 1; Is 52: 11; Ezek. 20: 39; Matt. 6: 24; 12: 30; 1 Cor. 10: 21; 2 Cor. 6: 15; Eph. 5: 6-11.—*Nat'l S. S. Teacher.*

Elijah directed the king to summon three classes to Mt. Carmel, viz.: "All Israel," the "prophets of Baal," and the "prophets of the groves." By "all Israel" he doubtless meant chiefly all the governors and leading men of the tribes. 2 Ch. 1: 2; 1 Ch. 13: 1, 2, without, however, excluding the common people. The word "groves" in Hebrew is *asherah*, and means undouhtedly the idol of Ashtoreth, that goddess which was usually worshipped in conjunction with Baal.

The gathering itself seems to have included all the classes above named, except the prophets of Ashtoreth, who were douhtless kept away through the influence or authority of Jezehel, their special patron and supporter, v. 19. Had they been present they would almost certainly have been mentioned in the rest of the narrative and been slain with the prophets of Baal, v. 40.

Mt. Carmel—the word meaning a park —is a beautiful, well-wooded mountain several miles in length, and from 1,200 to 1,800 feet in height, jutting out into the Mediterranean Sea in the northwest part of Palestine. From its summit is one of the finest views in the whole country. Philistia, the sea, Acre, the mountains of Lebanon and Hermon, Gilhoa, Jezreel, the plain of Esdraelon, and that ancient river Kishon, are all visible. The exact spot where the assembly met has been clearly identified with a point on the northeast side called now Maharrakah, ("the sacrifice.") Here once stood an altar of Jehovah, v. 30 Near by is a perennial spring of water, and not far below is the Kishon, known now by a name signifying "river of slaughter." This spot was selected partly, perhaps, as Poole says, because "it was a convenient place;" but prohably, also, hecause of its altar, its spring and its magnificent surroundings. Where else could be found a place hetter fitted by nature for the Titanic conflict between truth and error, between Jehovah and Baal?....The word "opinions" means primarily "parties;" i. e., divisions of thought or sects of worship; the word "halt" means either to "limp" or "to skip ahout" (like a bird,) from one side or limb to the other. The prophet rates them for their double-mindedness. Sometimes they offered sacrifices to one deity, sometimes to the other, just as their mood or opportunity or interest determined. They were trying to do what the Saviour condemns, Matt. 4: 24—to serve two masters, ...There was nothing unfair in this proposition towards Baal. His worship, as well as Jehovah's, involved the offering of sacrifice. He was the sun-god, and, therefore, emphatically a god of fire. His prophets were four hundred and fifty —Jehovah's only one. They, as the event proved, were allowed the first trial and the longer time. Every advantage then was given that could be given. Nor was there any presumptiou on Elijah's part. God had not only authorized sacrifices in his worship and manifested his approval of them hy sending fire from heaven for their consumption, 2 Chron. 7: 1, even when offered apart from the tabernacle, the temple and the priesthood, Judg. 4: 21; 1 Chron. 21: 26, but what is more to the point, as in similar instances before, the prophet undoubtedly had special direction from heaven in regard to the matter, and was now clothed with extraordinary powers, v. 36.....Had the prophet made trial first and succeeded, the representatives of Baal would either have excused themselves on some pretext, or have employed the interval in securing means of secretly setting fire to their sacrifice. Their failure, therefore, would not have heen so striking if manifest at all, and the people would still have been in douht...."Elijah mocked them," v. 27. Previously feelings of pity aud indignation may have alternately filled his breast, but now the extreme silliness and absurdity of their course force themselves on his attention. Partly, therefore, to express his own holy contempt, partly to provoke the prophets of Baal to do their best, and partly to exert a salutary influence on the people in general, Elijah burst forth in a strain of mirthful irony and cutting sarcasm. "Cry aloud," he says, "cry with a great voice," for he is a god," and there is no doubt of his answering; perhaps "he is talking" (or rather "meditating"—in a brown study;) or, may he, "he is pursuing" (rather, "he has withdrawn himself;") or likely "he is in a journey; or peradventure he sleepeth, and must be awaked." These thrusts were all the more pertinent, since the heathen often ascribed such actions to their gods. Parallel instances of irony are rare in Scripture, but not entirely wanting. Is. 44; Mark 7: 9. They should be just as rarely imitated.

REMARKS.

Learn the folly of double-mindedness, v. 21. "A douhle minded man is unstable in all his ways." Matt. 4: 24; 12: 30.

Learn the folly of procrastination, v. 21. "How long halt ye between two opinions." "Behold, now is the accepted time."

Truth in religion is not determined by majorities, v. 22. Elijah was one "only;" Baal's prophets, four hundred and fifty; the people, a great multitude. So the soundness of a religion, a doctrine, or a practice cannot be proved by the numbers that uphold it. Infallibility does not rest with the majority of even God's people, in any one age, or in all ages, any more than it does with a Pope.

The advocates of truth are not afraid of appealing to evidence in its support, v. 24. It is error which shrinks from a test.

Learn the degradation of the heathen, vs. 26-29. See how long they howl, rant, leap and cut themselves, in the vain hope of being heard by a god that is no god. See Is. 44; Ps. 125, etc. What mingled stupidity, cruelty and wretchedness!

Learn, therefore, to love and support foreign missions. Who would not wish to deliver men from such a state?

Observe the courage and majesty of heavenly truth and faith. What a serene and magnificent carriage was that of Elijah on this occasion! Though alone in the midst of enemies, his was the only fearless heart, his the only unruffled brow. Like a solitary rock he stood, while the billows were foaming and dashing around him. His very laughter was a sign of perfect confidence and assured victory. So truth has ever stood in the person of Daniel, Stephen, Peter, Paul, and especially of Him who was Truth Incarnate. So faith has ever subdued kingdoms, wrought righteousness, and stopped the mouths of lions.

Let Elijah be an example to believers, and especially to ministers. Never compromise; never falter.—*Evangelical Repository.*

Berea College, Kentucky.

It is well known that this is the only school in Kentucky where colored persons can receive education on equal terms with others. From here students are willing to teach colored schools with the view to replenish their means so as to enable them to return and resume their studies. But the great difficulty is, the colored people are too poor to pay them. The Legislature has appropriated only 30 cents a scholar, while to the whites it appropriated $1.00 a scholar; thus the poorest people in the State receive only one-sixth as much for education as the white people do. President Fairchild has sent out a circular, of which the following is a part:

"A colored school of fifty scholars receives hut fifteen dollars a year of the public money. Whatever more is necessary must be raised hy subscriptions; yet the school must he free two months, if there are less than sixty scholars, and three months if there are more.

"The consequence of this state of things is, that many of our students who would he glad to teach colored schools during our long vacation, not being able to find schools that would pay, have proposed to seek other employments by which they might earn means to continue their studies. To prevent this we requested them to find districts where good schools could he gathered, to open free schools, receive the public money and collect from the people what they can and make a full report to us, and we promised to solicit money from Sunday schools and others to add, if necessary, to their collections, sufficient to give them a moderate compensation.

"We send you this circular to invite you to aid in this good work. The amount needed will average ahout twenty-five dollars to each teacher. If you will undertake to aid one or more of these teachers, please send the money to me soon and you will receive the name and a brief description of the teacher or teachers to whom your contribution is appropriated.

Yours truly,
"E. H. Fairchild,
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The Christian Cynosure

CHICAGO, THURSDAY, FEB. 1, 1877.

THE EXTRA EFFORT for the *Cynosure* appropriate to the season is being made with a noble energy by numerous friends of the reform. See their encouraging words in the Publishers' Department, last page. There is yet room for volunteers, honest and zealous men and women, boys and girls, who can bring into our number of readers many who will forever rejoice that this reform has been begun and has an exponent in the *Cynosure*.

TROUBLES AT WHEATON.

Two or three Chicago dailies have lately published statements concerning "scandals" and college troubles in Wheaton. It is due to those readers of the *Cynosure* who read or hear of these reports, to give them a succinct statement of the facts.

"Unclean spirits" are not limited in the field of their operations to one city or spot. The Word of God tells us that three unclean spirits like frogs—men, perhaps, equally at home in church or world, as the frog is in two elements—"are the spirits of devils," which deceive and rally the kings in the realm of mind, to the battle-day of God. (Rev. 16: 13)

Whatever special interpretation and explanation God shall put, by events, on these high prophesies, we know, if we believe the Bible, that these frogs are devils, and that they revel in uncleanness; and that they are to affect "the whole world!" See the text cited above.

If this be so, and if we are in the latter part of the "last days," as Moody and Cummings and a host of good men teach, then these devils are, at least, a possible explanation of the Brooklyn deluge of scandal-mongering, and of the Wheaton troubles, stirred up and aggravated by a vile and venal press, and by deluded men who swell the deluge of scandal till they make our young people believe that all are unclean especially in the churches; and—then—if virtue enough is found in the churches to attempt discipline for the honor of Christ and the protection of imprudent—but innocent persons—that press and those men and women who quietly heard, shared, and spread the scandal, will cry out with horror against those good men who attempt to silence the tongue of exaggeration and falsehood; to protect the innocent; to correct the erring; and wipe the spittle from the forehead of the "body of Christ which is his church."

The Wheaton facts are these:

Some year or so ago reports of vile conduct in a member of the Methodist church, led to a trial before the presiding elder and a committee, which resulted in acquittal. After that a trial was had in the Baptist church, which resulted in confession and expulsion. Then the Chicago *Times* or some miscreant wanting bread, for it, reported scandals in the College church and showed the animus of the report by telling the public that President Blanchard would probably, in his zeal against secrecy, stifle and suppress investigation. This stirred the town to its center and let loose that multitude of tongues,

"Like village curs that bark
Because their fellows do"

When the thing became intolerable, and many honest people knew not what to believe, the elders of the First Church instituted investigation; when lo! many whose mouths were reeking with insinuation, statement of professed facts, etc. etc., were suddenly "not at home," they knew nothing; could testify nothing. This of itself showed the wisdom and necessity of the action of the officers of the church, and but for a human-carrion loving press, and its penny-a-liners, guilt, if there was any, would have been punished; folly and imprudence would have been checked; slander and foul exaggeration would have been quelled and silenced, without noise or turmoil. But this was too good an opportunity for Satan to smirch the good people of Wheaton, and the principles of the College, to be let slip. Hence the noise and bruit which has occurred.

About the Baptist and Methodist cases, I know, personally, nothing but from hearsay concerning their church trials. In our own College church, after some follies and errors which were easily confessed and corrected, there was not proof enough, of a scandalous nature, found by good and fearless officers, to have convicted a man if the crime charged had been stealing a chicken: and one of the largest and most excited church meeting ever held in Wheaton disposed of the whole matter without a divided vote. I have seldom attended a more august or proper meeting, or one guided more, as I believe, by the Spirit of God.

Along with the above matters, and giving their hue to it, there has opened an attack on the College; and one trustee, in other respects a worthy man and friend of the College, who has lately resigned his trusteeship at my request because as one of the proprietors, he has built, furnished and now rents rooms to the Masonic lodge, and who has at each annual meeting listened to the fullest possible report of the funds, has along with others in our village paper, called for a statement of the finances of the College. The treasurer properly replied to a similar request the week before, that he would publish whatever the College authorities ordered and that he had always given friends of the College all the information they desired.

Having given, as accurately as I am capable, the above facts, I now give the following opinions:

1st. That the roots of this, as of former difficulties in Wheaton, are in the Masonic Lodge. That if there were no lodge here, there is not a jar in churches or College but would be promptly and easily adjusted.

2d. The utmost pains should and will be taken to satisfy the anxieties of any just men which this tumult may excite. A very few such men have signed the call on our treasurer to make a report of the funds not to the men who are the Board of the College, but to an excited crowd in a village paper; a thing no other college or corporation was ever known to do. I saw one of the signers of the call, last week, apply for a sack of flour at our feed store, and he could not get trusted for it.

3d. I believe the financial state of Wheaton College to be sounder, *safer*, and more satisfactory than that of most Western colleges; and that this will appear at our approaching annual meeting next Commencement, when the treasurer's report of everything, funds and debts, will be made public as has been our custom.

A paragraph from the Wheaton *Illinoian* showing the state of the College in these hard times, will be found in another place in this paper.

DREAMS.

"Your old men shall dream dreams" Acts ii. 17.

Coleridge says there are certain truths which lie bed-ridden in the dormitory of men's souls. Such truth is the doctrine of the Bible concerning dreams.

Of these there are three sorts named in the Scriptures: 1st, those produced by bodily states; "As when an hungry man dreameth and behold he eateth;" 2nd, dreams caused by mental occupation and associations, as when "A dream cometh through the multitude of business;" and 3rd, dreams produced by God or angel ministry. Such are the dreams of Joseph; of Pharaoh's butler and baker; the dreams of Daniel and other prophets; the dreams of Joseph, the husband of Mary, by which, "being warned of God," he saved the infant life of Christ; with a multitude of others.

We have received a letter from a German friend, who had been pondering over the 13th chapter of Revelation, and musing on "The Image of the Beast." The first monster, seven-headed and ten horned, came out of the sea. The second, or lamb-dragon beast, came up out of the earth; and he said to men of the world that they should make an image of the first beast to whom the dragon or devil gave his power and his worship, and that no man buy or sell unless he had received the brand of one of these horrible goblins or types of spurious religious monuments.

In slumber, after pouring over these apocalyptic photographs of Satan's devices to deceive and enslave the nations, our friend writes:

"One night, in a dream, I was in Germany, in my former dwelling; and there I saw the following: By the wall of the sitting-room, stood a secretary with a writing desk drawn out ready for use. On the desk lay white paper, ink, and a pen, to write with, a burning candle stood by them. Before the desk was a chair. When I had noticed all these things a loud voice cried behind me the following words: 'That is Freemasonry, write it.'" HENRY LEYK.

Now the writer might, but he probably had not seen the little book, "The Image of the Beast," which we wish was reprinted and put in general circulation. We have no doubt his dream was real, and if he had not seen the above book, it may have been a supernateral communication to an honest man. For though Ezekiel compares the relation of dreams to realities with that of chaff to wheat; it should not be forgotten that chaff is shaped by the wheat; and, before separation, contains it.

That Freemasonry is an image of popery, it needs but slight observation to perceive. Its priests, altars, vain trappings, lofty pretentions and real sorcery all so resemble those of Romanism that an unpracticed eye can scarcely tell the difference between two processions of these orders; and yet, when you assail Masonry it is as difficult to fix it in any one character which it will own as it is to catch and confine an image or shadow on the wall. And still, over the mind given up to it, the lodge has all the power of the first beast, and, like popery too, it kills its dupes who cast it off, whenever it dares to do so; and when it will not lose more than it will gain by it.

A CORRESPONDENT in Wyoming, Neb., asks if Calvin, John Huss, John Knox, Tyndal, Wickliffe, John Wesley, Wm. Lloyd Garrison, Jonathan Edwards of New Jersey, Wendell Phillips, Benedict Arnold, Jefferson Davis and the editor of the *Inter-ocean* can be claimed by Freemasons as members of the order. The first five lived and died before Freemasonry was originated and could not well become members. John Wesley has been claimed, but the proof to the contrary is positive. Of Garrison and Edwards we have no definite information at hand, but there is every reason to believe they were never connected with any lodge. Phillips is openly opposed to secret orders. Benedict Arnold was a Freemason; Davis is said to be one; and Mr. Ham of the *Inter-ocean* sports his name on the roll of Oriental Lodge of this city.

—The General Secretary has been preparing a tabulated report of the Publishing House fund so that all may see what has been done and who has done it, and what is being accomplished with the means already in hand while the fund is yet incomplete.

A few Words to the Ladies.

BY MRS. EZRA A. COOK.

On the last Sabbath that Mr. Moody was at his church, in Chicago, among other miscellaneous remarks about getting non-church goers into the house of prayer, he said: "Get the people together and have a social tea with them. Show them that you are interested in their welfare and that you can do something besides preach to them."

Immediately after he left the city Christian ladies from most of the churches in the vicinity of his immediately organized a Moody Church Tea Association, and last Thursday evening I attended their first tea meeting. They had prepared for seven hundred persons a bountiful supply of sandwiches. These with pickles, milk and sugar and mugs of tea or cold water, constituted the whole bill of fare. It was a pleasant occasion involving no burdensome amount of expense and labor.

There is a growing feeling that we who are trying to destroy the unfruitful works of darkness must in every Christian way possible cultivate the peaceable fruits of righteousness.

Daniel Mabee, Spencer, New York, writes: "The Christian Association that was formed here two years ago by J. L. Barlow, does not look very encouraging at the present time. Most of the members have left us, but there are a few who still hold on to their integrity and keep up our weekly prayer-meetings." Other associations can tell a similar story. Is not the cause of this decline in interest found in the fact that these associations are not sufficiently active in doing aggressive work for Christ? Electricity has a positive as well as a negative pole, and the tuft of flame from the positive is much brighter than the one from the negative. The reason that our organizations are called *Christian* rather than Anti-masonic is that they may promote Christ's kingdom in all things, and oppose Satan's in every way.

Tea meetings, properly conducted, we believe may be a means of grace. Would you not like to have them on the 22d of next February? Masons glorify Washington's Masonry with very little reason. Let us with the best of reasons, burn his farewell address into the hearts of all whom we can reach. Make your social life religious and your religious life social. Have a few stirring speeches made. Develop home talent. Have something to interest persons of every age. Some Chicago friends propose having the social meeting without the supper.

Supper or not let us at convenient times invite our neighbors (whom we must love as we do ourselves) to meet with us. Show them that we seek their happiness; that we seek to enthrone grace and truth in our own hearts and in the hearts of others, and to destroy from all, selfishness and dishonesty.

—A correspondent of the *Telescope* inquiring if the United Brethren discipline applies to Sovereigns of Industry, Good Templars, etc., as well as to Freemasons and Oddfellows. The editor aptly replies, "If any one is authorized to make a dispensation excepting little Masons from the operation of the law against secrecy, we know it not. Our church constitution, as well as the law to enforce its provisions, excludes those nurslings of Freemasonry. The nurseries in which they are reared are the hope of the cherished mother of them all."

—While there is a small local agitation originating with a few persons hostile to the principles of Wheaton College, the following note from the Wheaton *Illinoian* shows a marked degree of prosperity in the institution for the present hard times: "There are now 125 students pursuing studies in connection with Wheaton College. Of these 71 are gentlemen, 54 ladies. The College Department numbers 43, the Preparatory 31, and the English Course 51. The latter has diminished somewhat lately, while the College proper is on the increase and has good classes throughout."

—The General Agent and Secretary has been hard at work here in Chicago for the past fortnight. He preached last Sabbath in Moody's West Side Tabernacle, formerly Mr. Healey's church of Masonic notoriety.

—The annual collection for the National Association of the First Church of Christ, Wheaton, was taken up on Sabbath, after an earnest reform sermon by the pastor, Rev. L. Taylor, in which the principles of secret lodges which the N. C. A. is established to oppose were thoroughly examined and reproved. The collection following amounted to $27.50. Are there not some other churches that will do likewise?

The College Record published by the students of Wheaton College is one of the best journals of its class that has fallen under our notice. True to the principles of the institution, it is also edited with ability, containing much that is of interest to friends and patrons of the College. Many of our readers would find a profitable interest in the institution arising from reading it. The *Record* is a sixteen-page monthly, price $1.00 a year. A. R. Dodd, editor, Wheaton College, Wheaton, Ill.

A Memoir of P. P. Bliss is being prepared under the direction of his co-laborer in evangelistic work, D. W. Whittle of Chicago, assisted by Rev. E. P. Goodwin, his late pastor, and R. C. Morgan of London. The book will contain a sketch of the life of Mr. Bliss; the portraits of himself and wife, an account of his labors in the churches, and a history of the composition of his best known songs, and incidents of their use by the Spirit of God in the conversion of souls, and the blessing of Christians.

The book is intended as a memorial to the character and work of Mr. Bliss, and will be copyrighted for the benefit of his mother and sisters.

Mr. Whittle requests that any person who has been led to Christ by the hymns of Mr. Bliss, or has been in a special manner blessed by them, or is familiar with any incident of interest connected with their use, should communicate the same to him

Care Y. M. C. A., Chicago, Ill.

Toward the close of his meetings Mr. Moody promised a new book to each of the young converts and inquirers, who would send in their names. The book has just been issued under the title of The Way and the Word, and is a neat little volume in paper cover, containing a treatise on Mr. Moody's favorite topic, regeneration; also his thoughts on Bible study; the whole prefaced with a personal introduction by Mr. Moody.

The work is published by F. H. Revell, Chicago.

Price, post-paid, 25 cents.

The Sanitarian for February opens with an interesting paper on the water supplies of New York city. The Safety of Ships, Adulteration of Bread, and Relation of Deformities to Hygiene are the other leading articles. A. N. Bell & Co. 82 Nassau St. New York.

The Sunday-school lesson Expositions for February in *The National Sunday School Teacher* are exceedingly clear, helpful, and inspiring. Besides these helps are those furnished by such eminent contributors as Rev. Wm. M. Taylor, D. D., who writes on "The Still Small Voice and its Lessons," Rev. Leonard Bacon, D. D., on "The Division of Israel and its Consequences," and Rev. C. D. Helmer on "Baal the Sun-God." Chicago: Adams, Blackmer & Lyon Pub. Co.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

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Cor. Sec'y and General Agent.—J. P. Stoddard, 18 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook, 18 Wabash Ave., Chicago

"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.

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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

For State Lecturers State Ass'n list.

Others who will lecture when desired:—

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R. B. Taylor, Summerfield, O.
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A. D. Carter, Deersville, Harrison Co O.
James McCleary, Monroe, Iowa.

The Home Circle.

Strike when the Iron is Hot.

BY W. O. SLIGHT.

A very good motto for all,
Of every nation o' earth,
The great as well as the small,
The high or lowly of birth;
Infix it firmly, secure,
That it ne'er will be forgot,
'Tis simply this: be sure
To strike when the iron is hot.

Strike when the iron is hot,
With active muscle and brain;
Be right, be steadfast, fear not!
Your labor will not be in vain.
Tho' scoffers may loudly deride,
Friends leave you forsaken, forgot,
March onward in manhood and pride,
And strike when the iron is hot.

Strike when it's seething and red,
With words burning deep in the heart,
Make wickedness fear at your tread,
And demons to tremble and start.
Love justice, speak loudly its praise,
In every mansion and cot,
Proudly your hammer upraise,
And strike when the iron is hot.

A word spoken rightly and kind,
A smile, if cheerfully given,
Will often capture the mind,
Direct the soul unto heaven.
Good deeds, though trivial, small,
By heaven will ne'er be forgot;
But mind th' injunction withal,
And strike when the iron is hot.

Berrien Springs, Mich.

The Bible as a Plaything.

I use the words with a most painful sense of their incongruity, and a most sincere regret that they should have any real meaning. But that they have, there is abundant evidence in a large number of recognized religious newspapers and periodicals. Turn to the department in them specially set aside for the boys and girls, and in a very large proportion, biblical puzzles, biblical conundrums and charades are a leading feature.

This is a kind of "familiarity" with holy things that "breeds contempt." It is not that "searching of the Scriptures which Timothy's mother taught him, and certainly is not a search after those things which tend to the conversion of the soul.

If the Bible is indeed the veritable and inspired message from God to man—the tenderest and the most awful expression of his love toward us—is it right to give it to children to make puzzles out of, to construe and torture into all sorts of odd and preposterous connections, to make of it sport and laughter and mental legerdemain?

I am sure that, in the majority of cases where this thing is permitted in God-fearing families, it is rather a passive than an active offence. The parents have not really considered the matter, and the children associate it with the Bible, and therefore reason, if they reason at all, that it must be right.

But it is always *wrong* to lower the tone of religious sentiment. Suppose that the human being nearest to our love and reverence had left us when "God took him"—letters full of wisest counsels and tenderest love; would we suffer them to be turned into games to while away an idle hour? or riddle into nonsense to tax the ingenuity of a child's mental powers? But how much more holy the covenant of God, the story of the life and death of our Saviour!

There never was a time when it was more necessary to teach children the most profound reverence for the Word of God. Traitors are in the citadel of the church, and open foes are before her gates impugning its authority and denying its inspiration; it is therefore our plain duty to hold it in greater reverence and in higher honor.

Will any parent have just cause to complain, if, after allowing his children to turn the leaves of the Bible to find laughter and amusement, they should in their maturer years turn them to find pretexts for infidelity, and truths to wrest to their own destruction.

Some years ago Scotch fathers and mothers, in no idle spirit, but with the most anxious solicitude to find out the most excellent way, debated in church meetings, and in the religious and civil press, whether the use of the Bible as a *school-book* was not calculated to lessen the profound respect which it ought to have from mature minds. Without entering here into this argument, it is safe to say that the fear was a groundless one, compared with the danger of using it as a *play-book*.

By its fruits a tree is known. The Scotch as men and women have a reverence for the Bible which we are apt to call "superstitious," but which has not inaptly been characterized "the backbone of the national character." What feeling toward it will animate the present generation after using it for their "amusement," it is certainly the duty of parents to consider.

"But," said a really good mother to me, "what are the poor children to do on Sabbath?"

It is lamentable to think how many children have this sort of moral training from their earliest years. They are taught, on the one hand that all amusements become wicked on Sabbath, and on the other, that, by a skillful bit of legerdemain, they may get the pleasure without the sin. It is right to make puzzles about Noah, but wicked to make them about Sinbad, and there is the same distinction between the Tower of Babel and the city of Bagdad. The occurence of names connected with sacred history is considered sufficient to change the whole religious aspect of the pastime, or to speak plainly, the child is provided with a sacred amulet, which enables it to breathe without danger the atmosphere of a simple amusement.

It is difficult to conceive a training more likely to result in a combination of bigotry and hypocrisy. It enables a clever lad to eat his cake so long as it is sugared over with a transparent coating of religious platitude, and to believe that everybody who takes it without is committing a great sin. No sight in the whole world is more melancholy than that of a child who has already learned the art of systematically cheating his own conscience.

In my humble opinion, parents cannot too carefully guard against even "the appearance of evil" and irreverence, for it would indeed be hard if this glorious book, the stay, the comfort and the hope of humanity in all ages, should have to make this mournful complaint, "*I have been wounded in the house of my friends.*"—*S. S. World.*

Conscience and Scripture.

The distinct uses of Scripture, and of natural conscience,—in all that relates to morals,—may be illustrated by the comparison of a sun dial and a clock. The clock has the advantage of being always at hand, to be consulted at any hour of the day or night. But then the clock is liable to go wrong, and vary from the true time. And it has no power in itself of correcting its own errors, so that these may go on increasing to any extent, unless it be from time to time regulated by the dial, which is alone the unerring guide. Thus our consciences are liable to deceive us even to the greatest extent, or to give wrong judgment, if they are not continually corrected and regulated by a reference to the Word of God, which alone—like his sun in the natural world—affords an infallible guide. But while professing to take Scripture as such a guide, we should beware, when we consult it, of acting like a man who, pretending to regulate his clocks and watches by the sun dial, should go to look at it in the night time with a candle which would throw the shadow whichever way he chose.

Mr. Sankey's Musical Oratory.

People are not agreed as to what rank Mr. Sankey shall take as a singer, but they are agreed as to the point that he is just the man to join Mr. Moody in his great work. The methods of the two men are dissimilar, and they appear on the platform in marked contrast. Mr. Moody seizes a crowd at any moment, whether it be noisy or quiet, and asserts his authority.

He never stands on ceremony, but grapples with the giant at once, and with a supreme consciousness that he will not lose his grip proceeds to the business in hand. Mr. Sankey, on the other hand, approaches a great crowd with almost womanly gentleness. He touches the keys of the organ with soft reverence. He waits till the Tabernacle is so quiet that you can hear a pin drop; he leans forward to say a few words in an appealing, musical tone, as though he wanted to be sure that the people were in responsive mood, and then he takes possession and carries the crowd with him. His singing is a sort of musical oratory, and it affects or influences people as an oratorical performance rather than a musical one. That is to say, Mr. Sankey touches the same chords, arouses the same feelings, appeals to the same emotions that would be struck or aroused by a persuasive speaker, and he sways an audience precisely as it would be surged by a man of rare eloquence.

If there be arts in his manner, they are of the orator rather than of the musician. His sentences come to the audience clean cut and ringing with melody. The sentiment lives in the lines and in the tone as well as in the music. He sings as ne in earnest, as one whose heart is full of the sentiment of his song, as one anxious to express all the tenderest and liveliest feelings of the human heart.

Mr. Moody steps on the platform like a blacksmith approaching his forge. He makes no concessions to circumstances, and is not influenced by unfavorable conditions.

Mr. Sankey, on the contrary, commences work when the doors are closed. He understands his mission as well as Mr. Moody understands his, and so works with the same great results. He has studied men and women to good purpose, and in choice of subject, in manner of introduction, and style of execution he shows the results of this study. Musicians may not be charmed; he is not singing so much for them as for the men and women with troubled hearts, for men and women perplexed and tired, for men and women who have hearts and heartaches, as well as ears. He sings now for the mother, now for the father, and again for all. He never makes a mistake. He never promises more than he accomplishes. He never ventures to approach a crowd until it is in the right mood, and he never leaves it until every heart is throbbing responsively. In studying Mr. Moody we are driven forward to the contemplation of the results of his work. In studying Mr. Sankey we linger over the sweet voice, the trembling tones, the tender words. Mr. Moody startles us and arouses us, while Mr. Sankey soothes and comforts. Mr. Moody, earnest as he is, succeeds without the grace of voice and manner. Mr. Sankey, earnest as he is, succeeds because of grace in voice and manner. He is well fitted to be Mr. Moody's companion, and those who hear him do not wonder at his continued success in this peculiar field.—*Interocean.*

Charles Lamb on the Wine Cup.—"The waters have gone over me. But out of the black depths could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-

1—could he see my fevered eye,
rish with last night's drinking,
feverishly looking for this
ht's repetition of the folly; could
eel the body of the death out of
ch I cry hourly with feebler and
ler outcry to be delivered—it
e enough to make him dash the
rkling beverage to the earth in
the pride of its mantling temp-
on.

Children's Corner.

Luther's Snow Song.

n a cold, dark night, when the
d was blowing hard and the
w was falling fast, Conrad, a
thy citizen of a little town in
many, sat playing his flute, while
ula, his wife, was preparing sup-
. They heard a sweet voice sing-
outside:

"Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me here is no rest."

Tears filled the good man's eyes
he said, "What a fine, sweet
e! What a pity it should be
iled by being tried in such
ther."

I think it is the voice of a child.
us open the door and see," said
wife, who had lost a little boy
long before, and whose heart
open to take pity on the little
derer.

onrad opened the door, and saw
gged child, who said:

Charity, good sir, for Christ's
!"

Come in, my little one," said he,
ou shall rest with me for the
ht."

he boy said, "Thank God," and
ered. The heat of the room
le him faint, but Ursula's kind
soon revived him. They gave
some supper, and then he told
n that he was the son of a poor
er, and wanted to be a scholar.
wandered about and sang, and
d on the money people gave him.
kind friends would not let him
much, but sent him to bed.
en he was asleep they looked in
n him, and were so pleased with
pleasant countenance that they
rmined to keep him, if he was
ing. In the morning he was
too glad to remain with them.
hey sent him to school, and
rward he went into a monastery.
re one day he found a Bible,
ch he read, and learned the way
fe. The sweet voice of the lit-
inger became the strong echo
the good news—"Justified by
, we have peace with God
ugh our Lord Jesus Christ."
rad and Ursula, when they took
little sweet-singer into their
se, little thought that they were
rishing the great champion of
Reformation. The poor child
Martin Luther! "Be not for-
ul to entertain strangers."

he following is the whole of the
which Luther sung on that
norable night:

"Lord of Heaven I lone and sad,
I would lift my heart to Thee,
Pilgrim in a foreign land,
Gracious Father look on me,
I shall neither faint nor die
While I walk beneath Thine eye.

"I will stay my faith on Thee,
And will never fear to tread
Where the Savior Master leads;
He will give me daily bread,
Christ was hungry, Christ was poor—
He will feed me from His store.

"Foxes to their holes have gone,
Every bird unto his nest;
But I wander here alone,
And for me there is no rest.
Yet I neither faint nor fear,
For the Savior Christ is here.

"If I live, He'll be with me;
If I die, to him I go;
He'll not leave me, I will trust him,
And my heart no fear shall know.
Sin and sorrow I defy,
For on Jesus I rely."

—*Home Words.*

George Wilson.

A STORY FOR BOYS.

Some years ago as Mr. Gallaudet was walking in the streets of Hartford, there came running to him a poor boy, whose intelligent eyes fixed the gentleman's attention. The boy inquired, "Please, sir, can you tell me of any one who would like a boy to work for him, and learn to read?"

"Whose boy are you, and where do you live?"

"I have no parents, sir," was the reply, "and have just come from the work house, because they would not teach me to read?"

The gentleman made arrangements with the authorities of the town, and took the boy into his family. He soon acquired the confidence of Mr. Gallaudet by his faithfulness and honesty. He also learned to read, and was allowed the use of his master's library, whereby he made rapid progress in the acquisition of knowledge. It became necessary, after a while, that George should leave Mr. Gallaudet, when he was apprenticed to a cabinet-maker in the neighborhood. There the same integrity won for him favor. To gratify his inclination for study, his kind master had a little room fitted up for him in the upper part of the shop, where he gave up his leisure time to his favorite pursuit. He made rapid attainments in mathematics, in the French language, and in other branches of learning.

After being in this situation a few years, as he sat at tea with the family one evening, he all at once remarked that he wanted to go to France.

"Go to France!" said his master, surprised that the apparently contented and happy youth had thus suddenly become dissatisfied with his situation; "for what?"

"Please sir, will you ask Mr. Gallaudet to call?" continued George, "and I will explain."

His kind friend was invited accordingly, and at tea-time the apprentice presented himself with his manuscripts in English and French, and explained his singular intention of going to France.

"In the time of Napoleon," said he, "a prize was offered by the French government for the simplest rule for measuring plain surfaces. The prize has never been awarded, and that method I have discovered."

He then demonstrated his problem, to the surprise and gratification of his friends, who immediately furnished the means for defraying his expenses, and also letters of introduction to the Hon. Lewis Cass, then the American Minister to the Court of France. He was introduced to Louis Phillippe, and in the presence of the king, nobles, plenipotentiaries, this youth demonstrated his problem, amid the plaudits of the court. He received the prize, besides valuable presents from the king.

He then took letters of introduction and went to the Court of St. James, and gained a similar prize, offered by the Royal Society. He then returned to the United States. Here he was preparing to secure the benefit of his discovery by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed his demonstration in London, inviting him to make his residence at the Russian Court, and furnishing him with ample means for his outfit.

He complied with the invitation, repaired to St. Petersburg, and became professor of mathematics in the Royal College, under the special protection of the Emperor of all the Russias.

One to-day is worth two to-morrows. Boys, use your spare moments well. Had George Wilson been an *idle* boy, spending his evenings in the streets, or in bad company, he would never have stood "before kings."—*Selected.*

An Apt Scholar.

A zealous Congregationalist lady, while on a visit among Baptist friends accepted the invitation of the superintendent to be present at the Sunday school and take a class of little ones just sent up from the infant department. The lesson introduced John, as the disciple of our Lord. As older heads have often confounded him with that John who "came preaching in the wilderness," the teacher felt anxious to bring out his personality clearly. So she asked: "By what names do you know this John?" "John the Evangelist," "John the Revelator," "John the Beloved," answered the eager voices. "Why was he called the beloved?" continued she. "Because Jesus loved him best." 'Why did he love him best?" persisted our friend. Imagine her discomfort when a sweet voice lisped, 'Tos he was a Baptist!"

Puzzle Drawer.

Answer to the enigma of January 4th is correctly given by W. T. S. Smith of Belpre, O., and Wm. Heldman of Eldena, ——: Smithsonian, "A useful society."

Alice Dickson, of Decatur, Ill., H. H. Hervey of New Texas, Pa., and W. T. S. Smith answer January 11th thus: "Peace on earth, good will to men. Also a young friend from Waltsfield, Vermont, sends us a pleasant letter:

MR. EDITOR:—I send you the answer to the enigma in the *Cynosure* of January 11th: Peace on earth, good will toward men. Also another which if acceptable I should be pleased to see it inserted in the columns of your paper.

Yours etc.,
ANNIE M. JOSLYN.

I am composed of 17 letters.
My 2, 7, 8 and 4 is a part of a tree.
My 1, 10, 5 and 15 a small bird.
My 11, 3, 12 and 14 very dangerous.
My 16, 9, 17 and 6 what all were made of.
My 13 and 11 a conjunction.
My whole what we all ought to do.

Here is another good letter from a little friend we must make room for.

HUNTSVILLE, O., Jan. 16, 1877.

DEAR MR. EDITOR:—I send you the answer to the enigma in the *Cynosure* of January 11th: "Peace on earth, good will to men." I will not send any enigma this time. My pa is opposed to secret societies. He gets subscribers for your paper. We all like to read it for it tells about so many good things. I like to work out the enigmas in the *Cynosure*. I think it is as nice as play. Will you please to print this letter in your good paper. I am eleven years old.

Yours truly,
JENNIE TEMPLETON.

Home and Farm.

Running in Debt.

I dwell on this point, for I would deter others from entering that of torment. Half the young men in this country, with many old enough to know better, would go into business—that is, into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer, whose life is an increased struggle with pecuniary difficulties, who is driven to constant "shinning," and who, from month to month, barely evades the insolvency which sooner or later overtakes most men in business; so that it has been computed that but one man in twenty of them achieves a pecuniary success. For my own part I would rather be a convict in a State prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties, and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable, but debt is infinitely worse than all. And if it had pleased God to spare either or all my sons to be the support of my declining years, the lesson which I should most earnestly seek to impress on them is, "never run into debt." Avoid pecuniary obligations as you would pestilence and famine. If you have but fifty cents and can get no more for a week, buy a peck of corn, parch it, and live on it, rather than owe a dollar! Of course I know that some men must do a business that involves risk, and must give notes or other obligations, and I do not consider him in debt who can lay his hands directly on the means of paying, at some little sacrifice, all he owes; I speak of real debt—that which involves risk or sacrifice on one side, obligation and dependence on the other—and I say from all such, let every youth humbly pray God to preserve him evermore.—*Horace Greeley.*

A New Plan for Fire Insurance.

I have originated a scheme of fire insurance for farm dwellings and isolated buildings, which I believe will, in time, supersede all other modes of insurance.

The object of this mode of insurance is not merely to get pay for a house when it is burned, but to prevent it from being burned at all.

I procured a policy of this kind on my small dwelling about ten years ago, at a cost of $30 or $40, and instead of being obliged to pay any assessments on it, I have received an annual dividend of at least $50, which has enabled me to build another house in addition, worth full as much as the original one. This is also fully insured in the same manner.

Had that school-house at Minneapolis, that was burned a few weeks ago, been properly insured, it never would have burned in the manner that it did.

The manner of insurance is this: Fill all the walls and other air spaces with some good non-conductor of heat; such as sawdust, tan-bark, chaff, charcoal, or even fine straw or fine prairie hay, well crammed in. The upper ceiling should be well covered with the same material. This will prevent a fire from running all over the house in a moment of time. Also the windows and outside doors should be double. A house thus constructed will never need fire enough to endanger it at all. There will scarcely ever be any necessity of keeping any fire during the hours of sleep, to keep house plants from freezing. You can let your fires go out at bed-time, and go to sleep without any fear that before morning you will be obliged to flee naked from your burning house to your neighbor's, perhaps a mile or more, with the temperature at 20° below zero.

THOS. FILER.

Fullersburg, Ill.

The West Side Noon Meeting.

TEMPERANCE DAY.

The example set by the Tabernacle meeting of giving Friday noon prayer meeting to the subject of temperance has proved too popular and beneficial to be dropped. The same arrangement has been adopted in the West Side meetings at No. 221 West Madison street. Mr. Delight, who is one of the most active managers of this meeting, is himself a man rescued from this human foe, and his efforts in saving others from the terrible snare are quite successful.

Last Friday the meeting was attended by over one hundred and fifty and was of unusual interest. Mr. Sheldon, a reformed man, conducted the meeting, assisted by Mr. Delight.

Mr. Sheldon is an intelligent gentlemen well known in business circles in the city. The story of his struggles with the drink demon, of the fortune spent on the depraved appetite, his efforts to reform, and conversion at the Moody meetings was graphically told. He has been a little more than a month saved from the accursed temptation and with great sincerity and earnestness declares that Divine grace is alone to be praised for the good work. He urged any who might be present to accept the same all-powerful Saviour and be free men in him.

Another, a strong-framed man, said that men who drank were not generally lost to all shame, they did not like to tell their wives of their carousals. He had been a dealer as well as a drinker and had helped many prominent men of the city to their homes when intoxicated. He had often felt the degradation and folly of his course and drank deeper to drown conscience. There was no redemption, no help for any one under the power of this habit but in Christ. He had been sent for by a prominent gentleman who asked him, "Why did you stop drinking? How did you come to give it up?" He replied, "By the grace of God I will never touch another drop. It was only by Almighty power that I was able to stop and I will never go back while the Lord Jesus Christ helps me." He thought reformed men ought to be careful not to think their appetite all gone and trust in that idea for the devil would deceive them and cause them to fall.

The third speaker said it was not pleasant to tell of the follies into which drink had brought him, but the grace of God was sufficient for everything. He had spent many a dollar at Davis' saloon right down here close by; had tried to reform once and again but could not overcome the appetite. He finally got into the Tabernacle and was brought to the cross of Christ and by that grace he felt he was saved. He was sure he could not stand in his own strength. It was fourteen weeks ago that he received this great blessing. He had a brother who was also in the downward road; he had asked God to save him and he believed his prayer would be heard.

The next speaker said that for ten years he had been a hard drinker. He had been a peddler through the country and he used to start in the morning by taking "three sheets in the wind," as they called it, and at every opportunity through the day he continued to drink until at night he would generally have spent all his earnings for the day and sometimes be dead drunk. He was in the neighborhood of Davenport, Iowa, last fall when he read the report of the Moody meetings in Chicago and thought he would come here to see the great preacher, as he could winter as well here as anywhere. A wife from whom he had parted five years before lived here, but he had no particular desire to see her. He attended the meetings and took the pledge on Thanksgiving day in the Woman's Temperance room. He was talked to by Christians and felt that he wanted to be like them. But he could not join a church because of his peddling business, for if he did he could not tell lies to sell his stuff. He fell and got to drinking again. On Saturday night before New Year's he was pretty drunk, and having before found where his wife lived, he staggerd up stairs and fell down at her door and fell asleep. His wife found him, got him in and kept him locked up for a week. He did not object to this treatment but was led to reflect and cast himself wholly upon Christ, and then he had a new hope. Nothing he felt had saved him but the grace of Jesus Christ. He gave me a new heart and took away all the appetite for drink. Before he had joined temperance societies and had been in the Washingtonian Home but it was no use. Only Christ can save a fallen man.

Another was an old man of sixty-three years who spoke with a strong "old country" brogue. He said he could not praise God enough for his salvation. It was twenty-three weeks to-day that he was saved. He had been to the meetings and been asked to "join the temperance," but he said "No, I'll see if I can't stop a week." But he could not, so he thought he would sign, but he went and got a glass of brandy to sign on. He signed and then went home and kneeled down and prayed. He prayed much, went to the Tabernacle and other meetings and was much troubled so that he had little sleep. He had a vivid dream filled with strange and impressive scenes one night. The next day he went praying to the Tabernacle; the text was in John about rolling away the stone. When he heard it he nearly rolled off his chair. Sankey sang "the Ninety and Nine" and he thought he was the lost sheep. But God came to him then and gave him peace. He had been a drinking man for fifty years.

Another, a young man, said he was not ashamed of Christ as his Saviour. He had been a prodigal, and it would take all day to tell what the Lord had done for him in the past three months. He had a Christian mother who prayed for him. He left home quite young and fell into all manner of sin and was miserable though he had good friends who gave him all he wanted. After the meetings began he went to New York and came back sick. Bro. Delight and other friends came and prayed with him and he found Christ. He believed that in Jesus' name he should hold out. He had great faith in his mother's prayers; she had prayed for him fourteen years.

The next speaker said he got down into the gutter six or seven weeks ago. But good men got hold of him and got him to take the pledge. He went to the Tabernacle and went several times into the inquiry room. He asked God for help and God met him and saved him. He now felt new strength and grace every day.

Another young man arose at the general invitation of the leader and wanted the prayers of Christians. He had tried to leave off drinking, but had as often fallen. He fell only an hour ago before the temptation. He wanted to be better but when he got out he always fell. He evidently felt nearly hopeless, but that if there was any help it was in Christ. After the meeting he was surrounded by those who had previously spoken and urged to cast himself wholly on Christ.

Just as the meeting was about to close another reformed man said he wished only to say that if a man depends on his own strength he always falls. Christ is the only hope and help for lost men.

The Coming of Christ.

[The following Scriptures will be read with interest in connection with Mr. Moody's sermon on the same subject.]

"I will come again." John xiv. 3. "I will not leave you comfortless: I will come to you."—John xiv. 18. "I go away, and come again unto you."—John xiv. 28. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. xxiv. 27. "They shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. xxiv. 30. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. xxv. 31; xvi. 27. "And then shall they see the Son of man coming in the clouds with great power and glory."—Mark xiii. 26. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—Job xix. 25. "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fullness thereof----before the Lord. For he cometh, for he cometh to judge the earth."—Psa. xcvi. 11-13: xcviii. 7-9. "When the Lord shall build up Zion, he shall appear in his glory."—Psa. cii. 16. "And it shall be said in that day, Lo, this is our God; we have waited for him and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. xxv. 9. "He will come and save you."—Isa. xxxv. 4; xl. 10. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. xxi. 25-27; Dan. vii, 13-14. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 9-11. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 22-28. "For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ."—Phil. iii. 20. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. For they of themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus.—1 Thess. i. 9-10. For what is our hope, or joy, or crown joicing? Are not even ye presence of our Lord Jesus C his coming?—1 Thess. ii. 1 the end he may establish hearts unblameable in holi fore God, even our Father coming of our Lord Jesus with all his saints.—1 Thess. For the Lord himself shall c from heaven.—1 Thess. iv. 16 righteous thing with God to pense tribulation to them trouble you; and to you w troubled rest with us, wh Lord Jesus shall be reveale heaven with his mighty ang Thess. i. 6,7. Now we beseec brethren, by the coming of o Jesus Christ, and by our ga together unto him.—2 Thess. And the Lord direct your into the love of God, and i patient waiting for Christ.—2 iii. 5. I charge thee, therefo fore God and the Lord Jesus who shall judge the quick a dead, and by his appearing a kingdom, preach the word.— iv. 1,2. Henceforth there is for me a crown of righteo which the Lord, the righteous shall give me at that day; a to me only, but unto all the that love his appearing.—2 T 6-8. Looking for that blesse and the glorious appearing great God and our Saviour Christ.—Titus ii. 11-15. Ch once offered to bear the s many; and unto them that l him shall he appear the time without sin unto salva Heb. ix. 28. For yet a little and he that shall come will and will not tarry.—Heb. x. patient, therefore, brethre the coming of the Lord. Be patient; establish your hea the coming of the Lord d nigh. James v. 7,8. Wh gird up the loins of your m sober, and hope to the end grace that is to be brought u at the revelation of Jesus C 1 Peter i. 13. And when th Shepherd shall appear ye sh ceive a crown of glory that not away.—1 Pet. v. 4. have not followed cunningly ed fables, when we made unto you the power and co our Lord Jesus Christ, but w witnesses of his majesty.—2 16. And now, little childre in him; that when he shall we may have confidence and ashamed before him at his —1 Jno. ii. 28. Beloved, n we the sons of God, and it d yet appear what we shall be: know that when he shall we shall be like him; for w see him as he is.—1 Jno. iii. 2 Enoch also, the seventh from prophesied of these saying, the Lord cometh with ten th of his saints.—Jude 14. Be cometh with clouds; and ev shall see him, and they also pierced him.—Rev. i. 7; vi xix. 11-16. Behold, I come And, behold I come quick my reward is with me to giv man according as his work s He which testifieth these saith, surely I come quickly: Even so come, Lord Jesus xxii. 7, 12-20. What I s I say unto all, Watch.—M 24-37.—*The Restitution.*

We have to see to it that struggle of life, we stand b and not by might, being su in the end, the right shall h might.—*Pres. McCosh.*

Religious Intelligence.

ne committee on the Moody ankey meetings in Boston re-ceipts to the Tabernacle fund ,2c0. The Treasurer reported ndividual churches had con-ed~$4,842. The guarantee nd subscriptions amounted to 0. The amount expended on abernacle was $15,059, leaving nce on hand of $2,548. The ng was turned over to the ng Committee Monday morn-f last week. The opening ng on Thursday evening was y for church-members, and oston papers report that one e of the programme, as ar-l on Monday, was a collection, ree mite offering," from those esired to aid in bearing the n of expense involved in the uction and use of the Taber-Mr. Moody's first sermon bbath last was attended by persons more than could be odated in the Tabernacle.

he day of fasting and prayer lleges was generally observed hursday. At Wheaton Col-eetings were held morning, on and evening, which were tended by citizens and stu-A deep spirituality pervad-n and several interesting cases nviction occurred among the

he large church at the corner diana and Morgan streets in ty formerly known as the Tab-e Congregational church was y crippled by the great fire caused the removal of many working members. It was fi-so embarrassed as to be forced l its property a while since, was bought up by the officers ody's North Side Tabernacle, eligious services of an unde-national character are contin-here. Rev. Mr. Youker, a odist clergyman well known ealous evangelist is expected o take charge of this mission prise.

Miss F. E. Willard, for some he efficient presiding officer Woman's Christian Temper-Union of this city, has been to work in the East. A fare-veeting was held last Friday e temperance workers. The has been a most efficient help temperance work in the city, nany reformed men look to gency as the means under God ir salvation.

he last *Telescope* has reports ivals in forty-three churches United Brethren in Christ.

n one of these reports, Rev. J. wart, Elida, Ohio, says that ork of grace penetrated the se-ings of the place and sorely some of their links upon the f Corner stone." Three re-d lodgemen have united with hurch and there are more to

nother case of great interest orted in the same paper con-l with revival efforts in a Wes-church in Drake Co., O., of Rev. Mr. Hiatt is pastor. remarkable conversion is thus bed: "He is well known in city, in short, in many other (for he is a man of wealth). s been vile all his life. He , played all games of chance, lie, cheat, and swindle in all ms. He was a member of sev-cret societies, which, he states ort, kept him from being a Christian earlier in his life. He attributes much of his wickedness to these societies. Many have prayed, sung and talked with him upon the subject of which I am speaking; but he would reject all, and adhere to none, holding to the theories of his societies. But he is now a member of the church, shouting the high praise of God."

—Nathan and Esther Frame, the Illinois Quaker evangelists have lately been conducting revival meetings in Salina, Ohio, with wonderful results, some 108 conversions being reported. They are now at Piqua, Ohio.

—The Presbyterian Church of Fulton, Ill., lately received forty-nine members on profession. The evangelist, Rev. H. P. Welton, has been laboring in that city.

—A great work of grace has been going on and is still continued in La Porte, Ind., under the evangelist Brown.

News of the Week.

—The Presidential Compromise Bill passed the Senate last Thursday by a vote of 47 to 17, and the next day the House with 191 ayes to 86 nays. Able speeches were made on both sides by Morton, Conkling, Townsend, Edmonds and others. Anticipating the signing of the Bill on Monday by the President, members of the Arbitration Committee were being picked out last week by both parties, The compromise while regarded by many upright citizens as unfortunate and unconstitutional, will be generally acquiesced in as the quickest means of settling the present difficulties.

—The lumber trade of Chicago last year is represented in the following figures, which show a small reduction from the year before: Receipts: thousand feet lumber 1.027,-122; thousand shingles 536,349. Shipments lumber, thousand feet, 544,270; shingles, thousand, 227,-414.

—The prevalence of diptheria and scarlet fever in this city has caused much apprehension among parents. The doctors have taken up the discussion of the diseases and cures in the daily press, and among all the schools are likely to have enough to say.

—The Commissioner of Internal Revenue has called the attention of the Secretary of the Treasury to the increase of illicit distillation and difficulty of enforcing the revenue laws in several of the Southern States. In North Carolina, Georgia and northern Alabama with south-western Virginia and East Tennessee, there are operated in the mountain gorges and thinly settled districts, not fewer than two thousand illicit distilleries. The loss to the revenue is estimated at $2,500,000 annually.

—The Illinois Legislature after a long contest has elected Judge David Davis of the United States Supreme Court, to succeed John A. Logan in the United States Senate. It is understood that Mr. Davis accepts.

—The Catholic party under General Diaz has finnally triumphed in Mexico. Having failed to effect a compromise with Iglesias, he attacked the latter's forces, under command of General Antillon, in Guanajuata. Antillon was defeated, and surrendered his whole army and all his war material. Iglesias and party escaped and took passage in the Pacific mail steamer Grenada for San Francisco, where they arrived Jan. 25th. It is given out that the party will start for St. Louis, thence to New Orleans, where they will take passage to Mexico, the States on the eastern side being in favor of Iglesias. Nothing has been heard of the whereabouts of Lerdo. It is believed he is somewhere on the coast watching an opportunity to escape from the country. The previous report that he had escaped to a seaport in the State of Guerrero is confirmed.

—Now that the conference has failed, Turkey is fixing matters to suit herself. Dispatches confirm the report that Midhat Pasha has proposed peace negotiations to Servia. The correspondent adds that this fine stroke of diplomacy is to force Russia's hand. The Servians will not dare to refuse the Porte's overtures. unless Russia openly promises to support Servia. Hence Russia will be compelled to declare herself or lose the assistance of the Servian army and Servian territory in case of war.

ROME, Jan. 28.—The Ultramontane organ, the *Unita Cattolica*, admits that the Pope has kept his bed for two days, and does not deny that he has had more than one attack of senile epilepsy.

LONDON, Jan. 28.—A special from Maderia announces that Lieutenant Young, of the Livingstone Mission to Africa, is coming to England. He reports that the mission has had a great effect upon the slave trade. Only thirty-eight slaves were sent to the coast in 1876, although the traffic had previously amounted to many thousands annually.

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MARKET REPORTS.

	CHICAGO, Jan. 99.	1877.
Grain Wheat—No. 2	$1 26	1 27
No. 3		1 16
" Rejected		97
" Minnesota	1 37	1 42
" Winter		1 84
Corn—No. 2		42
Rejected		37
Oats—No. 2		35½
Rejected		27
Rye—No. 2		70
Bran per ton		14 00
Flour—Winter	5 75	8 00
Spring	3 00	7 50
Hay—Timothy	8 50	10 00
Prairie, "	6 00	7 50
Mess Beef	9 75	11 00
Tallow	7½	7¾
Lard per cwt		10 65
Mess pork, per bbl		16 85
Dressed Hogs	7 15	7 25
Butter fancy yellow	28	32
common to choice roll	15	28
Cheese	6	14½
Beans	70	2 15
Poultry. Chickens per lb	4	8
Turkeys per lb		5 10
Eggs	25	28
Seeds—Timothy	1 65	1 95
Clover	6 25	9 15
Flax		1 62
Potatoes,	80	1 15
Broom corn	3	7
Hides green to dry flint	7	16
Lumber—Clear	30 00	38 00
Common	9 50	10 50
Fencing	10 00	11 50
Shingles		3 50
WOOL—Washed	30	45
Unwashed	20	36
LIVE STOCK Cattle Choice	4 95	5 15
Good	4 40	4 60
Medium	4 00	4 35
Common	3 00	3 70
Hogs	5 00	6 75
Sheep	3 60	5 00

New York Market.

Flour	$ 4 50	10 75
Wheat—Winter		1 55
Spring	1 35	1 48
Corn	57½	63½
Oats	40	55
Rye	81	86
Lard		11¼
Mess pork		17 75
Butter	14	30
Cheese	7	11
Eggs	31	34
Wool	18	46

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Books sent Week ending Jan. 27, 1877.

By Mail.

W B Huntington, F M Waldron, Rev J Breden, O Jennings, J D McClintock, F L Cramer, W Dauz, W Sheppard, A Eastman, T B Miller G H Gibbs, J C Dixon, E A Chase Rev A L Post, J Carz, E D Fernald, J A Hersey, Rev S C Rice, M G Frazie, J Inglesall, L R Craig, C Hill, H Garrett, L N Ayres, A C Loy, S P Poole, D Ullery, Jane Scott, W W Brown, T M Crane, W P Bingaman, H Bentley, O D Storrs, W Byer, S Brink, R Ames, J Stocker, L W Anderson, S L Dade, G S Overton, C C Crampton, A Rose, W O Rule, Rev J L Grove, G L Suttler, F E Cobb, J Swick, G A Osgood, J Knox, H O Rosborough, M Catran, J Fike, R L Allbritain, Rev W Blanchard, T Davis, J Deane, J S Yeaton, F H Karsen, W Pim, G Forsythe, D W Jacoby, G T Hamilton, C D Myer, Terwilliger & Lindsey, J A Rouser, W A Taylor, F Swartzendruber, H S Sands, J Monks, E C Spencer, D Mitchell, W A Campbell.

Tracts Sent.

I Leadbetter, A C Read, B S Brown, A H Bartholomew, E B Palmer, D Carpenter, S A Pratt, D D Gibson, F T Little, R D Nichols.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING JAN. 27 1877.—H Archer, Sr, R Ames, D Arnold, N Ames, S Brink, W P Bingaman, C A Blanchard, E Bascom, J Burtner, Miss E Bradbury, A K Brooks, J Cary, D Carpenter, S L Cook, L I Crawford, R Cox, J A Conant, W A Dean, C L Dudley, W Duncan, J Dorcas, A B C Dunlap, Wm Dillon, J Exrell, A Eastman, J A Edie, H Frost, S S File, J S Gard, L B Goodwin, B Gaddis, M A Gorsline, R W Hinds, J B Hart, J H Hanna, J Hoffhines, C Hills, F B Hyland, J A Hersey, J S Hickman, O Jennings, T Jamison, M Liscomb, I Leadbetter, Mrs M Leal, H C Middaugh, J Macauley, A McLachlan, C Marshall, H W Marsh, J Markle, C Mears, J Milner, D Mitchell, G D Mackintosh, Mrs A Mitchell, S Nesselrhode, R D Nichols, A Orr, A L Post, S P Poole, P M Waupun, Wis, J S Perry, H S Reigel, J Ryder, J A Rouser, E C Spencer, L D Stone, C M Swan, E P Sellew, A Simpon, W R Tippin, H M Tower, E Tracy, J Ward, M B Witmer, I C Weidler, J W Wallace, T & S C White, A Warren, C Yancy.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, FEBRUARY 8, 1877.

VOL. IX., No. 19.—WHOLE NO. 359
WEEKLY (post paid) $2.20 A YEAR

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Notices.

NIAGARA COUNTY ASSOCIATION.

The annual meeting of the Niagara County Association Opposed to Secret Societies, will be held in the Free Methodist church, in the city of Lockport, on Wednesday and Thursday evenings, the 14th and 15th of February, 1877. The lectures will commence at 7:30 P. M. on each evening. A business meeting will be held on Thursday afternoon to commence at one o'clock P. M for the election of officers for the ensuing year; discussion of questions and for such other business as shall properly come before the convention. The Rev. A. F. Curry is expected to lecture. All are cordially invited to attend.

B. S. LAUGHLIN, President.

FREE TRACTS.

How we wish that the demand for them could be fully supplied!

Although Ezra A. Cook & Co. put a dollar with every other one received for the Tract Fund, so that for every dollar sent in 2,000 pages of tracts are sent out, the demand for free tracts still far exceeds the supply.

Our excellent brother, Enoch Honeywell of Altay, New York, has until within the past seven months paid for all of his tracts that we had orders for, but he has found the demand too great, and nearly 60,000 Honeywell tracts have been paid for out of the Tract Fund.

Brother Thomas Hodge whose zeal and efficiency in the tract work at the "Great Centennial" gave every friend of the cause so much joy and whose interesting Centennial letters in the *Cynosure* gave us all pleasure, is now in charge of the books, tracts and reading-room in the Carpenter Building and will make good use of a large numbre of tracts there. The 20,000 pages of tracts just furnished him will soon be in the hands of readers.

Every mail brings requests for free tracts, but there is not now a shilling in the Tract Fund to pay for them. Have you any of the Lord's money to use for this object?

Topics of the Time.

A year or two since Gen. Pleasanton, brother of the celebrated cavalry leader, published the results of experiments with animal life exposed to a peculiar blue light. His theories were not universally credited by any means, but notwithstanding adverse criticism he has published a book on the subject and the experiments of prominent physicians have popularized his theory and given the glass dealers an opportunity to advertise their genuine wares. Many cases of chronic and nervous diseases are said to be cured, and others are made to yield more readily to medicinal treatment. The patient has only to sit half an hour a day in a window in one half of which a pane of the blue glass is fastened. This result is said to be brought about by some electric action which none of the philosophers are yet clear in explaining. No one doubts that there are yet mighty undeveloped powers in this wonderful natural agent, and several niches of fame are waiting to be filled by industrious investigators into its nature and use.

A suit between a Mr. Graham and the Mutual Assurance Society, of Richmond, Virginia, has thrown new light upon the burning of Richmond after its evacuation by the rebel troops. The old controversy was whether the victors or the vanquished were responsible—whether it was a Jerusalem or a Moscow. It has been proved that the Confederate Gen. Ewell knew something of the matter, a subordinate officer having testified that the city was fired by direct orders from him. Ewell has always refused to give any evidence in the matter, but in the present case a stipulation by the attorneys has been made part of the record, stating that Gen. Ewell caused the firing of the city in obedience to a statute of the rebel Congress, requiring the officer in command at Richmond to set fire to the city whenever it fell into the power of the Union army. The question of the burning of Columbia, South Carolina, which has given Gen. Sherman so much trouble, may some time be settled in a similar way.

The final settlement of the Presidential troubles was fairly got under way last week. The Court of Arbitration having been organized after the election of the fifth Justice, Bradley, is thus composed: Justice Clifford, of Maine, Strong of Pennsylvania, Miller of Iowa, Field of California and Bradley of New Jersey; Senators Edmunds, Morton, Frelinghuysen, Bayard and Thurman; Representatives Hoar, Garfield, Payne, Hunton and Abbott. From their past political standing nine of the Court are Republicans and six Democrats. The ability of the body politically and judicially is of the highest order and on the whole reflects credit on Congress in the appointment. Seven members were on the committee that drew up the compromise plan, and will feel in honor bound to allow no failure from lack of energy in the proceedings of the arbitrators. Eminent lawyers are also employed on both sides to plead before the Court, Wm. M. Evarts, Stanley Matthews, R. G. Ingersoll and Judge Stoughton for the Republicans and Jere. Black, Matt. Carpenter, B. F. Butler and Judges Campbell and Trumbull for the Democrats, an array of oratorical and legal talent equal to any occasion.

Counting the electoral vote began last Thursday in joint session, acting Vice-president Ferry presiding. The electoral votes of Alabama, California, Colorado and Delaware were counted without objection. Then Florida was reached and there being two sets of votes both were met by objections and the case was referred to the Court of Arbirtration, where it was under discussion during the rest of the week, the Senate and House taking a recess until a decision is reached. That was promised on Tuesday. Meantime the tone of the Republican press is growing more hopeful and confident of success, an experience that is not felt by journals of the other party. The exposure of David Dudley Field's scheme for taking the Louisiana vote has also had a depressing effect on Mr. Tilden's friends.

Have you not a father, a mother, a sister, a brother, an uncle, aunt, cousin, niece or nephew who ought to take the *Cynosure*?

THE CHURCH WALKING WITH THE WORLD.

BY MRS. MATILDA O. EDWARDS.

The Church and the World walked far apart,
On the changing shore of time,
The World was singing a giddy song,
And the Church a hymn sublime
"Come give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain;
The sky above is always blue;
No want, no toil, I know;
The sky above you is always dark;
Your lot is a lot of woe;
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side.

Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear.
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World.
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And balls and shows in the halls were held,
And the World and his children were there.
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of deathless souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place which should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to heaven
And leave the rest behind?
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;

My children they dote on all such things,
And if you their love would win,
You must do as they do: and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,
And gr cefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the church sat down at her ease and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast;"
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name.
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of heaven
From him who sat on the throne,
"I know thy work, and how thou hast said,
I am rich; and hast not known
That thou art naked, poor and blind,
And wretched before my face:
Therefore, from my presence I cast thee out,
And blot thy name from its place."

—*Baltimore Christian Advocate.*

Sanctification: What is it?

BY REV. H. H. HINMAN.

Much misconception exists as to this doctrine, and much opposition results from such misconception. I desire briefly and with no pretense to either a philosophical or complete Biblical analysis of the subject, to present some thoughts which may throw light on this subject.

The following propositions will be found to be Scriptural: First, Faith in Christ is not only the condition of the forgiveness of sin but implies purity of heart, or the forsaking of all known sin; and therefore no one while in the exercise of living faith in Christ can commit sin. Proof: John iii. 8, "He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin; he cannot sin for he is born of God." John v. 4. "Whosoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith."

Secondly, the sins of Christians result from lapses of faith. They for the time being let go of Christ. Proof: John xv. 4, "As the branch cannot bear fruit of itself except it abide in the vine no more can you except ye abide in me;" v. 6, "If a man abide not in me he is cast forth as a branch and is withered." Separated from Christ he is spiritually dead.

Thirdly, entire sanctification consists in that established, abiding faith in Christ which is unmoved by any temptation, and in which "We are more than conquerors through him that loved us." This blessed state is spoken of by Paul (Eph. iii. 14-19) when he prays, "That he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and heighth, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness there is in Christ." Paul again enjoins on the brethren to seek this blessing in Eph. vi. 13-16, "Wherefore take unto you the whole armor of God that ye may be able to stand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all taking the shield of faith whereby ye shall be able to quench the fiery darts of the wicked."

This is just what we need, "A shield of faith that shall quench all the fiery darts of the wicked," a Saviour that saves to the uttermost "all that come unto him." Does not the Gospel reveal to us such a Saviour? and is it not our highest duty to enter into this great salvation?

Plain, Honest Talk.

A writer for the *Wesleyan*, whose articles have been recently copied into the *Cynosure*, gives us some very plain, honest talk about the way that he was led on, in spite of the obstacles that stood in the way of his Christian conscience, from one stumbling block to another, until he had become pretty thoroughly initiated into the Masonic lodge. He wonders now how it was possible that he should thus repress the warnings of conscience, and press on deeper and deeper into the vain yet infatuating mystifications of Freemasonry. It seems to him now like some horrid dream, through the scenes of which, though horrid and revolting, he had to pass without any will of his own. Having once surrendered himself, his liberty, his conscience, his manhood to his fellow-men, he was borne onwards by them from one revolting scene to another still more revolting, until he found himself at last in all the heaven that Masonry has it in its power to bestow: and that heaven to him was a hell; it was a mere manufactured, pagan heaven, that could not satisfy any Christian mind.

The experience of this honest writer thus candidly given, furnishes a good illustration of a passage in the epistle to the Romans, which, though often quoted, does not seem to be clearly understood. The passage alluded to reads as follows: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In order to understand this passage, it must be borne in mind that St. Paul was writing at Corinth, almost under the shadow of the temple of Eleusis, where the greatest mystification worship of ancient times held its principal seat. St. Paul often made use of pagan figures, types, and forms of expression, as did other sacred writers, for the purpose of conveying Christian ideas. He could hardly do otherwise and be able to reach the pagan comprehension.

The passage then, which we have quoted, seems to be drawn from the process of initiation into the mystifications of Eleusis. Great terrors were thrown in the way of the candidate for initiation, terrible sights and sounds, not only of the existing present world, but of the future world to come. Lightnings, and earth quakes, and thunders, and other "creatures" were made use of to frighten and astound him; but still, if he endured all, had faith in the chief mystagogue, and pressed on, he would finally emerge from all the dangers and fears that beset him, and come out into peaceful, heavenly scenes, of great brightness, happiness and beauty, where dancing girls to the dulcet strains of soothing music tripped gracefully over flowery meadows, made sweet with the sound of running waters, etc., etc. Such was the epitome of the mysteries of life with pagan worshipers, which amounted, in reality, like the tricks of Freemasonry, to nothing but a gross, artificial mimicry of the events of human life in the abstract.

St. Paul, in endeavoring to raise the pagan mind to a higher plane in the mysterious verities of life, seems to have made use of this, their highest effort of worship, to explain how a Christian, by surrendering himself to Christ, as the Great Revelator of the mysteries of life, and by pressing onward with full faith in him, and with perfect obedience to his directions, would be led onward through every besetting obstacle and danger from death, or life, or principalities, or powers, or from any other source, until finally God in his love should receive him into infinite bliss.

The idea of St. Paul is, that the candidate for admission into the church must have faith in Christ, and be governed by his precepts, as a necessary means of attaining to the love of God. But Freemasonry teaches the candidate for admission into the lodge, that he must have faith in man, in some swell of a Masonic priest, must take horrid oaths from him, must believe what he says, and must press on in search of the Masonic heaven, until he has hardly a trace of Christianity or true manhood left; until, in short, he finds himself a disbeliever in Christ and a confirmed pagan. He has surrendered the sublime truths of the gospels, and embraces in their stead the groveling superstitions of the lodge.

The Masonic candidate for admission is told that his obligations to the lodge do not interfere with his religious and political opinions, and he believes it; or tries to do so. That is, he places his faith in his fellow-man, and that man an imposter; and the consequence is, he loses faith both in man in his Saviour too. And thus when arrived at the "Grand Lodge above," he will doubtless expect to find that nothing, not even blasphemy itself against the Holy Ghost, no, not all the infamy of a dissolute life, could separate him from the love of the "Great Architect."

Does the Ku Klux believe this? Does the Mormon believe it? Does the Freemason, or any other modern mystification worshiper believe it? The writer in the *Wesleyan* honestly acknowledges that he was expected to believe it. Many act as if they believed it; and if this does not convince every Christian that he should come out and be separate from the lodge, what would?

AMERICUS.

Masonry a Political Institution.

BY J. H. H. WOODWARD.

EDITOR CYNOSURE:—Herewith I hand you the reported proceedings of the Minnesota Grand Lodge of Masons, as detailed by the St. Paul *Pioneer Press*. It will be seen that that Grand Lodge has followed in the work of the Ohio Grand Lodge on the negro Masonic question, and by a far greater unanimity have tabooed him. If there is anything in the world that determines the *political status* of a party, society, or association, in this country, it is the *animus* they exhibit when called upon to act in reference to the colored people, who constitute so important a part of our population. By their course on this question must they be judged. Masonry seems now to be placing itself squarely and uniformly upon the record against the colored people. That such action has an ulterior reference to future political complications amongst us, there can be but little ground for doubt. But to the report. Here it is:

"THE GRAND LODGE OF MINNESOTA REFUSES TO RECOGNIZE NEGRO MASONS.—The whole of the forenoon and a portion of the afternoon of the Grand Lodge meeting was devoted to the discussion of what is called the "African Lodge." The question of recognizing the colored Lodges has long been discussed by the Masonic fraternity. Last year the Grand Master alluded to the subject in his address and as the Lodge had an application from Prince Hall Lodge, of Boston, and two from two lodges here in the State asking to be recognized, it was deemed best to bring the matter to a conclusion as soon as possible. Accordingly that portion of the Grand Master's address which referred to the question and the three communications were referred to a large committee. Yesterday three reports were made, one by Mr. A. T. C. Pierson, one by Aaron Goodrich, and one by Mr. Griswold. The two first reported against re-

cognizing the colored people. The last, Mr. Griswold, reported in favor of recognizing them. The whole question resolves itself, according to the reports, into a question of history. The two that agree against recognizing the colored lodges affirm and maintain that the colored lodges are not now and never have been recognized as belonging to the Masonic fraternity, and all searched diligently the Masonic history to ascertain whether or not the colored brethren had ever been taken in. Mr. Goodrich goes to the oldest kind of English law to show what a free man is, and claims that none but a free man can be a Mason. *Mr. A. T. C. Pierson's report was also quite long and reaches the same conclusion but by a different line of argument.* The discussion was brought to a close by the adoption of three resolutions, attached to the report of Mr. A. T. C. Pierson, as follows:

"*Resolved.* That the Grand Lodge of Minnesota declines to recognize the Prince Hall Grand Lodge, located in Boston, Massachusetts, for the reason of its irregular formation.

Resolved. That the Grand Lodge cannot recognize charters as having any validity in this State, except those issued by its authority; and that it cannot issue charters except to such Masons as are of its obedience.

Resolved. That color is neither a bar nor a recommendation to the acceptance of the Masonic degrees in this jurisdiction, and that it is perfectly competent for any lodge in this jurisdiction to make Masons of any parties possessing the required qualifications.

The vote by which the resolutions were adopted is 321 in favor of them and 7 against, which appears sufficiently decisive to settle the matter."

The declaration made in the last resolution "that *color* is neither a bar nor a recommendation to the acceptance of the Masonic degrees in the jurisdiction of Minnesota," is the merest bosh in the world. If any colored man imagines that he can enter a subordinate lodge of white Masons in Minnesota, just let him apply for membership and see what becomes of his petition. He will find himself a wiser man by the attempt. That Masonry has in view the abrogation or nullification of the 13th, 14th and 15th amendments to the Constitution of the United States, and is silently working to that effect, time will shortly disclose. That this is the covert purpose of all Southern Masons is painfully evident by many indications; and Masonry rules the South, and in ruling the South dictates and imposes its line of conduct as the prevailing policy to be observed by all Northern Masonic Grand Bodies in reference to the political affairs of this nation. History furnishes abundant and indubitable proof that these Northern Masonic Grand bodies are but the merest leagues, the veriest tools to do the will and bidding of their Southern allies and masters. Nearly all our political and financial troubles may be traced to the accursed hand of Masonry. Its constant political intrigues are manifest on every side. Masking itself under the name of Democracy, it defeated the veteran Scott in 1852, for the Presidency, and annihilated the Whig party. That party had neither the sense nor pluck to lock horns with the beast that gored it to death, and fight it out on a rugged and square issue, but quietly and submissively went under. Masonry in casting its vote for Samuel J. Tilden has sounded the death knell of the present Republican party. That party as now organized will never carry another national election. The hand writing is upon the wall. The political Samson has fallen into the hands of the Philistines, and allowed himself to be bound by them, through the instrumentalities of his own folly, and of course must now suffer the ignominious consequences of his own weakness. There is no help for him except in reorganization and regeneration. He must be born again, and when renewed in life no taint of Masonry must defile his constitution, nor be found within the skirts of his political garments.

If the Republican party ever hope to recover lost ground in the minds and affections of the great body of the American people, it must avow and prosecute an open war on Masonry, expel the entire traitorous craft from its political fold, and make its declaration of "equal and exact justice to all men" a living fact, and not to constitute a mere jingle of miserable catchwords for political effect as they now do. The Republican party need not fear results in driving out what little there is of the Masonic element existing within its folds. Where it loses one vote from that cause it will gain five from the same, and once restored to ascendancy with Masonry destroyed it can never be replaced by another party if it remains true to its trust. It is a minority party now and will so remain just so long as it hesitates to war upon secretism. No party can successfully war upon the so-called Democratic party so long as it hesitates to destroy the Masonic cement by which that party is bound and held together. No other party ever exhibited in this country the tenacity of life which is so wonderfully shown by this so-called Democratic party, and why? Simply because, and for no reason other than that Masonry is its backbone — its life-sustaining power. What so overwhelmingly defeated the Democratic party in 1840? Is it not plain the crushing out of Masonry consequent on the agitation growing out of the abduction and murder of Morgan, which culminated in the formation of the Whig party, led to that result? It certainly had much to do with it. And what caused the re-growth of that party? Look at the resuscitation of Masonry for the proper answer. Masonry owes the Republican party no good will for destroying slavery in this country, and in the name of Democracy will just so far undo the work of that party as it can safely accomplish the purpose without arousing the indignation of an outraged people. Watch this prediction for a fact.

Hereafter I will show by Masonic authority that the exclusion of the negro from the so-called privileges of Masonry is founded upon political considerations and always has been. It is all the better for the negro, and the outside world too, in so far as he is concerned, that he is excluded, but the exclusion furnishes clear proof of the *political cast* of the Masonic institution, and this is what I desire to show, and will show by conclusive evidence before I dismiss the subject.

[From the Pittsburgh Commercial.]

THE DEGENERACY AND DANGER OF THE REPUBLIC.

A DISCOURSE BY REV. A. M. MILLIGAN, D. D., IN THE REF. PRES. CHURCH, PITTSBURGH.

"Yet I had planted thee a noble vine, wholly a right seed: now then art thou turned into the degenerate plant of a strange vine unto me?"—Jer. 2: 21.

Two hundred and fifty-six years ago in the depth of a New England winter the goodly seed of this noble vine was planted. It was borne across the ocean in the Mayflower, but was deposited in the soil late in December. The seed was of God's own rearing. Nourished upon the Word of God, purified in the fires and borne by the winds of persecution to this virgin soil, it was a goodly seed planted in a large land. Our forefathers came here to plant a nation. Educated in the rights of the people by John Calvin and his Genevan Republic, by William the Silent and his Dutch Republic, by John Knox and his Scotch Covenanters, and trained in the same school with Oliver Cromwell and his English Puritans, they determined that the nation they planted should be faithful to God and true to human liberty.

In tracing the signs of degeneracy I would point in the first place to our departure from self-sacrificing devotion to the public good. The fathers of the Republic were patriots in the highest sense of the word. Driven from their homes by tyrants, they braved the dangers of the deep, the hardships of the forest, the perils of the savage beasts and still more savage men, that they might have a country worthy of the patriot's highest devotion, and they gave to it freely their fortunes, their honor and their lives. The women who sacrificed the delicacies of the table rather than pay the tyrant's tax on tea, the men who boiled and ate their saddle flaps and tracked the snows of Valley Forge with their bare and bleeding feet were not the men to sell their birthright for a mess of pottage. They were the descendants of men who had been hunted from their homes and had died on scaffolds and they knew by experience that "the price of liberty is eternal vigilance," the first sly step of the despot was by them detected and resisted. The danger of to-day is that every one is seeking his gain from his quarter, and the great public interests of the nation receive but little attention from the great mass of the people. Either from indifference to the public good, or an unfounded confidence in the safety of our liberties, evils threatening the very existence of the nation are permitted to lurk unheeded in our midst, and even to flaunt their defiant challenge in our faces, without even a protest. Indeed Christian men have about concluded to resign the nation to the control of the ungodly. The result is that selfish and unprincipled men, banded together in political rings, have in their hands the entire administration of the government, and manage it solely with reference to their personal and party advantage. Great commercial communities demand free trade and great manufacturing interests demand a tariff. Great railroad monopolies demand legislation in their favor, while rival interests demand adverse legislation. Which of these is right and which is wrong, I do not assume to determine, but simply use these illustrations to show that selfishness and not patriotism are the actuating motives of those who interest themselves in politics. Even we who sacrifice our political privileges for the good of our country and the honor of our God, are too prone to content ourselves with a silent protest and withdrawal from the political arena, instead of thundering the warnings of God in the ears of the nation and sounding the alarm in the capital, while the great mass are satisfied with casting a ballot or joining in a procession. We have yet to learn that republican liberty is a luxury too expensive to be gained or retained without some cost of both vigilance, labor and sacrifice.

A second indication of degeneracy is our national estrangement from God. Our fathers were men who dearly prized and cheerfully made sacrifices for freedom. But it was "freedom to worship God." With them "resistance to tyrants was obedience to God." To set up a government that would honor God and secure the liberties of the people was a part of their religion. They believed that such a government was the ordinance of God, and that to resist it was to incur damnation. Hence in their first constitution, the covenant entered into on the deck of the Mayflower, they declared themselves bound together for the glory of God and the civil and religious liberty of themselves and their children. They offered national prayers and thanksgivings to God. They instructed their children in his Word, and taught magistrates and people that they were responsible to God for the faithful discharge of their duties to each other.

They believed that "law has its seat in the bosom of God and its voice is the harmony of the universe," and that the fear of God is the bond of the Commonwealth.

It was such principles planted deep in the hearts of the people that gave consistency and permanency to the Republic and enabled it to maintain itself amid the upheavals that have overthrown so many neighboring republics.

A godless republic is a rope of sand, or like the toes of Nebuchadnezzar's image, "potter's clay," and the first strain will break it to pieces, while a republic recognizing the authority of Christ and obedient to his will is "the stone cut out of the mountain without hands which shall become a great mountain and fill the whole earth." It is the kingdom of our Lord and of his Christ which all the kingdoms of this world must become."

Unfortunately the framers of our national Constitution left out of that instrument all recognition of the authority of "our Lord or of his Christ," and set up the will of the people as supreme. That instrument has educated a race of politic-

ians who say, in the language of the thirty-first verse of this chapter, "We are lords; we will come no more unto thee." Or in the language of the fourteenth Psalm, "Who is the Lord that I should obey him?" The result is that it has become a maxim that "politics has nothing to do with religion;" that it is a stygean pool too filthy for a Christian to approach, where publicans and sinners hold high carnival in the scramble for the spoils of office. Though God planted us a noble vine we are fast becoming the degenerate plants of a strange vine to him. When that day comes that the people become as godless as the politicians and the Constitution our end will be near.

The *third* element of danger to the Republic, is the condition of Southern society created by slavery —two classes diametrically opposite; the one accustomed to absolute, unlimited control over the other, trained to regard them as an inferior race, considering the enfranchisement of the negro a degradation to the white man, and the emancipation of the slave as a robbing of the master. Smarting under defeat, disdaining labor, humiliated by failure, and restive under restraint, it is not to be wondered at that the aristocrat of the plantation should prove an incongruous element in a republic where all men are considered equal.

On the other hand the freedman, reared under the debasing influences of slavery, his manhood destroyed by his chattlehood; his self-respect taken out of him by the lash, the coffle chain and the auction block; every idea of honesty, truthfulness and virtue perverted by his condition; ignorant, helpless and degraded, is utterly unfitted to exercise the functions of self-government or to protect himself from the hostile intrigues of his former master. The intimidation and cruelties practiced upon these helpless wards of the nation must make the patriot blush and the Christian sigh, and the God of the oppressed ask, "Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?"

The fourth element of danger to the republic is Jesuitism. I will not here speak of the religion of the Catholic Church, but of the intrigues of the Roman hierarchy guided by the order of Jesuits, which, since the Vatican Council of 1870, has exercised entire control of the church and uses it to accomplish its purposes to establish its supremacy over all the governments of the world. Gladstone, the greatest statesman of England deliberately declares "Vaticanism inconsistent with civil allegiance," and Bismarck and the Vatican are engaged in a life and death struggle to determine which shall govern the great German Empire. Bismarck declares, "We are not going to Ganossa," while the Pope replies by commanding the faithful to celebrate on the 25th of next month the eight hundredth anniversary of the humiliation of Henry the IV., the Emperor of Germany, when for three days he stood at the door of the castle begging absolution, while the intense cold in which he was confined, in almost utter nudity, caused him to howl in anguish, while the inhuman Hildebrand and his paramour were reveling in the castle—this is the answer of his Holiness to the challenge of Bismarck. This ecclesiastico-civil despotism, which for centuries ruled the nations of the Old World, which hunted the people of God to the wilds and drove our forefathers to seek an asylum in this land, is to-day reaching forth its ghostly hand to grasp the reins of government here. Five hundred thousand votes controlled by the Vatican and cast in such centers of political power as control the largest electoral vote had well nigh at this time transferred the balance of power to Rome, and elected the President of these United States. But he knows little of the character of Jesuitism and of the candidate of its choice who doubts that they understood each other. That day that Roman Catholicism controls our elections the American Republic is gone and the hierarchy enthroned in the Vatican is our master.

The fifth element of danger is the secret orders which, under a variety of names and objects, have become so numerous in our land. Some of these have already well nigh effected the dismemberment of the nation and the destruction of the government, while others are even now defying the power of the government to restore order and tranquility in the Southern States, while others, though disavowing all political character, still, with only one-eighth of the voting population, fill nearly all the offices in the nation and manage to control nearly all the organizations of both church and state; while with their signs and pledges to keep each other's secrets, they furnish the most perfect facilities for conspiracy and every other crime against society. When the secret orders control the nation the Republic dies.

The sixth and last element of danger, which I mention is, loss of confidence. When patriotism gives place to selfishness; when the fear of God and of an oath gives place to dishonesty, falsehood and perjury; when intimidation, fraud and foreign dictation, usurp the place of an honest election; when rings and conspiracies and secret combinations control affairs, then loss of confidence must inevitably ensue; and when a partisan press in the most shameless manner misrepresent and falsify facts, and politicians charge each other with bribery, fraud, corruption and every dishonesty, and especially when these charges are sustained by evidence what confidence can the people repose in such a government? And when confidence is gone, what have we left? "Any trivial, but inflammatory accident may precipitate us into anarchy."

The only remedy for our hurt, and safety from our danger, is to return to our first love, and in patriotism, honesty, intelligence and the fear of God, anchor our ship of State to the Rock of Ages. If Christ does not rule us, the devil will. The former saves, the latter destroys.

THE COST OF OUR RECENT WAR. —Mr. David A. Wells has furnished the Cobden Club of England with an essay upon the expenses, income and taxes of the United States. We copy the following statement of the cost of the Rebellion:

The whole cost of the war to the Northern and Southern States from 1861 to 1866 is estimated as follows: Lives, 1,000,000; property, by destruction, waste, etc., $9,000,000,000. The gross expenditures of the United States from June 1861 to July 1866, $5,792,257,000. Of this the actual war expenses were about $5,342,237,000.

The expenses of States, counties, cities and towns in the Northern States, not represented by funded debts, have been estimated at $500,000,000. The increase of State debts on the war account was $123,000,000. The increase of city, town and county debts is estimated at 200,000,000. Total war expenses of the loyal States and the National Government, $6,165,237,000.

The estimated direct expenditures of the Confederate States on account of the war to the country North and South were $2,000,000,000.

Aggregate estimated expenses of the war to the country, North and South, $8,165,237,000.

The total receipts from all sources during the second year of the war were less than $42,000,000. The expenditures were $60,000,000 per month—at the rate of $700,000,000 a year.

News of the Week.

—Judge David Davis who has resigned his position in the U. S. Supreme Court to become Senator from Illinois, has requested that if his resignation be accepted that Judge Drummond, of this city, be appointed by the President as his successor.

—Congress is now wholly occupied in counting the electoral vote. David Dudley Field, of New York, who was the former attorney of Fisk, Gould and Tweed, is now employed for Tilden, and is making himself odious in the eyes of Republicans for his grossly partisan efforts.

London, Feb. 5.—The *Times*' dispatch from Belgrade reports that the peace negotiations between the Servian agent and Turkish Ambassador at Vienna have been broken off in consequence of the Porte's persistence in demanding guarantees the nature of which it refused to specify. The *Times* correspondent says it is quite probable that the Turkish proposals to Servia and Montenegro were more the result of a desire to appear magnanimous in the eyes of Europe than an anxiety for peace, as the Porte undoubtedly believed that, in the event of a Russo-Turkish war, Russia will make use of Servia in spite of any treaty which may be concluded between Servia and Turkey.

—An English paper has the following on the disposition of the Turkish forces: "On the side of Asia, it is said that the Turkish fortresses of Kars, Erzeroum, Batoum, and Bajazet are thoroughly prepared for defense, and contain more numerous garrisons than at the time of the Crimean war. Kars and Batoum are especially strong, and armed with very heavy artillery. The garrisons of both these places are composed almost exclusively of regular troops. The total force of Turkish troops now near the frontier in Asia Minor may be estimated at 95,000 men, of whom some 16,000 are regular soldiers. The army consists of 58 battalions of infantry (each 300 strong), 24 squadrons of cavalry, and 28 batteries. The headquarters of the field army are at Bajazet. The concentration of the Turkish army of the Danube is said to be completed, and the troops are now held ready for action under the command of Ahmed Eyoub Pasha. The Army of the Danube consists of 30 regiments of infantry, 3 frontier regiments, 31 battalions of rifles, 16 regiments of regular cavalry, 6 regiments of irregular cavalry (Tcherkessis 800 men strong), 68 batteries of six guns, and 30 regiments of irregulars, each 1,800 strong. The army is divided into five corps d'armee."

THE GOSPEL MEETING.

FROM MR. MOODY'S NOONDAY TALKS.

WHO IS CHRIST?

"Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you but if I depart I will send him unto you." Christ does not talk like a man who is going down into the grave where they were never to see him again; it is true he tells them he is to be killed, but he is to rise again and go up to sit at the right hand of God. Those men who attack the divinity of Christ do not believe that he is risen from the dead and intercedes for us before the Father, and that he sends the Holy Spirit to comfort and enlighten those who believe on him. I am glad that the public mind is agitated on this question, Who is Christ? If he is not the Son of God I don't know of anybody who can tell us who he is; if he is no more than a good man we must throw away the whole of this Gospel of John. "I have told you about my death beforehand; when it comes you will be full of sorrow, but your sorrow shall be turned into joy." But how did he know beforehand what was to take place? To Jesus Christ the present, past and future were all alike; all things were open before his eye.

It is a good thing that it is the work of the Holy Spirit to convince the world of their sins, for we are not able to do it. I should feel overwhelmed at the idea of facing such an audience as this if I had the responsibility on me of convincing you of all your sins. That is the work of the Holy Spirit. Let us pray that he will do it now.

THE WEST SIDE NOON MEETING.

The upper room at No. 221 West Madison street was comfortably filled every day last week with earnest people seeking for themselves and others more light and peace in Christ. The meetings were led through the week respectively by Rev. E. N. Barrett of the Westminister Presbyterian church, Rev. J. W. Bain of the United Presbyterian church, Dr. H. W. Richardson, Rev. H. M. Paynter, Ex-Aledrman Montgomery and Professor Boardman, D. D.

On Thursday the subject was "Separation," and following the illustrious example of Mr. Moody on the same topic, one brother spoke of the separation of Christians from the lodge in an earnest and temperate manner. The remarks were followed by others in evident sympathy, though not mentioning the subject of secretism.

Friday, the day for "Gospel Temperance," was another season of special interest. Mr. Montgomery, the leader, has long been known as a politician and manufacturer and dealer in liquors. After the congregation had sung "Jesus, Blessed Jesus," he read the fifth chapter of Galatians and made the opening address. He didn't know, he said, what propriety there was in calling this a "gospel temperance meeting," for he couldn't imagine what a temperance meeting would be that was not pervaded by the spirit of the gospel. He had lately been much impressed by the fact that there was no way of safety for the sinner except by yielding obedience to the law of Christ. Paul's exposition of

[*Continued on 13th page.*]

Reform News.

The Kansas State Meeting.

The Kansas State Association opposed to secret societies held a semi-annual meeting at North Cedar, in Jackson county, in the Reformed Presbyterian church on Tuesday, Jan. 23, commencing at 3 o'clock P. M., and continued its sessions with adjournments, till 10 o'clock on Wednesday evening. A considerable number of distinguished speakers were present, and several excellent addresses were delivered.

On Tuesday evening Rev. J. T. Kiggins of Wilson, Kansas, delivered an able, eloquent and exceedingly animated address, in which he showed up, in glowing colors, the evils of Freemasonry and other secret orders.

Wednesday forenoon was occupied in a deeply interesting and animated discussion on a series of resolutions previously reported by Rev. J. A. Thompson of Wahoo, Nebraska, chairman of the committee on resolutions. This discussion was participated in by Messrs. Kiggins, Fields, Meeks, Richards, Hosford, Thompson, Milligan and others. Said resolutions were unanimously adopted, and are as follows:—

Resolved, 1st, That Freemasonry, Odd-fellowship and kindred secret organizations are unscriptural and anti-republican.

2nd, That it is inconsistent with faith in Christ to be a member of a secret society.

3rd, That secret societies are seriously damaging to the Christian church, and should be faithfully condemned by every branch of the church.

4th, That every patriot should, by all legitimate means, resist the encroachments of secret organizations upon the rights and liberties of our American Republic.

5th, That we rejoice in the work of the National Christian Association opposed to secret orders, and indorse the *Christian Cynosure* as a bold and faithful advocate of our principles, and we will, as much as possible co-operate with them in this reform.

The following petition and resolutions were presented by C. A. Sexton of Topeka, and were unanimously adopted:

PETITION.

To the Legislature of the State of Kansas:—Your petitioners would most humbly represent that, in our opinion, secret combinations, such as Freemasons, Odd-fellows and kindred societies, including Catholic convents, are in their tendency dangerous to the welfare of our citizens and commonwealth, and that to us it seems very desirable and necessary, and to this end we will ever pray that provision be made at the present session of your honorable body that a committee be appointed with power to send for persons and papers to ascertain the truth on this point, and report the same at the next session of your honorable body.

RESOLUTIONS.

Resolved, That this Convention does most most heartily endorse the preceding petition.

Resolved, That we earnestly recommend to all friends of good order that it be circulated for signatures in all parts of our State at once, and forwarded to C. A. Sexton at Topeka, who will endeavor to secure its presentation to our Legislature at the present session.

Resolved, That we request all papers which have the welfare of our commonwealth in view, to copy this petition, and series of resolutions.

On Wednesday afternoon the ceremony of initiating a candidate into the first degree of Odd-fellowship was read, and commented on, in a lively and interesting manner by Bro. Kiggins, who had himself submitted to the humiliating ceremony of being led around in chains.

On the evening of Wednesday, after an interesting and impressive speech by Rev. J. A. Richards of Fort Scott, a candidate was in due form, before a large and appreciative audience initiated into the first degree of Freemasonry. Rev. P. A. Fields, who had himself been raised to the sublime degree of Master Mason, officiated as Worshipful Master.

After a closing speech by Bro. Kiggins, in his happiest strain, the convention adjourned to meet in Topeka at the call of the Executive Committee. J. Dodds, *Sec'y*.

Bro. Hinman's Iowa Work.

Colo, Story Co., Iowa, }
Jan. 31, 1877. }

Marshall is doubtless the banner county of Iowa, so far as our reform is concerned. Since my last I gave two lectures in the Friends' meeting house in Le Grand to full audiences and with the best of attention. The Friends here have a well sustained academy, and are more than ordinarially intelligent as a people. To C. D. Coppee, is mainly due the interest that has been awakened at this place.

From here I went to Stanford and spoke in the Friends' meeting house to a full house. The friends of truth have organized an Anti-masonic Christian Association of which Levi Marshall is president and Levi Gordon corresponding secretary, S. P. Shoemaker recording secretary and C. Bentley treasurer. They meet weekly and have enrolled about one hundred members. The Friends here have an academy under the direction of Elwood Tatum, a worthy son of Laurie Tatum of Cedar county, so well known as a missionary and prominent leader among the Society of Friends, and for his deep interest in our reform.

I was privileged to speak at this place on Sabbath forenoon, and in the evening to address a full house on the subject of the religion of secretism, at Bangor. I spoke here in the Friends' meeting house and found general sympathy, though a large number of the young people have been drawn into the Good Templar organization. From thence I visited Hartland and spoke again in a Friends' meeting house. The night was rainy and the mud and water very unpleasant, yet quite a number came together and our meeting was a success.

From thence I came to Colo, in Story county, and last night failed to reach my appointment, on account of the rain. I did not regret having a night's rest, as I had spoken eleven times in ten days. To-night I hope to speak in Nevada, and after this week to turn eastward.

Feb. 1st.—Together with our friend Rev. J. J. Hayden, of Colo, I came to Nevada, the county seat of Story county, and spoke last night to a fair audience in a hall. There was good order and excellent attention. The secret orders were well represented. Nothing has given me so much pain as that the pastor of the Presbyterian church, Rev. Isaiah Reed, who publishes a monthly paper advocating entire sanctification, should have not only refused to give notice of the meeting, but told me he regarded my coming here as an interference with his work, and that while he was not in favor of the secret orders he could see no reason why he should oppose them, for Masonry and Odd-fellowship had never opposed him in his work.

If the gospel which this brother preaches is not opposed to Masonry then of course he need expect no opposition in return. But such is not the gospel of Christ. "He was manifested that he might destroy the works of the devil," and if our brother from his place on the walls of Zion sees the sword coming and gives no warning the blood will be required at his hands.

Yours, H. H. Hinman.

Are you out of employment? Work for the *Cynosure*.

Correspondence.

Seceder's Convention.

I am in favor of the convention of seceded Masons spoken of by Bro. Ronayne, and am in favor of a new church organization in this reform. I would suggest that the convention be held in connection with our next National convention next summer. Yours as ever,

J. Hankins.

The Gospel Fulfilled by the Mark, Secretism.

Editor Christian Cynosure:—At first I thought your paper, or the party it represented, got up for a purpose, but after a close examination of it compared with the Gospel, I find it is fulfilling a part of the Revelation which speaks of the "mark of the beast" and of his "image;" "the number of his name is as the sand of the sea." Secret societies seem to have nearly that number now, and to be fulfilling that prophecy very fast. "No man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." This seems to meet the grangers' case squarely.

To all who are in the secret societies and to all who think of joining them, I would say, God put you here on earth pure from a knowledge of sin, and through him you will be taken away. Should you have the "mark" of the idolatrous beast upon you, where in eternity will you be found? Do you ask, What mark? Go to the outer door of the lodge room, there show or give your mark or password before you can enter. At the second door show your mark again and so on through. Like a man with his herd; he calls the drove all into the yard and watches every mark as they pass. If *his* mark is not there the animal is driven back, no matter how it looks. So with every secret society. The mark shall be "in the forehead;" yes, right in front and first to be noticed, the very first word. Nothing else will let you in.

To one and all I would say, before it is too late search the Scriptures closely and reckon well before you join these secret societies, which, in my view, can be nothing else but that great and wicked power fulfilling the Revelation. It will be to the interest of every person to notice these things very closely for fear of being drawn into those places of sin and iniquity where abide the unfruitful works of darkness.

S. Zumbrun.

Another Confession.

Fort Lupton, Cal.

Editor Christian Cynosure:

I am informed that your paper is for the use of any one who may wish to stand up for Jesus. I wish to testify for Christ against the ungodly institution of Masonry. I was once a Mason of three degrees; was a Master Mason. I do not wish to be understood that I have mastered Masonry, for I think if I had, before this I would have been in some state's prison. Some of the watchmen calling themselves after the name of the apostles of Christ, who say they are called to preach the truth as it is in Christ, are also teaching that Masonry is good, and that a Christian can be a Mason and a good Christian. That is not my experience. When Jesus called me he said that Masonry was not the way, for "I am the way, the truth and the life, and no man cometh to the Father but by me." "For if the blind lead the blind will they not both fall into the ditch?" Then again, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? or what part hath he that believeth with an infidel?" Now if I go and sit in a lodge of Masons who are infidels, deists, blasphemers of the holy name of Jesus, drunkards, liquor-sellers, gamblers and Jews, who deny the Saviour—I say if I sit and act with them, vote with them, am I not yoked

with them. They say it is a good, a charitable order. I by my actions say the same, if I still continue with them after the Lord hath cleansed me from all sin.

Masonry has *murder* written on its very face. How? you may say. It requires you to take an oath that you agree to have your throat cut, heart cut out, etc., if you ever tell of its hellish nature. Some preachers say if you tell you will be perjured. What, a man perjure himself by telling the truth! I have seen some men trying to kill a rattlesnake, and they would begin at the tail. My plan was always to strike at the head. Masonry is a grand humbug. It is a fraud. It is the cradle of the devil to rock men to sleep in. It teaches charity. How? Why, if you are so mean you cannot treat any one else right, we will make you swear to treat us as you should. If I am forced to give to the needy is it an act of charity? No; charity is the unbounded love of God shed abroad in my heart for all and any in need. I never knew what charity meant until God for Christ's sake forgave my sins.

Again, Masonry is no longer a secret, for as far as I went, three degrees, it is exposed, and I have read the identical oaths that I took. Do you suppose that God will suffer Satan to bind us with a thong that cannot be broken? Do you suppose that God will hold me to those horrible, cut-throat oaths? If you do I want to tell you that he did not, but on the other hand forgave me forever when I renounced all sin; and it was a sin to take those oaths, for he said, "But I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool. But let your communications be yea, yea, nay, nay; for whatsoever is more than these cometh of evil." I did not have to be a Mason. I was not forced to take the oaths, hence it was sin; and the "wages of sin is death." No Christian can live in a lodge of Masons. Be careful, my brother, how you say that Masonry is all right. If you are a watchman on the walls, give no uncertain sound. Masonry is not all right, for it is of Satan; is he all right? Did Masonry send you to preach Christ? Was you baptized in the name of Masonry? Did Masonry save you? No; then be careful how you recommend it. Be careful I say, how you bring it into the church of Christ, for whosoever brings in these damnable traditions and heresies Paul says to note and avoid. "Is Christ divided?" No; then are ye of Christ when there are divisions among you? Woe unto the man who teaches any other words than of Christ. The Holy Ghost never says, tell professors of Christianity that Masonry is a good thing for a Christian, for he only speaks of Christ, not of Masonry Any order that threatens your life if you tell of it, is not of God. It is the work of Satan. Now I propose to be found on the side of the Lord, telling the truth in all things, for I am not called to tell of the pleasure of the world, but to tell of my Saviour, my Jesus.

Brethren, the coming of Christ is close at hand. Remember the parable of the ten virgins. Some were watching and waiting; others were off to the lodges or the theaters. "It is not all who say Lord, Lord, that shall enter into the kingdom of heaven." My brethren, flee from these cages of unclean birds. "Birds of a feather" will "flock together." Christians to themselves and sinners to themselves. Teach Christ and him alone.

GEORGE H. GREENSLITT.

A Brief Statement.

GENEVA, O., Jan. 26, 1877.

Editor Cynosure:

In your paper of January 18 1877, there is an article by H. W. Hampe, in which there is an account of a church trial which took place at New Lebanon, Pa. I presume the writer gave the account as he received it; but verbal reports of a transaction, which have been handed down during two or three years after it took place, are not always correct. If the case referred to be the one which I suppose it to be, I was council for the accused when it, by appeal, came before the quarterly meeting conference. I will state the material facts in the case, according to my best recollection.

The sister was charged with "immorality," in saying, "The preaching we have comes from the pit." I moved that the case be sent back for a new trial, for these reasons: 1st. Because the preacher in charge who selected the committee before whom she was tried, and presided at the trial, was materially interested in the result; that he, though not formally, yet really was the complainant. I think the charge was brought by the class-leader. 2d. Because the council which the sister had employed had failed to come, and she had been refused an adjournment. She had been held to trial without council or proper opportunity to prepare her defense. Her husband was not a member of the church. 3d. Because her class-leader who heard her language—for it was spoken in class-meeting—had failed to do his duty in reproving her for the alleged wrong; and these being the facts, the trial had originated in hatred, according to this Scripture: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and shalt not suffer sin upon him." Lev. 19: 17.

The council for the complainant, instead of replying to my arguments commenced to argue the main question. I called him to order and stated to the presiding elder that to argue the main question on a motion for a new trial was not admissible. He said, "Never mind, you shall have as good a chance." So the council proceeded with his argument, and the conference refused to grant a new trial. Then, of course, the consideration of the charge was in order.

Immoral conduct as legally defined in the Discipline of the Methodist Episcopal church, is such a crime "as is expressly forbidden by the Word of God, sufficient to exclude a person from the kingdom of grace and glory." (See Discipline of 1872 p. 134.)

The council for the prosecution was urged to prove that the alleged crime of this sister was "expressly forbidden by the Word of God, and sufficient to exclude a person from the kingdom of grace and glory." He did not attempt to do this. Twice, however, when I was speaking, and I think presenting my last argument, he arose and coming between me and the conference commenced talking, and continued to talk until he saw fit to stop. He was not called to order nor interrupted. So the sister was expelled. The presiding elder, preacher in charge and council for the complainant, by common report, were Freemasons. The trial was on Saturday. On the next Sabbath the expelled sister was in love feast, and instead of appearing depressed in spirit by the scenes through which she had passed, shouted the praises of God.

H. KINSLEY.

Masonic Foolishness.

Freemasonry teaches that King Solomon, Hiram king of Tyre, and Hiram Abiff were the only Grand Master Masons in the world who knew the Master's word and that they three were sworn not to give it unless they were all together (a very sublime idea). It teaches also that three men, workmen on Solomon's Temple, viz., Jubela, Jubelo and Jubelum, wanted and demanded the Master's word of Hiram Abiff and murdered him because he would not give it till the Temple was finished, and that by his death the Master's word was forever lost! Now this is only a small specimen of the foolish falsehoods that are taught and practiced by Masons or Masonry.

I have studied Freemasonry both inside and outside of the lodge and conversed with Masons of all the various types, from a conscientious seceder down, and I have come to the conclusion that there is more foolishness, vanity, wickedness, meanness, selfishness and general worthlessness in it than there is in any other institution in all the world beside. How any man that has sense enough to distinguish between himself and a hopeless lunatic can tolerate such driveling nonsense for an instant is more than I can comprehend.

As Freemasons are very fond of lugging large Bibles along the streets when they parade, it would be a good idea for them to read the Bible occasionally to see if it says anything about vanity, foolishness, lying, hypocrisy, swearing, ill manners, etc., etc. Now, if the brotherhood desire to make improvements instead of changes in Masonry, as some pretend they have, I would advise them to take in two principles never before employed in Masonry, viz., honesty and common sense. But perhaps that might explode the order and blow Hiram Abiff beyond the hope of resurrection even by the strong grip of a lion's paw and the five points of fellowship or the magic word "Mah-hah-bone." Yours for more light,

L. CHITTENDEN.

Our Mail.

J. S. Rice, North Pownal, Maine, writes: "I would put the *Cynosure* into every family in the country if I had the means."

Samuel C. Vaughan, Byron, Wisconsin, writes:

"I feel a deep interest in the cause and believe it will triumph."

John T. Comstock, Rollin, Michigan, writes:

"I consider myself a life subscriber for the *Cynosure*, as it is one of the Lord's mighty sledge hammers in this day of needed reform in the churches."

Mrs. Caroline Day, Eden, Ohio, writes: "I heard a Mason tell what the five points of Masonry are. I would like to have you state what they are in the *Cynosure*, that I may see how the two agree, as the Masons say the paper is all lies."

The five points of Masonic fellowship are: foot to foot, knee to knee, breast to breast, hand to back, cheek to cheek, or mouth to ear.

Wm. Matthews, Ambrose, Pennsylvania, writes:

"We have very few secretists in our township and people don't dread them much, still our county is almost run by them. I have been thinking it would do good if we could raise a fund to send the *Cynosure* to all the preachers, like the New York *Witness* did and solicit them to work for it. We had a minister a few years ago who took the *Cynosure*, and during that time he gave the lodge some very hard shots and was able to do it, but he let the paper drop, and after that he seldom mentioned the subject. I feel as if it was a duty to support the cause."

Daniel S. McConihay, Carbondale, W. Virginia, writes:

"A reliable man told me that he saw five American party tickets voted at Charlestown, and a company of about twenty said they were going to do so. I also gave a particular friend in Coalbury district, a number of tickets. He voted one and said there were a large number consulting about voting it, but he was not positive that they did, for he was obliged to go home. I am almost sure that a majority in this county sympathize with the reform. If we could get a good lecturer I think we could organize a county association."

Mrs A. E. Jenks, Cheshire, Massachusetts, writes:

"I prize the *Cynosure* above every other paper in our land. I hope it will be circulated throughout the world."

Nathaniel Scheffer, Greenville, Pennsylvania, writes:

"I am the only one that I know of in this place who opposes Freemasonry. My fellow-stu'ents think Freemasonry is not exposed."

F Paine, Sen., Painesville, Ohio, writes:

"The tickets for the presidential election did not arrive in time to be voted, but we intend to be ready at the spring elections to vote the American party ticket, and hope there will be a rally in all the States for that ticket at the next election."

Daniel Leggett, Allegan, Michigan writes:

"I find lots of Anti-masons but not active. I circulate my paper to all who,

will read it. I hope soon the mists will break away and all will see the principles and curse of secret societies."

S. E. Orvis, Waukesha, Wisconsin, writes:

"I am finding much encouragement and a little to call real success in getting a large flame of desire lit up here for the out-coming truth which is unshackling the world."

John R. Potter, Churchville, New York, writes:

"When I came here ten years ago whisky and Freemasonry had no opposition, hut now the prospect is we shall get license out of town."

J. T. Muzzy, Wilton Center, Illinois, writes:

"I hope Joliet and Wilmington will get stirred up some time. Ronayne is a gun for them."

Wm. Banks, Phœnixville, Pennsylvania, writes:

"I noticed the name of Alexander Russel having sent one or two subscribers. I don't know any other one in Phoenixville as zealous as he in this cause. He attacks men on all sides with powerful arguments and is generally victorious. He is a feehle, aged man, hut does more for the cause than many who are younger. One of our preachers is a Mason, Rev. C. I. Thompson, who is in charge of the Schuylkill mission. He says Masonry gives him more influence, but according to Mr. Moody he has less, and my opinion is the latter is the truth."

A young man of Oswego, New York, who is about to join the lodge, writes:

"I am a young man and have heen proposed and balloted for. Please send me Morgan's Expose as soon as possihle."

A. D. Tomlinson, M. D., Bloomingdale, Indiana, writes:

"I would rather do without some of the necessaries of life than fail to have the *Cynosure* come to my family. I am handing it out to my neighbors, and many like to read it; thus a gentle influence is heing wielded, while secret order men are denouncing it as untrue."

P. Crandall, Mendon, Michigan, writes:

"This is one of the strongholds of the lodge. I showed one of Ronayne's Exposes to a Knight Templar, and after looking at it a short time he wanted to know what his object was. 'Why,' says I, 'to expose the fraud to the world.' Two men here have seen enough of Masonry in our courts to make them hate it. A number of incidents might be told, but I will not extend this too long. I hate the devil's hot-hed plant, and wonder how it can he so beloved and cultivated by the churches."

Alhert Mills, Princeton, Indiana, writes:

"The illustrated supplements sent out with the *Cynosure* which I received some weeks ago, I have made use of. Three different persons after having seen Ronayne's illustrations said that they would take the paper."

Stephen Reynolds, Northfield, Minnesota, writes:

"This is a Masonic stronghold. The Masons control, yes, and fill every office in the State. I have watched the Masons for many years, and I consider that there is more sin cloaked up in that order than there is in all the rest of the secret orders and whisky thrown in."

Rufus C. Burleson, Waco University, Texas, writes:

"I have read your paper on 'College Secret Societies' with care and think you over-estimate the evil of such societies, though the evil is so great we do not allow them in Waco University. While President of Naylor Universlty I gave my reluctant consent and soon regretted it."

Thos. Gihb, Dora, Indiana, writes:

"I have a numher of Anti-masonic books. I keep them loaned out all the time, and am constantly circulating papers."

Rev. Thomas Goodwin, Philadelphia, Pennsylvania, writes:

"With the Scriptural motto and teaching generally I am well pleased, and I wish you great success in the earnest endeavors you are expending to put down secret oath-bound associations in every shape and form. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' 'Let us walk in the light.'

Geo. Cohb, Factoryville, Pennsylvania, writes:

"Business is dull and money is scarce, but I cannot well dispense with the *Cynosure*, for its contents are like the bread of life. It is food for the inner man. I have taken it for five years and upwards. The longer I take it the hetter I like it."

A. Holt, Carthage, New York, writes:

"I was conversing with a man a few days ago in relation to Moody's course, and related to him the stand he has taken against secret societies, Masonry and Odd-fellowship in particular; and his answer was, if Mr. Moody has come out against that order he has killed himself. I told him he had taken the right way to make himself popular and secure to himself a long, useful life, if the Masons do not assassinate him And this man I was talking with was not a Mason. How preposterously men outside the lodge will talk. I put in a straight ticket for Walker and Kirkpatrick, and was told that I had voted for Tilden. I told them I could not help it; I vote as I pray."

John Milner, Greenfield, Ohio, writes:

"I had a talk with one of the Masonic fraternity yesterday. He knew all about Masonry and said it was a good and religious institution, and their symbols were sacred and Christian, as much as the sacrament of the Lord's Supper. The Bible was full of symhols and the Bible was the guide for the Masons to go hy. I told him the Bible was no more to the Masons than the Koran or Joe Smith's hible, and he said that he knew hetter; that our Bihle was the only one that was or could be used for initiatory purposes. I handed him a pencil and paper and requested him to write that down and sign his name to it. This he failed to do, of course, and asked me if I would do that much for him. I told him anything I had said I would write and sign. He also failed to tell me what to write and sign, to the great astonishment of the hystanders."

J. A. Rouser, Bloomington, Illinois, writes:

"For several years past I have been talking and working in the interest of the Prohihition movement, hut have seen in the last year that this anti-secret movement fills the hill better, so have engaged in this for life with all my heart, trusting to the Lord of Hosts for the suppression of all the comhined powers of darkness."

Albert Honeywell, Harrisburg, Indiana, writes:

"Secret societies are very popular here, and the average American would rather he in a popular wrong than in an unpopular right. Therefore the few who have bravery enough to go against secret societies hecome targets for the secretists and their jacks to shoot at; and many milk and water Anti-masons will wink at them in order to keep all right with the popular rabble. This must all he changed or it will not amount to much, and I will suggest, as I have done hefore, that there he power enough used to take a Masonic fort, and then put all to the sword, and then erect an Anti-mssonic fort in the place, and then and not until then will Anti-masonry he popular. And in order to accomplish this it will be necessary to use lectures, books, tracts, organize lodges to work publicly, and upon every occasion give the secret signs. This would make them ashamed of themselves and they would disband."

Matthew Drennen, New Wilmington, Pennsylvania, writes:

"I have been taking the *Cynosure* ever since it was first puhlished. The longer I read it the hetter I like it. Please send me another of Judge Whitney's tracts. I consider it one of the most convincing tracts I ever read on that subject."

C. Hart, Southington, Connecticut, writes:

"I have lahored the best part of my life to destroy slavery and intemperance, and had I the strength and the means I would gladly enlist in the cause you are so nobly fighting for. My prayer to God is that your efforts may he hlest and that the time may speedily come when our land and all the world may he delivered from the baneful influences of Christless secret societies."

R. D. Nichols, Williamstown, Vermont, writes:

"Z. Smith, of Montpelier, is dead, having filled up his days, as I conclude, with much useful activity and well directed energy. He was a contributor to the A. M. Association for years, if not for life."

J. T. Cooper, Allegheny, Pennsylvania, sends his renewal and writes:

"I scarcely need a paper to deepen my convictions of the unscriptural character and evil tendencies of all secret societies, and have far more papers and periodicals than I am ahle to read; yet I feel that I should be in this way contrihuting to the support of the cause which this paper represents. I think I contrihuted twenty-five dollars toward it when it was in its infancy."

The Sabbath School.

LESSON VII.—FEB. 18, 1877.—ELIJAH AND HIS SACRIFICE.

SCRIPTURE.—1 K. xviii. 36-46. Memorize 36-39; Primary Verse 39.

GOLDEN TEXT.—"The God that answereth hy fire let him be God."—I K. xviii. 24.

TOPIC.—"The Lord he is God."—1 K. xviii. 39

HOME READINGS.

M. 1 Sam. 5: 1-12....Dagon overthrown.
T. Is. 46: 1-13. ..Bel boweth down.
W. Jer. 50: 1-20....Merodach is broken.
Th. Dan. 3: 1-30....The Golden Image Defied.
F. Dan. 6: 1-28 ...The Mouths of Lions shut.
S. Ps. 95: 1-11... King above all gods.
S. Ps. 97: 1-12 ...Confounded that Serve Images.

Our first prayer should he that it may he known that the Lord is God. We should pray, "Thy kingdom come and thy will be done," hefore we ask aught for ourselves. He has invited us to ask of him and he will give us the heathen for an inheritance. Ps. 2: 8; 72: 8; 122: 6; 22: 27; Is. 62: 1, 6, 7; Dan. 7: 13, 14; Matt. 6: 10, 33.

We should try to do everything according to the Word of God—not seeking to accomplish great things, either through our own strength or for our own honor. "Whatsoever ye do, do all to the glory of God." Rom. 14: 7, 8; 1 Cor. 6: 20; 10: 31; 2 Cor. 12, 9; Eph. 5: 20; Phil. 1: 20; 4: 17; Col. 3: 17; 1 Pet. 4: 11.

Let no one despair who sees not how he can come to Christ. For every one that earnestly desires to come to him shall have his help. It is he that turns the hearts of men. "No man can come to me, except the Father, which hath sent me, draw him." Lam. 5: 21; John 1: 12, 13; 6: 44, 45; Rom. 7: 18; 8: 14, 15; Gal. 5: 17; Eph. 2: 4, 5; Phil. 1: 29; 2: 12, 13. —*Nat'l S. S. Teacher.*

LESSON NOTES.—36. Offering of the evening sacrifice: 3 P. M. Came near: To the altar on which had been placed his offering. 37. Hear me: And answer. 38 Fire....fell: From heaven: did not flame up from heneath. The water: See verses 33-35. 39. All the people saw: Surely so many could not he deceived. Fell on their faces: Overwhelmed with awe at this display of Divine power. The Lord he is God: Better: Jehovah, he is the God: the only God; for Baal is no God at all. 40. Unto them: Unto the people. Take the prophets: As prisoners. Slew them: The law prescribed death as the punishment for idolatry. See Deut. 13: 1-5, and 18: 20. Ahah appears to have assented to this act of justice. 41. A sound: Though none else heard it, the prophet's faith detected its coming. 42. Face hetween his knees: Kneeled down, and howed his face to the ground. 43. Toward the sea: The Mediterranean, in full sight from the top of Carmel. 44. That the rain stop thee not: By the sudden rise of the mountain streams. 46. Hand of the Lord: Power of the Lord. Girded up his loins: Gathered up his tunic under his girdle, that it might not hinder running.—*Scholars Quarterly.*

LESSONS.

1 Learn the character of God. He is covenant-keeping, v. 36, prayer-answering, v. 38, 45, just, v. 40, and merciful, vs. 39, 41-46.

2 The offices of Christ. Elijah, a type of Christ—in his prophetical, v. 41, etc., priestly, vs. 36, 37, 42, 43, and kingly, v. 40, character.

3 The proper character of prayer. Both as to posture and spirit, Elijah an example.

4 The power of prayer. Elijah hrought down hoth fire and rain from heaven.

5 The object and value of miracles, vs. 37, 39. The answer hy fire was sought to convince, and convert the people, as well as to glorify God.

6 The value of sacrifice. Elijah's sacrifice was closely connected with success in securing God's favor. So now "without the shedding of blood there is no remission of sins."

7 The duty of backsliding professors and double-minded gospel hearers. They should confess God, v. 39.

8 Capital punishment should not be set aside when enjoined, v. 40. It is still commanded as a punishment for murder. Gen. 9: 6; Rom. 13: 4.

9 Learn the excellence of humility, v. 46. How attractive is the condescension of Elijah after his wonderful victory. Humility is a royal, Christ-like trait. See Phil. 2: 5-8.

10 See how God strengthens his people for duty. Elijah was fitted for each part of his difficult work just at the proper moment. Deut. 33: 25.—*Evangelical Repository.*

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The Christian Cynosure

CHICAGO, THURSDAY, FEB. 8, 1877.

The Publishing House Fund and What is being done with it.

The friends of the National Christian Association and especially those who have contributed to its funds will be interested and have a right to know what has been received and how their contributions have been used. I give herewith a brief summary of receipts for the Publishing House fund in cash and notes previous to January 1, 1877. These accounts have not been audited and are therefore unofficial but believed to be correct.

The foregoing summary shows that there have been received in notes unpaid Jan. 1, 1877, $9485. These notes are deposited in the vault of the State Savings Institution in this city, and are most of them drawing interest from 6 to 10 per cent.

The $3,655.38 paid in has been invested in loans as follows.

To C. R. Hagerty at 9 per cent. secured on Chicago real dstate $3,110.00.

To J. P. Stoddard as per vote of Directors N. C. A., Feb. 8, 1875, and secured by the indebtedness of the Association to J. P. Stoddard for services, $545.00

Leaving a balance in the Treasury of 38 cents.

The amount proposed for a Publishing House fund and the basis upon which contributions have been solicited is $50,000. Of this sum Mr. Carpenter pledges two-fifths in a building and lot at 221 W. Madison street, Chicago, estimated to be worth $20,000, as his donation; provided the remaining $30,000 is secured to the cause before the first day of April, 1878.

Rev. Wm. Leuty of Ligonier, Indiana, has donated real estate estimated at $10,000.

Other donations in notes and cash are as above, $13,140.38.

Making a total of $43,140.38.

Leaving still to be secured the farther sum of $6,859.62.

The unpaid notes were, it is believed, given without exception, in good faith and received with careful consideration on the part of those who acted on behalf of the N. C. A. who have in a number of instances refused notes from parties whose intentions were good but whose ability to pay was doubtful. But with all the precaution possible it is but just to suppose that among so many notes there will be some failures, and there should be a sufficient margin obtained to make up any deficit occurring from contingencies of this kind. It is a matter which cannot be accurately estimated in advance, but which all will see is likely to occur.

The Treasurer has executed a bond for the faithful performance of the duties of his office in the sum of $10,000, in accordance with by-law 10 of the N. C. A., which bond is signed by Philo Carpenter, J. Blanchard and A. H. Hiatt, and deposited in the safe of E. A. Cook & Co.

The above summary covers the *Publishing House fund*, and will I trust be readily understood by any one desiring the facts in this important part of our work.

It is proper and to be expected that in connection with the permanent funds of the Association there should also appear at least a synopsis of receipts from other sources along with a statement of the uses to which those funds have been applied, and I submit below a statement of funds which according to the by-laws of the Association and by action of its Board of Directors may be applied to the uses and purposes of the Christian Association's work, from June 1, 1876 to Jan. 1, 1877.

RECEIPTS.

Rents from rooms in the Carpenter building not occupied for Associational purposes.....	$826.31
Interest on notes to the N. C. Association.....	213.28
Interest on temporary loans and deposits.....	29.48
Received on contributions to the General fund.....	251.73
Received on Illinois fund.	37.00
Received on fund for Centennial work.....	121.90
Received on Lecture fund..	1.00
Advanced by E. A. Cook & Co., for Centennial work	71.97
Total	$1,552.67

DISBURSED.

Paid to the Secretary....	$413.65
Paid to H. H. Hinman....	275.75
Paid to C. A. Blanchard on old account.....	120.00
Repairs on building.....	113.13
For Insurance.....	20.00
Water Tax.....	25.00
Printing	25.00
Expenses of the 8th Anniversary of the N. C. A. June 20-23, 1876.....	215.95
To J. T. Kiggins on old account.....	51.11
Postage	11.00
Centennial work at Philadelphia.....	179.37
Express and Telegraphing	1.80
E. A. Cook & Co.....	14.50
Lamps	1.66
Total	$1,472.92

Balance in the Treasury Jan. 1, 1877, $7.78.

The amount of interest received on notes to the Association is small owing to the fact that the bulk of those notes were given after Jan. 1, 1876, and consequently no interest was due until after 1877. The closeness of the times has greatly crippled the work of general collections and has been a constant admonition to use the utmost care and prudence in expending funds or assuming obligations. The Board of Directors would have gladly put a score or more of able lecturers into the field and opened a complete stock of Anti-masonic and other Christian literature in the building of which they have obtained the occupancy, but this would cost more money than is placed at their command. Some of the old established business firms in this and Eastern cities with all their prestige are forced into bankruptcy, while others are cutting down their forces and struggling along under the pressure. Commercial men, merchants and agriculturalists are reducing their expenses and ventures to the minimum to avoid embarrassment and failure.

Another and more specific reason for proceeding with the utmost caution is the fact that the National Christian Asstciation now has only the temporary occupancy of this building, and until the fee simple is vested in that body it would hardly be warranted in investing beyond its present resources. The third floor of this building has been fitted up for a hall, and is now occupied for a daily noon prayer meeting with Gospel Sabbath services, into which the poor are gathered to hear the Word of God. It is ready for reform meetings of a distinctive character whenever it is needed for that purpose. A room on the second floor has been opened for the sale of books and the free distribution of tracts by the N. C. A., also for a reading room. Over this work our brother Thomas Hodge presides with all the genial ways that made him so popular and at the same time so successful in his work at the Centennial Exposition. Friends visiting this city who may have met this brother in Philadelphia, and many others, will be pleased to meet him at his new quarters and may feel assured of a hearty welcome. This is as far as it has been deemed prudent to proceed in the direction of a permanent occupancy of the building at present, and I think that the course will commend itself to every judicious person. This is all that the Association's funds will bear, and to go beyond this would be hazardous, if not fatal to the financial interests of our work.

I know the anxiety of friends that this work should be pressed forward and should not think it a thing incredible if some, not understanding the difficuties in the way, feel that more ought to be done; but I am persuaded that you would much prefer a slow and permanent growth to embarrassment and ultimate suspension.

Did each friend of our work realize the importance of completing this fund at an early day, I believe it would be done before the close of another month. It is said, "the times are hard," and no one can doubt it, but is there not on this very account all the more reason for extra effort and sacrifice, if need be, to aid in exposing and suppressing a system of secretism which is nothing less than a conspiracy against the equal rights of American citizens, and which has thrust our nation upon the very verge of social, civil and financial ruin. Let us not repeat the mistake of our Masonic predecessors of 1826 in not establishing a publishing house so as to send their warnings and testimonies against the lodge down to their successors, but let us the rather take warning by their omission and establish a fountain from which shall emanate light and warning long after we shall cease to participate in the activities of this life.

J. P. Stoddard.

The Masonic Color Line.

In his remarks on the Grand Lodge of Minnesota friend Woodward makes a sharper distinction between the two great political parties on the lodge question than some of our readers may be willing to grant, yet in the Masonic action on the color question there seems to be new and strong evidence of sympathy with that political party which has been the bulwark of slavery, and it is believed would inaugurate a return of the dark days of our Republic.

One of the reports referred to in his article, that of Mr. Goodrich, makes a remarkable argument which will be reviewed at length at some more favorable time than the present. A simple statement of it will be sufficient for the present purpose of calling attention to the political affinities fostered by Freemasonry, and the alliances it will be inclined to make in the secret methods peculiar to itself.

Mr. Goodrich goes back to 1717, when Freemasonry originated in England, and argues from the state of society, which included several castes in that day, and from the original constitution of the lodge which permitted only "*free men*," or those exercising the right of citizenship at that day to become members of the lodge. This he holds to be a "landmark" of Freemasonry. It is unchangeable, and must forever bar the "*freed man*" from the fraternity. The latter might rejoice if this decision was made practical; but the lodge, if unwilling to bring the man of colored skin across its threshold will yet entrap him if possible in some one of its many pitfalls dug for those it wants to use but not associate with.

Can any of our readers canvass Washington county, N. Y., for new subscriptions?

—Past Master Ronayne has gone for a short visit to Canada where he speaks at Plattsville this week. He is making arrangements for meetings in Monroe and Gibson counties, Indiana, southwest of Indianapolis. Friends in that section may induce him to make a longer stay and work in several more points than are now being arranged for if they attend to the matter soon, and communicate with Rev. W. P. McNary, President of the State Association, at Bloomington, Monroe county, Ind.

—Last week the statements o two men who had left the lodge

were printed. Another is given in the present number. These were so far as we know unsolicited, and are a remarkable proof of the power of the truth now working in the hearts of men to release them from the bondage of the lodge. There have been previously published 179 names of living sceders. Let every reader use such means as God gives to add to this list, especially work to increase it directly from the ranks of secretism. The Kansas Association has enlisted one such in the good work. See the report of the North Cedar meeting.

—The General Agent and Secretary is again in the field, having started eastward on Saturday last, stopping in Indiana. His statement of the Publishing House fund will be read with interest by all.

—A good letter from Dr. Cook, telling of toils and triumphs in Indiana, has to wait for another paper. Other correspondents who have written us good letters are desired to exercise patience and in due time they shall be heard.

—The report of the Publishing House fund lacks an item which the departure of Bro. Stoddard to Indiana did not give time to complete, that is, a table showing by States the amount contributed up to Jan. 1st in cash and notes for the fund. This will be prepared and published at some future time.

—Wendell Phillips, who has been called the American Demosthenes lectured in this city last Thursday on "The Holy Alliance—Rum and the Revolver," under which title he depicted the danger to our institutions from the union of Northern and Southern elements in the Democratic party. Mr. Phillips' opinion on secret societies given to Prof. Blanchard in 1874 is worth reprinting. He wrote:

January 22, 1874.

DEAR SIR:—I wish you success most heartily in your effort to rouse the community to the danger of secret societies. They are a great evil; entirely out of place in a Republic, and no patriot should join or uphold them.

Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organization, such should not be allowed to exist.

Yours Respectfully,

WENDELL PHILLIPS.

MR. C. A. BLANCHARD.

—The *United Presbyterian* of Pittsburgh gave the following careful estimate of the expositions in that city conducted by Mr. Ronayne not long since: "The lecturer impressed every one present, as a sincere, earnest, truthful man—one who knew of what he was talking and was not afraid to tell it. All who were present were more thoroughly disgusted with the order than ever before. The half concerning the childishness of its ceremonies, the absurdity and falseness of its pretentions, and the impiety and even blasphemy of its oaths, had not been told them. That otherwise excellent men will submit to such humiliating, senseless mummeries as are found in this strange system is one of the marvelous things. Let every Christiatn 'come out from among them.'"

OBITUARY.

SAMUEL HALE.—A brief note from Dr. J. A. Bingham brings us the sad news of the death of that warm friend of the reform, Samuel Hale, at his home in Mallet Creek, Medina county, Ohio, at 6 o'clock on the morning of Jan. 31st. The note further states that the funeral services were to be held on Friday, the 2nd inst., and that Rev. O. W. White of Weymouth would preach the funeral sermon. Like his elder half-brother, Oren Cravath of Minnesota, Bro. Hale was an earnest reformer, and entered with a whole heart into the measures taken by the abolitionists for the redemption of the slave; and later, few were more laborious in northern Ohio in the present anti-lodge reform. But his work is done and he rests from the Christian warfare. Who will take his place in the ranks?

Will you send in a club of ten this month? A club of five?

Religious Intelligence.

—Rev. Woodruff Post, our excellent and faithful co-worker in reform in Rochester, N. Y., was again at his last conference dropped out by his presiding elders and left without a regular pastorate.

—There is a good opening for a reform church at Albion, Marshall county, Iowa. Several of the members of the M. E. church there have withdrawn their fellowship from that body on account of a Masonic preacher, and want a true minister of Christ to come amongst them. Who will supply the demand?—*Iowa Freeman.*

—A cottage prayer-meeting was opened on Wednesday evening of last week at the residence of Bro. E. Ronayne, No. 104 Bremer street, in this city, in which Secretary Stoddard, Captain Henry Bundy and others took part. The meeting was well attended and was noticable for deep feeling.

—Mr. Hammond closed his meetings in Newburyport week before last. Upwards of 500 have professed conversion. The ministers have earnestly co-operated. Newburyport has never seen such an awakening since the days of Whitefield. Mr. Hammond expects as his next field of evangelistic labor to go to Terra Haute, Indiana.

—The temperance revival in Michigan under the leadership of Dr. Reynolds, is making great progress. Reform clubs are being instituted in a large number of towns; Adrian, Hudson, Hillsdale, Manchester, Battle Creek, Hastings, Bay City, etc., etc. In Grand Rapids the club numbers 150, with a reading room. In Kalamazoo, there are 300 reformed men, and "saloon keepers very serious." In Jackson the two clubs, one for railroad men only, aggregate 660 men who have left off drinking, besides many "associate members," who likewise wear the "red ribbon." The reformed men in Jackson welcome the "Ladies' Temperance Union" to their club-room for the weekly prayer meeting, while themselves sustain another prayer meeting, and conduct a Sunday evening service in one of the largest halls in the city.

N. C. A. RECEIPTS FOR JAN. 1877.

Publishing House Fund:	
David Platner, Mt. Vernon, Ia., (note)	$25 00
Francis Hull, Clifford, Pa.	1 00
J. W. Raynor, Montrose, Pa. (note)	2.00
W. B. Gibson, Springville, Iowa, (note)	5.00
D. D. Gibson, Springville, Ia., (note)	5.00
J. Denny, Jr., Aurora, Ill. (note)	10.00
David Morrow, Oakland, Cal., (note)	10.00
Interest:	
D. Platner, note 212	1.87
D. D. Gibson, note 229	75
L. Chittenden, note 95	50
C. A. Blanchard note 1	6.00
S. E. Orvis, note 164	60
P. Smith, note 99	2.00
J. Denny, Jr., note 100	2.00
Rent	144 33
Total	$216 05

H. L. KELLOGG, Treas.

The Lake Side Library Company, Chicago, have added to their list Alfred Tennyson's latest work "Harold," a dramatic poem. It is sent post-paid for 12 cts.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

PRESIDENT OF THE NATIONAL CONVENTION.—Pres. H. H. George, D. D., W. Geneva, Ohio.

SECRETARIES.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

PRESIDENT OF THE CORPORATE BODY.—Rev L. N. Stratton, Syracuse, N. Y.

DIRECTORS.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, J. B. Walker.

TREASURER.—H. L. Kellogg, 13 Wabash Ave., Chicago.

COR SEC'Y AND GENERAL AGENT.—J. P. Stoddard, 13 Wabash Ave., Chicago.

ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook 13 Wabash Ave., Chicago.

"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption"

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.

President, S. B. Allen, Westfield.
Cor. Secretary and Financial Agent, B. T Cole, Jacksonville.
Rec. Secretary and Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
Lecturer, H. H. Hinman, Wheaton, and J. P. Richards, Bowensburg, Hancock Co.

INDIANA.

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Rec. Sec'y, J. W. Raynor, Uniondale
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Lecturer, J. W. Raynor, Montrose.

WISCONSIN.

President, E. L. Harris, Delavan.
Secretary, U. D. Lathrop, Millard.
Treasurer; Joshua Parish, Delavan.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. STODDARD, Christian Cynosure Office, Chicago.
For STATE LECTURERS State Ass'n list
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
Henry Cogswell, Salem, Col. Co., O.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
Samuel Hale, Mallett Creek, O.
A. Mayn, Promise City, Wayne
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind.
E Ronayne, *Cynosure* office, Chicago.
W. M. Love, Baker, St Clair Co. Mo.
A D. Freeman, Downers Grove, Ill.
Jas. Springer, Springerton Ill.
A. D. Carter, Deersville, Harrison Co O.
James McCleery, Monroe, Iowa.

The Home Circle.

A Hundred Years from Now.

The surging sea of human life forever onward rolls,
And bears to the eternal shore its daily freight of souls:
Though bravely sails our bark to-day, pale death sits on the prow,
And few shall know we ever lived, a hundred years from now.

O, mighty human brotherhood! why fiercely war and strive,
While God's great world has ample space for everything alive?
Broad fields, uncultured and unclaimed, are waiting for the plow
Of progress that shall make them bloom, a hundred years from now.

Why should we try so earnestly, in life's short, narrow span,
On golden stairs to climb so high above our brother man?
Why blindly at an earthly shrine in slavish homage bow?
Our gold will rust, ourselves be dust, a hundred years from now!

Why prize so much the world's applause? Why dread so much its blame?
A fleeting echo is its voice of censure or of fame;
The praise that thrills the heart, the scorn that dyes with shame the brow,
Will be as long-forgotten dreams, a hundred years from now.

Grand, lofty souls, that live and toil, that freedom, right and truth
Alone may rule the universe, for you is endless youth;
When 'mid the blest, with God you rest, the grateful lands will bow
Above your clay in reverent love, a hundred years from now.

Earth's empires rise and fall, O, Time! like breakers on thy shore;
They rush upon thy rocks of doom, go down, and are no more;
The starry wilderness of worlds that gem night's radiant brow,
Will light the skies for other eyes, a hundred years from now.

Our Father to whose sleepless eyes the past and future stand
An open page, like babes we cling to Thy protecting hand;
Change, sorrow, death, are naught to us, if we may safely bow
Beneath the shadow of Thy throne a hundred years from now.

—*Selected.*

The Value of Prayer.

BY M. A. RITCHEY.

Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

When our Heavenly Father has given us the blessed privilege to call upon him in the time of trouble and he will deliver us, why is it that so many of us his children are burdened with little cares and trials in our daily experience, besides our greater troubles? Why do we think we have it all to bear, and that there is no deliverance? forgetting that we have a "great High Priest" who is "touched with the feeling of our infirmities" and can give us help in every time of trouble, until at length for relief and comfort we turn to our Bible and are reminded of the promise to "cast all our care upon him for he careth for us." Is it not because we do not believe that our great Burden-bearer is interested in and concerned about all our temporal affairs and everything that gives us trouble? If we believe more steadfastly in God's care over us and in all that concerns and troubles us, we would learn more of the value of taking every care, by prayer, to our Heavenly Father in the name of Jesus and receive help and deliverance. Faith inspires prayer and prayer brings courage to the heart, therefore if we believed more steadfastly in God's faithful promises we would pray more, and would be kept in perfect peace because our minds would be "stayed on Him." Our Father says to each troubled one, "Call upon me in the day of trouble and I will deliver you and thou shalt glorify me. He will turn our earnest prayers (though presented with sighs and tears) into joyful praise. In all trouble prayer is our great duty and privilege and the best means of relief. Prayer is not only request made to God, but converse had with him. The smile of God in prayer can soon sweeten our bitter cup, and make us forget all our sorrow.

The writer's life has been one of affliction for seven years, and I have learned the value and comfort of prayer in distress of mind and bodily affliction; and receive comfort and deliverance in trouble. God delays often, but never fails to answer genuine prayer in his own good time, and in his own way he bestows the blessing. No true prayer is ever lost though we may have forgotten it. Whoever thou art, never give up prayer, a blessing will indeed come at last; the honor of Christ himself stands engaged to perform this: "Whatsoever ye ask in my name I will do it." John 14: 13, 14. Secret, earnest prayer is the approved and never-failing method of obtaining relief and comfort in seasons of the deepest distress. What more need be said of prayer than that it brings God into the heart and keeps sin out.

When torn in the bosom
By sorrow and care,
Be it ever so simple,
There is nothing like prayer.

Huntsville, Ohio.

How to Promote Harmony in the Church.

1. Remember that we are all subject to failings and infirmities of one kind or another. 2. Bear with, and not magnify each others' infirmities. Gal. vi. 12. Pray for one another in the social meetings, and particularly in private, James v. 16. 4. Always turn a deaf ear to slanderous reports, and receive no charge against auy person until well founded. 5. If a member be in fault, tell him of it privately, before it is mentioned to others. 6. Watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment. 7. Observe the rule of Solomon, which is, "leave off contention before it be meddled with," Proverbs xvii. 14. 8. If a member has offended, consider how glorious, how God-like it is to forgive, and how unlike a Christian it is to seek revenge. Eph. iv. 2. 9. Remember that it is a grand artifice of the devil to promote distance and animosity among members of churches, and we should therefore watch against everything that furthers this end. 10. Consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love than we can do when acting alone and indulging a contrary spirit. 11. Consider the express injunction of Scripture, and the beautiful example of Christ, and love the Lord our God with all our hearts, and our neighbor as ourselves.—*Selected.*

The Power of the Bible.

The Bible does not need defence, so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached.

There are defenders of the truth who think it otherwise. They treat the Bible as a weakly infant, which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and philosophy, their human reasoning and research, which they use as proof to keep the Bible up, trembling all the while lest one of these should fail, and the truth, unsupported, sink to its hurt. But the Bible disdains all these appliances. It is no weakly infant. It has more than a giant's strength, and can not only stand unaided, but can walk forth alone conquering and to conquer. - *Prof. Seelye.*

Shall Christians Dance?

Why not *Christians*, if anybody? We would not advise a *sinner* to dance. A sinner is an enemy to God; and shall he dance? A sinner must repent or perish; and shall he dance? A sinner is on the way to hell, and may be there in an hour: shall he dance? There is something supremely shocking in the idea of a dancing sinner. What fearful declarations are those of Job! "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave." Job 21: 11–13.

But a Christian is a redeemed sinner. "He is bought with a price." "He is washed, he is sanctified, he is justified in the name of the Lord Jesus, and by the Spirit of our God." "He is a new creature; old things are passed away; Behold, all things are become new." The Christian is the image of Christ, and is to show to the world that he has been with Jesus, and has learned of him. The Christian is "crucified to the world," and is in a little while to be in heaven, beholding and enjoying, and forever to enjoy the glory of God. Let him sing for joy, and dance too before the Lord, as David did, if such an exercise be suited to his present condition, and adapted to promote the glory of God and the salvation of men For this is the apostolic exhortation: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Shall Christians dance? Then they must have a *time* to dance. At what point of time shall it be? just before, or just after they sit down at the table of the Lord? Is it the kind of preparation which fits them for that sce e which Calvary beheld? Will the dance help them to "examine themselves?" Will it enable them to deny themselves as they should, after they have been anew to see Christ crucified? Can they, at the dance, think intensely upon the scenes in the garden; in the palace of the high-priest; in the hall of Pilate; on the way to Calvary; at the nailing of the victim; and at the innocent sufferer's cry of agony. "My God, my God, why hast thou forsaken me?" This cry, under almighty wrath crushing Him to death for our sins, makes the ears of Christians tingle. How can they forget it so as to find a *time* to dance?

Shall Christians dance? Then they must have *leisure* to dance. "Wist ye not," said Jesus, "that I must be about my Father's business?" He began early, and continued to the end to be about his Father's business: so that in the end he could say to his Father, "I have glorified thee upon the earth: I have finished the work which thou gavest me to do." Then he was ready to depart, and with his last breath cried, "It is finished." Duty and suffering were completed. Are Christians, the followers of such a Saviour, at leisure so that their work is done long before their sun is set? Do they understand God's word so well that they need study it no more? Are all their duties to God in the closet, in the family, and in his house, diligently and faithfully performed? Do they perform all that is needful for the young, for the aged, for the church, for the world, and then find leisure to unite with gay companions in moving to the sound of the viol, amid the mazes of pleasurable dissipation? Is the soul duly cared for? And from the dance can they return home to commune with God; to pray for all saints and the ministers of Christ, with all prayer and without ceasing? Can they "visit the fatherless and widows in their affliction, and keep themselves unspotted from the world?"

Shall Christians dance? Then they must have *money* to maintain the dance. They are God's stewards, and he claims all they have, as well as all they are. The gold—"it is mine." The silver—"it is mine." Does he require Christians, as his stewards, to take his silver and his gold, and use them to decorate their persons; to furnish room and equipage and music and refreshments for the dance? His poor must have food and raiment and shelter out of his silver and gold. The institutions of religion must be sustained; the Word of God must be put into every family of man; the ministry must be furnished for every creature: and all this must come out of his treasures. And when millions are needed more than are obtained —when the cry is wafted to Christian ears on every breeze, "Come over and help us"—where is the money to be found to maintain the dance?

Shall Christians dance? Then they must be *imitated* by others. Allowing that Christians have *time*, *leisure*, and *money* for the dance, and that it may be proper for them to dance, still a question remains—Is it expedient? If it be lawful in the sight of God, does it tend to edification? Is it attended with no danger to others? Will the gay and

the thoughtless be likely to derive benefit from such examples of Christians? Did the apostle Paul say, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" Should not we also look to the welfare of others? If it be not perilous to ourselves, yet if it be to others, charity requires us to abstain. If we would not advise sinners to dance, we certainly should not set the example. If but one member of a church be found in a ballroom, who will not know it? Will not every eye be fixed on that individual? Will not some be ready to say in heart, Did not I see thee *at the Lord's table?* Will it not be reported the next day? And will not the echo fly among the circles of the lovers of pleasure? Will not the thoughtless urge this example, as a plea for the indulgence which conscience forbids? And will not many be emboldened, not only near by, but far off, to do what no sinner should venture to do, as it must be at the peril of his soul? And will not those gay companions of yours despise you for your vain indulgence?—*Am. Tract Society.*

Children's Corner

One of Our Little Friends Called Home.

Perhaps the children who read the *Cynosure* would like to hear some account of Horace P., a dear little boy only three years of age, whom the Good Shepherd has recently taken from the arms of loving parents and borne away to the heavenly fold.

When Horace was born, his brother Moses, a few years older, thought he was very nice, and often went and pulled open the blanket that covered him, and examined his curious hands and feet, and looked into his bright eyes and with pride showed him to a young friend who lived near by. Now it happened that this friend had quite a pretty small white pig—I think it must have been a white Chester—that Moses thought a wonderful animal and wanted to trade for. He had never before been able to offer a sufficient compensation, but now his friend agreed to let him have the pig in exchange for the baby, and so a bargain was struck at once. But when they began to bundle up the baby for him to take home, poor little Moses burst into a flood of tears, for he loved his baby brother after all better than the pig, and could not consent to part with him; and so little Horace stayed with him, and grew more attractive and interesting all the time. After awhile he learned to walk, and then to talk, and say many amusing things, which with his bright face, and lively, pleasant ways endeared him to every one. Soon he could go to church and Sunday school, and whatever his older brother and sister learned he would try and learn also. Often his pleasant voice was heard ringing about the house with snatches of hymns and tunes he had caught from others; "Only an Armor-bearer," and "Pull for the Shore," being favorites. His little prayer at night ended with "And this I ask for Jesus' sake." "Who is Jesus?" and "Where is Jesus?" he would frequently ask, on closing his prayer. His mother could only imperfectly explain this to him, but Jesus came and took him to his beautiful home in heaven, and now he knows who Jesus is and where he is, and I think he loves Jesus so much, and is so happy with him and the many dear children gathered there, that he would not care to come back to earth again. He often would spend a day or two when here, away from home, with friends he loved, without getting nomesick, and I think the time will seem very short, it will pass so pleasantly, till he welcomes his dear earthly friends in heaven.

His disease was diphtheria, which he bore with great patience. The house seemed lonely and still after he was gone, and his parents and brother and sister were sad, for they could not help missing him though they know he was happy. Even poor dog Rover looked disconsolate, and wandered from room to room upstairs and down, as if in pursuit of his little master, whose caresses he missed and with whom he had enjoyed so many frolics. The young friends with whom he played meet together and talk about him. Little Georgy, two and a half years old, says, "Horace gone to heaven but he'll come back some day." Moses who knows he will not come back, says he would like to go to heaven in the daytime and play with Horace if he might come back home nights. Tears come to the mother's eyes as she listens to this prattle, for well she knows that heaven's entrance can only be reached through the portals of the grave.

And now, dear children, may the story of the sudden and early death of little Horace lead you to be also ready, that when Jesus comes, you may be prepared to go and dwell with him forever.

"In that beautiful home He has gone to prepare,
For all who are washed and forgiven;
And many dear children are gathering there,
For of such is the kingdom of heaven."

A Remarkable Incident.

A remarkable incident is that of a Scottish youth who learned with a pious mother to sing the old psalms that were then as household words to them in the kirk and by the fireside. When he grew up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing himself in this manner, when the attention of some sailors on board of an English man of war was directed to the familiar tune "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery! Should you not think that he would always love the glorious tune of "Old Hundred?" Children, never let your sweet young voices be employed in using profane or unseemly words. It is a quaint saying but it is true, "Furnish the mind with good things and there will be no room for evil." They will be like nails fastened in a sure place. You know when a nail is driven in tightly you cannot wedge anything else alongside of it. But you may have a tuneful voice and love to sing, and yet remain unaffected by the beautiful words. Oh, how sad if they who sing about Jesus on earth shall not be one of the number who join in the "new song" before the throne of God and the Lamb!—*Child's Words.*

The Length of Days.

At London and Bremen, the longest day has sixteen hours.

At Stockholm, in Sweden, the longest day has eighteen and a half hours.

At Hamburg, Germany, and Dantzic, Prussia, the longest day has seventeen hours, and the shortest seven hours.

At St. Petersburg, in Russia, and Tobolsk, Siberia, the longest day has nineteen hours, and the shortest five hours.

At Tornea, in Finland, the longest day has twenty-one and a half hours, and the shortest two and a half hours.

At Wardnuys, in Norway, the day lasts from May the 21st, to July 2d, without interruption; and at Spitzbergen, the longest day is three and a half months.

Home and Farm.

Cook-books.—Nearly all the cook-books we have seen, excepting those issued by hygienic reformers, are, in the first place, filled with recipes too expensive for people of middling means to follow. But the chief defect in the recipes is, that no man can be healthy and eat the food prepared according to their rules. There is too much of the "one cup of butter, two of sugar, three of flour, and four eggs," seasoned with cloves, cinnamon, nutmeg, etc. Moreover, cook-book makers seem to think they must minister to the production of the material for grand banquets, and cater to the rich, and to fashionable life. A poor man can better afford to buy the right kind of cook-book than anybody else. Information which will tell him how his dollar can be made to minister to the comfort of the family in the largest degree should find the widest sale and the most implicit confidence. We have often wondered why the millionaire, who has everything that is best, should be so unwise as to eat and drink that which is so detrimental to health and happiness, simply because it is costly and considered stylish. Besides, these seasonings and artificial preparations create a morbid appetite, producing craving habits, which yearn for gratification in the taking of morphine or the drinking of alcoholic liquors. We know some wealthy families who have clear heads, and are well informed in refence to diet and regimen. They eat the food which is best for them. They live simply, but deliciously; they have health and longevity, and if life is worth anything, they get its benefits.

It may not be improper to refer to the people called Quakers. Their habits are plain, but they live well. As a people, they are rich; there are no paupers among them. If one will look into an assembly of these people, he will be delighted to see how clean and wholesome the old men and women look, and how clear are the complexions of the young. We never saw a Quaker who looked gross and coarse and greasy in the face; and if we might with propriety speak of it, we have never been in near proximity to one who smelled of rancid lard and antiquated linen. They live temperately, and their very persons are clean internally and externally. They are serene and long-lived, owing, we judge, quite as much to their correct dietary habits as to their *other* moral virtues.—*Ex.*

The life of a farmer—Some kindly suggestions.—The life of a farmer can be made easier, pleasanter and healthier, and his home more attractive, beautiful and enjoyable, by a careful attention to certain rules too often forgotton.

First. Too much work is frequently undertaken, or more land attempted to be cultivated than the means at his command will fairly allow. Less land, better tillage, and fewer mortgages would do some of our counties an immense amount of good, and not only keep the minds of embarrassed owners easy, but ultimately bring them, by concentration of means and power, an increase of prosperity. The sentiment underlying the desire to preserve intact "the paternal acres," is one which every right-thinking mind will respect. But there is a point at which sturdy adherence to it tends to work serious injury to the owner of property which has become an incumbrance. This is especially the case when the parental acres are sadly weighed with paternal debts.

Second. The work on the farm should be better systematized than it is usually. It is important that the work should be so arranged that there shall be time allowed for doing everything that may be required to be done without undue strain, and allowing for contingencies, so that there shall be a fair margin to count upon in any event. When once such regulations are laid down, they should be rigidly adhered to, for any departure from them, unless under exceptional circumstances, would be likely to prove embarrassing. More time is frequently lost at the last moment in thinking what to do and how to do it, or where the means to do it shall be found, than in performing the work when once determined on and begun with method and conducted with precision. Think, then, beforehand, map out the things to be done, and it will be a matter of surprise, after a while, to find how easily the day's routine runs in its groove. Of course perfect regularity, under all conditions of time, place and weather is not to be expected, for the best plans sometimes fail just as the best regulated railway train may break a wheel, or be thrown off the track by a damaged rail.

Third. Pay more attention to the health of the body. Care in changing from thin to thicker garments, or the reverse, as the case may be, in accordance to the variations of the weather, will often prevent severe attacks of sickness. The farmer is constantly exposed to sudden alterations of cold and heat, and is further liable to suffer from checked perspiration, when severe labor demands a short period of rest. It is such things as these combined with hard work, that break down, after a while, the strongest constitution.

Fourth. Make the home life cheerful and bright, as well as comfortable, see that the house is made pleasant by neat adornments, and that it has also pleasant surroundings, books, papers, pictures, music. Some of these at least, if not all, are within the reach of all those whose minds crave them and whose eyes appreciate them. When homes are bleak, bare, and cheerless, life is robbed of some of its chiefest blessings. The outward beauty of a country dwelling is a matter of no less consequence. Its adornment, though simple and inexpensive, may yet be made to add a new charm to the inner comforts. Flowers over

the porches, and shrubs and flowers on the lawn, are nature's arts, and though cheap, are in their natural beauty more attractive than any other thing that the costliest art can supply.

The Masonic Minister's Lament.

BY J. L. BARLOW.

[Recited before the "Michigan State Christian Association Opposed to Secret Societies," in Hastings, Barry Co., Dec. 7, 1876]

Yes; they told me that 'twould better make me—
A better man, and better minister!
The *Bible* I would better understand;
That more successful I should be with men
Unreached by other heralds of the Cross!
And that it would preferment give me,
Position higher, larger salary,
And wider scope for untaxed energies.
And thus, with cunning hand, the chords of pride
Were swept; while I, befooled and led astray,
Did ambition holy name the feeling
Which so swayed me, as I gave audience
Unto the tales they told me. I saw men,
Wiser, I thought, and better than myself;
Who in public—without shamefacedness,
Yea, with pride—emblems of the Cross did wear;
And these all with evidence did ply me—
Or so I thought it—of the great goodness
Of the order they so much did love,
And of which they fain would make me member,
Without the fee they take from other men.

How they flattered me! At my full value
I was not prized; nor was I like to be
By my present and my low surroundings.
The minds to which I now administered
My talents never could appreciate;
That from this level I could ne'er arise
And reach the place that I was born to fill,
Until association I should form
With the first and foremost in the land,
Who filling now the pulpit, bench and bar,
Are by their *holy* obligations bound
To lift a worthy brother to the niche
In Fame's proud temple to him belonging.

All this, and more, as I did seem inclined
To listen, gave they to my itching ears;
Nor did they, in so many words, ask me
To join their great fraternity. To me,
Howe'er, what they so cunningly did ply
Me with, did *seem* an invitation, and
It fired my spirit with a mad desire
To scale the mounts, in vision they did cause
To pass before me.

I allowed myself
At length to be persuaded and was named
As a candidate. I forgot my church,
Which loved me truly, for my own and for
My Master's sake, and who *had* fed upon
My ministrations, and had grown thereon
Both in numbers and in Christian graces,
Till a great joy their loving, trusting hearts
Had filled, and who had ne'er a thought that I
Their pastor, whom unfledged and raw they'd ta'en
And nursed by tender sympathies—their prayers
And means—until to strength my wings had grown,
Would e'er look down on them and count them clogs
And hindrances to onward, upward flight;
And then under the glamour o'er me cast,
My darling wife, that dear other and my
Better self, who with a soul pure and sweet
As ever tenanted an angel's breast,
Chaste love and Christian zeal intelligent,
Had helped to build me up to the manhood
I had reached—her I forgot; all the rights
She had in my person, to confidence
Most perfect, this I forgot, and like bird
By serpent charmed I for a brief moment
Fluttered o'er this hy-way to hell, and then
Fell in!

O God, could I go back into
My yesterdays! to my glad freedom back,
Ere my sad fall, back to that fearful night
When first I reached the purlieus of a lodge,
Where I, reluctant and ashamed, was made
To doff my manhood with my vestments all,
Or nearly all; because so ancient was
Freemasonry, in initiation
I must represent the olden peoples
Frequenting lodges in the primal days,
Clad in scant array.

Solemnly they mouthed
This windy talk—downright insult to a Child's intelligence—and a full-grown man
I erst had thought myself! I swallowed it.
Nay, not that so much my assent did win;
This ancient talk might or might not be true.
Alone this was not much to me: but much
It seemed to be that our great Washington
A craftsman should have been; and also that
"The greatest and the best of men in all
Ages have been encouragers, also
Promoters of the art; and have never
Derogatory deemed it unto their
Dignity themselves to level with the Fraternity."

Well I knew that other
Presidents, grave senators and judges,
With much famed doctors of divinity,
And Christian teachers too of lesser note,
Were Freemasons, had borne testimony
In favor of the order. They could see
No evil in't; but on the other hand
Much good. Indeed they did not hesitate
To say, "The Craft is *more* benevolent
Than is the church of Christ." This should have made
Me pause, though by pious church-men spoken.
For the moment I did feel a shiver
Run with swift course through all my veins; but so
Blinded was I that for the chill I no
Good reason saw.

So I, half-dazed, did let
Them work their will; and ere I was aware
Nearly nude I was, rope around my neck,
Hoodwinked my eyes, and helpless as a babe
In the hands of those who had beguiled me,
And who led me where they would. They took me
Here and there, and I heard questions many
Asked and answered by or for me, till it
Seemed a hideous dream I was passing through.
Around and still about like thing sightless
I was led to meet the silly forms they
Do impose on candidates, who know not
Now and never learn their uses; for no
Uses have they save to bewilder and
To fool the devotee!

Ere the strange work
Was done I was this question asked: "In whom
Put you your trust?" Here, thought I, is language
I can understand; and I quick replied,
"In Jesus Christ." But here the Master said,
Blandly but firmly, "'Tis not Masonic
Such reply to give; in quite other phrases
Your answer must be worded."

"Then what terms
Must I employ?" I ventured to inquire.
"Say in God!" quick came from the Master's lips.
And so I used the words put in my mouth,
Though wondering the while what difference
Could be between the phrases, that such stress
Upon it should be laid; and once I asked
A brother minister, further advanced,
The question. He gravely told me that the
Ritual was made before the Saviour's
Birth, and that Masonic landmarks sacred
Were, and could ne'er be changed. Did he not know
He lied? Or could he be so much deceived?

But I was soon before the altar brought,
And on my bare left knee was made to kneel,
One hand beneath and one above the Word
Of God; with square and compasses thereon;
And then an obligation was imposed,
Which, "on the honor of a man and Mason,"
I was told "would not conflict with duty
To family, to country, or to God!"

If my God can, may he forgive the lie,
And me for blindly trusting it. Not much
I gathered, as in broken sentences
That horrid oath did pass my lips; but when
The penalty came on, and then that prayer
For help from God to keep me steadfast in
Performing it, I had fainted, but for
My strong will But oh! I was sick at heart;
And almost maddened as the brethren lipped
In solemn, loud response, "So mote it be."

So the wicked farce went on till I was
"Brought to light!" I thought unutterable
Things thenceforth, and but little notice took
Of what was said or done till they told me
I'd been introduced to the first principles
Of Masonry, and me did congratulate
Thereon.

A white apron they had girded
On me, telling me the while "more ancient
It was than the golden fleece or Roman Eagle; and more honorable than star
And garter, or any order conferred
By king, prince, potentate, or by any
Other person, save a Mason!' I then
Took the guage into my hands and was taught
By it to measure off my time; eight hours
For God's service and a brother's; eight hours
To daily labor to be given; and eight
For refreshment and for sleep. The inches
Twenty-four, thus equally divided,
Such scientific lessons sure would teach
Whene'er I'd look upon it. The common
Gavel in my hands they placed, to teach me
How to cleanse my heart and conscience from their
Sins; and as living stone to fit my mind
For that spiritual building, that house
Not made with hands, eternal in the heavens!

Had God left me? Where were my spirit eyes?
Why did I not the substitution see
Of this instrument for the blood of Christ?
How could I overlook the Christless prayers?
And the plain intent of all the forms to
Lead the mind away from Christ and from
His religion.

In closing, I by Master Worshipful
As Brother, was addressed, and gravely told
I was to an institution wedded
"Ancient and honorable;" that it had
"Subsisted from time immemorial;
That no institution was ever raised
On better principles, or on more sure
Foundation."

Thus the Master did blaspheme!
And I, a Christian minister, did make
No protest as the statement infamous
Was made; and this thing of birth Satanic
Was lifted up athwart my mental view,
As the equal or superior of that Church
My blest Redeemer purchased with his blood.
And then again this base assertion fell
Upon my ears, "Nor were more excellent
Rules and useful maxims e'er laid down
Than Masonic lecturers do inculcate!"
Making thus the Word of God most holy,
But the fellow of the frothy mouthing
I was now taught to accept in the names
Of science and morality!

At length
The work was at an end and I was left
To look about me and the brotherhood
To scan with which my fortunes now were cast.
I had been taught that "Masonry divine,"
Was based upon "The fatherhood of God
And brotherhood of Man." Did I not know
That Christianity here based her claim?
Then how could this be true of Masonry?
Universal brotherhood God in Christ
Will 'stablish in the earth, and no other
Can by him acknowledged be. Passing strange
It is that men at all intelligent
In holy things should so insult their own
Capacities as to give such treason
Place e'en for a moment!

How could I, then,
Believe a lie so baseless as was this?
Chosen of God was I, and so deceived!
The one who was to come, the anti-Christ,
Was to deceive—if that were possible—
The very elect. On a stormy sea
My very soul did seem adrift; and worse
As I took in with vision much disturbed,
My new surroundings. Around me were those
To whom I now must give, whene'er we met,
The title owned by family of God!
And these were they! How they did "brother" me.
As one by one they took me by the hand!
What was I now that a scoffing Hebrew,
One that did hate my Christ, should foremost be,
To own me as a "brother," and give me
Sign and grip and word of cheer? What had so
Transformed me in a moment, that this Jew
Should all at once a Christian love? Had *he*
Met with a change, or was it *I?* And then
The man whose avocation was my hate,
Whose soul-damning work on the young manhood
Of my parish my just indignation
Had aroused—the drunkard-maker—he next
Did offer me his hand and brother'd me!
I knew this man for years had hated me
For my plain dealing, as my soul was stirred
At sight of woes his traffic did inflict.
And now *he* hailed me "brother," with the rest,
And I was sworn the hail to recognize.
Was this man now transfigured, or was I?
Had he come up in character or in
Profession, or had I gone down to him?
Once and again these questions were pressed home,
As each affiliate advanced his claims
To a full and loving recognition.

After him came one who was of men called
Reverend as was I, but from whom as yet
I'd walked apart, as one shuns another
By some subtle instinct warned. My notice
He had sought in various ways—until now
In vain. Well he knew and had known it long,
I loved him not; and in his heart for this
He hated me. I was his fellow now,
Nay, further, I was brother unto him,
And no longer "on the level," could I
Refuse to meet him; though for good reason
I did loathe him. All this he knew, and so
He met me with a smile which first cousin
Seemed unto a hateful sneer. 'Twas his turn
To triumph now; for from henceforth I was
His "brother," and must own the tie
Where'er he chose to claim it.

But there were others
Even here who did seem unlike to those
I have described. These, if I read aright,
Seemed by their looks to pity me the while.
They gave me sympathy which I could feel
To be of quite another sort. These seemed
To take less interest in the work in hand
Than they should have shown if Freemasonry
Had half the charms its fondest friends had claimed
E'er I had joined them.

But I cannot tell
The sickening story through. I am paling
Even now as the scene comes up to plague
And frighten me. Was this a nightmare dream,
Or was it dread reality? Alas!
No dream I found it. Oft I asked myself
And others, "Is this ancient Masonry?
This the thing that to the thinking and great
Commends itself as better than the church?"
In answer they with gravity replied,
"Sir, you are only on the threshold yet;
The secrets of our art are higher up,
And are of such a character 'twill pay
You to go on and reach the third degree—
'Holy of Holies' in Freemasonry."

But shall I e'er forget the going home
When that night's work was done? How should I meet
My wife, who knew not wherefore I was out?
Until this time we had been truly one;
Her trust in me was a right holy thing,
And mine in her ne'er knew a questioning.
She seldom grieved me, nor had she need,
For I had always forward been to share
With her all knowledge of my deeds, my thoughts,
As well; nor till now had I imagined
That one chamber in my heart against her
Could by my own hands be locked, and the key
Forever thrown away! This I had done;
And the dreadful act with an oath had sealed
On penalty of death! This on my thought
Lay heavy, as like a criminal I
Sought the presence of my unsuspecting
Wife, who wondered, still did not question me.
What right had I to claim such loyalty,
While with secret treason my heart was full?
For as yet my purpose forward led me
To know all that might be known in this way
To the success I craved. Far as I could
I did deceive my loving, trusting one,
And kept my trouble to myself. She saw
My efforts and she pitied me, waiting
Patiently till I should ope my lips and Speak.

Meantime I'd consented and gone on,
And Fellow-Craft was made; and then was "raised"
To "ancient and sublime degree!" without
An interval.

All language fails me here!
That night of whelming horrors I can ne'er
Describe. Could my dear friends have seen me there,
Or wife, to whom mine honor is as dear,
And my person sacred as is her own.
All through me runs a shuddering and a thrill
Whene'er I think of such a thing, and yet
God saw me, and he heard me as I lipped
The awful oath which was administered
To me, and which I spoke as parrot might,
And scarcely sensed it more, save as it left
A fear upon my soul that among devils
I had fallen, and was e'en now in hell.

But, as they swore me and I still did swear,
Ever and anon across the surface
Of my darkened mind came there flitting past,
My blessed Saviour's words, "Swear not at all."

But from the Master's lips the words ran on,
And almost helpless I repeated them,
Hoping 'gainst hope that something might be gained
At last to compensate my sacrifice.

* * * * * * *

At length they did release me, feeling pleased
With my docility, as they thought it;
While I went home to make confession
And to pray.

I sought for mercy from my God,
Crying as beggar most importunate—
Myself did humble there abasingly;
For I did deeply feel that I had sinned,
Against great light and knowledge willfully,
And to God I sought for full forgiveness.
In the name of Him I had so dishonored
By my connection with the Christless host.
But all in vain until right faithfully
I promise made not only to forsake
The brotherhood, but also to expose
Its principles and workings to the world,
To make confession to my wife and church,
Whose loving trust in me I had betrayed.
My kind people willingly forgave me,
In my humiliation pitied me,
And won me back to strength by sympathy
And forceful prayers to heaven in my behalf.
I also told my faithful wife my fall,
And coming back to reason by God's help,
And on her loving mercy threw myself.
With paling cheek she listened to my words,
Disgust and pity blending as she heard;
The while her eyes on mine were fixed, reading
All my soul, seeing there an agony
Unfeigned, for which my burning sentences
No fit exponents were; when she hastened
With sweet forgiveness and far sweeter love,
To heal my heart; so we were one again,
And then came peace with God.

I'm free, again!
The chain which bound my soul in twain is snapped,
My wounds are healed, though graceless scars remain,
To warn and humble me. These like blood stains
On hands of murderers will never "out,"
Though with nitre washed!

The soul-sickening oaths
I'd taken, which had once so binding seemed,
Are now like smoking flax or shifting sand.
Administered in fraud, they are not oaths
And have no sanctity. He who gives them
As well as he who takes, doth make revolt
Against the rightful sovereignty of law,
And so their oathing doth resolve itself
Merely into mouthings of spoken wind!
Brethren of the Mystic Tie, hear my voice.
I know, like me, some feel the galling yoke;
Assert your manhood. One manly effort,
And your souls are free! God is calling out
His own from mystic Babylon to save
Them from the threatened plagues on her pronounced.
And thou foul mother of the secret brood,
Freemasonry, I hate thee! and will hate!
Base compound of deceit and selfishness;
Snaring the souls of honest trustful men;
Far leading them from Christ and heaven astray;
Abhorred of God and man forevermore
Thou art and shalt be! Foul conspiracy,
And treason are thy synonyms. To Christ
No heart that loveth thee *can* loyal be;
Thy subjects, boasting freedom, are but slaves,
While the redeemed in Christ alone are free!

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[*Gospel Meeting Concluded from 4th page.*]

the law should be thought of as a Christian text-book, which would bring the student to a knowledge of the way to Christ. We could realize the power of religion when we looked around and saw men who had sunken low clothed again and in their right mind, thanks to its beneficent influence. Intemperance could almost be called the base of sin, because it leads to every other form of sin. He knew of scores of men who had once filled positions of trust and honor, but now rested in drunkard's graves. He had seen enough of the curse of drink, and the bitterness that comes to a godless life, to awaken him. Once before he had professed religion, but he fell, and became, not a scoffer, but one who, knowing what his duty was, did what was wrong. For many years he violated his conscience every day. Many a night he had stayed out until midnight, rather than go home to be racked by his conscience. Although he had always tried to appear as a gentleman, he had all the time been miserable because he was offending his sense of duty. He thanked God that Christ had redeemed him from his bondage at last. He died that every drunkard might break the chains that enslaved him. When a boy he was once caught in some machinery on his father's premises, but was rescued from a sudden and terrible death by a man employed about the work. Years afterward his soul was thrilled when he heard again of that same man. It was on Lake Erie, a splendid passenger boat was bearing her usual load of human freight when the terrible cry of fire was raised. That man, Henry Granger, was pilot of the boat. He stood at his post in the wheel-house steering the vessel ashore. The flames made way around him. The captain called once, twice, as he was more and more in danger of his life, if he could hold out. "Aye, aye, sir," was the reply. The vessel struck and all escaped but the noble man who gave up his life at his post. The popular effect of the death of Abraham Lincoln, the martyr president was graphically told. But Christ, said the speaker, died upon the cross. He gave his life to redeem men from a greater evil than human slavery; to save them from a worse destruction than the flames of a burning vessel. He died to save the poor drunkard. Nothing but the grace of God could reform a man. He had no confidence in legislation or in any societies or in any reformatory agencies except those that were laid down in the Book of Life. There was no refuge but Christ. He wished that men who desired to reform would say with Job, "I know that my Redeemer liveth," and if they believed that they would be safe and would finally be brought home, to be forever with the Author of their salvation.

A request was read for prayer for Mrs. Forbes of West Washington street, a paralyzed woman who had no Christian friends and desired Christian sisters to call.

Mr. Delight said he saw saloonkeepers here with whom he used to drink and who sold him liquor. He hoped they would here carefully the testimonies that would be given by men escaped.

A man well along in years arose to tell what Christ had done for him. Nearly 45 years he had been a drinking man. Had spent all his earnings for drink. He had enticed many to drink, drawing them on toward hell. On the night before Thanksgiving he got into a fight in a saloon and nearly took the life of a man. He was brought to a sense of his condition and asked for the prayers of Christians on one Sabbath soon after. The next Wednesday he felt that God forgave him.

The next speaker had been a drinking man, but through grace was at last set free 16 years ago. He had a praying wife, whose death made a deep impression on him. He signed the pledge and took Christ for his Saviour. Ten years ago he got free from tobacco and he thanked God for it. He defied any man to say there was anything good in whisky or tobacco.

Another who said he had been a great sinner and a great drinker, found Christ nine weeks ago in Farwell Hall. He had a praying wife, mother and sister, and was the only one of all the family who was lost. God protected him and brought him safely through the Mexican war and also the late war of the Rebellion, and in His providence brought him to Chicago. He had been wonderfully saved from disaster on the Mississippi when most all on board the boat were lost—saved to find Christ.

Another who gave an interesting experience last week said the prayers of a wife and mother were answered in his conversion. He gained strength daily; had many temptations, but Christ helped him shun the saloons.

A Bro. Bates, who is engaged in family visitation said he had been a drinking man, and had been saved two years from the evil. This temperance work he believed must be baptized into the cause of Christ. It would not succeed till then.

A young man wanted to express his joy at finding Mr. Delight engaged in this good work. A few years ago he worked for him in his barber-shop. He was a Catholic, and when Mr. D. took him one Saturday night to a bar room and asked him to drink he refused. He was then invited to smoke; but no. "Well, what kind of a barber are you?" ejaculated his employer. The men in the shop all laughed at him for his temperance principles, but one night after Delight had opened his big shop the men all had a spree and were unable to work next day. Then he had his laugh and asked, "What kind of men are you?" He had been a Catholic many years and had joined a secret society, but had found Christ at last and was happy in him. He told of the recent conversion of Luther Benson, a celebrated temperance lecturer who fell under the power of drink even while lecturing, and was so intoxicated one night that he broke down. Christian friends came around him and after a struggle of two or three days he found Christ, and now rejoiced in a complete salvation from his old enemy.

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VOL. IX., No. 20.—WHOLE NO. 360
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Notices.

MICHIGAN STATE LECTURER.

MR. EDITOR:—Please let me say through the columns of the *Cynosure* that I have engaged to serve the Michigan Christian Association Opposed to Secret Societies, the ensuing year, and expect to begin my labors about the 20th of this month.

Those desiring lectures can correspond with me through their State Agent, C. B. Remington, Fentonville, Michigan.

D. P. RATHBUN.

TO CONNECTICUT FRIENDS.

brough the zeal of J. A. Conant, Esq. of Willimantic, and a few co-workers, our excellent brother, Philip Bacon, whom many of you know, is now in the field as a colporteur. tract distributer and canvasser for the *Cynosure*. We bespeak for him the hearty support of all. He is especially desirous to know of neighborhoods where such a canvass would be likely to prove successful, and also to have a list of those persons in each neighborhood on whom such a call would be wise. Address Philip Bacon, Weatogue, Conn.

Topics of the Time.

The decision of the Presidential Commission in the Florida case has been given to the public and is in an important sense favorable to the Republican interests. But higher than any party interests, that vote to accept the returns as given by the properly constituted State officers without further inquiry into the defects of the popular election was, as we believe the only one possible under the Constitution. But the effect of it is immediately seen in the vituperative tone of the partisan press. The vote was divided on the strict party line, eight to seven, though it is at least unpleasant, perhaps unfair, to attribute mere party motives to the two Judges who voted with the Democratic Congressmen. The discussion of the vote has turned, however, entirely on its partisan character, and the evil effect of dragging the Supreme Court into politics is already being felt.

Another result of this arbitration which was predicted while the plan was maturing, was the unusual powers which were in fact, though not apparently, given to the fifth Judge, the other four being selected because of their political affinity. A correspondent thus states the position occupied by Judge Bradley: "It is quite discouraging to people who imagine that the high character and function of the Commission would lead its members to rise above the common level of partisan-politics to find that even upon as simple a question as that of adjournment, party feeling sways every man of them except the odd Judge. He is, in fact, the Court, and the fourteen other Commissioners are only party make-weights to balance each other. Justice Bradley is the modern Warwick. He will make the President just as effectively as if he were the sole arbitrator of the controversy. Whether Hayes or Tilden is to fill the Executive office after the 4th of March depends solely and absolutely upon his decision. The arguments of counsel are addressed to him. His vote is waited for with bated breath. For the moment he is the most powerful man in America." This placing the vote of the nation in the power of one man is certainly delegating a responsibility which was never contemplated by the framers of the government, and cannot fail to be of serious influence as a bad precedent, if indeed its immediate results are not unfortunate. From the action of the Democratic party in Congress since the Florida decision it is indeed possible that the whole arbitration will be a failure. If the majority in the House see fit they can so postpone action until after inauguration day as to make some other settlement of the vexed question necessary.

Francis Murphy, a reformed drunkard and zealous Christian apostle of temperance has been revolutionizing Pittsburgh and Allegheny City. His labors there for the past few weeks are showing wonderful results. Miss Willard, late President of the Woman's Temperance Christian Union in this city, writes from Pittsburgh that sixty thousand persons had signed the pledge and one hundred saloons had been closed. Other reports say that twenty-five thousand men are pledged to fight intemperance. The number of criminal cases before the magistrates of the two cities say the Pittsburgh papers has decreased in inverse ratio to the increase of Murphy's converts. The Collector of Internal Revenue of the district did not sell a beer stamp on a late Monday and Tuesday, though there are nearly sixty breweries in his district, and Monday has usually been his busy day. This wonderful awakening against the terrible rum curse is not in the interest of any lodge or temperance society, but the work of a man converted to Christ and saved by Divine grace from the pit of drunkenness, using only those means which were so effectual in his own case, to save his fallen fellows.

The wonderful results that have followed the proclamation of salvation for the drunkard through Christ, by Moody, Sawyer, Lattimore, Sharp, Murphy and others, while it overthrows some of the doctors' theories, will be the means of opening the eyes of Christians to their responsibility for their fellow-men. These temperance evangelists have but one way of saving the drunkard. They do not tell him that his trouble is a bodily disease, that it can be cured by this or that prescription, or by becoming an inmate of this or that Hospital or Home, where he will be treated as a sick man. They say to him, Your condition is the consequence of sin, of giving way to evil indulgence until the devil has a beaten road into your heart. You can be safe only by getting rid of the sin. Come to the Sin-cleanser and be saved. From four to five hundred men in Chicago bear witness to the power of their remedy; that it is the true and sure way of redemption. The temperance orders urge reliance on human strength, where they do any honest temperance work at all. So in a more honest way do reformatory institutions. But none of these arrangements meet the case. The men saved by these means any year could almost be counted on a man's hand; and all because sin, not disease, is the trouble. The Christian church has left this work to other hands long enough, while her learned doctors have been discussing the quality of the wine at Cana.

A talented temperance lecturer was once asked, "What shall we do with all the grain that is now required for distilling?" "*Feed the drunkard's wife and children with it;* they have gone hungry long enough," was the prompt reply.

A Timely Suggestion.

It is suggested to our fellow Antimasons in Massachusetts that the occasion of the evangelist Moody's visit there, is a favorable one for sowing our own seed, and thus helping forward a much needed reform. A stand near the Tabernacle in Boston, for scattering tracts, leaflets and books, would do a work hardly less extensive and abiding than that of the evangelist himself. The evangelist will plow up the soil, and if we follow with our seed, the harvest can not fail to be great.

Boston is a center in which the whole country is interested; for, unfortunately, the Jesuits of the Masonic lodge have seized upon it, many years since, to send out a potent and baleful influence in favor of Freemasonry, that has reached to every limit of the entire Union. Boston has been the first northeastern city to see erected within her borders an immense, costly, unchristian temple for the debasing worship of mystification; and her example has been followed by Philadelphia and New York. The three Masonic temples recently built in these cities, in which the worship of Christ is ignored, must have cost from two millions to three millions of dollars, a sum which, if devoted to some useful purpose, such as schools for our negroes or poor whites, might have added very materially to the interests of the country.

As it is, the teachings of the lodge, the devil's church, are not in the direction of our laws, our religion, our institutions or our civilization. Freemasonry is covert warfare against all these. It pretends to oppose Jesuitry, but it plays directly into the hands of Jesuitry. No one will ever accuse the Puritans of a want of opposition to Jesuitry; but they never resorted to mean, sly, underhanded artifices in their opposition. The cure that Freemasonry offers for Jesuitry is worse than the disease. Northern Freemasonry is an example, a plea and an excuse for Southern ku-kluxism; for no candid or honorable man can claim that one secret society is any better or any worse, in principle, than any other secret society, unless he gives us the interior workings of the lodge as proof.

We who have examined into Freemasonry know that it is full of untruths; that it is a gross fraud and imposition, and that therefore no

follower of the truth ought to belong to it. The object of the Christian religion is to assert the truth, and not imposition; and if Mr. Moody fails to open the eyes of the people to these facts, his preaching will fail to reach the moral necessities of the day. It should be our duty, as Anti-masons, to see that his preaching does not prove a failure in this respect. If the evangelist does not raise a voice in favor of the murdered victims of the Ku-klux lodge, who will?

AMERICAN.

PLAIN WORDS TO OLD COMPANIONS.

CHICAGO, Feb. 1, 1877.

To the W. M., Wardens and Brethren of Keystone Lodge No. 639, A. F. and A. M.

BRETHREN:—It has been my fixed purpose for a long time to address you in an especial manner on the subject of Freemasonry, but up to the present moment have been hindered from so doing for want of the time which I considered necessary in order to enable me to give to this all-important subject that careful and due consideration which it really deserves, and also because I desired to wait until the cloud of prejudice and passion which enveloped your understandings and biased your judgments, both at the time of my withdrawal from the lodge and subsequent thereto, had entirely cleared away. This time has now I firmly believe fully arrived. I am now, as many of you are aware, on the most friendly terms possible with almost all the old members of the lodge as well as with members of various other city lodges, and hence we can all now exercise our reasoning powers calmly and dispassionately in discussing the precepts, obligations, tenets and doctrines of Freemasonry. I meet Masons in the streets of this city and in our public gatherings almost every day who seem to be as friendly and who greet me as warmly as they were wont to do when I was an honored member of your fraternity, and I have every reason to believe that there are hundreds of Masons in Chicago at this moment who have been inveigled into the order and who now rejoice in their heart of hearts that my chief business in life is to expose to the public that miserable sham, hypocrisy, fraud and iniquity popularly known as Ancient Freemasonry.

In the series of letters which it is my purpose to address to you on this subject it is my intention to discuss Freemasonry in all its varied parts, both secret and monitorial — calling your careful attention to every point and every assertion made in the ritual, comparing one degree with another, and conclusively showing that the entire system is nothing more nor less than one great mass of falsehood, misrepresentation and deception from beginning to end, being diametrically opposite both to reason and common sense, having no foundation whatever in history, and what is worse than all being in direct conflict with the plain and positive statements of the Holy Bible.

The discussion of this question my brethren, is of vital importance to each one of you whether Jew or Gentile. You know that in the lodge room you are exceedingly careful to *please* the Master and obey the by-laws, but are you just as careful in pleasing God and obeying the laws of heaven. You have the Bible on the altar, and on it you swear your candidates, but do you ever read it or cause it to be read? How many of you believe in the Bible or care more about it than you do for the proceedings of the common council or the daily evening news? Do the Jewish members believe in the New Testament, or the Catholic members in the authorized version? Your entire membership can be divided into three principal classes: Jews, Catholics and Free-thinkers, and these again may be subdivided into as many classes as there are individual members, and you know full well that not one of all these cares the value of the smallest metallic substance for the Holy Bible, or any of its divine precepts. And now permit me to ask, are you as careful to please God as you are to please your Worshipful Master? Read the whole of the eleventh chapter of Hebrews, but particularly the sixth verse and tell me what you find. "But without faith it is impossible to please Him." Have you faith in Jesus Christ? Do you individually put your trust and confidence for time and for eternity in the Lord Jesus Christ? You do not. You know you do not. Freemasonry entirely rejects Jesus Christ. He is utterly ignored in every prayer and ceremony of the lodge and even his name is carefully expunged from all Scripture quotations where it occurs, and hence all your lodge meetings, and all so-called prayers offered in them must be an abomination in the sight of God, and must therefore inevitably bring eternal ruin on the individual member who persistently participates in these lodge meetings, as well as national decay and death upon that country which silently allows these Masonic lodges to increase and multiply.

But this entire question of faith or trust in God will be fully discussed under its proper head in a future letter and I only mention it now merely to call your attention to the great importance of the subject and to solicit your attention more carefully in discussing the various topics that will come under our notice during our proposed examination of the entire symbolism of Freemasonry. When I was with you in the lodge during the years 1871, '72, '73 and part of 74, whether acting in my official capacity as Secretary, Senior Warden or Worshipful Master, you remember how eagerly you sought after me for Masonic instruction and therefore you cannot now honestly or consistently refuse to investigate with me those tenets and doctrines and the real esoteric meaning of the ceremonies which in those years you and I together participated in on the floor of Keystone Lodge. You will remember, my brethren, that on that never to be forgotton 9th of October, 1871, when Chicago was in flames and when every other member of your lodge, true to the selfish principle underlying every Masonic act, forgot all about Keystone and would leave her to be consumed in the general conflagration, I alone saved her from destruction and carried with me to the prairie every single particle of lodge paraphernalia, so that not even the smallest scrap of paper in your archives was missing, and if the younger members among you now will take the pains to examine they will find a red page on your "Record Book" as a living memorial of that terrible occasion and in grateful remembrance of my exertions in saving the lodge from total extinction.

I would also remind you of the "lodges of instruction" we used to hold in those days when W. Bro. J. H. Dixon and myself were always found at our post, more ready to impart than many of you were willing to receive Masonic instruction, and in this connection I need scarcely remind you that whatever of Masonic knowledge you acquired during the years above mentioned you learned it of me. You will permit me also to carry your mind back to those suppers and drinking bouts we used to have together, going home about one or two o'clock in the morning, and perhaps lying to our families to hide our folly; and need I add here that both you and I can recall numerous instances where many a brother Mason has been steeped in iniquity and sin, the direct result of those midnight potations, and where many a wife and mother has sorely rued the night that saw her husband or son blindfolded and cable-towed to Baal's altar in a Masonic lodge. Many of the older members among you will doubtless recollect that during my administration as Worshipful Master in 1872 and '73 I always openly expressed myself as regards the principles of the craft, on every occasion characterizing Freemasonry as a system of stupendous humbug, utterly hollow and totally devoid of truth, sincerity, brotherly love, justice or relief, and your present Senior Warden, Bro. Charles King, will remember that on a certain night as we were all assembled in Klare's sample room, being invited thither by some one of our candidates in those days, he (Chas. King) mildly and fraternally reproved me for giving expression to my convictions in such a public place and before so many of our younger brethren. And lastly I will take the liberty of calling your attention to the fact that notwithstanding my open denunciations of Masonic sham and Masonic swindle yet you were good enough on January 14, 1874, to present me with a very beautiful Past Master's regalia, consisting of a collar and apron, both elaborately worked, and my sincere thanks have always been most eminently due to W. Bro. J. H. Dixon, for his splendid gift of a Past Master's jewel on the same occasion. And now allow me to make one more remark, namely, that my warfare is not now and never has been against the *men*, but against the principles and the obligations of the Masonic system, and my only object in calling your attention to a few of the incidents in our past Masonic life has been that you and I together may enter upon a calm and serious consideration of the Masonic ritual with the distinct understanding that he who spent the greater part of four years in teaching you Masonry in the lodge room is capable of fully discussing with you the principles of this system and that you may rest assured that nothing shall be advanced but which can be proved by works which must be acknowledged as being the highest Masonic authority in the world. I shall refer to Mackey and Sickles, to Moore and Webb, to Pierson, to Dr. Rob. Morris, to Chase and to the Grand Lodge proceedings of our own M. W. Grand Lodge of Illinois while I examine into the principles and doctrines of the institution, while at the same time I must remind you, though in a general way, of how these principles and doctrines are exemplified in the outward walk and conversation of individual members of the craft.

How long halt ye between two opinions? If Baal be God then worship him, but if the LORD be God then worship him.—1 Kings 18.

I am your friend and former brother, EDMOND ROMAYNE,

Past Master Keystone Lodge, No. 639, Chicago, Ill.

FREEMASONRY ROBBING THE BALLOT BOX.

The Amboy *Journal* of Nov. 15th contained official returns in full for all candidates but not a word was said of the Anti-masonic vote or candidate.

The issue of the same journal on November 22nd contained the following:

AMBOY, Nov. 13, 1876.

FRIEND HASKELL:—By what law does our election board suppress the votes of any party? This is the second time that all the Anti-mason or American party ballots have been thrown out, or no returns made. I know that some were deposited. I suppose that the Republican Masons of Amboy have the same right to suppress the Anti-masons North that the Democratic Masons have to suppress Republicans in the South, yet Masonry has nothing to do with politics. The greenback vote should be counted if but one in a township.

HIRL LEWIS.

[We received a similar communication from F. J. Crowder. Will those responsible answer?—Ed.]

The *Journal* of Dec. 6th contained other official returns of the presidential votes (only) with the heading Hayes, Tilden, Cooper, Smith, with the proper name of the parties, then the column headed Anti-secret Societies, and for Lee county six votes. The same paper contained an article from Hiel Lewis, a part of which we publish below:

THOSE ANTI-MASON VOTES.

Mr. Editor:—With your permission, I will lay before your readers, what I believe to be the true cause of the throwing out all the Anti-mason votes in this county. There was at least four in Amboy, two in Lee Centre and two in Willow Creek. So it was not because there was so few, for seven townships in this county gave but one vote each for Cooper, and these were reported. Neither was it because they were illegal. * *

So we must look somewhere else for this violation of law. And without fear of successful contradiction, I will say that that cause is to be found only in Masonic influence. It may be that some of the judges were not Masons, but Masonic influence is not confined to Masons. Masonic influence controls many who are not Masons, and very frequently without a suspicion of where that influence comes from. It is said that I see Masonry in everything. My reply is, Masonry is interfering with every body and every thing. The lodge is the efficient cause of the present depression of the Republican party. Let us look at the process. As soon as the rebels under Lee and Johnson had laid down their arms, there appeared in the Chicago Weekly *Tribune* a notice or call for a Masonic convention, to agree on terms of reconstruction, to meet in Cincinnati on a day named, representatives both from the North and South were invited. The results of this Masonic convention were not published, but every one could see what they were by the way reconstruction proceeded. Murder and treason are not crimes in Masonic law, so no man was to be punished for treason. Jeff. Davis and all the rebels were pardoned, then enfranchised and then restored to full political rights. No one doubts that Masonry had something to do with all this, although at the time very many Masons shook their heads and said this was not right, something was wrong, but they didn't see that the rebel general, Albert Pike, one of the great high priests of Masonry, and a few of the 33d, the supreme council, stood behind the curtain and pulled the wires, and all must dance whether they liked it or not. The next thing was, Masons in the South organized Ku-Klux, White League and White Line Lodges, Regulators, Rifle Clubs, etc. But the sole object was the destruction of Republicanism, and to gain by secret society influence that they failed to gain in war. In the North, Masons started the Grange. Of course the Grange had nothing to do with politics, yet no one can fail to see that through the instrumentality of the Grange, Wisconsin went Democratic three years ago, and came very near it this year. In a letter I received from Wisconsin, the writer said: "It is a mystery to me how the joining of one little secret society, that has nothing to do with politics, should make good staunch Republicans copperheads, and traitors to their country."

Every one can see that by these means Northern Democrats and Southern Rebels got control of the lower House of Congress. I presume there is not one Mason in a thousand that thinks Masonry had anything to do with it. Just so now; few can see that Masonry threw out the Anti-mason votes.

In the same journal of Dec. 13th the following explanation appeared:

While at Dixon the other day Mr. Hawley, county clerk, showed us the Anti-masonic vote in the late election returns. There were reported the following: Amboy 3 votes, Harmon 1 vote, Lee Centre 2 votes and Willow Creek 3 votes. These were duly reported by the town boards, and Mr. Hawley had reported them to the Secretary of State, but they were not published in any of the county papers for their importance was not made manifest until the letter of Mr. Hiel Lewis which the *Journal* gave to its readers last week. From the hopeless minority of this sentiment as expressed in the above vote, it seems a hopeless battle.

In the same journal Dec. 27th the following:

Mr. Editor:—I see in your paper of the 13th what purports to be county clerk Hawley's explanation of what became of those Anti-mason votes, but the explanation seems a little mixed. He accounts for but three in Amboy, and I am certain there was at least four. Then he says they were duly reported to the Secretary of State, and in that report, as shown in your paper of the previous week, there was but six votes in Lee county, while Mr. Hawley, in his explanation, gives nine votes in this county—besides the one in Amboy not reported. Query: is all the election returns through the country as accurate as Mr. Hawley's? Hiel Lewis.

Mr. Lewis explains further:

From what we learn the Amboy officials threw out our votes; the other towns returned the votes according to law, and then when our (Amboy) officials found that there was a possibility of having to answer in circuit court, we suppose, they and Past Grand Master James A. Hawley, undertook to fix it up, hence the second official returns which include all but Amboy votes, and then Mr. Hawley's explanation, and in their different efforts to explain and to cover their tricks, they got their counts mixed and not correct, and further that the P. G. M. Hawley thinks that correctness and violation of votes is of no importance.

Dedication of Masonic Lodges.

The following are the statements of Mackey and Morris on the dedication of lodges:—R.

Mackey's Jurisprudence, pp. 290–293.—The ceremony of dedicating the lodge immediately follows that of its consecration. This, too, is a very ancient ceremony, and finds its prototype in the religious services of antiquity. Every temple among the pagans was dedicated to some particular deity, oftentimes to the conjoint worship of several, while the Jews dedicated their religious edifices to the one Supreme Jehovah. Thus David dedicated with solemn ceremonies the altar which he erected on the threshing floor of Ornan the Jebusite, after the cessation of the plague which had afflicted his people; and Calmet conjectured that he composed the 30th Psalm on this occasion. The Jews extended this ceremony of dedication even to their private houses, and Clarke tells us in reference to a passage in Deuteronomy, chap. 20:5, that "it was a custom in Israel to dedicate a new house to God with prayer, praise and thanksgiving; and this was done in order to secure the divine presence and blessing; for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God."

According to the learned Selden there was a distinction among the Jews between consecration and dedication, for sacred things were both consecrated and dedicated, while profane things, such as private dwelling-houses, were only dedicated. Dedication was, therefore, a less sacred ceremony than consecration. This distinction has also been preserved among Christians; many of whom, and in the early ages all, consecrated their churches to the worship of God, but dedicated them to, or placed them under the especial patronage of some particular saint.

A similar practice prevails in the Masonic institution, and, therefore, while we consecrate our lodges as has just been seen, "to the honor of God's glory," we dedicate them to the patrons of our order.

Tradition informs us that Masonic lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the sixteenth century, if we may judge from expressions used in the celebrated Charter of Cologne, St. John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist, and modern lodges, in this country at least, are universally erected or consecrated to God, and dedicated to the Holy Saints John.* I am therefore surprised to find the formula in Webb which dedicates the lodge "to the memory of the Holy Saint John." (See Webb's Monitor, p. 89.) I can not but deem it an inadvertance on the part of this Masonic lecturer, since in all his oral teachings he adhered to the more general system, and described a Masonic lodge in his esoteric work as being dedicated to the holy Saints John." This at all events, is now the universal practice, and the language used by Webb becomes contradictory and absurd when compared with the fact that the festivals of both saints are equally celebrated by the order, and that the 27th of December is not less a day of observance in the order than the 24th of June.†

The ceremony of dedication is merely the enunciation of a form of words, and this having been done, the lodge is thus, by the consecration and dedication, set apart as something sacred to the cultivation of the principles of Masonry, under that peculiar system which acknowledges the two Saints John as its patrons. The consecration and dedication may be considered as the religious formularies which give a sacred character to the lodge, and by which it is distinguished from a profane association, intended only for the cultivation of good fellowship. The lodge is consecrated and dedicated as a place wherein the science of Freemasonry is cultivated.

The United Presbyterian Church and Secret Societes.

None will deny that the strict interpretation of the law of the church forbids any of its members becoming members, or even in any way becoming entangled in the meshes of secret societies. And no one for a moment supposes that a member of any of these orders ought to be received into the communion and fellowship of the U. P. Church, still retaining, or even wishing to retain, such a connection.

It is not our purpose now to show that this law is good, scriptural, and that we should live up to it in the letter as well as the spirit, by reviewing the principles or showing the folly and wickedness of secretism as now seen and known; but this thought with respect to members of secret societies, and membership in the U. P. Church.

It is hard to conceive why any secret society man would seek a place in the U. P. Church. And what is said of the U. P. Church is equally true of all others whose testimony and law are the same. If he did it from pure motives he must feel all the time that he is doing something that is inconsistent with his profession; and to free himself from this he must separate from secretism. It is not nesessary that he should before the world renounce and reveal their secrets and workings; yet the very least he should do would be to let the officers of the church know that he had fully forsaken, and was persuaded in his own mind not to have any more connection with them; for no one can serve two masters. It we were asked why we would not have every one to renounce and reveal the secrets and workings of their several orders, our

*At the union in 1813, the Grand Lodge of England changed the dedication from the two Saints John to Solomon and Moses. But this unwarrantable innovation has never been acknowledged in America nor elsewhere out of the English jurisdiction—not always, indeed, by the lodges in it.

†The formula of dedication used in the Book of Constitutions of the Grand Lodge of South Carolina corrects the phraseology of Webb in this respect, and is therefore, I think, to be preferred: "To the holy Saints John we dedicate this lodge. May every brother revere their character and imitate their virtues."

answer is: But few are able to do this properly, and it is not neeessary, for we know them, and there are men who have the talent and ability to do this work, so it should be left to them as a specialty; yet it is often well to confirm any truth by giving our name, and so saying we are witnesses for the truth's sake.

And now the inquiry very naturally arises, What is the effect, if a member of the church should become connected with any of these secret societies? As to himself, he most certainly destroys his own standing in the church, and falsifies his profession, and greatly injures the Church of God, so nobly witnessing for the truth. If you would be clear, first separate yourself from this witnessing church, and then you will be free to go your whole length, and belong to one, or all. If you do not thus act, the effect will be a disregard of all discipline, weakening the hands of your pastor and officers of the congregation. If you should, by concealing your act, or in open defiance avoid discipline, and still retain your place as a member in full communion, the effect will be the same. But more than this, you do a great injury to your sister congregations, their pastors aud sessions. We have both seen and felt the effect of secret society men being retained in the church in our work; and who will not feel weakened, protest as you may. In spite of all you do and say, it will be repeated in your ears, Mr. A. takes in Masons; Mr. B. has Oddfellows and grangers in his church. And they seem to know so well, and boast of it, and even tell you what the officers said about retaining them. But mind, the boasting was not in the spirit of rejoicing that one was born into the kingdom of God, or that a sinner was saved, or that Christ's children were established and made strong; but rather that the Church of God was humiliated, that her laws were trampled upon, and, to say the least, in some degree disregarded, and they knew it, and wished you to do the same.

We have sometimes almost been led to believe, from facts that cannot be accounted for in any other way, that secret lodges make it their business to know how many they have in witnessing churches, and also to make an effort, as great as ever a Pharisee did to proselyte, to get some one in every church to connect with them, in order that they may more completely circumvent the people of God.

It is high time for the people of God to arouse themselves; yea, every freeman, when we behold both church and state grappled by the monster of secretism. Many civil officers of the land, the courts of justice, school boards, and even a multitude of day laborers, are swayed by secret orders, and unless you belong to some one or more, there is no place, favor, or chance for you. D. M.

An Open Letter.

Rev. Isaiah Reed, Pastor Pres. Church, Nevada, Iowa, and Editor of High Way Papers,

Dear Brother:—I write in no spirit of unkind criticism; I had formed a most favorable opinion of you as a man and a minister, and was only anxious to retain it. Whoever is engaged in the work of promoting Scriptural holiness has my warmest sympathy, for I too am engaged in that work. I only ask that I may have his sympathy as he has mine.

But when you claim that I am here opposing and hindering your work you are strangely mistaken. I am here to oppose sin and what you admit to be wrong. You say you have no sympathy with the secret orders. Why then should ou object to my opposition to them? I oppose sin in the name of the Lord and as I trust in the spirit of the Lord. I make use of none but Scriptural methods in opposing this evil. What is your work but to oppose sin? But you say that my opposition to this form of sin begets strife and should therefore be avoided. So does opposition to every form of sin. Satan will not be assailed without resistance. That warfare that does not call out the opposition of the wicked one is not worthy the name of war. The Lord Jesus was manifested that he might destroy works of the devil and for this cause Satan stirred up his children to crucify him. Satan has always cried out, "Let us alone." The peace which Christ will bring will be when he has overcome evil with good, until then he has told us to expect strife.

What terrible wars followed the preaching of the Reformation under Luther! But was he responsible? What a sore conflict came from the agitation of the slavery question! But were the abolitionists the guilty party?

It was easy for Ahab to say "Art thou he that troubleth Israel?" But Elijah's answer shows that it is the sinner and not the rebuker of sin that is the troubler.

You say that Masonry and Oddfellowship have not opposed you in your work and therefore you ought not to oppose them. Your premise I fear is too true, but I deny your conclusion.

Satan will doubtless be very quiet so long as you give him a comfortable place in the church and are careful not to disturb him. Slaveholders and rumsellers never found fault with the church until it assailed their business; nor will Masons until you oppose Masonry. Wicked men have always been the champions of the church that so preached the gospel that it should not bear against them. And now my brother there is reason to believe that you occupy a similar position, and that profane men regard you as the champion of their wickedness. May the Lord help you to be a faithful watchman and not shun to declare the whole counsel of God. Your brother in Christ,

H. H. Hinman.

Straws Show which Way the Wind Blows.—"For Sale.—K. of P. (Knights of Pythias) uniform, with helmet, nearly new; will be sold cheap, *as the owner has no use for it.* Inquire at 182 Cutler St."—*Cin. Enquirer, Feb. 4th.*

Wonder if this brother jumped on the *spikes.* I can assure him I did, and they didn't hurt either. He has probably gleaned light enough to quit. Let the ball roll. Day is breaking. J. H. H. W.

Religious Intelligence.

—The impetus given to Bible study by the revival meetings is not the least favorable result of the labors of Moody and Whittle. Rev. W. J. Erdman, pastor of the North Side Tabernacle (better known as Moody's church). has been giving Bible readings in various churches for weeks to large audiences. Deacon Willard has also been conducting a regular Bible study in the First M. E. church, and also at the Brevoort House, which have been largely attended and blessed with numerous conversions.

—The revival meetings in Boston are reported as continuing with evidences of their power. Mr. Moody met the critical philosophizing of that city with the plain Gospel, putting all who do not believe in the same category of sinners to whom he has come with a message of Divine grace.

—The Methodist Almanac for 1877 states that the Methodist denomination in the United States is represented by 21,380 ministers, 26,735 local preachers, and 3,197,947 lay members.

—Mrs. Jane G. Swisshelm, the well-known writer, is a United Presbyterian. She was admitted to membership in the United Presbyterian Church in Butler, Pa., in October, 1855.

—Revivals are reported in the Presbyterian Church, Dixon, Ill., and in the Presbyterian Church, Bethlehem, O. Seventy persons have been admitted to the church at Nelsonville, O., and seventy persons have made a profession of religion in the Mariner's Church, New York City.

—Rev. Edward Morris, of Caddo, is said to be the only Congregational minister in the Indian Territory. The church is building a "church house." Mr. Morris has also two preaching points and two flourishing mission schools. The congregations are composed of whites, full-blood Indians, and half-breeds.

Reform News.

The Chicago Christian Association.

This Association met in their hall, 221 W. Madison street, at 2 o'clock P. M. Tuesday, Feb. 6th, and after prayer by the president, Rev. J. W. Bain, the following business was transacted. Officers for the current year were elected as follows:

President, Rev. J. W. Bain.

Vice-presidents, Philo Carpenter, Mrs. C. H. Holden, C. R. Hagerty.

Secretary, A. G. Laird.

Ass't Secretary, Mrs. Ezra A. Cook.

Treasurer, J. B. Blank.

Finance Committee, E. A. Cook, Mrs. C. H. Holden.

Messrs. C. R. Hagerty, Thos. Hodge and Miss Dempster were selected as Committee on Reading Room. This same committee was also authorized to perfect arrangements for a social entertainment to be had under the auspices of C. C. A. in the hall on the evening of Feb. 22nd. An ivy vine and black walnut racks were donated to the Association for use in the reading room by Mrs. C. H. Holden of this city and T. Hudson of Indiana.

Mrs. Ezra A. Cook, *Sec.*
Rev. J. W. Bain, *Pres.*

Rolling on the Ball in Indiana.

Feb. 2, 1877.

Once more I greet the friends of our cause. I am happy to inform them that I am in good health at the close of a two weeks' conflict with error in Lagrange county.

The first days' drive brought me to Uncle Richard Green, the old wheel horse of reform, whose hospitality and sacrifice are so well known wherever "Uncle Dick" is known. Having learned by experience in the past to blaze his way through the wilderness, it took him but a moment to look at the deep snow and then at my buggy and to mark out a line of action. "Put your horse in my barn and we will hitch the colts (twenty-three years old) to my sleigh. I'm going with you." And for five days the *colts* trotted me to my appointments in fine style.

At Van Buren we found Mills Calahan with his heart and soul riveted to his platform, and his wife with her amiable good sense and clear, sharp logic saying, "You are right; this is God's cause." I spoke two hours in the evening to a full house. Collection $6.25. Next day we enjoyed the hospitable home of Elder Fleming, (Baptist). There is solid comfort in politeness learned fifty years ago. They have enough for this and a crown laid up for the life beyond. His son William, weighing two hundred and five pounds, muscle, Anti-masonry and fun and his wife whose geniality would drive melancholy from the Dry Tortugas shall long be held in remembrance. In the evening spoke two hours to a good audience. Collection $14.10. This whole section of the county is decidedly Anti-masonic in sentiment. This is largely due to the firmness of the Flemings, Craigs and others whose names I cannot recall. Jas. Craig's quiet liberality is well known, and the whole neighborhood deserve heaven's choice blessing.

From there we went to Ontario;

spoke in the M. E. church and enjoyed the hospitality of Bro. Doolittle. Mrs. D. is sister of Mrs. Lucia Cook, whose defense against the works of darkness should form a part of the history of Elkhart county. Thence to Fleck's school house; audience good and collection liberal; and after seeing Uncle Richard home I continued my work. Stopped with a *great Anti-mason*, who had more sheep than zeal, and more barn than moral courage. I left him more interested in torturing a rat than he was in me or the cause I represented. I, however, spoke in his school house, which was crowded, and, contrary to his prophecy, had excellent order. In all I lectured nine times in the county, and was well pleased with the treatment I received. There are more friends to our cause in Lagrange county than any other I have been in, considering that the subject has not been discussed publicly to any extent. I hope the friends will not forget the importance of having a general meeting in the county, and I will be with them if spared, and if possible have Mr. Stoddard with us.

I go the coming week to Whitley county, thence to Union county. Friends, keep me busy. This is the best time to work I have seen in two years. Keep the ball rolling. Shout for victory. Yours truly,

S. L. Cook.

P. S.—I urgently request every subscriber to the *Cynosure* in the State to write me a letter. Let us get acquainted; open the way for lecturers; make any suggestions you see fit in regard to the work.

From Whitley County, Ind.

Editor Cynosure:—I desire to place before your readers a circumstance which took place at a school house lecture here in this part of Whitley county. Dr. Cook, of Albian, delivered a lecture at Buck's Crossing school house, which made the most prominent members of the "white-aproned" fraternity just angry enough to get their minds confused, and they have committed themselves by bearing the strongest testimony to the Doctor's speech. The Doctor dwelt upon the subject as a heathenish system of religion, a selfish system of benevolence, and as a lying system of truthfulness. In closing his remarks he gave the grand hailing sign of distress, and some other signs, after which one of the white-aproned brothers asked him how he knew so much. The Doctor called upon him or any other Mason, of whom there were quite a number present, to deny the correctness of his statements and the signs given. Silence was the only response, which we think had a salutary effect upon the audience.

An Odd-fellow present, after the lecture declared that it was his privilege to be such. Everybody here seems to be afraid to speak against the lodge. They stand in terror. This should not be; for if an Anti-mason should disappear mysteriously when placed under the care of a Masonic physician, his friends should not fail to know whether he had been Morganized; and if he should disappear when from home, so that his body could not be found, there should be erected to his memory a graveless *monument*.

E. Umbaugh.

Correspondence.

How it Works.

Dear Cynosure:—I wish to report for your columns an instance under my own eye illustrating how Masonry, serpent-like, gains and holds power in Christian congregations, especially such as are presided over by weak, worldly-minded or Masonic pastors.

A "General Council" Lutheran pastor not long since made an earnest appeal, in the form of a sermon, to his congregation to induce them to use the responsive service of their "Church Book." The importance of the service was urged and objections to its use answered, especially the abuse of it by the Romish church, when the people were told that while this service could not be forced upon them, still its use was expected of them as Lutherans. This expectation has existed for a long time and is likely to exist for years to come unless the Masonic lodge advises its representatives in congregation to take hold of the that matter. When Masons, Odd-fellows, saloonists and such like are admitted to church fellowship and the holy communion without evidence of repentance, or being required first to leave their dens of vice; when the minister freely mingles with such men in their haunts of sin and places of business or on the streets, Christians tremble in view of the consequences. Our conclusion was that the lodge had gained power over pastor and flock, and so it turned out. The poor man himself no doubt had this in his mind when on one occasion he said to a fellow minister, "I see a disposition in my congregation to control me and I won't stand it."

But when a man is "cable-towed" with a heavy majority against him how can he help himself? Should he make an effort to cleanse the Lord's house of foresworn deists and their minions, then he knows very well that "the power behind the throne," "in the East," will oust him from his pulpit, and then bread and butter are gone. He has warmed the viper into life and now it shows him its fangs. On these sins he is gagged and cannot "speak out as a man should speak." Discipline is impossible. He is in the fix of the school master who was asked how he managed to satisfy parents who believe "that the earth is round" and those who "believe it is flat." "Well," he said, "that is easy; I teach one set of children that it is round and the other that is flat." And so to get along without a quarrel the preacher must accommodate himself to lodge-men, saloonists and Christians. To do this effectually a common bond of union is found in the formal service of the "Church Book." Get all to respond together and the problem is solved — black and white, blue and grey are in one happy family. Deluded people!

But perhaps I have said enough for the present. Let Christians think on the above in connection with what St. Paul says, 1 Cor. 10: 20, 21: "I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils.

"Come out from among them and be ye separate, saith the Lord."

A. S. Bartholomew.

The Duty of Separation.

Syracuse, N. Y.

Editor Christian Cynosure:

Dear Brother:—In reading your article in the *Cynosure* of November 16th on the two political parties, the Democrats and Republicans, that there is no difference in them; morally speaking there is no choice. Is this statement true that the Republican party hold the same moral position in the maintaining of the government for the protection of the people, as the old Whig party did in the days of slavery, when the Whigs and Democrats each of them went for slavery and each of them was steeped in slavery. But the Constitution that some claimed supported slavery is now changed; and provides for the protection of personal liberty, and has there been nothing done by the government in this direction? Not all we should like to have seen accomplished. Some of us think we can see a wide difference between the Democratic party and the Republican party. And the Democratic party to-day, as John C. Calhoun in his day, are doing all that in them lies to carry the spirit of slavery if not slavery itself into all this country, and Romanism hitched to it to cap the climax. Some think to defeat the Democratic party much will be accomplished toward establishing a better state of things with the blessing of Almighty God. The overthrow of this combination of all the elements of the vile passions that possess the corrupt heart of man, will do more to save the people of this country from the corrupting influence of Masonry, and all other unholy combinations, whether secret or open. Is not the Ku-klux, White League and the shot gun policy in league with this party, and why not keep them from the control of the government if possible?

The authority says: "If any man speak, let him speak as the oracles of God. But let none of you suffer as a murderer, or a thief, or as an evil doer, or as a busybody in other men's matters. But if a man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time is come when judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God. And if the righteous shall scarcely be saved where shall the ungodly and the sinner appear? (1 Peter, 4: 11, 15–18.)

And now to the point, What is the house of God in a Bible sense, is it not the true followers of the meek and lowly Lamb of God; who follow him whithersoever he leadeth them.

If judgment is to begin at the house of God, ought we not to be very careful that we do not give countenance to organizations calling themselves Christian churches, at the same time doing the things that will shut individuals out of the kingdom of heaven, receiving slaveholders and their apologists or did, and would still if they could; and their doors wide open for all the oath-bound, cut-throat societies in the land, would it not be more in the way of practical Christianity to preach the doctrine of secession from all churches that practice these abominations, who are dead and twice dead and plucked up by the roots. Look at the doings of the Presbyterian Assembly in Brooklyn the past summer, in New York, and at the same time or nearly so in Savannah, Georgia; seeking for union, willing to lay by all past differences. Each it would seem had acted in all good conscience. Just as right to steal human beings and enslave them, as to employ men at wages! what an absurdity!

Would not the *Cynosure* accomplish much more, by religiously separating from all such churches and associations, whether ministerial or otherwise, that is, teach the duty. It looks so to me, certainly, and I think we should much sooner have a purified body of Christian believers and political parties that would be acting in accordance with the true principles of civil government. Yours for the truth as it is in Jesus, M. Merrick.

Note.—If Bro. Merrick will read the article referred to more carefully he will see that he has misunderstood it. If he can explain how the Republican party, as at present organized, can save the country from the despotism of the lodge, he is wiser than many men. Nobody doubts that there is a wide difference between the two leading parties in their distinctive principles, else there are several million citizens who have very foolishly been fighting a man of straw through a protracted and bitter campaign. It is not clear, however, how we can join the Republican party and its Masonic leaders in order to put down Democrats without falling athwart Bro. Merrick's doctrine of separation, which seems to us just as good, so far as it goes, in politics as in religion. In its application to the latter our position is too well known, we hope, to allow any misapprehension; nor is it necessary to turn over the *Cynosure* to any particular denomination in order to enforce by precept and example the great truth of separation. We believe the churches of Jesus Christ would be vastly more powerful if some of the present denominational bars were taken out to strengthen the fence all around against the assaults of the world, the flesh and the devil.

The Odd-fellows of Covington, Ky., again Snubbed by the Masons.

Editor Christian Cynosure:—You will doubtless recollect the substance of an article I sent you, last summer, concerning the Odd-fellows of Covington, Ky.; how they yearned, pranced about and ogled to divide honors (?) with the Masons in the matter of the corner-stone ceremonials over the new postoffice building, which transpired there on the 4th of July last; and how, to their great grief, consternation, chagrin, and disappointment, they were coolly left out of the government invitation to participate. Well it frequently so happens, that in the course of human events misfortunes do not come single handed; and this observation was never more true than in the case of the Odd-fellows of Covington, Ky., who have just experienced another wet blanket thrown upon the fires of their fraternal feelings by the Covington Masons. It appears a man by the name of Truman, both an Odd-fellow and a Mason, recently died there, after many months of serious illness, during all of which period of time, outside of his own immediate family assistance, he had been solely provided and cared for by the Covington Odd-fellows; the Masons of that, place, true to their brotherly instincts, and consonant to their time-honored principles of unbounded charity and universal benevolence, not contributing one cent toward his support or relief, or toward that of his impoverished and distressed family. Yet, in the face of this shameful dereliction of duty, and with that bold, devil-like effrontery peculiar to the Masonic institution, these Covington Masons deliberately marched down to Mr. Truman's house, took exclusive possession of his body, without so much as saying, "By your leave, sir," and with an air of conscience-approving rectitude carried it off to the final resting place of the dead, and there deposited it with the honors peculiar to Masonry, leaving their stool-pigeon friends, the Covington Odd-fellows, to sulk and imprecate to their hearts' content at this, to them, unexpected aud sudden turn of affairs. To add to the weight of their grievances the Odd-fellows were prohibited from performing any of their funeral rites over the body of Mr. Truman! Of course this snub has set the Odd-fellow pot in Covington furiously boiling; but the superabundant heat will soon pass off in bubbles of thin air, and shortly nothing more will be thought or said about it. Yet, I cannot help remarking, were snubs and insults like these more frequently and generally heaped upon the Odd-fellow fraternity by the Masonic organization, such conduct could not fail in eventually and fully opening the eyes of many Odd-fellows to the miserable stool-pigeon character which their institution really bears in its relation to its more powerful rival, the Masonic organization. Their eyes once opened, reasonable hopes might be entertained that they would finally and forever abandon their childish and futile institution, and lend their aid and voice in destroying that master device of the devil, called Ancient Craft Masonry. That this *desideratum* may become an accomplished fact, in God's own good time, is the sincere prayer of

J. H. H. Woodward.

Reply to Rev. E. W. Wheeler.

Pataskala, O., Feb. 7, 1877.

Editor Christian Cynosure:—In your paper of the 25th ult. appears an article from Bro. Wheeler, to which I object. He says:

"But it is a mistake to suppose that I either endorse or in any way help the cause of Masonry by being a member of a church that has no rule, and as yet has taken no action against Masonry. On the contrary, I am enabled to act directly against the institution, by holding the torch of truth immediately before the eyes of Masonic ministers in public places, and they *have* to see it. No, dear brethren, let us not throw away vantage ground. Are you a Baptist, Methodist, Presbyterian, or a member of any church which allows its members to be Masons? Stay where you are and hold up your Anti-masonic light."

Is the above teaching in harmony with Bible teaching? I think not. If it is, then we who are members of churches that will not receive Masons are laboring to great disadvantage; and we should, in order to gain Bro. Wheeler's "vantage ground," withdraw from our churches that occupy false and anti-scriptural ground, and *at once* unite with a church that allows its ministers and members to be Masons.

Dear brethren of Anti-masonic churches, we have a great work to do. Instead of wasting our strength in fighting Masonry from our false standpoint, we must go to work and reform our churches, remove every barrier that keeps Masons from our communion, get all the Masons that we can to unite with our churches, in order that we may "act directly against the institution, by holding the torch of truth immediately before the eyes of Masonic ministers."

If Bro. Wheeler's doctrine is true, then it follows that it is the duty of the church to receive all the vile, polluted, and abominable of earth, and do this in order to "hold the torch of truth immediately before their eyes." If Masons are sinners (and Bro. W. concedes this), and if they are eligible to membership, and ministerial standing in the church, why not receive every other class and grade of sinners? Adopt the above doctrine, and it puts an end to all church reform and church discipline; and instead of the church becoming the true representative of Christ, and a type of Heaven; instead of itsbecoming "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish"—I say, instead of this, it would soon "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And God would say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Geo. Richey.

Bait.

I met a young traveler lately who thought Masonry would be a help to him in his business and enable him to find friends in strange places. I stated my own objections to that secret order, and its required oaths, which appeared a new line of thought to him as his father was a Mason, and had never said anything of that kind, and he therefore could not admit that I had correct views of Masonry. He reported to his father and the reply was to tell his informant that "*he* (myself) *knew nothing about it.*" So the young man is exposed to the danger ahead as surely as though an Ashtabula disaster had never happened, or as though Freemasonry had the authority of the Lord Jesus Christ for its iniquitous ceremonies, which are substitutes for the ordinances of the Christian church in thousands of cases. As surely as the fish is caught by the deceptive bait, so are our poor deluded young men lured and caught by the fearful prevalence of this substitute for Christianity which calls good evil and evil good, or of men acting as Esau, and for a temporary advantage surrendering their personal liberty for life! God help our country and our Christianity when success in life shall prompt our people to surrender that freedom for which our fathers fled from the tyrants' power to this Continent and on whose altar the noblest blood of our race here and elsewhere has been offered.

Fisherman.

Our Mail.

L. B. Lathrop, Hollister, Cal., writes:

"I am an old friend to the cause as life member of the Association, and a member of the California State Committee. In Hollister I stand alone, but in the truth I realize that I stand with God and more than twelve legions of angels. * * I am distributing tracts pamphlets and books. I have given three lectures. I will do any honest thing I can to help the cause, regardless of consequences to myself."

S P. Christenson, Chicago, Ill., writes:

"Sometimes we look too much to teachers and forget that the Lord has given us a tongue and voice to use. If we cannot teach them degrees in Masonry we can do what the Lord has enabled us to do, and if we would only walk in the light we have we would receive more. When the Lord has bestowed upon us good and common sense, the least we can do is to cultivate it, and by so doing be able to understand the laws of God and our duty in life. Let us who have been brought up in a Christian land, under Christian influence go to work and do as our Sunday-school teachers do; work in six days for ourselves, and for the Lord on the seventh. By so doing we would soon be able to send teachers to the heathen."

Joel Bear, Legrand, Iowa, writes:

"I have long detested all secret organizations that are for personal interest or for political power and consider them detrimental to vital religion, and cannot think of a more fit description than is given in the Epistle of Jude where it says, 'ungodly men turning the grace of God into lasciviousness.'"

Rev. Abner Orr, Cainsville, Mo., writes:

"The want of our time is organization. We must meet force with force, organization with organization Satan has organized secret societies out of the wealth and enterprise of the country. Ministers of the Gospel have been hood-winked, cable-towed—almost dragged into these orders, without charge, simply for their influence, and hence they father this offspring of Satan. To overthrow this lying, deceptive organization we must have organizations in every county, with their officers, and I would suggest that they be called Christian associations, opposed to secretism, either in church or state. "We are praying, preaching, working and lecturing amid great persecutions. The Masons are determined to destroy our bread and butter. We have received $200 in ten months for a support."

T. R. Barnard, Hemlock Lake, N. Y., writes:

"One of your workers for the Anti masonic cause, P. P. Barnard, died last October."

Geo. L. Mason, Newton Center, Mass., writes:

"In conversation to-day with a Royal Arch Mason, who is a member of the M. E. church in north-eastern Mass., I inquired whether in that degree they were under oath to conceal each other's secrets murder and treason not accepted? At first he evaded the question, but afterwards denied that there is anything of that nature in the oath. Thus even professed Christians delude themselves into believing that it is right to lie in order to keep from breaking a wicked oath! This man also remarked apologetically, 'I have not been in a lodge more than three times in a year.'"

David J. Davis, Earlville, Ill., writes:

"You are battling with good cause. Keep courage. There is one thing in your favor; the Lord is with you, on the side of the right every time."

Mr. S. Nesselrhode, Springhill, Kansas, writes:

"We can assure you our sympathies are with you."

S. Brink, Le Raysville, Pa., writes:

"I have been a subscriber for the *Cynosure* almost from the first issue. No man is truly converted to the cause who will not take such a paper."

W. K. Tippin, Clarinda, Iowa, writes:

"I have loaned your paper to all who would read it, and given it to some who read and loaned again."

Allan Simpson, Lapeer, Mich., writes:

"I would just state briefly that I, as a Christian, cannot approve of the political action of the *Cynosure*. I consider it a departure from Gospel principles and the Bible plan of attacking moral evil. We are told to put on the whole armor of God that we may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood but against the powers of darkness. See Phil. vi. 11–19."

We believe that reducing the Anti-masonic reform to a mere political issue was what killed it in Morgan's time. The battle of battles in this cause is to be fought with spiritual, not carnal weapons. Our readers all understand our position as to the duty of a Christian at the ballot-box.

I. C. Weidler, Boiling Springs, Pa., writes:

"I cannot do without the *Cynosure*."

E. Bascom, Greensburgh, O., writes:

"The Good Templars and Sons of Temperance have had their day here and have all played out. They have got up a grange, and have built a grange hall. It is run by Masons and grangers, but I look forward to the day when that will die out too, for the light is spreading. J. R Baird delivered a course of lectures here at the Freewill Baptist house, although the Masons tried hard to hedge up his way. They were caught in their own net, and it is believed by the lovers of truth that the lectures were productive of great good . . . The many good letters in the *Cynosure* fill my heart with courage. They seem to be imbued with the spirit of wisdom from on high."

A. L. Post, Montrose, Pa., writes:

"I keep a file of the paper, and have for years, and do not like to miss one."

L. D. Stone, Binghampton, N. Y., writes:

"I feel fully to endorse the *Cynosure's* exposure of the Masonic fraternity, and

all kindred associations. Its corrupting influence upon church and state are too plainly seen to be denied by an honest man. How few there are who are willing to expose their heathen worship. We need Bro Ronayne here to give us a course of lectures and an exposition, and awaken the sleepy element."

Jacob Markle, Maquoketa, Ia., writes:

"My courage is good when I know that Jesus is with us and he has all power in heaven and earth. He will give us the victory in his own time. The *Cynosure* is the best paper in the whole world as the word and Spirit witness to me."

Daniel Carpenter, Groton, N. Y., writes:

"I voted the American party ticket, and will again if I should live to vote again. The people are afraid of the Masons in this place."

Increase Leadbetter, Auburndale, Mass., writes:

"I read this morning in Revelations 7th chapter, of that multitude in white which no man could number, and a comforting reflection came from the answer to the question, 'Whence came they?' amidst ten thousand differences in other matters that they every one 'Came out of great tribulation.'"

A friend writes:

"Please do not give me the title 'D.D.' I am a Roger Williams sort of a Baptist, and believe the title 'Doctor of Divinity' to be 'popish and vaunting' as he expresses it, the many names of great and good men to the contrary bearing it notwithstanding Excuse my plainness. I think it is too Masonic in its character for Christian ministers.

W. T. Wilson, Long Run, Pa., writes:

"I notice in your issue of January 4, that Rev. J. L. Grove reports one vote for the American ticket in West Franklin township, Armstrong Co., Pa. One vote was cast for it in this (Kiskiminetas) township, and yet the official returns give this ticket credit with but one vote in the county. How is this? Are U. P.'s so insignificant that it takes two of us to cast one vote? There are a few earnest opponents of secret orders in this community, but the masses are either controlled by them or indifferent."

Theo. Osgood's address is given in our issue of January 4th, Bedford, Calhoun Co., Mich. It should be Monroe county.

Wm. A. Bartlett, El Paso, Ill., writes:

"The result of the American party vote, taking into consideration the peculiar circumstances, is far better than I anticipated, and although small in the aggregate, yet when gathered together they seem to form a little cloud as large as a man's hand that gave an abundance of rain. However insignificant the outlook of this campaign may look to the opposers of this reform, it seems to me it can but inspire every true man to gird himself anew for the reform, 'with the weapons that are not carnal but mighty through God to the pulling down of strongholds' even those that are thought be held secure by Mahha-bone, pressing forward, not turning to the right or left, but looking forward to certain victory which will surely come in God's time, which is the best time, for which may the lovers of truth make unceasing prayer to God for its accomplishment, nothing doubting."

The Sabbath School.

LESSON VIII.—FEB. 25, 1877.—ELIJAH AT HOREB.

SCRIPTURE.—1 K. xix. 8-18. Memorize 8-12; Primary Verses, 11, 12.

GOLDEN TEXT—"Will he plead against me with his great power? No, but he would put strength in me."—Job xxiii. 6.

TOPIC.—"God comforteth those that are cast down"

HOME READINGS.

M. Is. 51: 1-13....I am he that Comforteth.
T. 2 Cor. 1: 1-22. ..In all Tribulation.
W. Is. 66: 1-14....As a Mother Comforteth.
Th. John 14: 1-11....Not leave you comfortless.
F. Ps. 86: 1-17....Thou hast Comforted,
S. John 16: 1-18.. The Great Comforter.
S. 2 Thes. 2: 1-17...."Everlasting Consolation."

No one has occasion to feel panic-stricken who fights for God. Every fugitive from duty will find out sooner or later that there was no reason for his flight. Men lose heart because they look at their own weakness and not God's strength. Elijah fled because he reasoned that Elijah could not alone oppose Jezebel and all the power she controlled. He did not think of what God could do through Elijah. Ex. 4: 10-12; Job 9: 4; Is. 45: 9; 46: 10; Jer. 1: 9; Luke 21: 15; Acts 6: 10; 9: 15; 1 Cor. 1: 25.

What doest thou here? is God's question to all those who, from lack of faith, or from dejection, or from indifference, have run away from the conflict, and are nursing their gloom alone by themselves. It is unchristian to avoid the issues of life. "Ye are my friends if ye do whatsoever I command you." Ps. 119: 45; Matt. 7: 21; 12: 50; Luke 11: 28; John 8: 31, 32; 13: 17; 14: 15 23; 15: 14; Rom. 2: 13; Jas. 1: 22-25; 1 John 2: 24; 5 3.

It is well for us that our lives are not a series of constant successes. If they were we should cease to be humble, and would never learn the lesson that when we are weak then are we strong. "Lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh." Ps. 143: 2; Is. 64 6, Luke 17: 10: John 15: 5-16; Rom. 3: 27; 1 Cor. 2: 3-5; 3: 7; 9: 16; 2 Cor. 4: 7; 12: 7 9; Phil, 4; 13.—*Nat'l S. S. Teacher.*

LESSON NOTES.—8. Meat: Food. Forty days: On the same mountain Moses had twice fasted for the same length of time (Ex. 24: 18; 34: 28), and in another wilderness Christ did the same (Matt. 4: 2). Mount of God: See Ex. 3: 1. 9. Cave: Tradition says the same in which Moses was hidden when God's glory was revealed to him. What doest thou here? A rebuke of his timidity. Compare the question with Gen. 3: 8, 9. 10. Jealous: Zealous, careful of God's honor. 11. The Lord passed by: As in the case of Moses in the same mountain. Ex. 33: 21-2; 34: 36. 13. Wrapped his face: In token of reverence. Came a voice: The voice of Jehovah: perhaps the "still small voice." 18. Seven thousand: Many thousands. Seven is the sacred and perfect number, and may mean many. Not kissed him: It was an ancient custom to adore idols by kissing them, or by kissing the hand to them. Compare the modern Romish custom of kissing the toe of the Pope.—*Scholar's Quarterly.*

LESSONS.

The best men are imperfect. Even "Elias was a man subject to like passions as we are."

The path of duty is the only path of comfort. As soon as Elijah forsook his post he became unhappy, and God chides him for his course, vs. 9, 13 and 15.

Pride causes spiritual darkness. This was one of the prophet's difficulties, vs. 10, 14.

Observe the cure for despondency. It is difficult to mention a single remedy that is not enumerated here.

Learn the evidence of God's presence—not display or noise, or slavish fear, but the truth, commending itself to every man's conscience, and love, which is the fulfilling of the law, vs. 11, 12.

We should not be too much affected by appearances in religious work. The prophet was unduly discouraged, v. 18; others may be unduly elated.

Learn to hope in the darkest hour. This sometimes just precedes the day, v. 17.

Learn the value of solitude. Elijah's visit to Horeb was overruled for great blessing.—*Evangelical Repository.*

BIBLE COMMENTARY.

And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water.—Ex. 34: 28; Deut. 9: 18. And Jesus being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing—Luke 4: 1, 2.

And he led the flock to the back side of the desert and came to the mountain of God, even to Horeb.—Ex. 3: 1.

And It shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.—Ex 33: 22. They wandered in deserts and in mountains and in dens and caves of the earth. Heb. 11: 38. And Obadiah took an hundred prophets and hid them by fifty in a cave.—1 Ki. 18: 4. I must be about my Father's business.—Luke 2: 49. Be ready to every good work.—Titus 3: 1.

For I the Lord thy God am a jealous God.—Ex. 20: 5. For the zeal of thy house hath eaten me up.—Ps. 69: 9; John 2: 17. Ye should earnestly contend for the faith.—Jude 3. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel while he was zealous for my sake among them.—Num. 25: 11. See Rom. 11: 3. There is no restraint to the Lord to save by many or by few.—1 Sam. 14: 6.

And the Lord passed by before him.—Ex. 34: 6. And the sight of the glory of the Lord was like devouring fire on the top of the mount.—Ex. 24: 17. Behold a whirlwind came out of the north, a great cloud, and a fire infolding itself.—Ez. 1: 4. A fire shall devour before him and it shall be very tempestuous round about him. Ps. 50: 3. The earth did quake and the rocks rent.—Matt. 27: 51. For the fruit of the Spirit is love, joy, peace.—Gal. 5: 22.

And Moses hid his face; for he was afraid to look upon God.—Ex 3: 6.

See verse 19. And Elisha the prophet called one of the children of the prophets and said unto him....go to Ramoth-gilead: and....look out there Jehu.—2 Kings 9: 1-10, And Elisha answered: The Lord hath showed me that thou shalt be king over Syria.—2 Kings 8: 7-13.

And he delivered them into the hand of Hazael....all their days.—2 Kings 13: 3.

Let the men that sacrifice kiss the calves.—Hos. 13: 2. Kiss the Son, lest he be angry and ye perish from the way.—Ps. 2: 12.

The Interpolations.

Several times lately our young Sabbath-school teachers and pupils have come to us with the question, What do these interpolations mean which are spoken of in our Sunday-school papers? It is to be feared that some of the writers, who are giving weekly comments in the papers on the lessons of the International Series, are unconsciously doing some damage by calling attention to the interpolations. They violate a good rule which they have laid down elsewhere in these papers for teachers, "Never to raise doubts or suggest difficulties of their own accord, for the pupils themselves will do enough of that."

Now we can see no good reason why anything should be said to children, one way or another, about interpolated passages. It only serves to unsettle or disquiet the minds of the young to call their attention to the fact that those texts are disputed or rejected from the Bible by the critics. Mr. Moody, and other popular evangelists, even in addressing the adult mind in promiscuous assemblies, do not find it necessary to raise any question about such passages, much less to discuss their merits before the public. If this is a good rule for an adult popular audience, made up of all classes, much more should it apply to the young. The point of objection we make is not about the interpolations themselves, whether right or wrong, but that the Sabbath-school is not the proper place to discuss, and that there is no need of calling the attention of the children to them. Let such questions be left to the learned critical commentaries, and to the lecture room of the Theological Seminary. For our own part, we have felt that the whole business of interpolated passages has been much overdone by the critics. Some have carried this destructive criticism so far as to reject whole books from the sacred canon. When it comes to that, we can not believe there is much dependence to be placed upon their decisions, when they tell us that certain isolated texts have been interpolated, and thus added to our received version.—*Interior.*

The pupil dilates in the night, and at last finds day in it; even so the soul dilates in misfortune, and at last finds God in it.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 15, 1877.

Shall we Hear the Scribes and Pharisees?

I say unto you that except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven. Matt. 5: 20.

Mr. Israel Gable, Stewartstown, York county, Pa., writes us that "A Methodist Episcopal minister contended that we have no right to leave the Christian church because the preacher don't do right. He referred me to the Scripture where Christ spake to his disciples saying: 'The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do, but do ye not after their works, for they say and do not.' "

Mr. Gable asks how this teaching of Christ is to be reconciled with his command to "come out from" and to "be separate" from sinners, etc.? And shall Christians, under this ruling of Christ, continue to hear and support adhering Masons in the pulpit?

We answer: When Christ commended the woman for supporting the temple service with her mites; and commanded the people to hear the scribes and Pharisees who had made that temple a "house of merchandise" and a "den of thieves;" a Jew had to do one of three things, viz.: Go to hear those scribes and Pharisees; or renounce all visible acts of religion; or turn pagan.

As the Saviour was no "come-outer," and as paganism was devil-worship, he told the honest people to do the only thing possible for them consistent with a good conscience, viz., to attend on the worship of the true God; hear and obey what sound teaching they could get there; and, at the same time to stand square, as he did, against the wicked lives and ungodly practices of their religious teachers. We must do the same, when in the same circumstances. We must go to meeting to a professedly orthodox church, though a scribe is in the pulpit who is sworn into and adheres to the secret infamies and rascalities of the lodge.

But, by the mercy of God we are not situated as those Jews were. Their's was then the only temple of the true God on earth. But in his words to the woman at the well of Sychar, Christ repealed the law of the local temple, saying the time had then come when "neither in that mountain, nor yet at Jerusalem" should men worship the Father, but everywhere on earth God could be worshipped in spirit and in truth.

I therefore would not hear a preacher whom, I knew, to be sworn to conceal the crimes of Freemasons, if given him as secrets; and who, of course, can not worship God either "in spirit" or "in truth" till he repents, nor assist others to do so.

But only think, reader of the *Cynosure*, of a Methodist preacher claiming hearers for Masonic ministers on the ground that the scribes and Pharisees were to be heard, who were, by Christ's own words to the people, declared to be in the road to hell! What must such a preacher think of himself.

Trading on Baptist Reputation.

The Freemasons of Indian Territory are working hard to get up a "Grand Lodge" of such proportions as to be visible by the magnifiers of other "grand bodies" and so be "recognized" technically and officially. For two years they have held a so-called Grand Lodge and yet their efforts are not blessed. They have now it seems a new plan. The "Grand Lecturer" which officer is general organizer of lodges and is responsible largely for their increase in number, is this year Rev. J. S. Murrow, a Baptist missionary agent for the Chickasaw nation. His case was presented in these columns a few weeks ago. The *Masonic Jewel* of Memphis, Tenn., notices the proceedings of the lodge in the Territory. The record of the Grand Lodge is published by the Southern Baptist Publication Society of Memphis, an indication of Murrow's agency; and his work as Lecturer is also spoken of as saying that he has examined all the lodges of the Territory and finds their work better on an average than in many of the States. A correspondent writes that the Grand Lecturer and Baptist missionary is now organizing lodges of the "Eastern Star" among the women of the Territory. He did not succeed in Atoka, his own town where he was best known but in other places where his reputation as missionary agent has gone he is establishing lodges and selling his gewgaws. He has also bought a newspaper concern and is now with Grand Master McPherson running the *Star and Vindicator* at McAllister, and expects to get missionary aid for the journal as a Baptist organ. Have not the *Standard* the *Baptist Weekly* or the *National Baptist* something to say or do in vindication of the Baptist honor against such transactions?

One Hundred Thousand Pages of Free Tracts.—Enoch Honeywell, of Altay, N. Y., writes that he will pay for another lot of 50,000 of his two excellent tracts. Although a man of more than four score years he is yet abundant in good works, thus verifying the promise that the righteous shall bring forth fruit in old age. He also adds: "My grandson of nineteen has by appointment just delivered an oration on Masonry before 180 students in the chapel of Cook Academy, Schuyler Co., N. Y., on the evening of Jan. 29th. I think he will make his mark in the world on the right side."

A "Sublime Prince" and the Interior.

Under the title "Christianity and Freemasonry" a Freemason, signing himself "Kadosh," writes a long article to the *Interior* taking Mr. Moody to task for his testimony against the lodge. Without commenting at present on this letter, for most of our readers are well enough informed in regard to his argument to judge of them, and especially since Mr. Moody's plain, honest words have been several times published, it is sufficient to print the main part of the letter and the editor's remarks thereon. The writer asks for a hearing in behalf "of the many thousands of Presbyterian Freemasons" who believe in the order and proceeds:

"While I believe most heartily in the truth as revealed and taught in the Bible and as explained and unfolded in the standards of the Presbyterian church, viz., that the only name under heaven given among men whereby I can be saved is the name of the Lord Jesus Christ, and hope and expect to be saved only by reason of the sacrifice on Calvary, yet I am also a Freemason, a lover of the royal art, one who has penetrated its deepest recesses, learned something of its teachings, wrought in its quarries and administered at its altars in all the degrees known to Masonry save one, consciously aiming to do nothing that could derogate from, always endeavoring to promote, the honor and glory of that ineffable name, which is the hope and trust of every good Christian.

"I do not purpose to vindicate Freemasonry. It needs no vindication at my hands. Its career of beneficence from time immemorial, 'pouring comfort and consolation into the hearts of the distressed, the afflicted, the destitute,' helping the poor, counseling the erring and striving to win all its votaries to active service in the cause of all that is just, right and true, vindicate its right to be, and challenge the respect and emulation of every other institution engaged in the good work of promoting the best interests of mankind.

"My desire is to protest against the intolerance — heretofore confined to the Roman Catholic church and two or three branches of the Protestant church — that would deny church fellowship to members of a secret order, for no other reason than such membership. I regret that recently Mr. Moody has seemingly given the weight of his influence to that injustice, and the *Interior*, from his remarks, infers that the time approaches when all the evangelical churches will array themselves in support of this principle, *i. e.*, that Freemasons cannot consistently hold fellowship in a church. Alas! is it come to this? Is the active, vital religious sentiment of this age to ally itself with, and incorporate into itself the intolerant spirit that would say to the thousands upon thousands of Christian Freemasons, Odd-fellows, etc., depart we are holier than you? Is not this the spirit of Phariseeism that was so obnoxious to our Lord when on earth? Whom did he denounce most soundly but those who arrogated to themselves all the godliness of that age — those neglecters of the weightier matters of mercy and justice and benevolence? And where in all God's Word do you find one word in reproof of the sect of the Essenes, the representatives of the Freemasonry of that age?

"Now it seems to me that the position that Mr. Moody here assumes, is singularly inconsistent with his whole course in the past, that it is singularly unjust to the thousands of Christians in these different secret societies, who are laboring actively in the same cause to which his life is devoted, who are working with him, praying for his success and giving of their means that the great end of his labors may be attained. Singularly unwise, this utterance seems to me, for its probable effect upon the hundreds of thousands of Masons and other secret order men in this land, in thus serving notice on them in advance, that 'separate' is the pass-word into his church and however willing and ready they might be to come over onto his side and receive the Lord Jesus Christ as their only Saviour, they can only do so by sacrificing all their old associations, however harmless and beneficent they may conscientiously judge them to be. Mr. Moody has in the past shown great wisdom and tact in avoiding antagonism to any class, and joining battle only with Satan and his works, and no good man had any reason to say aught against him or his work, and it will certainly be a great grief to multitudes to learn that in his judgment the purity of the church requires that they be cut off, and that thereby many better men would be gained. And by what process, pray, would this great good be wrought out? Is the mere fact that certain Christians of greater or less prominence in the church are members of secret societies, a hindrance to others coming to Christ? This is the inference. Does Mr. Moody believe this? * * *

"Will it not be better for the religious teachers of the present day to imitate the toleration which is a cardinal virtue in Freemasonry; and instead of repelling men by denunciation or harsh judgment of them for their connection with what they hastily believe to be innocent and beneficent, rather seek to win them to the church and the pure faith of the gospel, by showing them by example and by precept that there is a better way; proving to them that the light which every Mason is seeking for — from first to last — is found only in Jesus Christ; that he is that "True Light that lighteth every man that cometh into the world."

INTERIOR'S REPLY.

* * * That Masonry is a religious system, exceeding every other in the impressive character of its religious rites and ceremonials, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ, and is therefore anti-Christian. It quite as fully meets the religious aspirations of the soul as Romanism or Buddhism does, but it does not meet them in the only way that is acceptable to the Author

of the soul and of immortality. We do not believe that a man can win heaven by the practice of morals, nor even of the highest Christian virtues. On the contrary, we think that the purest moralist and even the truest Christian, is the heaviest debtor to God—in debt to violated justice, and in debt for the gifts of grace, so that there is no salvation for him but in the sacrifice of Christ. All this is in antagonism to theoretical Masonry, hence we are constrained to oppose Masonry. We do not dispute our contributor's propositions. We are quite ready to admit that no other religious system aside from Christianity, stands so high in the character of its membership, and in the charity and fraternal love which prevails among them, and in the purity and elevation of its moral and social principles. But we are not going to direct people in the wrong road because of the beauty of its scenery and the gentleness of its grades. There are hundreds of good Christian people who differ with us on this subject, and we respect them while we oppose them.

—In the article by the General Agent upon the finances last week a mistake in figures occurred in summing up. The balance in the treasury Jan. 1st, should have been $79.65, or including the Publishing House Fund $80.03.

—Our Indiana readers will please notice a word in season to them by friend Salmon of Larwill. We earnestly second the call, for your lecturer needs your help in this direction. We do not know of any arrangement on the part of the State Association for Brother Cook's salary, so that funds can be sent directly to him. If there were, the State Treasurer, Brother Rich, would be the proper person to receive them. Our Illinois friends need some admonition in the same way. Don't forget to *pray* and *pay* for your State lecturers.

—The Temperance Reform clubs of the State of Illinois, will hold a State Delegate Temperance Reform club convention, in the city of Freeport, Illinois, commencing on Tuesday, Feb. 20th, at 10 o'clock A. M., and continuing three days. Delegates, representing the Reform clubs of the State, will be entertained free of cost by the citizens of Freeport.

—The General Agent was in Indiana last week, and reports the friends all well pleased with the arrangements in connection with the Publishing House. Dr. Booth has arranged for his presence and aid at a debate on the principles of Freemasonry, at Crestline, Ohio, next Monday and Tuesday evenings, the 19th and 20th insts. Two champions of the lodge have agreed to meet the Doctor and Bro. Stoddard, and if they are foemen worthy of our tried Anti-masonic steel, an interesting time is in store for the good people of Crestline.

—To follow this debate Dr. Booth is planning wisely for the interests of the city over which he is Mayor. He proposes that Past Master Ronayne take up the discussion where the disputants leave it, and give the final blow to what is left of Freemasonry in Crestline.

—The Queen's dominions were invaded last week by Bro. Ronayne, and the Masons of Plattsville, Ontario, stormed in their lodge and driven out. The vicinity was greatly aroused, and came from twenty miles about to be at the "death of Hiram." We have heard of some amusing features connected with this course of meetings, and expect a report for our readers next week.

—Bro. Hinman returned from a very satisfactory trip to Iowa last week. On Thursday he assisted in organizing a county society at Ames, Story county, of which the officers are: Jer. Presnall, President; J. Harrison, Vice-president; Jas. Green, Secretary.

—We learn that the Y. M. C. A. of Chicago propose publishing a tract against secretism which shall not hurt anybody's feelings. We shall be glad to see this enterprise begun by the Association, only let them speak the truth, and honor Christ and the Holy Spirit, and let people's "feeling" take care of itself.

—The York, Pa., papers lately published the fact of the final dissolution of fifteen or twenty Good Templar lodges in the county during the past ten years, only one remaining. This is encouraging news to friend Chalfant, who has stood against the encroachments of the lodge in that locality almost alone for years. His tract-sowing is silently bearing fruit.

—A subscriber objects to our comparison of Freemasonry with Popery in late numbers of the paper. The ablest presentation of the similarity of these two institutions we have lately read were by one who had been connected with both and studied their character from favorable standpoints, thus making his opinion of the two of great weight since he now receives "light" from God only through his Spirit and Word.

Stand by the Lecturers.

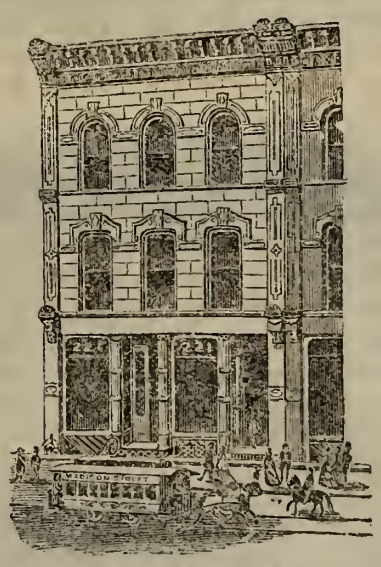
Larwill, Ind., Feb. 8, 1877.

To the Friends of Reform in Indiana:

There must be a better support to our work in this State. Dr. Cook is doing hard and faithful service for us. No man in the State has ever fought the powers of darkness with more zeal and effect than he has, and yet there is no system or provision for his support. With few exceptions he gets scarcely anything now. I propose that every subscriber to the *Cynosure* in the State send him a dollar between this and the first of March, and those who can send more do so, and in places where there are only one or two subscribers let them speak to other friends to contribute what they feel willing to and forward it. This will enable him to continue his work, a work so much needed, a work that must be done. Friends do not neglect this. You can send it by mail. Do not let the work stop for so small an amount. Dr. Cook has often to neglect appointments for want of means to reach them. Let us show our faith by our works. Yours in best bonds. B. B. Salmon.

Two persons were once disputing so loudly on the subject of religion that they awoke a big dog, which had been sleeping on the hearth before them, and he forthwith barked most furiously. An old divine present, who had been quietly sipping his tea while the disputants were talking, gave the dog a kick, and exclaimed: "Hold your tongue, you silly brute! You know no more about it than they do."

An old Hindoo who, through the good influence of missionary teaching, had become a Christian, first had a Bible given him, and afterward he was presented with a clock. "The clock tells me how time goes, and the Bible will teach me how to spend it," said the old man.



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Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Dawn of Redemption.

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Gathering might from each mountain and glen;
Wider and deeper the tide of devotion
Rolls up to God from the bosom of men:
Hear the great multitude mingling in chorus,
Groan as they gaze from their crimes to the sky,
"Father, the midnight of death gathers o'er us;
When will the dawn of redemption draw nigh?

"Look on us wanderers, sinful and lowly,
Struggling with grief and temptations below;
Thine is the goodness o'er everything holy,
Thine is the mercy to pity our woe;
Thine is the power to cleanse and restore us
Spotless and pure as the angels on high;
Father, the midnight of death gathers o'er us;
When will the dawn of redemption draw nigh?"

Gray hair and golden youth, matron and maiden,
Lovers of mammon and followers of fame,
All with the same solemn burden are laden,
Lifting their souls to that one mighty Name:
"Wild is the pathway that surges before us,
On the broad waters the black shadows lie;
Father, the midnight of death gathers o'er us:
When will the dawn of redemption draw nigh?"

Lo! the vast depths of futurity's ocean
Heave with the pulse of the Infinite breath;
Why should we shrink from the billows' commotion?
Jesus is walking the waters of death.
Angels are blending their notes in the chorus,
Rising like incense from earth to the sky:
"Father, the billows grow brighter before us;
Heaven, with mansions eternal draws nigh."

—*Jas. G. Clark.*

The Captain and the Stevedore.

There has been a revival of some weeks in one of our suburban churches. Near the church lived what you would call, in Cincinnati, a boss drayman, but here he is called a stevedore. It is his business to superintend the loading of vessels. This man seldom went to church, but his only child went to the Sabbath School. During the special meetings the child wanted to go, and persuaded his father to take him. The father was interested, awakened, converted. He became a working Christian. A few days after his conversion he was in the hold of an English ship, loading it with wheat, when the Captain came down the companion-way, leading his little daughter, of whom he was very fond, by the hand. Something displeased him, and he began to swear. The stevedore replied mildly, explaining what he was doing, but the Captain only cursed and swore more bitterly. That day they finished loading the ship. As the converted stevedore came up on deck he saw the Captain standing there, with his daughter again beside him. He went to him, reported the loading finished, and then added: "Captain, may I say a word to you as we part?" "Certainly." "Captain, you love this little daughter. She has often heard you swear; but has she ever heard you pray?" The Captain started as if a serpent had stung him. His face flushed; then his eyes moistened, and he replied: "No, sir, she never has; but, God helping me, she shall to-night." The stevedore bowed and went away.

That night, in the prayer meeting, he mentioned the case of the Captain, and asked our prayers in his behalf. He believed that God's Spirit was striving with him, and that he would be brought to Christ. A week or more passed. The day came for the English ship to sail. Her anchor was weighed, her canvas was being unfurled, and the tug was steaming up to tow her out to the Golden Gate. Our stevedore was loading another ship at the dock. He looked with deep and sad interest at these preparations for departure. He longed to know whether the Captain was going to sail with prayer or curses on his lips. At length a boat was let down from the davits of the departing vessel. The Captain sprang into it. It was rowed to the dock. The Captain came directly to the ship that was being loaded, sought the stevedore, and grasped his hand, saying: "I could not sail without coming to thank you for what you said to me that day about praying. It has been a great blessing to me, and may God bless you for it."

How easily that plain, laboring man, might have excused himself from speaking to that profane sea-captain. How natural the temptation to believe that he would get only curses for his pains. But when God's Spirit impelled him to do it, and he did it in the Spirit of Christ, with that tact which the Master will give to those who ask him, how wonderful the result! We all have too little faith in this matter of personal expostulation and appeal. If we have an opportunity to speak to a man alone about his soul, and do it kindly, he will seldom take offense. And even when he does, his anger may be the surest evidence that he is resisting the Spirit of God; and our appeal may be used by the Spirit to show him the evil of his heart, and to bring him to the foot of the cross.—*Cal. Cor. Herald and Presbyter.*

How to Invest Your Money.

For the ten per cent. of the population who can lay up money we would make a few suggestions. The best investment of all is, in the health, intelligence and religion of your family. Let nothing be wanting in the shape of wholesome food, comfortable clothing and lodging and healthy exercise, to secure a good constitution for children. Let nothing be wanting either in the family, or in church, Sunday-school or day school privileges, to secure well cultivated and trained minds. These are investments that no board of directors can make away with, and no robber can approach.

The next investment is, to lay out gains judiciously in your business. Whether it be farming, manufacturing, or store-keeping, buy every thing for cash as soon as you can; and have every needed or paying improvement made. Let merchants, mechanics, etc., invest as soon as they have a surplus, in a dwelling house of their own, with a plot of ground. It is a wonderful advantage for children to have a homestead which they can ornament, and to which they can look back with pleasure in after life. Let this be free from debt, however, as soon as possible, as a mortgaged home is a continual source of anxiety.

A father who has a family well trained for time and eternity, and a goodly treasure laid up in heaven in the shape of liberal gifts to the Lord's cause and to the poor, need not, we think, be troubled about leaving that family to the Lord's care. Many Christians, however, think it necessary to accumulate, if they can, something to leave after them; and money so left, has often been much needed and done much good. Each case is to be decided on its merits, and according to the light and faith given.—*N. Y. Witness.*

Indian Theology.

The following is a synopsis of a paper recently read by Major J. W. Powell on the religious belief of the North American Indians: They believe in a system of worlds. The lower tribes have their worlds arranged horizontally or topographically. Among the higher tribes the worlds are arranged vertically or architecturally — a world or worlds below, and a world or worlds above. The sun and moon are personages. They have been subjugated. They are slaves, and are compelled to travel in appointed ways. The aurora is the dancing of ghosts. The rainbow is made of the tears of the eagle god. The thunder is the screaming of great birds. The lightning is the arrow of Taewity. Among the Pueblos the rain-god dips his brush made from the feathers of the birds of heaven, into the lakes of the skies, and sprinkles the water therefrom over the face of this world. Hence we have rain. In winter time he breaks the ice of the lakes and scatters ice dust over the earth. Hence we have snow. The theolgy of the Indians is not fetichistic, though there are many survivals from fetichism. Their gods are all animals. Some of these animals are mythical monsters — beasts with seven heads and ten horns. Some of them are *daimons*, or presiding spirits of places, as the spirit of a mountain or river or lake. Some of them are tutelar deities. Every family, clan and tribe has its tutelar god. Indian theology is not a degeneracy, either from monotheism, or from the polytheism of classical nations, or from that earlier polytheism where the forces and phenomena of nature were deified. The Indian religion is a development from fetichism. The Indians have three classes of priests. The first are prophets, such as Pontiac and Tecumseh. Next come the *shamins* or medicine men. They take charge of the religious ceremonies and practice sorcery and drive out evil spirits. The lowest class of priests consists of witches. Old woman are oftentimes transformed into witches. The Indians offer sacrifices of parts of all animals killed in the chase. They are slaves to religious observances of times and methods and absurd prohibitions. In every tribe there is a great body of story lore, that is, tales purporting to be the sayings and doings of the ancients, who they now worship as deities. Every tribe has one or more persons skilled in the relation of these stories.—*Ex.*

"What is all that to Me?"

The stolid indifference of Indians to things which they do not consider of vital interest to themselves, is happily illustrated in the following incident connected with the visit of Spotted Tail's troupe to Stewart's large dry goods establishment in New York. They were conducted from top to bottom through the entire establishment. At the conclusion of their tour a speech was made to them by one of the clerks, prepared for the occasion. He told them that this was the largest store of the kind in the world; that their importations were brought from the four quarters of the globe, and that the house had branches in all parts of the world; more men were employed than by any other house in existence, and Mr. Stewart was the richest man in the country. Spotted Tail paused and said: "Big house, big goods, big money, big man, heap, *heap*, HEAP (raising his voice with each word), but what is all that to me?"

How like Spotted Tail may the rich man well say, who has gained all the world and lost his own soul, "What is all that to me?"—*Central Baptist.*

Making Poetry.

Few men ever elaborated as he did—not even Rousseau, when he wrote over whole pages and chapters of his "Confessions," I forget how many times. Fine thoughts were never spontaneous with him, never unexpected, never unwaited for—never, certainly, till long after he had got his growth. In fact, some of the happiest passages we have seem to be engraved, letter by letter, instead of being written at once, or launched away into the stillness, like a red-hot thunderbolt. Well do I remember a little incident which occurred in Baltimore, soon after the failure of Pierpout and Lord—and Neal, when we were all dying of sheer inaction, and almost ready to hang ourselves, in a metaphorical sense, as the shortest way of scoring off with the world.

We were at breakfast—it was rather late.

"Where on earth is your good husband?" said I to Mrs. Pierpont.

"In bed, making poetry," said she.

"Indeed!"

"Yes, flat on his back, with his eyes rolled up in his head."

Soon after the gentleman himself appeared, looking somewhat the worse for the labor he had gone through with, and all the happier that the throes were over, and the offspring ready for exhibition. "Here," said he, "tell me what you think of these two lines"—handing me a paper on which was written, with the clearness and beauty of copperplate:

"Their reverend beards that sweep their bosoms, wet
With the chill dews of shady Olivet."

"Charming," said I. "And what then? What are you driving at?"

"Well, I was thinking of Olivet, and then I wanted a rhyme for Olivet; and rhymes are the rudders, you know, according to Hudibras; and then uprose the picture of the Apostles before me—their reverend beards all dripping with the dews of night"—*John Neal.*

Children's Corner

Puzzle Drawer.

WRIGHTS' CORNER, N. Y., Jan. 20, 1877.

DEAR MR EDITOR:—I will send you an enigma for the Puzzle Drawer if you think it worth the publishing:

I am composed of 17 letters.
My 1, 8, 6 is a domestic animal.
My 2, 17, 12 is a domestic fowl.
My 11, 13 and 15 is a personal pronoun.
My 3, 8 and 6 is a troublesome animal.
My 13, 2, 7 and 13 is a State in the Union.
My 10, 8, 9, 8, 16 and 11 is a kind of bird.
My 5, 4 and 14 is a pet name.
My whole is something that every family ought to have. CHARLIE J. MILLER.

I am composed of 13 letters.
My 3, 8, 12, 1 and 11 is something which all like.
My 6, 7, 10 and 11 is a kind of a cart.
My 7, 4, 10 and 5 is the name of a color
My 11, 13, 10 and 7 is a period of time
My 2, 8, 3 and 13 is the highest part of the capitol.
My 3, 4, 8, 6 and 11 is the name of an evangelist.
My whole is a man who is an Antimason.

We like your paper. My father sends his renewal for another year for the *Cynosure.* Yours truly,

H. H. HERVEY.

New Texas, Pa.

Answer to Drop Word Puzzle.

So fond of dress was my cousin Lill
That to wear a dress without a frill
Would be to her a serious ill.
She had such a witty brother Phil,

That he ground out jokes for the "Daily Mill."
He wrote them all with a gray-goose quill,
From an inkstand holding half a gill,
And worked at them with a right good will.

Her father paid her dry goods bill,
And saw the money drop in the till
With many a sad regretful thrill,
While his own purse grew lighter still.

Having made her dress with style and skill,
She tripped lightly up the grassy hill
To pluck some flowers by the shady rill,
And gather a fine bouquet of dill.

Her music lay on the window sill,
Her master called in a voice quite shrill,
For her to practice, sing and drill,
If she would ever sweetly trill.

She woke one morn with an ague chill;
The doctor came with a broken thill,
And left her a homeopathic pill;
"If it did not cure it would not kill!"

Of catnip tea she drank her fill,
And what was left she chanced to spill.
Her mother sent to the nearest ville,
For a skillful nurse they called Lucille.

C. M. F.

The Eye that Always Sees.

I remember reading of a child who was in the habit of going to an upper room, or loft, where there was a store of apples; but as she went, from time to time, to steal these apples, she met with something that greatly troubled her, for there happened to have been placed in the store-room an old oil painting. It was a large face, the eyes of which, go to what part of the room the little girl might, seemed to follow her; and they appeared to be saying to her, as she stooped down to pick up the apples, "Ah, I see you! It is very naughty. I'll tell of you. You are sure to be found out." Well, this so annoyed the little girl, from time to time, that she was determined to put a stop to this speechifying of these two great, staring eyes; so she got a small knife, or a pair of scissors, and cut them out. Ah! but there were still the two large holes in place of the eyes, and she never could look at them without thinking of the eyes, and what they used to say to her. She had put out the eyes, but she had not got rid of her conscience; nor could she. Moreover, the very means she had adopted for sinning without rebuke only served to discover her guilt; for when what had befallen the painting came to be found out, it led to such inquiries as at last to reveal the whole truth.

"Do Your Gods Love You?"

"Do your gods love you?" asked a missionary of some Indians. "The gods never think of loving," was the cheerless answer. The missionary repeated the sixteenth verse of the third chapter of John's gospel: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Read that again," asked the arrested pagan. "That is large light—read it again." A third time the blessed words were repeated, and with this emphatic response: "That is true; I feel it."—*Heart Satisfaction.*

Misspent Evenings.

The boy who spends an hour each evening lounging idly on the street corners, wastes in the course of a year three hundred and sixty-five precious hours, which, if applied to study, would familiarize him with the rudiments of almost any of the familiar sciences. If in addition to wasting an hour each evening he spends ten cents for a cigar, which is usually the case, the amount thus worse than wasted would pay for ten of the leading periodicals of the country. Boys, think of these things. Think of how much time and money you are wasting, and for what? The gratification afforded by the lounge on the corner or the cigar is not only temporary but positively hurtful. You can not indulge in them without seriously injuring yourselves. You acquire idle and wasteful habits, which will cling to you with each succeeding year. You may in after life shake them off, but the probabilities are that the habits thus formed in early life will remain with you to your dying day. Be warned then, in time, and resolve that as the hour spent in idleness is gone forever, you will improve each passing one and thereby fit yourself for usefulness and happiness.

Etiquette in Different Nations.

The Japanese salutes by taking the slipper off his foot. In Hindostan, one salutes a man by taking him by the beard. The king of Ternate stands during his audiences, and his subjects sit down to salute him. The inhabitants of the Phillipine Islands take your hand to do you honor, and then rub their faces with it. The Laplanders push their noses vigorously against those of the persons whom they accost. In New Guinea, when they wish you good-evening, they place green leaves on your head. The Ethiopian takes the robe of him whom he approaches and covers himself over with it as far as he can. The black kings of the African coast press the middle finger three times as a sign of salutation. The Chinese have a whole series of salutes, from merely bending the knee to complete prostration. They used formerly to repeat the salutations for forty days to the embassadors, that they might be acquainted with them before they were admitted to court. The sons of Araucania, in order to salute a venerated person, open their veins and offer him their blood to drink. At Cairo, the people say to you, "Do you perspire?" because a dry skin is considered a symptom of mortal malady. The Dutchman says, "Do you eat with an appetite?" The German says, "How do you find yourself?" The English ask each other, "How do you do?" The proud Spaniards ask each other if they hold themselves upright. The Greeks of ancient days used to accost each other by saying, "Work and prosper." The Romans simply say, "How do you go?" The Germans say, "May you live well." The Poles, "I fall at your feet." The Italians, "I kiss your hands." The Chinese, "Have you eaten your rice?" The Turks, "Salutation and health." The French, "How do you bear (or carry) yourself?" The Hebrew, "Shalom," has been copied in the Christian ritual, "May peace be with you." Some people show their admiration by hissing, while a greater number express by this only contempt. Many we have seen sit or crouch in in the presence of their superior, though in civilized life to stand is considered more polite. A European takes off his hat when before his guests; a Chinaman thinks that he honors them by clapping his hat on in their presence.

Home and Farm.

The Torture of Bearing-reins.

The severe bearing-rein, as used by coachmen generally, is nothing more nor less than horrible and needless torture to the poor suffering horse—torture while in harness and the cause of infernal maladies when he is put back into his stall for food and supposed rest. If there is one thing more opposed to natural health than another it is the increased production and then the waste of the saliva which is so necessary to the functions of the body. Who ever saw a horse in a field foaming at the mouth? Who ever saw a properly bitted hunter do so when ridden to hounds in an easy bit and obedient to a light hand? I never saw it, nor do I think any one else has seen it; therefore, to begin with, the position of the carriage horse's head, gagged with a bearing-rein out of place, and that profusion of saliva ever falling from the mouth, must show something essentially wrong. The perpetually tossing head arises from the fevered state of the poor animal, and his consequent attempts to get rid of an irritating infliction, and not from the vulgar idea of a fiery wish to be put in action. Of this I am certain, that the less artificial constraint you put into a horse's mouth the better. The less you cumber his graceful limbs with lumber in the shape of harness the better. The freer you keep his limbs and his respiratory organs the longer he will serve you and the greater will be the labor he will perform for you.—*Hon. Grantley F. Berkley.*

USEFUL INFORMATION.—Watch the children's feet. The following advice from the New York *Evening Post* is very important. Let every mother remember it: "Life-long discomfort and sudden death often come to children through the inattention or carelessness of parents. A child should never be allowed to go to sleep with cold feet; the last thing to be attended to is that the feet are dry and warm. Neglect of this has often led to a severe attack of croup, diphtheria or fatal sore throat. Always, in coming from school or entering the house from a visit or errand in rainy, muddy, or thawy weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are the least damp. If they are, they should be taken off, the feet held before the fire and rubbed with the hands till perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be put where they are good and dry, so as to be ready for use on a minute's notice."

TO CURE A COLD.—The *Herald of Health* says: "Upon the first indications that you have taken cold, stop eating until the cold is cured; drink freely of cold water; induce free perspiration over the entire body, either by exercise, the Turkish vapor, lamp, or hot-water bath, or wet sheet pack, followed by a tepid spray or sponging; go to bed, cover up warm, and breathe all the pure air you can. Nine cases out of ten will yield to this treatment in less than twelve hours, and the tenth one will hardly continue twenty-four hours."

SUGGESTIVE.—If men gave three times as much attention as they do to ventilation, ablution, and exercise in the open air, and only one-third as much to eating, luxury and late hours, the number of doctors, dentists and apothecaries, and the amount of neuralgia, dyspepsia, gout, fevers and consumption would be changed in a corresponding ratio.

THE HEALTHFULNESS OF LEMONS.—When people feel the need of an acid, if they would let vinegar alone and use lemon or sour apples they would feel just as well satisfied, and receive no injury. And a suggestion may not come amiss as a good plan when lemons are cheap in the market. A person should in those times purchase several dozen at once, and prepare them for use in the warm days of spring and summer, when acids, especially citric or malic, or the acids of lemons and ripe fruit are so grateful and useful. Press your hand on the lemon, and roll it back and forth briskly on the table to make it squeeze more easily; then press the juice into a bowl or tumbler—never into tin; strain out all the seeds as they give a bad taste. Remove all the pulp from the peels

and boil in water — a pint to a dozen pulps to extract the acids. A few minutes' boiling is enough; then strain the water with the juice of the lemons; put a pound of white sugar to a pint of the juice; boil ten minutes; bottle it, and your lemonade is ready. Put a teaspoonful or two of this lemon sirup in a glass of water, and you have a cooling, healthful drink.

TREES IN WINTER.—A remarkable paper has recently been contributed to a German magazine by Professor Mahr, showing not only that the sap does not freeze in trees and plants which live through hard winters, but also the reason why it does not freeze. He says that though it is true water, as we generally see and understand it, freezes at thirty-two degrees, it does not do so when its particles are finely divided. Tropical plants have large cells, and these are the ones in which the sap freezes, but in plants with very small cells in which the liquid particles are finely divided, there is no freezing of the liquids until after the structure has received injury of some sort. This is true, he says, of insects and insect pupæ. They never freeze; but cut one apart, soon after the humors solidify, and, on thawing, life dies.

THE GOSPEL MEETING.

THE "PRECIOUS BLOOD."

The subject to-night will be "The Precious Blood." I want to call your attention first to the second chapter and sixteenth verse of Genesis: "And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat: But the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." There cannot be a law without a penalty. There is not a law in our land without a penalty attached to it. If our legislative representatives or members in Congress were to make a law and have no penalty appended to it, it would be worthless. We might make a law forbidding men to steal, but if we had no penalty to that law I don't think we could go home without having our watches stolen from us. We could not live without law, and God put Adam into the Garden under law, attached to which was a penalty. Well, we know how he disobeyed, and how he fell, and so the penalty of death came upon him. Many people stumble over this. I used to wonder how it was that the penalty of death fell upon him, when he lived, I think, some 900 years after he broke the law; but when I understood my Bible better I learned that it was death to the soul not physical death, but spiritual death. When God came to seek him in the garden we are told that he hid himself; he was ashamed of his iniquity—just like hundreds of his sons in Chicago; and then we find him dealing with Adam by showing him grace. This was the very first thing he did. A great many people think God was very severe in his treatment of Adam, but he, whenever the offense was committed, whenever the law was broken, showed mercy, showed grace; and by this grace a way of escape was presented to them. Ah, that little hymn expresses it: "Grace, friend, contrived a way" by which Adam could regain the life he had forfeited. And so we read that the Lord made "coats of skin" to clothe them before he drove them out of Paradise. They received grace before, as we see in the twenty-fourth verse: "He drove out the man, and he placed at the east end of the Garden of Eden cherubims and a flaming sword, which turned every way, to keep the way of the tree of life." There's grace and government; and from that day till the present God has been dealing with us in that way. He rides, we may say, in a chariot with two wheels—one grace, and the other government. We can see in this world how it would be if we had no government. There would be no living in it. Adam broke the divine law, and so he had to suffer the penalty; but he gave him grace to be redeemed by. He showed Adam and Eve grace by killing the animals and then covering their nakedness with coats made from the skins. I can imagine Adam's turning to Eve and saying, "Well, in spite of what we've done, God loves us after all. He has clothed us; he has given us grace for our sin." And here we find the first glimpse of the doctrine of substitution—the substitution of the just for the unjust; the great doctrine of atonement and substitution foreshadowed in Genesis.

Then, as we go on we find the story of Cain and Abel, and we are told that "in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel, and to his offering; but unto Cain and his offering he had not respect. And Cain was very wroth and his countenance fell." Now we find that Cain brought a bloodless sacrifice—"he brought the fruit of the ground"—and Abel brought a bleeding lamb. Right on the morning of grace we see here that God had marked a way for men to come to him, and that way was the way that Abel took, and Cain came to God with a sacrifice of his own—in his own way. So we find men and women in the churches of to-day coming to God with a sacrifice, not in God's way, but in their own way—coming with their own good deeds, or their works, or their righteousness, and ignoring the lamb altogether, ignoring the blood completely. They don't want to come that way; they want to come in their own fashion. Cain, perhaps, reasoned that he didn't see why the products of the earth, why the fruit, shouldn't be as acceptable to God as a bleeding lamb. He didn't like a bleeding lamb, and so he brought his fruit. Now, we don't know how there was any difference between these two boys. Both must have been brought up in the same way; both came from the same parents; yet, we find in the offering there was a difference between them. One came with the blood, and the other without the blood, and the one with the blood had the acceptable sacrifice to God.

We pass over to the second dispensation—to the eighth chapter of Genesis, where we find Noah coming out of the ark and putting blood between him and his sins. "And Noah builded an altar unto the Lord, and took of every clean beast and every clean foul and offered burnt offerings on the altar." God had Noah bring those animals clear through the flood so that he could offer them as a sacrifice when he came from the ark. He took a couple of each kind into the ark, and when he came out we find him making a blood offering the very first thing. He was a man of God; he walked in the fear of the Lord, and so he made the offering of blood. The first thing in the first dispensation we see is blood, and the first thing in the second dispensation is blood.

In the twenty-second chapter of Genesis we find the story of Abraham and his only son, Isaac. Abraham was a follower of God; a man who loved and feared God; and he commanded him to make a blood sacrifice. We read in this chapter that he commanded Abraham to make the sacrifice of his only son. And we read that the next morning the old man saddled his ass and started. He didn't tell his wife anything about it. If he had she would likely have persuaded him to remain where he was. But he has heard the voice of God and he obeys the command; he has heard God's wish and he is going to do it. So early in the morning—he didn't wait till 10 o'clock or 12 o'clock, but went early in the morning—he takes two of his young men with him, and his son Isaac, and you can see him starting out on the three days' journey. They have the wood and the fire, for he is going to worship his God. As he goes on he looks at his boy and says: "It is a strange commandment that God has given. I love this boy dearly. I don't understand it; but I know it's all right, for the Judge of all the earth makes no mistakes." An order from the Judge of Heaven is enough for him. The first night comes and their little camp is made, and Isaac is asleep. But the old man doesn't sleep. He looks into his face sadly, and says: "I will have no boy soon; I shall never see him on earth again; but I must obey God." I can see him marching on the next day, and you might have seen him drying his tears as he glanced upon that only son, and thought upon what he had been called upon to do. The second night comes; to-morrow is the day for the sacrifice. What a night that must have been to Abraham! "To-morrow," he says, sadly, "I must take the life of that boy—my only son, dearer to me than my life—dearer to me than anything on earth." And the third day comes, and as they go along they see the mountain in the distance, when he says to the young men: "You stay here with the beasts." He takes the wood and the fire, and along with his boy prepares to ascend Mount Moriah, from which could be seen the spot where, a few hundred years later, the Son of Man was offered up. As they ascend the mountain, Isaac says: "There's the wood and the fire, father, but where's the sacrifice?" thus showing that the boy knew nothing of what was in store. How the question must have sunk down into the old man's heart. And he answers: "The Lord will provide a sacrifice." It was not time to tell him, and they go on until they come to the place appointed by God and build the altar, and lay the wood upon it. Everything is ready, and I can just imagine the old man take the boy by the hand, and, leading him to a rock, sitting down there and telling him how God had called upon him to come out of his native land; how God had been in communion with him for fifty years; what God had done for him. "And now," he says, "my boy, when I was in my bed three nights ago, God came to me with a strange message, in which he told me to offer my son as a sacrifice. I love you, my son, but God has told me to do this, and I must obey him. So let us both get down on our knees and pray to him." After they have sent up a petition to God, Abraham lays him on the altar and kisses him for the last time. He lifts the knife to drive it into his son's heart, when all at once he hears a voice: "Abraham, Abraham, spare thine only son." Ah! there was no voice heard on Calvary to save the Son of Man. God showed mercy to the son of Abraham. You fathers and mothers just picture to yourselves how you would suffer if you had to sacrifice your only son, and think what it must have caused God to give up his only Son. We are told Abraham was glad. The manifestation of Abraham's faith so pleased God that he showed him the grace of Heaven, and lifted the curtain of time to let him look down into the future and see the Son of God offered, bearing the sins of the world. From the peak of this very mountain might have been seen the very spot where died the Saviour of the world.

GOSPEL TEMPERANCE.

The Friday noon-meeting in the Carpenter Building last week was attended by about one hundred and fifty people, and was led by Mr. Bragear who read a passage from Corinthians and commented upon it.

The first testimony was from Bro. Hodge who said that three months ago he was a hopeless and degraded drinker. On the 18th of November he gave his heart to the Saviour and was delivered from his sins. He had now no inclination to drink. For twenty years he had been addicted to the cup and for ten years his case seemed hopeless. He had tried all the various antidotes he could think of; had been six months in an inebriate asylum. All his friends gave him up but his wife. He now thanked God that he could stand here a monument of his grace.

A Mr. Henry said I can praise my Saviour for what he has done for me. For thirty-five or forty years I have been a drinking man. Often he had tried to reform, had signed the pledge and made his wife happy by a new effort against the sin. He was rejoiced to hear of the salvation of old comrades in Pittsburgh. It was ten weeks ago in the Tabernacle he was saved and had no inclination to drink since. He urged any given to this terrible habit to come to Jesus for help.

Another said he formed the habit of drinking at thirteen years of age, at nineteen he was a drunkard. He went to the Tabernacle at the invitation of a friend, though he was drunk at the time. Mr. Sankey sung "Watching and Waiting" which impressed him deeply. He remembered the dear ones who were praying for him. The next Monday at lower Farwell Hall he was talked with by Christian ladies. It was a constant warfare to overcome the tempter, but he thanked God for grace to be kept from sin.

A Brother Hand said that for the last fourteen years he had been going down hill. He tried to help himself; friends tried; he made good resolutions. All was of no good. He kept sober awhile and then would fall. He had been sober two years and eight months when he fell again last fall. Then he was directed to Christ and found help; there was no hope but in his blood. He had a brother who was a drinker but he had prayed and labored for him and now he was saved too.

Brother Bragear, the leader, told

a remarkable experience of struggles against the curse of drink. He had been thirty years a drinker. He had tried all the societies and pledges and oaths, but could not overcome. He had spent a time in the Washingtonian Home, but the appetite was with him there though he could get no means to gratify it. He boasted to himself that he was strong and was safe in his own strength. But it was a lie and in his consciousness he knew it to be so. He knew the tiger still lurked in his appetite. All who try these ways say so and deceive themselves. One day several inmates of the Home were talking together in this way glorifying their own wills, their purpose to overcome as enough, and scoffing at any need of a higher Power. He knew it was false when he said it, and *that very night he got drunk.* God let him try his own strength. For two years then he was drunk all the time. He was hopeless, helpless and in despair. But God sent his Spirit to strive with him. He drank to drown the voice. He had been drunk sixty hours and was lifting a glass to drink again when this verse came to his mind as if sent from God: "For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil." This was the means of bringing him to Christ and a new life. In closing he urged with great earnestness that every one in the audience yet in their sins should come now to the Cross and be saved.

THE WEST SIDE NOON MEETING, at 221 West Madison street, was led last week by the following gentlemen: Philip Myers, Rev. Edward Hildreth, Rev. W. W. Patton, Rev. H. M. Paynter, A. Bragear, and Rev. Galusha Anderson. Mr. Ezra A. Cook led a gospel meeting on Sabbath afternoon. During the present week the following gentlemen have consented to lead: Rev. E. Stone, John Morrison, H. G. Spafford, C. F. Gates, ex-Alderman Montgomery, and Dr. E. P. Goodwin. Friends residing in the city, or those from abroad who may be here on business, should make it a point to visit this meeting.

—The Farwell Hall noon meetings are still conducted by Major Whittle, assisted by Mr. Stebbins, the singer. The main floor is generally filled with 800 to 1,000 persons, and the city pastors are always ready to help on the work with prayer or exhortation. Fifty or sixty have on some days arisen for prayers, and the revival work seems yet vigorous.

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News of the Week.

—The Supreme Court of Illinois have decided that the Commissioners of Cook county, in which Chicago is located, cannot borrow any more money without a popular vote. As the vote cannot be taken until next December, the "county ring," which has begun operations about the new court house, after the manner of Tweed, will be balked for a while in their grab for public money.

—The Presidential Board of Arbitrators decided last week in favor of receiving the returns from Florida without examining into the legality of the election. The qualifications of one of the Republican electors was questioned, but proving satisfactory the vote was for Hayes on a strict party line, 8 to 7. The Democrats yet hope to gain their case with Oregon or Louisiana. They are deferring action in Congress, it is feared, so as to put off a decision until after the 4th of March.

—Earl Russell has given notice to the House of Lords that he will move that England shall cease all diplomatic intercourse with Turkey, on the ground that that nation is still barbarous and unworthy of rank among the enlightened people of Europe.

—A distressing condition of things prevails in the coal-mine districts of Westphalia and Rhineland. A great number of workmen have been dismissed, and there are over 4,000 unemployed persons, among whom the distress is fearful. No signs of improvement in trade or commerce are perceptible.

—A dispatch from Calcutta reports that a gunpowder explosion occurred at Adhemabad by which fifty persons were killed and one hundred wounded.

—Another dispatch from Calcutta says that in the week ending Feb. 2nd the number of persons engaged on the relief works decreased 34,000 in Bombay and 39,300 in Madras, as compared with the numbers employed in previous weeks. This decrease is attributed to a reduction of wages and the exclusion of persons not really destitute. But there has been no rain and no improvement in the condition of the crops. The health of the population in both Presidencies is bad. Many cases of cholera exist in the distressed districts of Madras.

—A dispatch from Vienna dated Feb. 6th says the *Politische Correspondenz* states that the Porte has proposed the following conditions to Servia, waiving its former claim for substantial guarantees:

First—The right of being diplomatically represented at Belgrade.

Second—That Catholics and Jews shall enjoy the same rights as native Servians.

Third—Servia shall not allow the formation of armed bands or the violation of Turkish territory.

Fourth—The existence of secret societies shall not be permitted.

Fifth—That the Servian fortresses shall be kept in good repair, and, finally, that the Turkish flag shall be hoisted upon those fortresses jointly with the Servian flag.

The correspondent says Servia will doubtless accept these conditions, and send a special Commissioner to Constantinople.

—Children, read the Publishers' Department this week. There is a letter in it for your especial benefit.

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The Work.

Willing or unwilling, consciously or unconsciously, we are through these pleasant days laying the foundation of our nation's second century.

Christ is the only foundation that will stand. Paul says, "For me to live is Christ." Workers have not all the same task; but there is but one spirit. This column shows one kind of work for Christ—the work of extending the circulation of the *Christian Cynosure*.

Rev. J. P. Stoddard sends a club of ten for a year, and one for three months, from Indiana. He writes: "Friends are in good heart."

J. R. Gailey, Patterson, Iowa, sends ten for a year.

J. Baldwin, Hillsdale, Mich., sends ten for a year.

H. G. McMasters, Luana, Iowa, who sent the second club of ten, received last year, sends $15 with seven names, and writes: "Will send the other names soon."

H. L. Phelps, Le Raysville, Pa., sends a club of ten for a year.

Samuel Guengerich, Amish, Iowa, sends $16 with nine names for a year, and writes: "This paper is a new thing in this part of the country. There is more Masonry in the country than I had an idea of. The distribution of this paper worries the Masons considerably. I will send a few more names shortly." Asa Warren, Warren's Corners, N. Y., adds six for a year to the six sent last month. He wrote then: "We shall continue to do the best we can for the success of the paper," and in this way makes good his word. John B. Hart, McLean, N. Y., completes a club of five for a year, commenced in January. J. W. Suidter, Sharon, Wis., forwards a club of five obtained by other parties, and writes: "They say that they will try to raise the balance" (of a club of ten.") Rev. H. H. Hinman sends a club of three for a year, and two for six months. I. C. Quick, Weston, Mich., sends a club of five (four of them receive their mail at Fairfield, Mich.), and writes: "On the return of better times again I hope to see Fairfield the banner town once more in the matter of subscription to the *Cynosure*. The cause is not dead yet, nor will it ever be as long as God lives." We trust Fairfield will do her best to gain the banner, and that other towns in Michigan will, for the sake of our reform, press forward for the prize also. There is room for competition in the maintenance of good works. G. McAdams and G. B. Owen, of New Goshen, Ind., send a club of five subscribers for a year, and write: "We intend to push the interests of the *Cynosure* before the people here, and hope when times get easier that we can get at least twenty regular subscribers in this township."

John T. Russell, Rome, Pa., sends four for a year, and writes: "I will try to get the other one or more."

David West, Sycamore, Ill., sends three for a year, and writes: "I have spent four days in trying to raise a club of five, but have failed of obtaining but three." Another friend writes: "I am working in my Master's vineyard; and I have engaged for life. So success or not is not the question, but AM I RIGHT?"

One friend wishes to know the present number of subscribers, if convenient. It is to be published accurately in our issue of March 1st. It is now about 4,000.

This is delightful weather for canvassing for the *Cynosure*, and the above report shows how well it has been improved. We are looking for a good report of work accomplished from many more who have not yet been heard from. Shall we hear from you? Persons who start out determined to secure ten or twenty subscriptions generally get more than those who try to secure only two or three. So if we all aim to do our part toward securing ten thousand subscribers this year, the mail list will certainly be larger at its close than if we only try to keep up the present list.

The undaunted, cheerful determination to increase the number of weekly readers of the *Cynosure* is contagious. Even the children are beginning to show it. Elmer McClintock, Justus, Ohio, sends twenty-five cents for tracts, and writes:

"I want them to give away, so that maybe I can get some subscribers for your excellent paper. I am thirteen years old and live with my grandpa, Andrew Putnam. He has taken the *Cynosure* for five years, and he is the only one that voted the Walker and Kirkpatrick ticket in Sugar Creek township. We still read the *Cynosure*, and then mail it to some one else."

Let us take hold, old and young together, for Christ's sake, seeking his presence and blessing in the work, and if possible secure for the *Cynosure* a list of TEN THOUSAND SUBSCRIBERS.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING FEB. 10, 1877.—M Z Andrews, R Armstrong, S Bedford, G Bent, J W Baird, J Baldwin, G A Bowles, C A Blanchard, J Bowman, E A Cook, M Coffman, C Conklin, R Chadwick, W M Casteel, F Dunbar, J Dudley, J T Dauson, W A Davis, M J Duryea, W Edgerton, S French, S Guengerich, W A Groh, G Goodell, V Gishwiler, R Green, S N Grout, M C Gerrard, J R Gailey, F Heighway, C W Hauptman, H H Hinman (2), A Hadley, A Honeywell, J B Hart, G Jaquiss, J C King, W N Lovell, H Lathrop, S R LaBar, W McNoun, R Moore, A J McFarland, H G McAdams (2), H J. McMaster, J T Matthews, D E Middlekauf, E Newton, Mrs H Norton, G B Owen, Z Ober, A Osgood (2), S E Orvis, S Y Orr, C H Olmstead, J Powars, H L Phelps, A B Powell, M B Perkins, C Quick, J Rock J W Riner, J A Rouser, Miss H A M Reade, J S Rice, J T Russell, J Robinson, J B Stowell, A Shull, B T Sheets, J Shambaugh, A Shambaugh, J M Shellabarger, P Stiles, J W Suidter, J P Stoddard, J A Talmage, A Tillotson, N C Tyrrell, J Viall, T Wenner, D West, J H H Woodward, C Wright, A Wright, A W Wheeler, A Warren.

Books sent Week ending Feb. 10, 1877.

By Express.

C Conkling, W T F Petty, J E Borth.

By Mail.

D B Vose, C P Stade, H Williams, E Davis, G W Collins, C McCormick, W Quick, L S Holden, S M Good, W E Britton, G F Wescott, G A Hagensick, Terwilliger & Lindsay, G U Harris, S Guengerich, H N Dunnell, J Phillips, W A Ross, A S Alden, S French, L Barton, F H Korsen, C W Whitcomb, G H Troutman, J T Mathews, Rev H O Rosborough, Rev G W Ellenburger, Dr T C Patterson, G Grum, J C Patterson, F Kinds, J S Rice, W I Phillips, J Collier, L C Loveland, E C Sanders, E E Warren, G W Drake, F E Fish, J F Fortner, E Bowles, Rev J A Hood, H S Sands, H O Scott, T Fox, W F Shaw, A R Smith, G Vestall, T O Hamlin, Rev C Lamb, T Frazier, Mrs Harriet Norton, W Miller, E Miggael, R Moore, W Wade, W Bye.

Tracts Sent.

Mrs S B Allen, H Jennis, E McClintock, S Guengerich, Rev A Bartholomew, A Wright, J W Dobbin, Rev J L Briggs.

Donations to Tract Fund.

E G Paine, 11c, J Phillips, $1.75.

MARKET REPORTS.

CHICAGO. Feb. 12, 1877.

Grain Wheat—No. 2	$	1 31
" No. 3		1 20
" Rejected		1 04½
" Minnesota	1 30	1 43
" Winter		1 34
orn—No. 2		4[illegible]¾
Rejected		38¾
Oats—No. 2		38⅝
Rejected	27	28
Rye—No. 2	69½	70
Bran per ton		13 25
Flour—Winter	6 00	8 50
Spring	4 50	7 00
Hay—Timothy	7 00	9 50
Prairie	6 00	7 50
Mess Beef	10 75	12 00
Tallow	6¾	7¾
Lard per cwt		10 90
Mess pork, per bbl		15 90
Dressed Hogs	6 85	7 60
Butter fancy yellow	27	32
common to choice roll	17	25
Cheese	10	14
Beans	70	2 20
Poultry. Chickens per lb	9	10
Turkeys per lb	10	13
Eggs		18
Seeds—Timothy	1 70	1 95
Clover	8 60	9 10
Flax		1 65
Potatoes	75	1 20
Broom corn	1½	7
Hides green to dry flint	6½	16
Lumber—Clear	32 00	38 00
Common	9 50	11 00
Fencing	10 00	11 00
Shingles		2 50
WOOL—Washed	35	42
Unwashed	20	26
LIVE STOCK Cattle. Choice	5 50	6 00
Good	4 70	5 10
Medium	3 80	4 50
Common	2 00	3 50
Hogs	5 60	6 75
Sheep	3 00	5 25

New York Market.

Flour	$4 35	10 00
Wheat—Winter		1 55
Spring	1 18	1 45
Corn	55	61
Oats	39	55
Rye	83	95
Lard		11
Mess pork		17 00
Butter	14	30
Cheese	7	11
Eggs	16	23
Wool	18	46

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—*Jesus Christ.*

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Notices.

TOPEKA, Kansas.

DEAR CYNOSURE:—Please say to all your readers in the West, especially in Kansas, that by sending their names and post office addresses to me they will have sent them, gratis, documents bearing relation to the anti-secrecy cause and the means of promoting it in the West, of great interest to all lovers of truth.

Yours, C. A. SEXTON.

The State Convention of the Iowa Christian Association will be held at Oskaloosa, April 24th next, beginning at 7 P. M. and continuing two days. Friends, be getting ready. A formal call will appear soon.

MICHIGAN STATE LECTURER.

MR. EDITOR:—Please let me say through the columns of the *Cynosure* that I have engaged to serve the Michigan Christian Association Opposed to Secret Societies, the ensuing year, and expect to begin my labors about the 20th of this month.

Those desiring lectures can correspond with me through their State Agent, C. B. Remington, Fentonville, Michigan.

D. P. RATHBUN.

Topics of the Time.

The memory of David Livingstone will be more revered for the effect of his toils and discoveries in years to come than for any immediate results in which he himself participated. Lieut. Young, who was sent out to form a mission in Central Africa by the Free church of Scotland gives to the world some results of this "Livingstone Mission." That work has already had such an effect on the slave trade that during the last year only thirty-eight slaves were sent to the coast where previously the annual traffic amounted to thousands.

Cowper's well-known lines come up unbidden when we hear the alarmed remonstrances of some Christians of weak faith when an unpopular but Scriptural reform is mentioned during a revival:

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

In the midst of his great work in Chicago Mr. Moody testified against several forms of popular evil, but instead of injuring his work, the testimony was blessed to the souls of thousands, and truly pious people prayed with more fervor and assurance for the evangelist and his work. A few weeks since a convention for the religious reform of the Constitution was held in Steubenville, Ohio. When the delegates and speakers arrived they were met by a remonstrance from a number of ministers against the meeting, on the ground of a spiritual awakening in the churches. The faith of one pastor was, however, stronger than the fears of the others, and the First Presbyterian church was opened and the first evening meeting was held after the close of a religious service of the church. The next evening the eminent speakers attending the convention took part in the prayer-meeting, which was one of deep and powerful interest. At its close the last sitting of the convention was held, with a full house from the prayer meetings of the several churches, and all felt at its close that the reform meeting was an aid to the true spiritual work of the churches.

The vigor and strategy with which the Porte has met the advances of the European powers, while itself several times changing its leading state officer, presents an unexpected view of the Turkish character. The last Grand Vizier, Midhat Pasha, whose policy checkmated the European Council, was the other day given the choice of banishment or execution, and yet the Russian finds his enemy in no sense weakened. The demands on which Servia can make peace were published last week, and in one respect at least they show the wisdom of the Turkish government. Months ago Disraeli publicly declared that the intervention of the secret societies of Europe had brought on the war. Whoever may have laughed at the remark, the Turks have not, and demand of Servia their abolition. Here again this government has shown itself wiser than the more enlightened powers of Europe, which not only suffer, but embrace these fomenters of civil discord.

It is believed that President Grant intends to turn over the settlement of the State difficulties in Louisiana and South Carolina, so far as the general government is concerned, to his successor. The Louisiana politicians in Washington have used every effort to gain his recognition of Packard, but the only favor he shows them is to order Gen. Augur to keep the peace in New Orleans by all means. The White League are thus left at liberty in the city, and if correspondents are to be credited the Packard government is a very limited affair. The question will soon be adjusted, however, when we know who is to be President.

The attempted assassination of the Republican governor elect of Louisiana, last Thursday, has hardly been noticed in the more engrossing news from Washington. Of the antecedents and character of the young man Weldon, or his motives for the deed, little has been made known; neither are the number or character of his allies published, if known. This, however, is told us, and much may safely be inferred from it: One dispatch says he gave a State Senator some of the passwords of a Philadelphia Masonic lodge after his arrest; and another, to the "Associated Press," says he wore a large Masonic badge and carried a Masonic diploma in his pocket. The evidence of his lodge standing is thus pretty well established, and another is added to the long list of proofs that Freemasonry most thoroughly makes men

"Fit for treasons, stratagems and wars."

Why, then, should it be trusted?

The decision of the Electoral Commission in the Louisiana case causes another outburst from the defeated party, as unfair as it is disgraceful. The Democrats were more generally in favor of the arbitration than the Republicans, perhaps for the very reason that they felt their case insecure under the plain terms of the Constitution, and preferred a chance to a legal settlement. The abrupt adjournment of the House while the Secretary of the Senate was waiting with a message shows that their case is desperate, and the remedies they propose are unusual. When the Court of Arbitration was formed its decision was to be final. Let us hope that wisdom will not forsake the majority in the House, but that they will accept the decision and use the power delegated to them by the people to make the new administration an improvement on the old.

Many who have wept upon the mountains of Zion have sung aloud in the valley of the shadow of death.

MASONRY THE PANTHEON OF FALSE RELIGIONS.

PROF. O. F. LUMRY, WHEATON COLLEGE.

The pantheons at Athens and Rome were, as the name indicates, magnificent temples dedicated to the worship of all the gods.

Livy tells us that the Roman religious rites were instituted by Numa to aid the government in holding the people in subjection.

Cicero, in *De Natura Deorum*, says that but for religion it is doubtful if human society could exist.

Idolatrous countries each had their protecting deities with their open and secret rites. An idolater of one country passing into another, to enjoy the protection of the gods of that country, must worship them. Idol worshipers, then, needing at times the protection of other gods became tolerant of their worship. Cyrus, of whom God said by his prophet 700 years before he was born: "I have girded thee, yet hast thou not known me," Xenophon tells us, when on his expeditions he passed the border of his own country, sacrificed to the gods of his own country to secure their favor for his journey and when he entered the neighboring country prayed and sacrificed to its gods that they might receive him kindly and aid his undertaking.

The religion of a country is the basis of whatever security it gives both to citizens and strangers as is shown even by the heathen authorities quoted. "Thou shalt not kill," is one of the commandments of Jehovah, so that all men are secure as to their life, among true Christians. Masonry claims, by its standard authors, to accept as religion only what is recognized as such by all men. Its worship, then, is Gentile worship, that is, in the langnage of the New Testament, devil-worship. The Apostle says, "We know that the things which the Gentiles sacrifice they sacrifice to devils and not to God."

As we have seen, one kind of devil-worship is tolerant of another, and sometimes even of the true worship. The Sidonian widow could swear by the God of Israel, but if the prophet Elijah had sworn by the gods of the Sidonians he would have become an idolater and the God of Israel would have been insulted by his worship. We can not serve the true God acceptably and practice any kind of false worship.

If then the boast of Masonry that

it renders its votaries secure in every part of the world, even among pirates and idolaters, is true, it must be because they have a common worship. The Mason, if safe at all, is safe among all kinds of idolaters because, in effect, if not in form, in the lodge, he worships all the gods of the heathen, and our conclusion is clearly substantiated that Masonry is the Pantheon of all the false worships of the earth.

The Coming Powers.

BY E. HONEYWELL.

Young Friends:—We, as your seniors and fellow-citizens, are now spreading a million of tracts and pamphlets before you; showing the workings of secretism—a pestilence that is now the greatest curse of our nation. As consistent patriots and Christians we owe you this light. Will you then, in the spirit of a bold, honest manhood, give us an unbiased and Christian hearing? For the cheering hope of our country is in the candor and enlightenment of our young men. Do you then realize that our great nation, with all its resources of wealth and happiness, will soon, very soon, be in your keeping and control? Then choose ye this day whom you will serve; for the weal or woe of our future rests on the choice you now make.

Know then, that two great beligerent powers, perfect antipodes, are are now in deadly conflict with each other for the mastery; one of which *must* die. And *you* can decide which it shall be.

One of these powers boldly makes and administers its laws in open day and before the world. The other works in the dead shades of night—fit hour "for treason, stratagem and spoil"—that hour chosen by hungry wolves and stealthy burglars to prowl for prey and for plunder. In this suspicious hour, and while secreted in its own "chambers of imagery," it loads its traitorous guns and holds them in readiness for some auspicious moment to again batter down the Fort Sumters of our nation. It there binds its members to violate the sacred laws of our Great Creator; for it orders the candidate (see 31st degree) to imprecate the lightnings of Heaven to take vengeance on him, if he ever reports its secret crimes to our civil authorities. One or the other of these powers will soon govern our nation. Which shall it be?

Our republican government, when well administered, is the best one this side of heaven; because founded on laws sent down from that place. But this monarchy is a secret, stealthy, irresponsible despotism; growing up in the dark, and is now, like the subtle snake in Eden, clutching at the helm of state and at the throat of our Republic. It has its thousands of recruiting offices, (called lodges,) all over the nation; luring its deceived victims into its ranks, and holding them in subjugation, under death-penalties for life. Thus freedom and bondage are before you. Which do you choose? On which side will you cast your influence? Neutrality here is positive crime.

Bold republicanism will accept you as independent and loyal brothers; and will not extort hundreds of dollars from you as admittance fees; nor will it put a padlock on your lips—sealed with a death-penalty to be inflicted on you if you ever take it off.

But our enemy, as I will now convince you, does do this very thing: for if he succeeds in wheedling you into the gangway of his recruiting office, he there blinds and strips you; then, by a halter, leads you to his shambles, like a beast to the slaughter, and there makes you kneel to him; and while thus a prisoner in this shameful plight, with a dagger at your naked breast, and the door secured by a sentinel, sword in hand, to stop your escape, he compels you to tell (what an unsophisticated man might call) a *lie.* For he makes you repeat, (by a few words at a time,) after a "master," the following oath: * * * * * "Furthermore do I promise and swear that I will not write, print, stamp, hew, cut, carve, indent, etc., etc., [see 'Light on Masonry'] whereby the secrets of Masonry may be obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; [when the whole gang know that he is under fearful duress;] binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots. * * * So help me God, and keep me steadfast in the due performance of the same." The second oath binds the candidate to have his heart and vitals taken out and thrown over his left shoulder if he wrongs his lodge out of *two cents!!* Other oaths imprecate death by scalping, by burning bowels, by broiling brains, etc., etc., and even by the gibbet. While in the degree called the "Knights Adepts of the Eagle and Sun," the instructor says, "Behold, my dear brother, what you must fight against and destroy, before you can come to the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which WE detest as an idol that is adored by the idiot and vulgar, under the name of RELIGION!!!" (When they have conquered this we are lost.)

The truth of the above, and ten times more is shown by Bernard's "Light on Masonry," and the truth of that book is attested by hundreds of ex-Masons, as well as by adhering ones when on oath in courts of law.

I think I have now convinced you that the lips of the candidate are locked in terrorism for life. And the safety of his life has to be bought by paying tribute and servile subjugation to that midnight clan whose bond of union is slavish fear or the assassin's knife.

A word to the wise is enough. Can you believe that an honest man, after knowing these facts, ever has or ever will seek admittance into such dens?

"But is not Masonry a defense?" Yes, it has defended such men as Aaron Burr, Jeff. Davis and Andrew Johnson; yet you, as honest men, need no such protection; and to seek it in advance would stain your honor, showing that you think such protection in villainy may yet be wanted.

I believe that every ill that human flesh is heir to, has its root in the first secret stratagic lodge got up by the serpent in the garden of Eden.

Twenty-five years ago slavery was in as high repute as Masonry is today. Now it is a putrid stench in the nostrils of the nation. Fifteen years more—God's laws being our guide—and Masonry will emit the same flavor.

Eighteen hundred years ago the popular cry was "Great is Diana of the Ephesians." Thirty years ago it was "Great is American Slavery." In 1877 it is "Great is Masonry." Diana's temple has long since crumbled on the plains of Durah. Slavery is dead and buried below the reach of the grave-robber. Masonry too will die when you stop feeding your own bodies and freedom to it for its food and subsistence.

Rev. C. G. Finney, long President of Oberlin College says of Masonry: "Have we an institution, the ramifications of which are entwining themselves with every fiber of our government and our religious liberties, of which institution the whole country is so much afraid that it dare not speak the truth concerning it? * * * * Are we to hold our peace? To hold out our hands and have the shackles put on them? Is the Press to be muzzled, and the whole country to be awed and kept under the feet of this institution, so that no man shall dare to speak his mind? God forbid."

Now gentlemen, in the candor of your souls, and in the presence of your God—by whom you will be judged, choose ye this day whom you will serve. If Baal, serve him, and abide the result. If God, serve him—by spreading his light and his laws to bless the earth.

And now, in that same candor and while choosing whom you will serve, please answer these four questions:

1st. When the rulers of darkness brandish their swords in defense of bandit laws, will you let press and pulpit (when held by you) be any longer awed to silence by such a flourish?

2nd. Is gospel law too weak to attack sin in high places?

3d. If a Christian "can smile at Satan's rage and face a frowning world," then why need he flinch and stand in mute dismay before the threats of secret conspirators?

4th. Can any man be a consistent Christian while in the act of swearing another man to never tell—even his own wife—how he has been denuded and insulted in the lodge-room, on penalty of having throat cut, tongue torn out, heart thrown to the vultures, bowels burnt to ashes and skull smote off? That all those penalties are threatened in the lodge, is already proven by hosts of ex-Masons; but adhering ones are bound by oath to deny them.

Enemies.

Have you enemies? Go straight on, and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies is seldom good for anything; he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks—is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded with enemies, used to remark: "They are sparks which, if you do not blow, will go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error.—*Alexander's Messenger.*

Since the creation of the world, fourteen thousand millions of human beings have fallen in the battles which man has waged against his fellow-creature—man. If this amazing number of men were to hold each other by the hand, at arm's length, they would extend over fourteen millions, five hundred and eighty-three thousand, three hundred and thirty-three miles of ground, and would encircle the globe on which we dwell six hundred and eight times. If we allow the weight of man to be, on an average, one cwt. (and that is below the mark), we shall come to the conclusion that six millions, two hundred and fifty thousand tons of human flesh have been mangled, disfigured, gashed and trampled under foot. The calculation will appear more striking when we state, that if only the forefingers of every one of those fourteen thousand millions of human beings were laid in a straight line, they would reach more than six hundred thousand miles beyond the moon; and that if a person were to undertake to count the number, allowing nineteen hours a day, and seven days to the week, at the rate of six thousand per hour, it would occupy that person three hundred and thirty-six years. And awful is the consideration! Three hundred and fifty thousand pipes of human blood have been spilt in battle.—*Dr. Dick.*

Our Foreign Letter.

Great Institutions in out-of-the-way Places—The Ancient City of Cambridge—Its Celebrated University—The Arrangement and Magnificence of the Colleges—The Peculiarities of the Students—The Great Names on the Roll of Graduates—To be Admired, not Imitated—The Old Cathedral of Ely.

London, Dec., 1877.

Among the places of pleasing interest within easy access of London, I found Cambridge and Ely well worthy of a visit. But when one has seen the University and grounds of Cambridge and the Cathedral of Ely he has seen all of each place that need be noticed. It was a matter of repeated wonder to me, that a University so extensive should be located in a situation so undesirable; and that a Cathedral so imposing as the one at Ely should look down upon the most miserable and wretched of English villages.

Cambridge is some fifty or more miles to the north of London. The country between the two places, and around the former, is not nearly so attractive as that between London and Southampton. The farms are larger and appear more like many of the fields under cultivation in the United States. The land is largely low and marshy, and wanting in some degree the rich verdure of the more southerly country districts. The city itself, though numbering some 25,000 or 30,000 inhabitants, is situated on a plain so low and level that at only a few miles distant it is hardly visible. Once within the town, however, and among its colleges, and by the banks of the Cam, its little river, and it is found to be replete with numberless attractions, and deficient neither in the green of grove and lawn, or in buildings of architectural beauty. Aside from the endless extent of the University buildings, ranging along a half mile and more of acres, and the delightful woods and walks bordering a ribbon of a river, where officers and students may enjoy either the delights of solitude or the pleasures of recreation, what most impresses a stranger is the air of antiquity which it wears constantly and completely, and which he cannot for a moment lose sight of if he would. In London it is difficult for one to realize that he is in a city of so ancient an origin. True, there is the Tower and Abbey of Westminster, and some other structures prized on account of their great age; but they are in the midst of modern London, lined by busy streets, surrounded by business blocks and offices, isolated objects of a distant past amid the activities and life of the new city; illustrative specimens mainly, as is an ancient obelisk or statue, or well-preserved mummy in a museum. On the other hand, everything about Cambridge is antiquated and venerable. London has many things very old, Cambridge almost nothing which is new.

The limits of a general letter will not admit of detailed description, so I will only touch upon a few points of interest in passing. Seventeen distinct Colleges compose the University of Cambridge, and the most of these are situated along one bank of the Cam. St. John's College is partly on the right and partly on the left side ot the river. Madalene College is the only one that is entirely on the opposite bank, and it is off to one side, and opposite to none of the others. The several remaining Colleges are located in different parts of the city, and at some distance from the stream. The Colleges along the Cam follow one another in near proximity, and as I have before intimated extend for more than half a mile. The buildings are in quadrangles, enclosing a square of land of greater or less extent, called a court. Some of the Colleges have but one court, others of them have several. Thus Queen's College has two; King's one large one; Clare College a small one; Trinity, three of immense size; St. John's, two courts and portions of three others, it being somewhat curiously constructed and irregular in shape. Each College has its chapel, hall, library, kitchen, butlery, etc., besides rooms for the accommodation of the students. The chapels and some of the halls are exceedingly elaborate and costly in structure. Through the munificence of royalty displayed in former times, King's College, the smallest of all, is enabled to boast the largest and most magnificent chapel. It was years in construction. Begun by Henry VI., who is supposed to have laid the foundation stone in 1446, it was furthered on towards completion by Richard III. and Henry VII., and externally finished July 29, 1515, in the seventh year of Henry VIII. It is a marvel of architectural beauty—one of the most sumptuous of Gothic edifices, as it was also one of the last. It is an oddity, as well as a beauty. Although 316 feet in length, it is but 84 feet in width, and its vaulted roof within is unsustained by a single pillar. The height of its octagonal towers is 147 feet. Without are turrets, light battlements, buttresses, and crotcheted pinnacles; within, richly painted windows; a perspective grandly solemn, almost awful, and a vaulted stone ceiling, completely covered with fan tracery, so exquisitely light and gracefully beautiful that in gazing at it imagination hesitates, in doubt whether to yield to the sombre influences of the place and religious awe, or soaring aloft to revel in realms etherial and more heavenly. Trinity is the most celebrated of the Colleges, besides being by far the most extensive. It is as large as several of the others combined. St. John's is next in size, many of whose buildings are very imposing; while Queen's College is in appearance quite as antiquated as any, and very picturesquely situated.

Everybody about the University is uniformed. By their various caps and gowns any one acquainted with the University costumes can tell whether the man he meets is a doctor of laws, physic, or divinity; a bachelor, or a master of arts; or if an under-graduate, whether he be a "nobleman" or "fellow-commoner,"—in plainer phrase, some rich man's son, who has the honor of dining with the "Fellows" and College officers; or a pensioner, who is placed in the dining hall with the majority of students who, destitute of *title* and wealth, eat at tables by themselves. If any engage in extensive pedestrian excursions they assume a peculiar walking costume. If they exercise at rowing they wear the uniform of their club.

In walking through and among the interminable courts and buildings I felt myself in a past world. I wandered wonderingly by towers, and through gloomy corridors and cloisters, and gazed again and again at the buildings of varied styles of architecture, all eloquent of the past. The very under-graduates and officers whom I met, going to and from lecture-rooms, seemed not to be the people of to-day, but to belong with the buildings to a former age. Each was in harmony with the other; I only was wofully out of place. I enjoyed it. It seemed to gratify a wish I had often had, that I might be transported for a moment backward a few centuries, so as to be able to contrast life then with life now. I caught myself wondering what these strangely, but not unbecomingly attired people, would say could they see a steamship or locomotive,—and would not the telegraph astonish them!

One feature of Cambridge I must not omit to mention: the many gems of bridges over the Cam. Some have one arch, others two or more; all tasteful, and of stone. They add much to the attractiveness of river and Colleges. Many of the Colleges are right upon the brink of the banks. In such cases the bridge extends from the archway of the College to the pleasure-grounds just across the stream (barely two rods wide), where are the loveliest of forests. Apparently few people, if any, live on that side. Very distinctly is the line drawn here between town and country. On the one hand is a forest of buildings, on the other hand a forest of trees, while the diminutive Cam, like a bright belt of silver, thus severs neatly and completely the green of woods from the gray of walls. One of the avenues of venerable trees tradition points out as the favorite walk of Erasmus. So many illustrious in history have received their education at Cambridge that the place has for this, if for no other reason, a charm peculiarly its own. It may not be inappropriate to recall a very few of them: Cranmer, Latimer, Ridley and Rogers, each of whom share a martyr's fame; Spencer, Cowley, Herrick, Dryden, Coleridge, Prior, Milton, poets; Erasmus, Lightfoot, Cudworth, Barrows, Newton and Lord Bacon, writers, philosophers and scholars; and of statesmen, Pitt and Wilberforce.

The short time I spent there will not enable me to write intelligently respecting the internal workings of the institution, but aside from its thoroughness in scholarship I think there is little that it would be desirable for similar institutions in the United States to copy. Its buildings are in a style suited to a former age, which while they last it is well to utilize; but they are not patterns for the present age. The ever conspicuous University costumes, also, appear not manly, but childish. What do men want of "square caps" and long gowns of silk or bombazine? They are an encumbrance alike to officer and undergraduate, worn only because wise ancestors were clad thus before them. The extreme regard paid to rank, titles and scholarship, only pardonable in the latter case, is not ennobling in its tendency. The learned degrees are largely sought for on account of the high-sounding initials it appends to a name, and the position it places one in in society and before the world, rather than from a love of learning or as a preparation for usefulness. The conservatism of the University is famous. In certain respects Cambridge is admirably adapted to manufacture men into fossils. Great minds of course seldom succumb to such influences; many lesser but good minds do.

Space will only allow a few words respecting the cathedral at Ely. Ely is about sixteen miles northeast of Cambridge. Its cathedral, situated on ground slightly elevated and rising among trees is an imposing structure, both externally and internally. It was commenced in 1174, but the building as we now see it, is the work of various centuries. Several styles of architecture appear in its construction. The Gothic and Norman arch are alike prominent, yet mar but little the harmony of its interior. Many stone images and statuettes once adorned the building within. The custodian pointed out the niches and brackets they once occupied, informing me also that they were destroyed by zealous iconoclasts under Cromwell. Many abbots, bishops and church dignitaries are interred within the church. Some of the slabs have inscriptions and rude, full-length likenesses of the dead, cut in bronze plates and sunk into the floor. Noticing many unsightly depressions in the stone where there had once been similar plates, I inquired the cause of their absence. The attendant carelessly replied, "Cromwell's soldiers tore them up and turned them into cannon." How oftimes a casual remark recalls a world of eventful history.

B. T. Pettingill.

True religion is simply God first, and self behind.

WASHINGTON.

The Brave. The Wise. The Good.
WASHINGTON,
Supreme in War, in Council and in Peace.
WASHINGTON,

Valiant without Ambition,	Discreet without Fear,	Confident without Presumption.

WASHINGTON,
In Disaster, calm; in Success, moderate; in all Himself.
WASHINGTON,
The Hero, the Patriot, the Christian.
The Father of Nations, the
Friend of Mankind;
who
When he had won all, renounced all;
AND SOUGHT,
In the bosom of his family and of Nature,
RETIREMENT,
And in the hope of Religion
IMMORTALITY.

The foregoing tribute to the memory of George Washington was written at his grave, in the year 1833, by Dr. Andrew Reed, an English philanthropist, and left by him with the ladies of the General's family.

It has been printed in an attractive manner, framed and now speaks to all who visit Mt. Vernon from the walls of his dear old home.

"The character of Washington may want some of those poetical elements which dazzle and delight the multitude but it possessed fewer inequalities, and a rarer union of virtues than perhaps ever fell to the lot of one man. Prudence, firmness, sagacity, moderation, an overruling judgment, an immovable justice, courage that never faltered, patience that never wearied, truth that disdained all artifice, magnanimity without alloy. It seems as if Providence had endowed him in a pre-eminent degree with the qualities requisite to fit him for the high destiny he was called upon to fulfill —to conduct a momentous revolution which was to form an era in the history of the world, and to inaugurate a new and untried government, which, to use his own words, was to lay the foundation 'for the enjoyment of much purer civil liberty, and greater public happiness, than have hitherto been the portion of mankind.'

"The fame of Washington stands apart from every other in history; shining with a truer lustre and a more benignant glory. With us his memory remains a national property, where all sympathies throughout our widely-extended and diversified empire meet in unison. Under all dissensions and amid all the storms of party, his precepts and example speak to us from the grave with a paternal appeal; and his name—by all revered - forms a universal tie of brotherhood—a watchword of our Union."—*Irving's Life of Washington.*

"It will be the duty of the historian and the sage of all nations, to let no occasion pass of commemorating this illustrious man, and until time shall be no more, will a test of the progress which our race has made in wisdom and virtue, be derived from the veneration paid to the immortal name of Washington."—*Lord Brougham.*

WASHINGTON, HIS RELATIONS TO SECRET SOCIETIES.

Washington was an executive not the forger of fundamental truths. The great work of his public career was to launch the frail bark of our infant America. He was peculiarly qualified for this work.

He is claimed, we suppose correctly, as having joined the Masonic order. He received a Masonic apron embroidered by the wife of Gen. La Fayette. He as President assisted the Masons in laying the cornerstone of the United States Capitol. At his burial the funeral procession was arranged in the following order:

Cavalry, Infantry, Guard. } With arms reversed.
Music
Clergy.
The General's horse with his saddle, holsters and pistols.

Cols. Sims, Ramsay, Payne. Pall bearers. } CORPSE. { Pall bearers. Cols. Gilpin, Marsteller, Little.

Mourners,
Masonic Brethren,
Citizens.

"The Rev. Mr. Davis read the funeral service at the vault and pronounced a short address; after which the Masons performed their ceremonies, and the body was deposited in the vault.

"Such were the obsequies of Washington; simple and modest, according to his own wishes; all confined to the grounds of Mt. Vernon, which, after forming the poetical dream of his life, had now become his final resting place."—*Irving's Life of Washington.*

Washington was also at one time a member of the order of Cincinnati. He wrote to Thos. Jefferson about this order and received at least two letters from this illustrious man pointing out the dangers arising from such an association.

John Quincy Adams writes:

"The use of the name of Washington to give an odor of sanctity to the institution (Freemasonry) as it *now* stands exposed to the world is, in my opinion, as unwarrantable as that of my father's name. On the mortal side of human existence there is no name for which I entertain a veneration more profound than for that of Washington. But he was never called to consider the Masonic order in the light in which it *must* now be viewed. If he had been, we have a pledge of what his conduct would have been far more authoritative than the mere fact of his having been a Mason can be in favor of the brotherhood. Treating of the order of the Cincinnati—a secret society composed of soldiers of the Revolution—Mr. Jefferson says: 'The uneasiness excited by this institution had very early caught the notice of General Washington. Still recollecting all the purity of the motives which gave it birth, he became sensible that it might produce political evils, which the warmth of those motives had masked Add to this, that it was disapproved by the mass of citizens of the Union. This alone was reason strong enough in a country where the will of the majority is the law, and ought to be the law. He saw that the objects of the institution were too light to be opposed to considerations as serious as these; and that it was become necessary to annihilate it absolutely. On this, therefore, he was decided. The first annual meeting at Philadelphia, was now at hand. He went to that, determined to exert all his influence for its suppression. He proposed it to his fellow-officers, and urged it with all his powers. It met an opposition which was observed to cloud his face with an anxiety that the most distressful scenes of the war scarcely ever produced. It was canvassed for seven days, and, at length, it was no more a doubt what would be its ultimate fate. The order was on the point of receiving its annihilation by the vote of a great majority of its members.' (Jefferson's Works, Vol. I. page 418.) Owing to the influence of French envoys—who were greatly tinctured with infidelity, and filled with the spirit of Red Republicanism—the society, contrary to the ardent wish of Washington, did not disband, *but it was modified.*"—*J. Q. Adams' Letters.*

Such was Washington's action concerning the order "Cincinnati."

In regard to the Masonic order our limited space forbids a full statement of his action. A statement was officially made to the House of Representatives of the State of Pennsylvania by Governor Ritner, March 8, 1837, giving the facts in consideration of which he had affirmed in his annual message to the State Senate and House of Representatives that Freemasonry was a spirit of lawless combination against which the Father of his country sent forth his last and most solemn warning.

After presenting facts justifying his statements too numerous to be inserted here, Gov. Ritner writes:

"The conclusion to which these proofs lead are:

1. That in 1768 General Washington had ceased regular attendance at the lodge. This is proved by his letter to Mr. Snyder.

2. That so far back as the year 1780, he had become convinced, at least of the inutility of Freemasonry, and called it "child's play." This is established by his reply to Governor Trumbull.

3. That on the 25th of September, 1798, (one year and four months before his death,) his opinions on the subject of Freemasonry remained unchanged from what they were thirty years before when he was only thirty-six years old. This is established by his letter to Mr. Snyder.

4. That up to February, 1781, as appears by the records of King David's Lodge, and up to the 25th of September, 1798, as appears by his letter to Mr. Snyder, he had not been "Grand Master of North America, nor even Master of any particular lodge."

5. That in 1781, as appears by the same record of King David's Lodge, it was not agreeable to him to be addressed *even as a private Mason.*

6. That all the letters said to be written by Washington to lodges are spurious. This is rendered nearly certain: First, by the non-production of the originals. Second, by the absence of copies among the records of his letters. Third, by their want of dates. Fourth, by the fact that his intimate friend and biographer, Chief Justice Marshall, (himself a Mason in his youth) says in one of his letters, that *he never heard Washington utter a syllable on the subject*—a matter nearly impossible, if Washington had for years been engaged in writing laudatory letters to the Grand Lodges of South Carolina, Pennsylvania and Massachusetts.

We conclude this brief review of Washington's relation to secret societies with his own words. Candid reader, did not Washington leave his record *against* Freemasonry and kindred orders?

"All *obstructions* to the execution of the laws, all *combinations* and *associations*, under whatever plausible character, with the real design to *direct*, *control*, *counteract*, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize *faction*, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation the will of a party, often a small but enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organs of consistent and wholesome plans, digested by common councils, and modified by mutual interests.

"However *combinations* or *associations* of the above description may now and then answer popular ends, they are likely, in the *course of time* and things, to become *potent engines*, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government."—*Washington's Farewell Address.*

Reform News.

To all the Friends in Michigan.

Once more the friends of reform in Michigan are provided with a leader. The Rev. D. P. Rathbun has consented to be our spokesman and to educate the people in regard to the evils of secretism. We anticipate much good work will be done by him, as he is a thorough man and can speak to us not from hearsay, but from actual experience, having been a Mason and seen their Christless mummeries performed. He knows by bitter experience what one must encounter who joins their heathenish institution and urges the reform by presenting to the world their iniquities. For his violation of the obligations of Masonry he, in this so-called free land of ours, has been mobbed, poisoned and shot.

And now let me say to the friends of Michigan, having such a leader as D. P. Rathbun let us give him the true *grip*, that of friendship, and do all that we can both by time and money to help this great work of reform along. There is one great trouble with the workers of reform in this movement against lodge power, they have not yet learned to give for its support. But I hope, sincerely hope, that that hindrance to the reform in Michigan will no longer be a hindrance, but that all true reformers will put

their shoulder to the wheel and work with and for us; first looking to God for his blessing and then the work will move along vigorously.

There are some of the friends in Michigan who subscribed for the work last year. They would oblige and help the present workers very much if they would now send the amount of their subscriptions to the agent, C. B. Remington, Box 485, Fentonville, as he wants to make out his report for publication in the *Cynosure* and does not want to publish names of delinquents; but must do so if the amount is not soon sent in.

Friends of reform in Michigan, let us hear from you immediately in regard to our work. Let nothing delay you from entering now energetically into the work which is before us. You all ought to have D. P. Rathbun at once in your vicinity to help you. Do not let the work drag, but let us hear from you immediately. C. B. REMINGTON.

GOSPEL MEETING ON SECRETISM.

At the West Side prayer-meeting held on Thursday evening in the Carpenter building the topic for prayer and discussion was "The Bible vs. Oath-bound Secrecy."

The meeting was led by Brother Ronayne, who in his remarks dwelt in an especial manner on the mediatorial office of Jesus Christ, and introduced the subject by briefly referring to the two covenants made by God with his people—the first covenant being of works and the second of grace. He pointed out the fact that during the Old Testament dispensation God always revealed himself to his people by a name which indicated his character in an especial manner. He showed that in connection with the New Covenant the name which God gave to himself is Jesus Christ—that is man's anointed Saviour, who made the world and all things therein, the only Name under heaven whereby we can be saved, the only foundation and the one only Mediator between God and man, and he proved that the Masonic system in ignoring Jesus Christ and rejecting his mediatorial office while at the same time it pretends to free men from sin and transfer them to heaven thereby dishonors God and introduces precisely the same Baal idolatry committed in Israel in the days of Ahab. The following are some of the passages to which he referred during his remarks: Deut. 7: 11, 12; Gen. 1: 1; Gen. 17: 1; Gen. 15: 1; Heb. 1: 1, 2; John 1: 1–3; John 5: 23; 1 Tim. 2: 5; 1 John 2: 1, 2; Acts 4: 11, 12; 1 Cor. 3: 11. His remarks were specially directed against Freemasonry and Odd-fellowship for their rejection of Jesus Christ and he briefly alluded to his own experience in connection with both systems in this city. The meeting was very interesting though of course Mr. Ronayne's remarks stirred up a couple of Odd-fellows who were present and one of whom left the room before the meeting closed. Everything in this city seems to be working well for bringing these secret oath-bound organizations into contempt and reducing them to that unpopularity which they so richly deserve. May God hasten that time and carry on the work.

Correspondence.

WHERE THE MONEY GOES.

Editor Cynosure:—Allow me to say through your columns that my old companions in Keystone Lodge are passing through the waters of affliction just now in a manner not at all agreeable or pleasant. Their late treasurer, the noble and immaculate Rollin G. Harmon, has absconded, taking with him $358 50, the whole amount in their treasury. At their last meeting held on Wednesday, the 7th inst., there were only fourteen members present, including seven who were summoned to appear and show cause why they should not be suspended for non-payment of dues. The lodge has been woefully demoralized for a long time past, and this unexpected blow from one of their tried and trusty friends is liable to crush this nest of iniquity beyond the power of any future revival. This little freak on the part of Bro. Rollin simply goes to prove what all intelligent Masons know only too well, that Masonry is nothing more or less than an institution for manufacturing perjurers. No man ever did or ever can keep his obligation inviolate and hence what an imposition and a fraud to compel men to bear burdens which they themselves dare not and cannot touch with one of their fingers.

Hail Masonry divine!
Glory of ages shine,

and hail poor Keystone Lodge No. 639. Surely the fools are not all dead. E. RONAYNE.

SAVED.

I came here to this rural district from Peru to preach for a brother who has been annoyed by that old doctrine of the devil, Universalism. Despite all the opposition and hindrances this successful laborer for Christ has gathered in more than three score souls during the winter, who give good evidence of having been born again. I was much interested in a scrap of this good brother's history, which he related to me as wa rode along, and which may be of use to others.

When Brother —— was converted he united with the M. E. church, and in due time began to "preach the Word." He was about starting for conference, expecting to receive a circuit and give himself wholly to the work of the ministry in connection with the church of his choice. In a confidential conversation with a minister, who was much his senior, he was advised to join the Freemasons, and was told that there were more preachers in the conference than could be employed, and that unless he joined the Masons, he would get but a very indifferant appointment if any at all. The effect was what it would be with any truly converted man: to repel him from a professedly Christian church that was run by a lodge of motley worldlings, not to say scoffing Jews and infidels, and he was saved to do a great and good work among those who have a clear testimony against these secret abominations.

Taking this as a specimen, and it is by no means an isolated case, we have a church professedly of Christ occupying the position of a recruiting office for the Masonic lodge, and a ministry descending to the menial office of seducing and bribing young men to go into these sepulchers of death, and commit spiritual adultery with a Christless harlot who seeks to supplant the Bride, the Lamb's wife.

J. P. STODDARD.

TO REFORMERS.

Many of you, no doubt, who are able and anxious to aid the reform, are doing so but limitedly, from the mere fact that no practicable method suggests itself to your minds outside of donations to the tract fund of the National Christian Association, and the obtaining of some subscribers for the *Cynosure* and other reform papers; and these interests having, perhaps, been subserved to the extent of your ability or sense of propriety, you are resting on your oars. Now, in addition to the above laudable objects, there is a plan that may be tried by all reformers living at county seats, and who have some spare means for donation purposes. It is this: Send to the *Cynosure* office for 25, 50, 75 or 100 copies of my pamphlet, entitled "How to Defeat Masonic Scoundrelism within the Court House," and then go to the trial dockets of your court houses and notice what suits have been brought for action. Ascertain the *status* of the parties at issue, and where any are non-Masons donate to each of said parties a tract, and require as a condition of its donation that it be read before trial is had. Then watch results, and if good flows from the plan in any given case or cases, report facts to *Cynosure* office for publication. In nine cases out of ten, where a non-Mason is skinned by Masonic legerdemain working within the courts, it will make the party injured an active, zealous Anti-mason; and to increase our numbers, spread our cause, and break up Masonic iniquity is most certainly the grand object of our struggle. To accomplish this purpose, no laudable and legitimate means should be spared. War with Masonry within the courts is one of the objects we should keep constantly in view. There Masonry asserts the free character which she bestows upon her initiates, by subverting justice and robbing law of its force, and insuring to these initiates perfect immunity from all accountability to law. Shall this state of affairs continue, or shall it be stopped by the fiat of an enlightened people, determined to assert and maintain their rights, and make criminals, though they do wear the cable-tow, feel the weight, might and majesty of the law? A step in this direction will not prove delusive. How many readers of the *Cynosure* can narrate cases where non-Masons have been coolly murdered by members of the craft, and the criminals allowed in various ways to escape the punishment due to their crimes, through the potency of Masonic trickery? No doubt the details of many cases can be given. I know of several myself. One case occurred near Louisville, Ky., about six years ago. A Dr. Collins, living a few miles from there, followed a farmer who was driving a wagon and team towards Louisville, in open day, and deliberately shot him in the back, killing him almost instantly, and for no better cause than that such farmer owed him a small bill for medical services, which the murdered man alleged he was just at that time unable to pay. This Dr. Collins was arrested and tried at Louisville, and the murder squarely proven, but to no purpose. The Masons packed the jury, subverted justice, and cleared the criminal. I have been informed that this same Dr. Collins committed several other murders, punishment for which he readily escaped through the power of Masonry within our courts. It is a shame and a scandal upon a free and enlightened people that this state of affairs should exist. A hot agitation should be inaugurated and kept up until Masonry herself is subverted and paralyzed beyond the power or hope of resurrection. Let every man upon whom the responsibility of the law rests, and who can be made to feel its weight, lend his determined influence to bring all conspirators against accountability to law to the same level with himself. If an outsider commits murder he must pay the penalty of the law—then why should not the Mason be made to do the same thing? Make punishment to Masons a sure thing and there will be a far less number of crimes of all kinds committed within the limits of the United States.

Twenty-five cents each would be but a fair price for such a pamphlet. My object in putting the retail price so extremely low as ten cents each was to give opportunity and encouragement for the immense circulation which I think the work deserves. Seventy-five cents pays for a dozen by mail, and $6.00 for 100 by express; 25 at the same rate. See advertisement.

J. H. H. WOODWARD.

An Aged Seceder's Testimony.

Highgate, Vt., Feb. 7, 1877.

Editor Christian Cynosure:

Dear Sir:—I find in the *Cynosure* of Jan. 25th a communication entitled "A Humbug Boxed up." It makes a horror creep over me to see how lightly some men of understanding will treat this subject. I suppose we are to understand by humbug that secretism is a deceptive but harmless object; when in fact it is a silken wile of the devil to ensnare men and bring them down to eternal perdition. Instead of an empty box men find themselves like the fly in a spider's web, ensnared with a thousand cords from which it is impossible to extricate themselves without Divine help. The means used to ensnare men is generally the love of power and profit.

In 1823 I felt the condemnation of sin, the need of something more than earth could give to remove the load from my conscience; and being in a religious community I knew that it was only by Christ as a Saviour that rest was to be found. But I could not find a starting point, and Freemasonry being very prevalent and popular, and called the handmaid of religion, I was induced to go into it hoping it would give me a starting point to acknowledge Christ before the world; but to my great disappointment I found it as much opposed to religion as light is to darkness. I was perplexed and knew not what to do, and laying it all to my ignorance, hearing nothing but its praise and the best of society there. I was but twenty-three years old and had had but little experience with the world. I saw the Congregational minister of the place, whose administration I had attended through a good revival, stripped, hood-winked and cable-towed, and led around the hall. He was a little round-shouldered. How my heart shrunk within me as I said to myself, Poor man! I have seen five clergymen in the lodge at one time, and saw a Methodist preacher knocked down and buried and the lodge taking the place of God and the Master personifying Christ and saying, "We will now take him by the strong grip of the lion's paw of the tribe of Judah," thus representing the resurrection. Do you wonder that my conscience was troubled when I saw all this, and heard their prayers read by wicked and vain men, and knew that the prayer of the wicked was an abomination to the Lord.

Thus I passed on till 1829, and found that other men felt as I did and were breaking the bonds of the accursed thing. Its terrible weight yet rested on me, and hearing the voice of my Saviour calling me saying, "Now is the accepted time. Now is the day of salvation;" and, "He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy," I followed my longing desire and renounced my allegiance to Freemasonry and felt an instantaneous breathing of a new atmosphere and a new world of freedom for which I thank my Creator and ever have. And now I am old and must shortly meet my Judge and have no fears of violated Masonic oaths.

Jonas Brown.

Thorough Work.

All honest minds require it. The Word of God requires it. Triumph in spiritual and material conflicts requires it. It may be some honest souls get so bewildered or are so superficial in their awakening to the merits of a great reform work, that thoroughness repels them, and the results of thoroughness in others frighten them; and they abandon a thorough examination, probing, testing and exposition of the institution either to be annihilated or reformed, and prefer that a softer, more pliant treatment would be recommended, if any at all; one that will awaken no inquiries, answer no honest questions, solve no doubts, satisfy no enlightened consciences. Such a lack of thoroughness will always prove a failure. It matters not what is to be done, such unthoroughness will always fail. Though the work is rugged it must be done. Though the work of darkness is revolting, it must be seen, thoroughly understood. Upon thoroughness here all subsequent progress depends.

Slavery in all its terrible character, had to be looked at, steadfastly gazed upon by the people before they would act. To cure the people of idolatry God holds it up before them in all its hideousness. In Isaiah 44: 9–20, he holds an idol before them to look at, tells them minutely how it is made and how it is worshiped and how the whole scene of the idol and worshipers look. It was a ludicrous, shameful scene. Doubtless idolatrous Israel would be filled with chagrin to contemplate such a miserable, stupid affair. But to be thorough, to accomplish anything, this must be done. Divine Wisdom saw it, and Divine Wisdom did it. Men must act upon God's plans if they accomplish any thing. Though the initiatory rites of Masonry are revolting in the extreme, they must be exhibited to an honest, thinking people. They must look at them until they realize their character, and see how they look. Mr. Ronayne is right. His work is called for. It is the first step in the Divine—aye, in *every* successful plan for the extinction of any evil; and he should be resolutely sustained by every lover of good and hater of evil. Brother E. W. Wheeler of New York, is manifestly below the position he should occupy, though doubtless a sincere and true man. When the intelligent lady asked him if Elders B. and C. went through such performances, it was in his power to know what those performances were, and being a Mason to answer her inquiry correctly. It was due to himself, to her and to the cause of reform he loves, to Ronayne, his brother fellow-worker, and to God, the author of all truth and maker of all men. He sadly failed when he failed to answer truly a question which he could have answered.

The inquiry was legitimate, it was natural and to be expected. If Brother Wheeler knows such degrading methods to be used by Masons, he should bring them to light as the hidden things of darkness when called upon by inquiring, honest souls who would know the truth. He puts expositions by Ronayne on the same basis with Masonic practices—ashamed of them wherever exhibited. Shame only attaches to a wrong relation to these practices. If they are denied and concealed there is every reason for the deepest shame. If exposed and opposed, however shameful in themselves, in no respect does the shame attach to us. Let Brother Ronayne continue thorough, let Brother Wheeler strengthen his hands and confirm his work. Let all be thorough in every respect, and this reform, which is manifestly a work of God, will become mighty in its achievements, until no shameful rites will be practiced in darkness.

A Humble Worker.

Our Mail.

Burges Smith, Clifford, Pa., writes:

"There were but four American party votes cast here, and they caused considerable excitement. S. E. Miller and myself handed out our tickets all day at our election. The Masons would look at them and would ask what we thought that we would do with those foolish things. But if there were but four who could vote that ticket we do not feel discouraged. If I did not think there was a greater power than man at the head of this work I should be discouraged and leave the ranks. But as I feel at present as though our Father handled the helm, I feel like girding on my armor and fighting for our liberty. How I would like to see that great speaker, Ronayne, like a mighty engine pass through this valley, and hear his voice like a trumpet echo from hill to hill, till every Freemason with honest sorrow would renounce his allegiance to the gigantic enemy which has bound him, and with Mr. Ronayne warn the unwary to shun the snares of Freemasonry. Our ministers confess that secretism is an evil that ought not to be in the churches, but we must not touch it. Let it alone. We will kill the pig easy. We will commence at the tail first, and will kill it a little at a time. When will our churches get rid of this evil if we are to let it alone. I say, let the banner float. Let our motto be 'Go ahead.'"

Israel Gable, Stewartstown, Pa., writes:

"'Who shall inhabit my holy hill? He that has clean hands and a pure heart. He that sweareth to his own hurt and changes not.' York county is very much polluted with secretism and many other evils. I have sometimes thought York county was nearest the bad place of any county in the State, but perhaps the whole State is not very far from it. May the Lord speedily save us, is my prayer."

Let these things rouse us to greater activity in the service of Christ. "Rescue the perishing"

Ira Remington, Flint, Mich., writes:

"Elder Barlow is preaching to the Baptist church in Mundy."

M. Z. Andrews, Oberlin, O, writes:

"By the blessing of God the *Cynosure* is becoming a power in the land."

P. Bacon, Weatogue, Ct., writes:

"The Lord has a true prophet in his servant, the Rev. E. E. Lamb, pastor of the Congregational church in Collinsville, who is not afraid to declare God's truth in opposition to all the devices of the adversary, and the Lord is honoring him by the conversion of a goodly number of the young people of his charge. A large number of the members of his church are Freemasons, and none to stand by and encourage him. Brethren and sisters, pray that he may be endowed with a mighty power from on high, that he may fight manfully the battle in which he is engaged, and that he may obtain a great victory over all the enemies of Jesus, the great and mighty conqueror who has promised to put all enemies under his feet."

Samuel D. Green, Chelsea, Mass., acknowledges the donations of some friends, and writes:

"These expressions of kindness make me grateful to God who has ever been kind to me, giving me my eyesight perfect, and a good set of sound teeth and almost perfect health from 1812 to 1876, for more than sixty years. Although for the first sixteen years of my life I was constantly under the doctor's care, and oftentimes life was despaired of, yet God has spared me and prospered me to battle against slavery and Masonry, two powers obnoxious to a free government established by our ancestors and the church of Christ. I have withstood hard usage in property, in business and in character; yet I have had a great deal of comfort in believing in my dear Saviour's mission, also in the love of dear friends in and out of the church, and to this day I cannot feel enmity to a single creature of the human family. Even in the sick room in which I have been compelled to stay for the last three months, I have had that peace of mind which the world cannot give or take away. A withholding of means justly due me has caused my wife and I to suffer many privations and a great derangement of my business, but kind friends like yourselves and others mentioned above, relieve in a measure if not in all I need. It comforts me that I live in their remembrance and affection. I have yet a great work to do in a case of discipline and hope to have yet health and means to accomplish it. I cannot just now feel able to write and thank those who have kindly remembered me by their contributions, but I trust a blessing will rest upon all, and the Saviour's saying, 'In that ye have done it unto the least of these ye have done it unto me.'"

A. C. Reed, Salem O., writes:

"We are trying to do all we can for the cause of freedom and the overthrow of oath-bound secrecy here. My prayer is God hasten the day when it will be reckoned among the evils of the past overcome by God's mighty power."

Seth C. Rice, Aztalan, Wis., writes:

"I am bound to do more for the circulation of the *Cynosure*."

Jas. Kennedy, Los Gatos, Cal., writes:

"According to the statement given by the Secretary of State there have been nineteen votes cast in California for Walker and Kirkpatrick, the presidential candidates of the American party."

John T. Comstock, Rollin, Mich., writes:

"The pard quits its den in the night-time, and is not to be trusted; and there is not a bird that sallies forth between two days, and is troublesome, but what has an ugly, hooked beak, and sharp claws; and what can we say of a secret oath-bound society which meets in the still hours of night with doors barred and bolted. * * I hope every one who takes the *Cynosure* will find a little time to get a few new subscribers for it. The cause demands it and by each one making an effort more can be done readily than by anything else we would be likely to do for the cause, and the paper would soon wield three times the influence it now does."

J. D. Maxwell, Woodgrove, O., writes:

"I have recently heard of your aper and that it opposes secret societies If it is that kind of a paper it is just what I want, as I live in one of the darkest nests of Odd-fellows and Freemasons that ever disgraced God's footstool. There are a few of us here who are battling against the sneaking clan, but as we have no books, papers or documents to aid us we are comparatively powerless."

A friend from Perkinsville, Ind., writes:

"I am a poor, sickly man and have a large family to support and cannot get money just when I need it, but a short time ago I sold a few hogs and when I got the money a Mason called on me and asked me to loan him some money and he would promptly pay it back in a certain time. I loaned it to him, thinking of course I would get it according to promise; but I have failed to get it yet, and if I ever I will have to sue him for it."

Would it not be well for you and others to unite in prayer for the salvation of this man's soul. The blood of Christ cleanseth from all sin.

J. D. Allen, Allentown, O., writes:

"Many people in these parts claim to be in sympathy with this reform movement, but there are but few of them who are willing to make any sacrifice whatever to advance this glorious cause, at least it has not got down to their pocket-books as yet. There is no use thinking about a reform, even in one family, without a sacrifice of time and means to accomplish that end, much less throughout these United States and the whole world."

E. K. Morris, Coloma, Ind , writes:

"I intend to make an effort to procure subscribers to your paper, for I believe you are engaged in a work worthy of the support of Christian people everywhere."

N. H. Dorsey, Oakland City, Ind., writes:

"It seems to me that the tone of the *Cynosure* is too severe against those Christians belonging to Masonic lodges (for surely there are many Christians belonging to the lodge) for how prone is humanity to err. It would seem from many of the correspondents that a member of the order cannot be a Christian. We should have charity for our erring brethren. If I go to a sacramental meeting I do not think that I have a right to say because the minister is a Mason he is a hypocrite therefore I will not partake of the sacrament at his hands. I am not to be his judge. If I partake of the sacrament in the right spirit I have discharged my duty whether the minister be a hypocrite or not. We must remember what our Saviour said about offending one of the least of his followers. Now I do not by any means approve of any of these secret fraternities, and it seems to me very strange how any Christian can join them; but then we must not judge others harshly."

See Jude 22d verse, Titus i. 13; iii. 10; Matt. xviii. 15-17; Rom. xvi. 17; 2 Thess. iii. 6-14; 2 Tim, iii. 5.

Chester Williams, Waterport, N. Y., writes:

"I want to scatter all the light on secret societies I can while I live, and I think the *Cynosure* should be in every family."

F. T. Little, Pre-emption, Ill., writes:

"The Masons have started a lodge at Pre-emption. Those tracts you sent to C. Blakely and myself are doing good. One man who intended to join now refuses."

A. W. Morris, South Argyle, N. Y., writes:

"I think many more subscribers might be secured in this county if any one had the time to canvass, but I have not the time to spare."

Ann Bunting, Holton, Kan., writes:

"Six secret societies in Holton and many, many true anti-secretists. Your paper could and should have a large circulation in this prosperous community. Could we only have Bro. Ronayne to come through important places in this State and scatter anti-secret literature, a rich harvest would be reaped. We have the material to oppose the works of darkness, but the trouble seems to be to get it utilized or into working order."

Asa O. Franklin, Maple Grove, Mich., writes:

"By the grace of God through his Son Jesus Christ and by the help of Anti-masonic literature I will never be a member of a secret society."

D. S. McConihay, reported six votes with a possibility of more, from West Virginia. The Secretary of State reports one vote as the official returns.

Wm. W. Templeton, Huntsville, O., writes:

"There are in this vicinity quite a number who are by profession opposed to secret orders, but they are not as zealous in the cause as they ought to be. We need more lectures."

Discussions on the subject of secret organizations are being reported to us from Malta, Illinois, and also from Cascade, Olmstead county, Minnesota, on the 17th of January, and in Marysville, Nodaway Co., Mo., on January 30th and to be held in West Lebanon, O., about the first of May next. We hope these discussions will be multiplied. Would like to have two or three hundred reported by the 22d of February. When rightly conducted they must be profitable.

C. Conklin, Wakeman, O., writes:

"I find I am strengthened by prayer. God must help to overthrow Freemasonry."

A friend from Mt. Vernon, Ia., writes:

"We think the *Cynosure* contains truth that ought to be widely known. We give it away to all who will read and we wish to distribute some tracts, for although we live in northwest Iowa, where it is not very thickly settled, yet Masonry is here."

Jacob Phillips, Smithdale, Ill., writes:

"I voted the American ticket clear through and have felt good ever since that I did. There were only two voted in the town. There are a great many Anti-masons here to hear them talk, but when it comes to voting they back down. They are some like the Jackson puppies. When they get their eyes open they will vote the American ticket."

John Leeper, Senecaville, O., writes:

"There were seven of us who dared to vote our principles at Senecaville, Ohio. Some of our leading State lecturers voted with the fraternity. Is this consistency? There was a leading Democrat told one of these gentlemen that he never wanted to hear him lecture on that subject again. I must say that I feel the same way. I think it is providential that Mr. Moody has taken the stand that he has. It is quite encouraging to the few reformers of the present day that the great evangelist of the world stands with us in the great reform. I trust that God will continue to raise up men all over this land who will bear testimony against these secret fraternities."

W. N. Lovell, Allemans, Pa., writes:

"I promised one dollar to the Carpenter fund. Here it is, and I will do more as soon as I can to help move on this mighty engine of truth."

S. W. Coats, Norton Co., Kan., writes:

"Hard times are upon us in Kansas. I know not what to do. It seems impossible to get money or even the necessaries of life. All seems to be a failure in Kansas except God's law. The Spirit of God is working on the hearts of the children of men in this place. Children are being born into the kingdom of God. I am often made to rejoice. My neighbors read my paper and they like it and its sentiments, but have no money. I never saw as hard times for money in Kansas."

W. T. F. Petty, Pittsfield, Ill., writes:

"Things are getting lively."

H. H. Hinman writes from Ames, Ia.:

"I came here from Nevada after speaking twice there. We have some good friends here, but the Masons are like exasperated hornets Can't get any of the churches."

Samuel N. Grout, Macon, Neb., writes:

"If there are tracts for free distribution I could make good use of them, for I wish to check the spread of secret lodges over this beautiful country, and we are in considerable danger of their spreading Last Saturday quite a number went from this county to Red Cloud, Webster county to organize an Odd-fellows' lodge, and a part of them at least, church members or not, came back on Sunday, having some thought of getting back to church to ease their consciences, but were too late. How unscrupulously are Christ and his requirements set aside by lodge men."

The Sabbath School.

LESSON IX.—MARCH 4, 1877.—THE STORY OF NABOTH.

SCRIPTURE.—1 K. xxi. 4-14. Commit to memory 7-10; Primary Verses, 7, 8, 9, 10.

GOLDEN TEXT.—Thou hast sold thyself to work evil in the sight of the Lord. 1 Kings xxi. 20.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise and eat bread and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people.

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

TOPIC.—The curse of covetousness.

HOME READINGS.

M. 1 Ki. 21: 4-14 ...The Curse of Covetousness.
T. Micah 2: 1-11. ..Woe to the Covetous.
W. Ex. 18: 13-26....Righteous Rulers.
Th. Lu. 12: 14-21....Beware of Covetousness
F. Is. 58: 1- 8....The Hypocrite's Fast.
S. Prov. 6: 16-19 ...Six Things God Hateth.
S. Dent. 19: 15-21....Punishment of false Witnesses.

LESSON NOTES.—4. Heavy and displeased: Sulky and sour, like a disappointed child. Turned away his face: From his attendants and courtiers. 7. Dost thou now govern? Or is Naboth king? The language of irony. I will give thee: Since you have not spirit enough to secure it. 8. Elders and nobles: The chief men and rulers of the city. 9 Proclaim a fast: As if in view of some public calamity. Set Naboth on high: Bring him to public trial. 10. Two men: At least two witnesses were required by law. Deut. 17: 6 Sons of Belial: Wicked men, who would not scruple at anything. Blaspheme God and the king: So Stephen, the proto-martyr, was accused of blasphemy, by suborned witnesses. Acts 6: 11. Stone him: The legal punishment for blasphemy. Lev. 24: 16. 11. Did as Jezebel had sent: Through cowardly fear of royal authority. 13. Carried him forth out of the city: See Lev. 24: 16; Num. 15: 35. 14. Naboth .... is dead: The wicked woman had triumphed; but at what a cost! Three commandments, forbidding covetousness, false witness, and murder, had been broken. Truly this vineyard was "Aceldama!" Acts 1: 19.

BIBLE COMMENTARY.

4. And he will take your fields and your vineyards, and your olive yards, even the best of them, and give them to his servants, 1 Sam. 8: 14. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession, Ez. 46: 18. And they covet fields and take them by violence, Micah 2: 2. Thou shalt not covet thy neighbor's house, Ex. 20: 17. And covetousness, which is idolatry, Col. 3: 5.

7. Woe unto him that buildeth his house by unrighteousness and his chambers by wrong, Jer. 22: 13. For they .... drink the wine of violence, Prov. 4: 17. And I saw the woman drunken with the blood of saints, Rev. 17: 6.

9. Behold ye fast for strife and debate and to smite with the fist of wickedness, Is. 58: 4. When ye fast be not as the hypocrites, Matt. 6: 16.

Now the sons of Eli were sons of Belial. They knew not the Lord, 1 Sam. 2: 12; 2 Sam. 20: 1. At the mouth of two witnesses or at the mouth of three witnesses shall the matter be established, Deut. 19: 15. He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him, Lev. 24: 16. Then they suborned men which said, We have heard him speak blasphemous words against Moses and against God, Acts 6: 11. Now the chief priests and elders and all the council sought false witness against Jesus to put him to death, Matt. 26: 59. Bring forth him that hath cursed without the camp, Lev. 24: 14.

For the leaders of this people cause them to err, Is. 9: 16. And cast him out of the city and stoned him, Acts 7: 58. And having stoned Paul drew him out of the city, Acts 14: 19. Thou shalt not revile the gods nor curse the rulers of thy people, Ex. 22: 28. Surely I have seen yesterday the blood of Naboth and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord, 2 Kings 9: 26. They gather themselves together against the righteous and condemn the innocent blood, Ps. 94: 21.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 22, 1877.

—WASHINGTON'S BIRTHDAY is to-day commemorated by grateful and patriotic Americans. As a tribute to the memory of the "Father of his country" an article has been prepared for this number, delineating his character and vindicating him from the base claims of Freemasonry. In connection with this dav a proposition for its celebration was presented a short time since to the noble women who sustain our reform for its celebration. We hope to hear from various quarters of meetings held to-day for the strengthening of patriotic spirit and practical work in aid of the reform and its organ. The Publishers' Department is always full of interest to all who love the principles of the paper.

THE DUTY OF CONGREGATIONAL MINISTERS.

I was, the other day, in a beautiful inland city, with the pastor of its large Congregational church, whose status relative to reform is this: The great mass of the members are opposed, by their reason and instinct, to secret societies; but know little, and have been taught from the pulpit nothing concerning them, beyond a few hints and allusions.

Of course, curiosity and false self-interest have already drawn some members into the lodge, and they again blinded by the god of this world, whom they have worshipped (as Christ did not), are striving to draw in others, as rabid dogs feel an irresistible propensity to bite the venom which is killing them into others. No sooner in the lodge than they "compass sea and land to make one proselyte."

One of these deluded ones lately said, briskly, to his pastor, that they had been "making some Masons," when the good man replied: "See that you don't make them any worse than they are; for you have some hard characters in the lodge." Of course the man resented that his pastor should so twit upon facts; when if he had solemnly and in the fear of God told him that for Masons to get together and swear each other to conceal their crimes involves blasphemy in the oath, and treason in the obligation, the man would have respected his pastor, and probably wished himself out of the lodge. As it was. the pastor felt worried and disappointed, and blamed the editor of the *Cynosure* for "making the Masons so sensitive," by harsh language, and troubling his brethren by unduly pressing the subject of the reform.

I intend these words shall be read by this pastor, who is a truly good and talented man and minister, and decidedly above the average of Congregational pastors, as his church is much above in intelligence and piety the mass of Congregational churches. And I humbly and fervently beg him and his brethren to consider:—

1. That a little lodge leaven is leavening his whole lump, and will inevitably do so, unless this leaven of unrighteousness is "purged out," which can only be done by the word and blood of Christ."

2. Each pastor must be the judge of his own methods with his own people; but he must "purge out the old leaven," or be derelict before God.

3. While doing nothing effectual for his own people, to blame those of us who are toiling, giving, and praying for him and them, is to "make the heart of the righteous sad, whom the Lord hath not made sad." Ezek. xiii. 22.

The Congregational churches of this country, which are not already corrupted in doctrine and life, may easily and speedily be saved from the organized deism, Unitarianism and paganism of the lodge, by a very little self-denial and fidelity on the part of each pastor; and if each is willing to lose his influence for Christ's sake he will assuredly find it and save it. In centralized church governments the local pastor is vastly helped or hindered as the superior central power is right or wrong. But if the pastor of a Congregational church will first lay his all on the altar of Christ, and then, having thoroughly posted himself, go to his Masonic members in love, and teach them the accursed nature of the lodge, he will gain every one of his members who has one spark of the grace o God in his soul.

Almost every Congregational church, East or West, has a few spiritually enlightened souls in it who would cheerfully do this work for his or her pastor, if the pastor would love them for doing so, and would give them discreet and sound advice, *and not go back on them* if they happen to make mistakes.

Christ is mightier than Satan; stronger than "the strong man armed;" and angels "excel in strength" the angels who "kept not their first estate;" and these are the god and saints of the lodge. Will not the pastors consider these things, "now in this their day," before they are hid from their eyes, and set about enlightening and saving Christ's sheep committed to their care?

BENEVOLENCE NOT LEARNED IN THE LODGE.

It is not often that any testimony on the difference between the benevolence preached and that practiced by the secret orders can be had except in the observations of actual life. Once in a while a candid man is found who has been deceived into lodge affiliation, who can see the status of his organization on this subject, and is willing to "call a spade a spade." The distinction between sworn partiality and hearty, heaven-born charity is one of those facts that the god of this world, whose business it is to blind the eyes of men, would so befog and obscure that people will not recognize it. The New York *Square* has just given us such a testimony. In an editorial in its last issue the editor comments on efforts made in England to assist families of lodge men, and turning to New York says this of the lodges of that State:

The first Grand Lodge of the now State of New York was opened about the year 1751. Masonry has since then flourished and grown, until, in the month of June, 1876, the date when the accounts we have just recorded were made up, there were upwards of 81,000 Master Masons in good standing within her borders. We are unable to chronicle the number of children who ought to have been educated, clothed and maintained during the period alluded to, but believe that it, as may be the amount collected last June by voluntary contributions towards the noble and truly Masonic work of caring for the sons and daughters of our poor or deceased brethren, can be represented by the same figure—0.

MASONIC POSTMASTERS.

While we believe a majority of Masonic postmasters will not descend to the villainy of stealing the *Cynosure* and Anti-masonic books and tracts from the mail, it is a fact that a large number of books, tracts, pamphlets and *Cynosures* that are plainly and correctly mailed do not reach their destination.

It is also true that persons who failed to receive more than half their papers at an office under Masonic rule have written us that after ordering their mail sent to another office, not under lodge rule, they then received it with perfect regularity.

It is also a fact that we have repeatedly received complaints that the *Cynosure* did not come and the Masonic postmaster said it had not reached the office, when we had a notice from said postmaster received within a week stating that the *Cynosure* addressed to such person was not called for, but "lay dead in the office." Twice we have received such a complaint and a notice from the postmaster *by the same mail*. A large number of packages of American party tickets that should and would have reached their destination in from one to three days were from two to five weeks on the way, while many never were received. We have a multitude of letters stating that tickets were received the *next day after the election* and in nine cases out of ten the tickets had undoubtedly lain in the office there for two or three weeks. The American Party tickets for Connecticut, which were printed and mailed IN THAT STATE, were many of them three or four weeks in reaching their destination and of course were a day or two too late to be used.

IS THERE ANY REMEDY?

Our postal laws not only permit postmasters to examine the contents of all packages not sealed up and prepaid at six cents per ounce, but postmasters are under strict orders to make such examination, ostensibly to see that no written matter is enclosed in such packages. The law makes it an offense subject to a fine to enclose written matter in such a package, and if the package is sent to its destination the receiver must pay *double letter rates*, or twelve cents an ounce. The law also forbids to wrap a package so closely that it cannot be taken out of the wrapper without breaking it and subjects such a package to letter postage if it is sent; but the instructions of the Postmaster General are not to send such packages at all, but hold them for postage.

Our only remedy then is to have honest postmasters, since the law directs them to examine all packages of books, tracts, etc.

QUERIES ANSWERED.

THOMPSON, Conn., Feb. 11, 1877.

Editor Christian Cynosure:

I wish to ask a few questions, and I hope they may be answered in the *Cynosure*. First, Are Master Masons sworn not to speak the word Mah-hah-bone aloud? I have heard two speak it aloud, one of them saying no man should put a padlock on his mouth. Second, Are A. G. Mackey's Lexicon, Manual, Ritualist, and Jurisprudence, standard authority on Masonry? I find a good many Masons, among whom is a Worshipful Master, who deny that they are used in Masonic lodges. Third, Are the obligations, as given in J. H. H. Woodward's pamphlet, correct? In the fourth obligation in the Master's degree there are thirty-eight words, and a Master Mason declares upon his word of honor that nineteen words are misplaced, and eight of them are not in the correct obligation. (Bro. Woodward sent me fifty copies of his pamphlet, which I sold, but the above statement has hindered me from selling but a few of the second fifty.) I am the only one here who dares to say anything against the "old handmaid," but I will keep them stirred up. I have tried hard to get subscribers for the *Cynosure*, but have not got anything but good words for it so far, and well I know it cannot live on words. But I intend to keep trying, and praying, and I trust to see the reform and paper grow stronger and stronger, until the whole land shall be filled with the truth it teaches.

J. S. PERRY.

ANSWER.—1st. Master Masons are so sworn.

2d. Dr. Mackey's works are standard in the lodge. No Masonic writer is of better authority. He is editor of the *Voice of Masonry*, of this city, and his works are sold in every Masonic bookstore in the country.

3d. Woodward's pamphlet is correct. It varies in a half dozen words or so from Ronayne, but there is as

much difference in the words in the administration of the oath under the Grand Lodges of the different States. If the objectors to Mr. Woodward's veracity speak the truth, their statements are based on the reading of the oath under the Connecticut Grand Lodge. More likely they are quibbling over a word or two which in no wise affects the sense or wickedness of the obligation.

—A correspondent asks if the editor of the New York *Witness* is connected with any secret order. From personal acquaintance with Mr. Dougal we are happy to say that he is not. The *Witness* always bears an honest testimony against the lodge.

—Rev. W. W. Ames, of Menomonee, Wis., has published in neat one-page tract form Mr. Moody's last testimony against the lodge. He will send to any wishing them for distribution at the rate of fifty cents per hundred.

—Past Master Ronayne, since his return from Canada, has been doing some good work in Chicago, by private admonition, public testimony and appeals through the press to his former companions in Freemasonry, of which he has assurances that they are not being made in vain. Arrangements have been made for his assistance in the Crestline, O., debate, and he started for that city early Monday morning, to be in time for the evening discussion. If it will stand up to fair blows, Freemasonry will not soon forget the day he visited Crestline.

—An apprehension may have arisen in the minds of the readers of our last report of the temperance prayer-meeting in the Carpenter building. The 'Brother Hodge" called on first by the leader for his testimony was an entire stranger to us—not by any means the brother with whom many of our friends became acquainted at the Centennial. He, Thos. Hodge, was never drawn by the power of Satan through an evil appetite into the use of strong drink, though redeemed by the same grace that saved his neighbor of the same name from "an horrible pit."

—Now that the churches are gathering in from revival labors, pastors, teachers, parents, and young converts themselves, will find much profit in President Finney's practical advice to this class on the tenth page of this number.

—Our foreign correspondent gives us another glimpse of England before turning to sunnier scenes in the south of Europe where he is now visiting many places of note. He saw Cambridge with open eyes and draws off the picture for us with facile pen.

—The lodge cannot overlook what has been done at Wasioja, Minn., through the preaching and lectures of Kinney, Snyder and Ronayne, and with the same malignancy with which it has once and again attacked Wheaton College they are bearing down on Bro. Paine's Academy, fully expecting to suppress or starve out the influences for truth and reform centering there. There is an Arm whom this giant evil has defied. Rev. J. E. Gould asks the friends of the institution to beseech the aid of that Power. He writes to the *Wesleyan:*

"We hope our brethren will not forget Wasioja. Since we opened the war with Masonry the whole country around is in an uproar. The battle is a hot one. The Masons will kill our school if they can. We are in our infancy. Masonry is strong in this country; but in the name of God we have set up our banners, and we expect to fight it out on this line. Will everybody help us and pray God to help us, that we may not be overcome. Don't fail to remember Wasioja in prayer."

—We are pleased to see a communication from J. M. Scott in the Newark, O., *Banner*, which deals with Masonic excuses in a thorough manner. The affidavit of Mr. Ronayne being printed, friend Scott challenges its contradiction, and offers any ordained minister of the county of Licking $25 who will make affidavit before a competent officer that Mr. Ronayne's statement is untrue. They will all leave their churches before they will take up the offer.

—C. A. Sexton, of Topeka, Kans., treasurer of the Kansas State Association, issues a small free monthly, *The Bazaar News*, in which several useful qualities are happily united. Besides being a business advertisement, it gives notices of religious and reform meetings and publications, and the last number contains a well drawn petition to the State Legislature, requesting an inquiry into the tendency of secret orders, including convents.

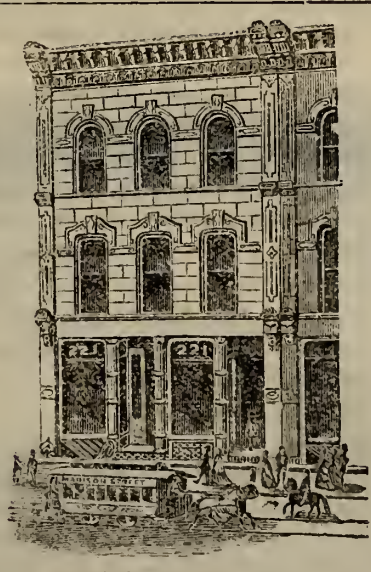
—Under the preaching of Paul at Ephesus, we read in the 19th of Acts that "many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men." Very similar to this wonderful exhibition of the power of the Gospel is an account from Sarahsville, O., in the *American Wesleyan*, of a powerful revival work, during which a young teacher, an Odd-fellow, was converted. The next morning he took down his manuals and books of the order and burned them, so thoroughly determined was he to have no more to do with the spiritual sorceries of the lodge. Another young man was saved to Christ and lost to the lodge in the same meetings.

—Like to this is the cleansing from "filthiness of the flesh," reported in the *Christian Worker*, which took place in connection with the late yearly meeting of the Friends in Ohio. During its progress many testified to the grace given them to put away tobacco; many remarkable cases of the appetite for it being entirely taken away and complete deliverance experienced in answer to prayer.

—The Odd-fellow Grand Lodge report of Rhode Island shows that there are *six* members in the order more than last year. Out of the $58,400 receipts $18,800 only were paid for relief and burial of the dead. The momentum of the order is nearly spent in "Little Rhody."

—The late Speaker Kerr was a Freemason. A correspondent of the *Evangelical Repository* states that he was a member of the order, was buried by them, and given a place in the "Grand Lodge above." A Christian gentleman visited Mr. Kerr just before his death, and in course of the conversation, asked if he was resting in the atonement of the Lord Jesus Christ. His reply was in the negative. Of course Freemasonry makes no distinctions on this account. Christian, Jew or pagan are equal in sharing the benefits of a future world, according to its doctrine.

PRAYER.—Do not say you cannot pray,, because you cannot speak much or well, or long. Prayer is wrestling with God; the heart is the wrestler; holy faith is the strength of it. If, by means of this strength thy heart be a good wrestler, though thou art ever so tongue-tied, thou wilt be a prevailer. Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotence.



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions ar solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

Winter.

Down swept the chill wind from the mountain peak,
From the snow five thousand summers old;
On open wold and hill-top bleak
It had gathered all the cold,
And whirled it like sleet on the wanderer's cheek;
It carried a shiver everywhere
From the unleafed boughs and pastures bare;
The little brook heard it, and built a roof
'Neath which he could house him winter proof;
All night by the white stars' frosty gleams
He groined his arches and matched his beams;
Slender and clear were his crystal spars
As the lashes of light that trim the stars;
He sculptured every summer delight
In his halls and chambers out of sight;
Sometimes his tinkling waters slipped
Down through a frost-leaved forest crypt,
Long, sparkling aisles of steel-stemmed trees,
Bending counterfeit a breeze.
Sometimes the roof no fretwork knew
But silvery mosses, that downward grew;
Sometimes it was carved in sharp relief
With quaint arabesques of ice fern leaf;
Sometimes it was simply smooth and clear
For the gladness of heaven to shine through, and here
He had caught the nodding bulrush tops,
And hung them thickly with diamond drops,
Which crystalled the beams of moon and sun,
And made a star of every one.
No mortal builder's most rare device
Could match this winter-palace of ice;
'Twas as if every image that mirrored lay
In his depths serene through the summer day,
Each flitting shadow of earth and sky,
Lest the happy model should be lost,
Had been mimicked in fairy masonry
By the elfin builders of the frost.

—*Lowell.*

Pres. Finney on the Care of Young Converts.

1. Their future character and influence must depend under God upon the instructions they receive in the early stages of their Christian course. The notions that they first form—the shape and direction given to their religious character at first, will, in a great measure, establish their future influence and destiny. They therefore need peculiar instruction suited to their mental capacities, the infancy of their religion, and the circumstances with which they are surrounded. I repeat it, their instructions need to be altogether peculiar. Infants should not be fed with strong meat, nor a child treated as a man. They ought to be made to see that they are children, that they are in a state of spiritual infancy, and have everything to learn. Too much pains cannot be taken, therefore, to show them the perfection of their ignorance on spiritual subjects. They need, therefore, to begin with the A, B, C, of religious truth and duty, and be, at the outset, well grounded in the first principles of the doctrine in Christ.

2. Their instructions should be very thorough. It is no doubt a great error to suppose that young converts should not be instructed to make those discriminations that distinguish between true and false affections, between selfishness and religion. Unless these discriminations are made, and the convert rendered familiar with them, he will almost with certainty, for a time, imagine that he has much more religion than he really has, and afterwards come to be very doubtful whether he has any religion at all. If selfish affections and emotions are allowed to be intermingled with holy ones, without discrimination, all will at first be taken as religion. But this process long indulged will soon root out and annihilate all holy affection, and leave the mind perpetually under the influence of selfishness. This selfish religion will soon develop itself so as to lead its possessor so utterly away from the Bible as as to force upon him the conviction that he is all wrong, and that he has probably never had any religion. But if he cannot be led to make the necessary discriminations, selfish affections, instead of being puffed up by them, will greatly humble him, put him on his guard to resist them, and the occasions of them. He should therefore be hunted from every form and degree of selfishness. He should have a clear idea of what selfishness is, and, from week to week, the multitudinous forms in which it appears should be pointed out, and its deceitfulness exposed. When I have preached upon selfishness, the question has often been asked me by professors, "Why do not ministers preach more about selfishness? Why is not the fact that all selfishness is sin made more prominent in the instruction of religious teachers? And why is it not known that selfishness and benevolence are eternal opposites, and that their existence in the same mind at the same time is utterly impossible?"

I confess that it has been to myself a matter great wonder, that the distinction between selfishness and religion is not made more prominent in the instructions of the pulpit, and that selfishness in so many forms, and in such disgusting degrees, is suffered to remain unrebuked in the church of God. If converts are suffered to indulge selfishness; if they are allowed to overlook its malignant character; if they are allowed to indulge it in any form, or in any degree, it will inevitably eat out all their piety. Nay, their piety is gone already; for the indulgence of any form of selfishness is a state of absolute rebellion against God. Hence—

3. They should be searched to the very quick. Their business principles, and habits, and transactions, should be thoroughly scrutinized and weighed in the balances of the law of supreme love to God, and equal love to man. They should be made to see and feel that to pursue any employment or course of life for any selfish end, or in any selfish manner, is downright apostacy from God. It should be insisted upon that they adopt, in heart and practice, the law of universal love as their rule of life.

4. Young converts must be made acquainted with the nature and degree of their spiritual wants and dependence. They should be guarded with the utmost caution against a spirit of self-dependence on the the one hand, and esteeming their dependence upon the grace of God, as a calamity rather than a crime, on the other. They should be made to see and feel that their cannot is their will not; in other words, that their want of stability and disposition to do the will of God is the only difficulty in the way. But that this instability of disposition is so great that they are as really dependent upon the influence of divine grace as if obedience to them were naturally impossible. I am aware, my brethren, that in churches where they have revivals these truths are taught, or there would not be revivals; yet I have often thought that pains enough were not taken to make converts clearly apprehend the depth and the nature of their dependence.

5. I have found in my own experience that the greatest painstaking is required to give young converts a just and sufficiently affecting view view of their necessities, and in the same connection to lead them to a just apprehension of the fulness and nature of the remedy. The law must forever serve as a school-master to bring them to Christ. This, as long as the world stands, will be the use of the law in a world of sinners; but, when they are brought to Christ, they should be brought to him not only as a justifying, but as a sanctifying Saviour. No pains should be spared to make them understand, not only that Christ has power on earth to forgive sin, but that his blood cleanseth from the the commission of all sin. The law, when properly exhibited, not only drives the sinner to Christ for pardon, but for sanctification. And the convert should be made to see that the main business of Jesus is to save him from the commission of sin rather than to pardon him for it.

6. I am fully convinced that pains enough are not taken to lead the convert to seek earnestly the "baptism of the Holy Ghost, after that he hath believed." My own instruction to converts, in this respect, has formerly been very defective. The fact that the baptism of the Holy Ghost is a thing universally promised or proffered to Christians under this dispensation, and that this blessing is to be sought and received after conversion, was not so distinctly before my mind formerly as it has been of late. I am satisfied that this truth is abundantly taught in the Bible, and that the baptism of the Holy Ghost is the secret of the stability of Christian character. It is that water of life which Christ has promised, that, if they drink it, "they shall never thirst, but that it shall be in them a well of water springing up into everlasting life." Converts should therefore have their attention definitely directed to what this blessing is—its nature—how it is to be obtained—to what extent—and with what degree of permanency it may be expected. In short, they need to be baptized into the very death of Christ, and by this baptism to be slain, and buried, and planted, and crucified, and raised to a life of holiness in Christ. Anything short of this will leave the convert to inevitable backsliding, and to this attainment I am persuaded he may be led, by suitable painstaking on the part of his religious teachers.

7. In order to this it is indispensable that he should be cut off from every kind and degree of unholy self-indulgence. His appetites and passions must be restrained and subdued; his body kept thoroughly under, and his whole being must be honestly, fully, and sacredly set apart to the service of God.

The town of Gheel, in the province of Antwerp, has been for six centuries the abode of madmen. There are 11,000 inhabitants in the place, and they have charge of 1,300 lunatics from abroad, who are among the families, and are treated with great consideration. The children from youth are familiarized with the business, and all the people know how to manage those committed to their charge. One of the greatest social punishments that can be inflicted on a family is to declare that it is unfit to receive such boarders. The lunatics are disposed of among the inhabitants according to their wealth or station, the better families receiving the wealthier patients. The cures average, it is said, from 60 to 75 to the hundred. Gheel is divided into four districts, each district with its overseer and physician. Large sums of money are spent in the place by the patients, and families generally are desirous of having one or more lunatics on their hands.

Listening to Evil Reports.—The longer I live the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters: 1. To hear as little as possible whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an evil report. 4. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter.—*Carus' Life of Simeon.*

The Duke of Wellington used often to remark that the secret of success lay in embracing every opportunity of being useful; and that he never forgot the golden rule which he learned in the church catachism, "of doing your duty in that station of life to which it shall please God to call you." This was the secret of David's success.

Taking the lowest estimates, it is computed that 70,000 Africans are still annually exported into slavery, besides all that perish on the way to the coast, or on the passage, which, by Dr. Livingstone's estimates, raise the number to 500,000 annually sacrificed to the slave trade.

Children's Corner

Little Feet and Little Hands.

Little feet and little hands,
Busy all the day,
Never staying in your playing
Long upon your way,
Little knowing whither going,
Come to me I pray!

Bring the sweetness, in its fleetness,
Of the early flowers,
All the blessings and caressings
Of our sunny hours!

Little feet and little hands,
What awaits for you?
Sad to-morrows with their sorrows,
Clouds, or skies of blue?
Will the pleasures come with treasures
Ever glad and new?

Never tarry feet that carry
Little ones along,
May they bear the darlings where
The air is full of song!

Little feet and little hands,
Ye are wondrous fair!
Ye are staying in your playing
From a balmy air
Gently blowing, never knowing
Any thought of care.

To its breezes, if it pleases
Him who guides our way,
May you wander, over yonder,
Where they ever play,
And no smiling, or beguiling
Woo again to stray.

—*Glenn Herbert.*

Puzzle Drawer.

Leetonia, O., Feb. 7, 1877.

Mr. Editor:—I send you an answer to the enigma in the *Cynosure* of February 1st: "Write to our friends." I also send you another which, if acceptable, I should be pleased to see inserted in your paper.

Yours, Allie Alexander.

I am composed of 35 letters.

6, 14 and 30 is an animal.

2, 16, 25, 28, 3 and 11 is a place where no Masonry is found.

17, 23 and 6 is a kind of butter.

7, 16, 3 and 34 is a fluid.

9, 33, 18, 27, 29 and 8 is a State in the Union.

28, 5, 13, 26, 19 and 2 is a finisher.

31, 32, 10, 20, 14 and 17 is a musical instrument.

12, 4, 25, 15, 24, 3, 34 and 21 is a production of the blarney stone.

My whole is an appropriate name for the Masonic fraternity.

Nellie Gurnea, of Tonica, LaSalle Co., Ill., also sends the correct answer along with a new enigma, which follows:

I am composed of 13 letters.

1, 10 and 7 is a member of the body.

2, 11 and 13 to color.

3, 8, 12, 13 and 11 something we all value.

6, 4, 8 and 7 part of a house.

6, 10 and 9 a girl's nickname.

My whole is a man of whom all the readers of the *Cynosure* are glad to hear.

A Boy's Way to Success.

Every boy wishes to be successful; and he thinks if he only could find a sure road to success in any undertaking he would not hesitate to enter it. It is the fear of failure at the last that keeps many from pushing on.

There are three qualities that will insure success in any walk in life, namely: ability, integrity, and industry; and though at first sight, it might seem as if the first of these must be a gift and cannot be cultivated, you will find it is a fact that every boy has ability, if he only finds out in which line of study or action it lies. Ability is the power of doing a thing well. A boy should learn early that he cannot have ability in everything; that is, few boys have a great deal of general ability. The first rule should be that "whatever is worth doing at all is worth doing well." A boy who does his best in whatever he undertakes will soon find in what direction his efforts meet with most marked success; and having discovered that, let him bend all his energies to be *first* in that particular branch of study or work. Better be a first-class carpenter than a fourth-rate lawyer; a good machinist than a poor doctor.

But many boys cannot judge of their own abilities; and the father, who should study his son's peculiar temperament and characteristics, gives them little thought. Don't give it up; be on the watch to make a good friend; choose your associates among those who aim high, not as to money or social standing, but as to learning and earnest Christian living. A boy should have, at least, one friend several years his senior, who can guide him as to a choice of what branch of work or study to set his best efforts to. He will by earnest endeavor gain ability; but let him guard well his integrity. This is more than truthfulness; it is whole-heartedness. A boy of integrity is like a stout, staunch ship, sailing through the ocean; the waves may sway her from side to side, but she remains whole and firm. Boys, make up your minds to be true. If you have deceived, say so to yourself, and say: "By God's help I'll stop short, from this day. I must *earn* an honorable name, and I *will*," and at whatever cost to yourself, be true; let no temptation spring a leak in your heart.

Now, about industry. A boy with good ability and integrity, even if he is rather lazy and shiftless, will perhaps get along, but what opportunities lost for usefulness! Boys, remember that the most successful men have been the most industrious. It is easy to point out some rich man and say, "He began as a poor boy." Yes, but he worked hard, year in and year out. One word about this industry. Don't let it be simply being industrious to be rich. Aim higher than riches. Store your mind with gleanings from the best writers; cultivate a taste for reading, and let the success at which you aim be the approval of a good conscience. Riches are not to be despised; but it is only when they are united to learning and religion that they are to be envied.

I wish boys would realize more that every little event of their boyhood is shaping their future character. The boy who is more anxious to understand perfectly what he learns than to appear to make great progress; who cares more for acquiring knowledge than to shine as a student, will be a man of more ability and integrity than one who cares for the mere surface show.—*Sunday School Times.*

The Leaning Tower of Pisa.

This tower was begun in 1174. It is 190 feet high, 50 feet in diameter, and consists of two circular walls, each two feet thick, with a stairway running up between them. The well inside the inner wall is two feet in diameter. The summit is reached by 330 steps. The tower is divided into eight stories, each having an outside gallery of seven feet projection, and the topmost story overhanging the base about 15 feet; though, as the center of gravity is still 10 feet within the base, the building is perfectly safe. It has been supposed that this inclination was intentional, but the opinion that the foundation has sunk is no doubt correct. It is most likely that the defective foundation became perceptible before the tower had reached one-half its height, as at that elevation the unequal length of the columns show an attempt to restore the perpendicular, and at about the same place the walls are strengthened with iron bars. On the top are seven bells, the largest of which weighs 12,000 pounds.

A Sensible Dog.

Here is an anecdote with a sharp moral, that comes to us all the way from Australia:

"Sixty years ago, when I was a teacher in Kilmalcum parish," says John Fraser, "I was using whisky bitters for my stomach's sake. One day I dipped a piece of cake in it, and gave it to the dog. He grudgingly ate it, curling up his lip to avoid the taste. Ere long he became tipsy, he howled most piteously, and unnaturally looked up in my face as if for help. He began to stagger and fall like a drunken man. The appearance of his face and eyes was extraordinary! He lay on the floor and howled until the effects of the drink wore off. This was supreme folly; it was wicked. The dog never forgot the trick. Whenever afterward I went to the press for the bottle he hastened to the outside of the house. One day, the door being shut, he sprang at one bolt through the pane of glass to get outside. So much for the wisdom of the dog—infinitely surpassing foolish drinking men.

Home and Farm.

Diphtheria.—The fearful prevalence of this disease in many parts of the country will secure attention to the well reported remedies, and from among those going the round of the papers we give the two following: here is the first. The treatment consists in thoroughly swabbing the back of the mouth and throat with a wash made thus: Table salt, two drachms; black pepper, golden seal, nitrate of potash, alum, one drachm each. Mix and pulverize put into a tea-cup half full of boiling water; stir well, and then fill up with good vinegar. Use every half hour, one, two and four, as recovery progresses. The patient may swallow a little each time. Apply one ounce each of spirits of turpentine, sweet oil and aqua amonia mixed, every hour, to the whole of the throat, and to the breast bone every four, keeping flannel to the part.

The other is this:

Put the children (or those suffering from it) in a warm bed, and take some hot coals from the stove on a fire shovel; sprinkle a tablespoonful or less of flour of sulphur on the hot cinders and place under the bed. The nurse or attendant must remove the shovel out of the room when the children begin coughing. Let this be done for two or three nights and it will be found that the fumes from sulphur will kill the fungus called diphtheria. I know that hundreds have been saved in Australia from this remedy, and I would strongly recommend parents to fumigate their dwellings with sulphur once a week; it does good.—*Ex.*

Cure for Lock-jaw.—A correspondent of the *Scientific American* recommends turpentine as a cure for lock-jaw. He says: "Let any one who has an attack of lock-jaw take a small quantity of turpentine, warm it, and pour it on the wound, no matter where it is or of what nature it is, and relief will follow in less than one minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel with it and spread the flannel on the throat and chest, and in very severe cases, three to five drops on a lump of sugar may be taken inwardly."

Worth Knowing.—Every little while we read of one who has stuck a rusty nail in his foot or some portion of his person, and lock-jaw has resulted therefrom. All such wounds can be healed without any fatal consequences following them. The remedy is simple—it is only to smoke the wound or bruise that is inflamed, with burned wool or woolen cloth. Twenty minutes in the smoke of wool will take pain out of the worst case of inflammation arising from a wound.

House-Building Hints.

The communications of Mr. Thos. Filer, of Fullersburg, Ill., giving the results of years of study and experiment in constructing a comfortable house, have no doubt been read with interest by many. Some may have put his ideas into practice, and can suggest something farther on the subject. The season is now at hand when building will begin, and many suggestions may be made of use to thousands of families. From our own experience we wish to draw for the benefit of our readers.

In constructing a common balloon frame house it will, we believe, be found profitable to put the sheathing boards on the inside of the studding, instead of under the siding. This will leave a space between the studding that can be filled with sawdust at any time before plastering. Still better will be to put on besides under the siding the "inodorous sheathing paper," manufactured by the Rock River Paper Co., of this city. Thus the sides of your house will be rendered impervious to wind. By "furring out" in lathing the plaster will fill up, forming a very solid wall, that will hold a nail anywhere. If the sheathing-boards are put on diagonally the house will be more firmly braced, though more lumber will be needed. Always lath and plaster tight to floors and window and door frames. Double windows should also be provided for the winter season. The comfort of living in such a house will repay the expense in a single year, beside a great saving of fuel. With a simple system of ventilation, of which we shall speak hereafter, you may have summer indoors the year round.

Sawdust for filling may not be easily procured. Other non-conducting materials have been suggested by Mr. Filer, as fine or chopped straw, tan-bark, ashes, fine charcoal, etc., and dry sand might be added, though not so good a non-conductor. Any material easily inflammable may be rendered less so if ashes, sand, or air-slacked lime is put in at the bottom and top and in intermediate places, especially at the second floor. The operations of rats and mice may be effectually prevented in the same way.

The sheathing paper mentioned above is so manufactured that two thicknesses, with air spaces between, can be put on by the carpenters. Where filling cannot be done the two linings of paper will pay well, though not so effectual as the other. In our opinion, one lining of paper will pay in connection with the filling.

Warm floors, cisterns, and ventilation will have our attention hereafter.

THE GOSPEL MEETING.

MR MOODY'S SERMON ON THE "BLOOD."

[Continued from last week.]

We find Abel the first man who went to heaven, and he went by way of the blood, and we find it in all the worships of God from the earliest times. Mr. Sankey sings solos upon the redeeming blood. I can imagine when Abel got there how he sung the song of redemption. How the angels gathered around him and listened to that song, it was the first time they had ever heard that song; but six thousand years have gone and now there's a great chorus of saints redeemed by the precious blood. The first man who went to heaven went by way of blood, and the last man who passes through those pearly gates must go the same way. We find not only Abel and Abraham and Isaac and Jacob, but all of them, went there through an atonement. Now we find in the twelfth chapter and second verse of Exodus — the most important chapter in the Word of God: "This month shall be unto you the beginning of months; it shall be the first month of the year to you," and then in the fourth verse: "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." Now, it don't say, "if the lamb be too small for the household," but "if the household be too little for the lamb." You may have some pretty large households; your houses may be too small for them, but Christ has plenty of room. We don't start from the cradle to heaven, but from the cross. That's where eternal life begins—when we come to Calvary; when we come to Christ and get grace. We don't come to heaven when we are born into the natural world, but into the spiritual world. That's where we date our spiritual lives from. Before that our lives are a blank so far as grace is concerned. Adam dated from the time of the flood, and Noah, when he came from the ark dated from the blood offering, and so the children of Israel when they came out of Egypt. And even to-day, when they take up their pens and date 1876 years—when do they date from? Why, from the blood of Christ. Everything dates from blood. In this chapter we see the command to sacrifice. They slew the lamb. God didn't say, "Put a lamb to your front door and I will spare you," but on the houses.

Some classes of people say, preach anything but the death, preach the life of Christ. You may preach that and you'll never save a soul. It is not Christ's sympathy—his life we preach, it is his sacrifice. That's what brings men out of darkness. I can imagine some proud Egyptians that day who, when they heard the bleating of the lambs—there must have been over two hundred thousand lambs saying, "What an absurd performance. Every man has got a lamb, and they have got the best lambs out of the flock, too, and they are going to cover their houses with the blood." They looked upon this as an absurd proceeding—a flaw in their character. You may find a good many flaws in your character, but you cannot find a flaw in the Lamb of God. When the hour came you could see them all slaying their lambs, and not only that but putting the blood on the doorposts. To those Egyptians or to the men of the world how absurd it looked. They probably said, "Why are you disfiguring your houses in that way? It was not upon the threshold. God didn't want that, but they were to put it upon the lintels and doorposts—where God could see it that night so that (thirteenth verse) he might see it as a token. This blood was to be a substitution for death, and all who hadn't that token in the land of Egypt had their firstborn smitten at midnight. There was a wail from Egypt from one end to the other. But death didn't come near the homes where was the token. It was death that kept death out of the dwelling.

Many people say, "I wish I was as good as that woman who has been ministering to the sick for the last fifty years. I would feel sure of heaven." My friends, if you have the blood behind you, you are as safe as anybody on this earth. It is not because that woman has been living a life of sacrifices in her ministrations to the poor that she will enter the kingdom of God. It is not our life of good deeds or our righteousness that will take us to heaven, but the atonement. And the question ought to come to every one to-night "Are we sheltered behind the blood?" If not, death will come by and by and you will be separated from God for eternity. If you have not a substitute you will die. Death is passed upon all of us. Why? Because of our sin. If we have not a substitute we have no hope.

Not only were they to have a token, but they were to do something else. We read in the 11th verse: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." Now a great many people wonder why they haven't got more spiritual power, and have not the joy of the Lord with them all the time. It is because they haven't got the blood of the lamb with them. These pilgrims had a long journey before them and the Lord told them to eat the lamb. If we feed upon the lamb we will get strength in proportion. My friends be sure before you commence on your pilgrimage that you are sheltered behind the blood, for when He sees the blood death will pass over you. And let me ask this assemblage to-night if every one of you have the token? I was speaking to a man some time ago, who, when I asked him if he had the token, said: "I have prayer," and when he got to heaven he would pray, and he thought that would admit him. I said to him: "You won't get in that way. You must be cleansed by the blood of Christ. That is the only power that will open the gates of heaven—the only countersign."

When I went East the other night the conductor came around and called for tickets. I pulled out my ticket and he punched it. He didn't know whether it was a white or a black man that presented it, I believe. He didn't care who it was; all he wanted was the token. So all that God wants is the token of our salvation. He doesn't depend upon our deeds, our righteousness, or upon our lives; it depends upon whether or not we are sheltered behind the blood. That is the question. It didn't matter in that land of Goshen whether the child was six months or six years old if it was behind the blood. It was not their moral character, not their connections, but the blood that saved them. It is the atonement that saves, and that is the teaching all through your Bible.

There is another verse in the twenty-ninth chapter of Exodus I want to call your attention to: "Thou shalt slay the ram, and thou shalt take his blood and sprinkle it round about the altar." Now we see that Aaron, the high priest, could not come to God with his prayers alone. He had to sprinkle the blood upon the altar. There was a time when I didn't believe in the substitution and in the blood, and my prayers went no higher than my head; but when I came to God by Jesus Christ—by the way of blood—it was different. I never knew a man who came to God really but who came this way. That great high priest had to come this way, too.

Then again in the thirtieth chapter, tenth verse, we see: "And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations; it is most holy unto the Lord." Now, an atonement is the only thing that makes a sinner and God one — is the only thing that will bring God and the sinner together. I would like, if I had time, to give you all the passages touching upon atonement in the Old Testament, but it would take too long. Turn again to the eighth chapter of Leviticus. This book of Leviticus is one of the most valuable, because it relates all about the worship of God. I remember when I used to read this book I used to wonder what it was all about—a verse like this, for instance: "And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." I would say, "What does this mean? 'Put it upon the tip of Aaron's right ear.'" What for? I think I have got a little light upon the subject since those days. "Blood upon the ear?" So that a man might hear the voice of God, of course. And so a man who has accepted the atonement can hear the word rightly. Blood upon the hand of a man, so that he who works for God can work rightly. Hundreds of men think they are working out their salvation, and they are only deceiving themselves. Bear in mind then that a man cannot do anything until he is sheltered behind the blood. When a man is in this position then he can go and be acceptable to God. Then blood upon the feet, so that a man can walk with God. You know when God came to Adam he hid himself. He hadn't the blood, and he couldn't walk with God. He put those people in question behind the blood, and he walked among them. When they came to the Red Sea the mighty waters opened, and God walked with them. In the wilderness they wanted water, and a rod struck the rock, and a crystal stream gushed forth. Why? Because they had had the substitution.

Many people say this is a very mysterious thing. We don't understand why God wants blood as an atonement. A man said to me: "I detest your religion; I hate your God." "Why," I asked. "I detest a God who demands blood," he replied. Now God is not an unjust God. He don't demand it without giving us a reason. He tells us in his Word that "the life of the flesh is the blood." Take the blood out of me and I am a dead man. Life has been forfeited, the law has been broken, and the penalty must come upon us, and this blood he gives us is life; it is the life of our flesh. Three times we see "blood" mentioned in the twenty-third and twenty-fourth verses, and the reason is that it is life. You and I have lost life by the fall, and what we want is to get back that life we lost. and we have it offered to us by the atonement of Christ. I have often thought I would far rather be out of Eden and have the blood, than be in Eden without it. Adam might have been there ten years, and Satan might have come and got him. But some can't see why God permitted Adam to fall. They can't discern the philosophy of it. They can't see why God ever permitted original sin to come into the world. The best answer to that was given by the Rev. Andrew Bonner, who said, "It was a great deal more wonderful that God should send his Son down to bear the brunt of it." Let us thank God we have a refuge, a substitute for the sin we are groaning under.

Turn to the fifty-third chapter of Isaiah. You hear a good many people saying: "I don't believe in the Old Testament, I believe in the New." My friends, they are inseparable. A scarlet thread runs through the two and binds them together. We, like sheep have gone astray, but "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed." My friends, in the fifty-third chapter of Isaiah we see it prophesied seven hundred years before it took place that he would die and be a substitute for you and me, that we might live. And now, my friends, let us accept him. It seems base ingratitude not to praise God every hour of our lives that he has given us such a Saviour. Let us take time. Many a young man thinks it noble to scoff at this; I think it the basest ingratitude. This atonement is the only hope of my eternal life. Take the doctrine of substitution out of my Bible, and I would not take it home with me to-night. Let us praise God that he loved us so as to give his only Son so that we might be saved.

I remember some years ago reading about a New York family. A young man during the gold fever went out to the Pacific, and left his wife and little boy. Just as soon as he was successful he was going to send money. A long time elapsed, but at last a letter came enclosing a draft, and telling his wife to come on. The woman took passage in one of the fine steamers of the Pacific line, full of hope and joy at the prospect of soon being united to her husband. They had not been out many days when a voice went ringing through the ship, "Fire! fire!" The pumps were set to work and the buckets were brought into operation, but the fire gained upon them. There was a powder magazine on board, and the captain ordered all the boats to be instantly lowered. He knew whenever the fire reached the powder they would all be lost. The people scrambled into the boats and the mother and boy were left on deck. As the last boat was being pushed off the woman begged to be taken in. The majority insisted the boat was too full, and wanted to push off, but one man put in a word for her, and they said they could allow one more on

board, but no more. What did the mother do? Did she go on board and leave her son? No. She put her boy into that life-boat and told him if ever he lived to see his father to tell him, "I died to save you." And the boat pulled away from that ship and left the mother standing there. The vessel went on burning. Presently an explosion was heard, and all was buried in the ocean. Suppose that young man was here to-night. Suppose you spoke to him about the act of his mother, and he turned round and scoffed at it. "Why," you would say, "that ungrateful wretch don't deserve to live." And this is what you are doing. He laid down his life for you. Now will you speak contemptuously about him? Will you speak lightly of the blood laid down on Calvary for you? Let us rather all thank God we have such a Saviour.

Moody in Boston.

Bro. Moody is doing a glorious work in Boston. Average attendance about 6,000. Infidels believe and rejoice in the Lord. Thieves repent, restore their plunder to the rightful owners, and thereby glorify God. Drunkards are washed in the "blood of the Lamb," and their hitherto uncontrolable appetite for rum is gone, and they are in the Tabernacle praising God. The learned Doctors of Boston humbly act as helps in a work that is manifestly divine. It is just amazing to see with what holy boldness Bro. Moody hews the ideal Agags in pieces. He comes in the spirit and power of Elias, and mighty works do show forth themselves in him. The whole church of God should pray that Bro. Moody may be spared to visit all the cities of our land. God bless Bro. Moody and raise up thousands like him. S. C. Kimball.

Boston, Feb. 15.

Religious Intelligence.

—Messrs. Whittle and Stebbins held their last preaching service in the Chicago Tabernacle on Sabbath day, with the usual large attendance. The regular noonday prayer meeting has been kept up, with little flagging in interest, from 25 to 50 arising for prayer daily.

—A Gospel meeting is now held nearly every evening at 221 West Madison street, and the fruits of the efforts for the salvation of men there are already seen. Bro. Ronayne led the meeting on Thursday evening of last week, when the Bible vs. the lodge was the topic, a theme on which few are better able to give instruction.

—Nathan and Esther Frame, the Quaker evangelists, closed a successful series of religious meetings at Middletown, Ohio, on the 3d inst. They were to commence religious work in Circleville, Ohio, on the 14th inst.

—A revival work in Monmouth, Ill., has brought 43 members into the Second United Presbyterian church, Rev. W. T. Campbell, during the past six weeks. Twenty-four were by profession.

—A correspondent of the *Advance* writes from Terre Haute, Ind.: Rev. E. P. Hammond came here in response to an invitation from six of the leading orthodox churches of this city, and is now holding meetings day and night, preaching the gospel to thousands that seldom if ever go inside a church. The largest audience room in the city, the opera house, is densely packed every night, and hundreds go away unable to get in. A glorious work is begun, particularly among the children and youth, over three hundred having already found the Saviour and signed the covenant furnished by Mr. Hammond. The work is also spreading among the adults, and many are rejoicing in the love of Jesus.

—From a notice in the *American Freeman* we learn that a new United Brethren church, near Eagleville, Mo., of which Rev. T. B. France is pastor, was to be dedicated last Sabbath by Pres. E. B. Kephart, of Western College.

—The English revisers of the Old Testament have held forty-one sessions. They have carried their revision as far as Ezekiel xliv. 14. The English revisers of the New Testament have held sixty-five sessions. At their last meeting they reached the sixth chapter of Hebrews.

—During the Centennial Exhibition there were sold at the Bible pavilion, upon the exhibition ground, 3,334 Bibles, 8,489 New Testaments, and 13,332 portions of the Bible. In addition to these sales 25,000 copies were distributed of a little book containing a scripture verse in 164 languages.

—The official "Statistical Abstract," issued for British India, gives the following census of the religions of its population. The total population is about 190,000,000. Of the whole number, 139,000,000 are Hindoos, 41,000,000 Mohammedans, 3,000,000 Buddhists, 1,000,000 Sikhs, and 900,000 Christians.

—Rev. D. S. Kinney, Wesleyan publishing agent, is announced to dedicate a new Wesleyan church at Pittsfield, Pa., on the 22d. He has been visiting the churches in Michigan, assisting Bro. E. W. Bruce at Hickory Corners.

News of the Week.

—The Presidential Electoral Commission last Friday evening finished the consideration of the Louisiana case, and by a vote of eight to seven decided that the eight electoral votes of that State shall be cast for Hayes and Wheeler. This decision practically settles the whole question of the presidency in favor of Gov. Hayes, as it leaves almost no room for doubt that the Oregon case of disputed eligibility will be decided in favor of the Republican Elector.

—On Saturday morning the House instead of proceeding with the electoral count adjourned till Monday to give the Democrats time for caucus and fillibuster.

—Since the sudden overthrow of the Turkish Grand Vizier it is said that the Czar holds that war is needless, because the fall of Midhat Pasha marks a commencement of a state of anarchy which will eventually compel Europe to interfere. Gen. Ignatieff supports this view. The idea among the peace party is that the Powers answering the Russian circular might enable Russia to withdraw and await the result of the Turkish efforts at reform by publicly recognizing the sacrifices which she has made on behalf of Eastern Christians.

—On the other hand it is known, Russian preparations are yet going on with vigor. Six new army corps are being got ready for service and the gauge of Roumanian railways is being altered to the Russian standard to facilitate the movement of troops.

—A bold attempt was made to assassinate the Republican governor elect of Louisiana, Packard, last week by a person claiming to be a newspaper reporter. The agility and strength of Gov. Packard prevented a steady aim, and the bullet only wounded him in the knee. The would-be murderer would have been shot through but for the interference of his intended victim, so that he escaped with a rather severe wound from the pistol of a gentleman in the office.

Nothing can be more absurd than the idea that "looking guilty" proves guilt. An honest man charged with crime is much more likely to blush at the accusation than the real offender, who is generally prepared for such an event, and has his face "ready made." The very thought of being suspected of anything criminal will bring the blood into an innocent man's cheek nine times out of ten.

C. W. Loney, Fennimore, Wis., writes: "I read Morgan's book exposing the three first degrees in Masonry in the fall of 1827, from which time to the present I have been more or less all the time investigating Masonry and other secret orders, and from such investigations and its practical workings under my own observation I am well convinced that it belongs to the works of Satan."

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Market Reports.

Chicago, Feb. 19, 1877.

Grain Wheat—No. 2	$1 31	1 33
" No. 3		1 25
" Rejected		1 04½
" Minnesota	1 35	1 45
Corn—No. 2		42
Rejected		38
Oats—No. 2	34¼	34⅝
Rejected	27	28
Rye—No. 2	68	71
Bran per ton		13 00
Flour—Winter	6 00	8 50
Spring	4 50	7 00
Hay—Timothy	7 00	9 00
Prairie	6 00	7 50
Mess Beef	10 75	11 00
Tallow	6½	7½
Lard per cwt		10 40
Mess pork, per bbl		13 30
Dressed Hogs	6 85	7 60
Butter fancy yellow	27	32
common to choice roll	17	25
Cheese	10	14
Beans	70	2 20
Poultry, Chickens per lb	8	9
Turkeys per lb	8	10
Eggs	14	15
Seeds—Timothy	1 70	1 95
Clover	8 60	9 10
Flax		1 85
Potatoes	75	1 15
Broom corn	2	7
Hides green to dry flint	6	15
Lumber—Clear	32 00	38 00
Common	9 50	11 00
Fencing	10 00	11 00
Shingles		3 50
WOOL—Washed	33	42
Unwashed	20	26
LIVE STOCK Cattle Choice	5 50	6 00
Good	4 70	5 00
Medium	4 10	4 60
Common	2 00	4 00
Hogs	5 60	6 65
Sheep	3 00	5 75

New York Market.

Flour	$4 80	9 75
Wheat—Winter		1 55
Spring	1 23	1 30
Corn	57½	61
Oats	41¼	55
Rye	80	83
Lard		10¾
Mess pork		16 25
Butter	14	30
Cheese	7	15
Eggs	19	23
Wool	13	46

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This is a letter to the Monmouth Convention by Hon. Seth M Gates who was Depnty Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction. A 4 page tract, 50 cents per 100; $4.00 per 1000

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Mount Vernon.

We enjoyed the privilege of visiting Mt. Vernon on the first day of last November. The sky was cloudless, the air mild and exhilarating, the scenery enchanting. The estate is now well cared for.

Its genial Superintendent, Col. J. McH. Hollingsworth, at our request sends us the following extract, cut from the Washington *Chronicle*, and writes, under date of Jan. 9, 1877: "We are at present frozen up, and have been since the river closed, in December, but we are still busy getting ice for our summer visitors."

"To study the character of Washington one must see the house he lived in, the grounds he embellished, the trees he planted, the things he touched and used when he was a man, fashioned like ourselves —ate, drank, and slept, and was "at home" to his friends. Elsewhere we see Washington the hero and statesman, but at Mt. Vernon alone the more quiet, but equally great qualities of domestic life shine forth, making glad those about him, and teaching others how to live and how to die. No one can spend an hour there without a higher appreciation of his character. The taste with which the grounds are laid out, and the general appointments of the place, all betoken a superior mind.

These reflections were suggested by a visit that I made a day or two ago to this place. Many interesting statements and facts can be learned there that I have not seen published. It is said that Mrs. Washington, after the death of her husband, closed up their room and occupied the one immediately above, that she might more plainly see the tomb where her beloved was sleeping, and where she joined him two years later.

On the eastern side of the lawn, back of the kitchen, is the magnolia planted by Washington a year or so before his death. It begins to show the marks of age.

"It was among the ruins of Rome that Gibbon conceived the idea of the mighty work that immortalized him.

"Let us study the character of Washington under the shadow of his tomb, and we will grow up wiser and better men and women."

THE TITLE.

Mt. Vernon was originally a 5,000 acre grant assigned to John Washington, the great-grandfather of George, who, together with Nicholas Spencer, patented it from Lord Culpeper in 1670. It descended from him to his son Lawrence, who in turn left it to his son Augustine, the father of George. It was left by him to Lawrence, and was called in his will "The Hunting Creek Estate." Lawrence in 1743 built the main building and gave it its present name, in honor of Admiral Vernon, with whom he had served in the battle of Carthagena in 1741. At his death he left it to his infant daughter, providing that in the event of her death it should go to his brother George. By Washington's will it went to his wife during her life, and afterwards to his nephew, Judge Bushrod Washington, a Justice of the Supreme Court of the United States. He was appointed by President Adams. This gentleman died in 1829, aged 70, and left the place to his nephew, John Augustine, who dying in 1832 left the estate to his widow, Mrs. Jane, by whom it was left to her son, John Augustine Washington, Esq., by whom in 1837 it was sold to the Mt. Vernon Ladies' Association of the Union, for $200,000, Congress having previously refused to purchase the place.

Publishers Department.

Six clubs of ten or more and three of five or more were received last week.

Three hundred and twenty-one subscriptions expire during the month of March. We want one hundred persons from this number to take time by the forelock during these pleasant February days and work for clubs of new subscribers; thus the ball will be kept rolling; the list will continue to approach TEN THOUSAND SUBSCRIBERS and good will be done. Who will volunteer? How many clubs of ten may we report next week? Next month?

Philip Bacon, Weatogue, Conn., sends nineteen subscriptions, eight for a year, two for six months, and nine for three months, and writes: "The Lord is with me, helping me get subscribers. Praise his holy name."

Gardner Gale, Volo, Lake county, Ill., sends nine subscriptions for a year, and three for six months.

Rev. R. J. Thompson, Halsey, Oregon, sends eleven subscriptions for a year. Wm. Hallowell, Lanark, Carroll county, Ill., sends a club of ten for a year.

Moses Pettengill, Peoria, Illinois, writes: "I hand you enclosed a sixteen dollar check on New York which is the proceeds of an old note of more than twenty-five years' standing. I thought I would reinvest it in sending the *Christian Cynosure* to the following and other names to be forwarded hereafter, so that it might bring forth more and earlier fruit than it has heretofore done."

Chas. F. A. Gantzckow, Hartsvile, Bartholomew county, Ind., sends a club of ten subscriptions for a year.

Rev. J. P. Stoddard, sends a club of nine subscriptions for a year. Abner Bronson, West Branch, Ia., sends a club of five. J. W. Field, Delavan, Walworth county, Wis., sends a club of three for a year and four for six months. S. Alexander, Leetonia, O., writes: "I am endeavoring to get more subscribers. It is slow work, but I hope things will change for the better." We understand a club of ten is nearly full at Crown Point, Ind. Phil. Beck, Woodland, Yolo county, Cal., is working for a club of ten. R. Ames, Decatur, Mich., is trying to get subscribers. Richard Platt, Lockport, Ill., writes: "If I live and am well enough to go around I want to try to get you some subscribers for your paper."

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING FEB. 17, 1877.—S Alexander, A Branson, P Bacon, J B Blair, J L Briggs, T Barton, E S Bunce, W Baugher, A C Bundy, C Conkling, D R Crawford, W Cunningham, Mrs F Collins, H Cogswell, J Dillenbeck, B Doolittle, J Dodds, J W Field, W Freeman, G Gale, C F A Gantzckow, H H Hinman, W Hollowell, E S Humphrey, W Heldman, J Holton, H D Inman, J Kennedy, H L Kellogg, P Linduer, H LeRoy. F Leyde, D S McConihay, J Macauley, J Milner (2), S McConoughy, H W Marsh, O Morgan, J Master, J McFarland, A Needels (2), E Norwood, A Orr, A Osgood, G B Owen, S Pausler, M Pettengill, W Parkis, S A Proctor, A Rose, J M Reynolds, E Ronayne, W W Stringer, R Stratton, J P Stoddard, G H Stiles, A J Swett, C R Taylor, R J Thompson, J Strack, J Taylor, J Viall, L Wood, J W Wood, A Whitson, S Wardner, J H H Woodward, H Washburn.

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By Mail.

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One-third the Cost of Re-shingling.

The expense of slating new shingles is only about the cost of simply laying them. The paint is FIRE-PROOF against sparks or flying embers, as may be easily tested by any one.

IT STOPS EVERY LEAK.

and for tin or iron has no equal, as it expands by heat, contracts by cold, and NEVER CRACKS nor scales. Roofs covered with Tar Sheathing Felt can be made water-tight at a small expense, and preserved for many years.

This Slate Paint is

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Two gallons will cover a hundred square feet of shingle roof, while on tin, iron, felt, matched boards, or any smooth surface, from two quarts to one gallon are required to 100 square feet of surface and although the paint has a heavy body it is easily applied with a brush.

No Tar is used in this Composition,

therefore, it neither cracks in Winter, nor runs in Summer.

On decayed shingles, it fills up the holes and pores, and gives a new substantial roof that will last for years. CURLED OR WARPED shingles it brings to their places, and keeps them there. It fills up all holes in felt roofs, stops the leaks—and although a slow dryer, rain does not affect it a few hours after applying. As nearly all paints that are black contain TAR, be sure you obtain our genuine article, which (for shingle roofs) is

CHOCOLATE COLOR,

when first applied, changing in about a month to a uniform slate color, and is, to all intents and purposes SLATE. On

TIN ROOFS

our red color is usually preferred, as one coat is equal to five of any ordinary paint. For

BRICK WALLS.

Our BRIGHT RED is the only reliable Slate Paint ever introduced that will effectually prevent dampness from penetrating and discoloring the plaster.

These paints are also largely used on out-houses and fences, or as a priming coat on fine buildings.

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10	"	keg	9 50
20	"	half barrel	16 00
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2000 rolls 2-ply Tarred Roofing Felt, at 1¾ cents per square foot.

3000 rolls 3-ply Tarred Roofing Felt, at 2½ cents per square foot.

200 rolls Tarred Sheathing, at ½ cent per square foot.

5000 gallons fine Enamel Paint, mixed ready for use, on inside or outside work, at $2 per gallon, all shades.

1000 Bbls	Slate Flour	per bbl	$3 00
1000 "	Soapstone Flour	"	3 00
1000 "	Grafton Mineral	"	3 00
1000 "	Metallic Paint, dry	"	3 00

Special prices per ton or car-load lots.

All orders must be accompanied with the money, or subject to 30 days draft on well known parties.

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13tDecto Mar23.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 1, 1877.

VOL. IX., No. 22.—WHOLE NO. 362. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

All friends in Eastern States desiring a series of public Masonic expositions will please address me at once at *Cynosure* office as I am now ready to make my Eastern trip and would like to start without unnecessary delay. Let arrangements be made for three expositions in each town if possible and when writing give the town, county and state in a legible manner. To avoid delay let me say that $20 in each place will be a sufficient remuneration for all expenses. Michigan and Ohio can be visited either before or after my return. I want to hear right away from Conn., N. J., N. Y., Mass. and N. H.

E. RONAYNE.

TOPEKA, Kansas.

DEAR CYNOSURE:—Please say to all your readers in the West, especially in Kansas, that by sending their names and post office addresses to me they will have sent them, gratis, documents bearing relation to the anti-secrecy cause and the means of promoting it in the West, of great interest to all lovers of truth.

Yours, C. A. EXTON.

The State Convention of the Iowa Christian Association will be held at Oskaloosa, April 24th next, beginning at 7 P. M. and continuing two days. Friends, be getting ready. A formal call will appear soon.

THE PUBLISHING HOUSE FUND.

	Notes unpaid.	Cash.	Total.
California	$ 10 00	$ 10.00	$ 20.00
Connecticut	.....	110 00	110 00
Illinois	3 065 00	1,470 86	4 535 86
Indiana	2 175.00	287.50	2 462 50
Iowa	770.00	255 80	1,025 80
Kansas	5.00	14.00	19.00
Maine	....	35.00	35 00
Mass.	25 00	60 00	85 00
Michigan	200 00	304 50	504 50
Minnesota	....	100.00	100.00
Missouri	....	6.00	6 00
New York	165.00	368.00	533 00
N. Hamp	....	8 00	8 00
Ohio	2,465.00	482.15	2,947.15
Oregon	....	1.00	1 00
Wisconsin	425.00	262 65	687 65
Penn.	135.00	39.00	174.00
Vermont	....	2.00	2 00
Canada	....	1.00	1 00
Total	$9,440.00	$3,817.46	$13,257 46

The above tabulated statement shows how the Publishing House fund stood, and the contributions from each State, Jan. 1, 1877. The Western States, particularly Illinois, Ohio, Indiana and Iowa, have done liberally, and others have done handsomely. The New England States have not as yet shown their accustomed liberality in contributions to this work, but we hope to hear from the many friends of our cause in that section soon. Comparatively little work has been done in the East, which is the probable cause of this seeming want of interest, and the deficiency in contributions. Let no one, East or West, say, "There are yet four months, and then cometh the harvest," but let each contribute according to his means, and pray without ceasing for the consummation of the work in righteousness.

Topics of the Time.

The series of fifty-two lectures on the Bible begun in the great Moody Tabernacle here on Sabbath last by Rev. Dr. Gibson, that gentleman himself announced, before beginning his discourse, would be superceded by the return of Major Whittle from Dubuque, who would continue the Gospel meetings every evening in Farwell Hall and every Sabbath in the Tabernacle. The meetings in Dubuque were reported last week as of unusual promise and will no doubt be continued after the close of Major Whittle's two weeks' work. The Presbyterian and other pastors of Chicago have shown by vote their desire for a continuance of the central effort here; hence the recall of Mr. Whittle, which is an expression of the high confidence in his ability and success as an evangelist.

Eight to seven for Hayes was the somewhat monotonous announcement of the decision of the Electoral Commission in the Oregon case last Friday. Satisfactory proof of the eligibility of the third elector being given the legality of the Governor's certificate was the question for decision, which was soon given in the negative, and that of the State Secretary accepted. Again the filibustering began with the apparent intention of continuing till the close of this week and leaving the vote uncounted. It is believed, however, that enough Democrats disgusted with the bad faith of their party leaders will unite with the Republicans and finish the vote. Next Monday will probably see the inauguration of Gov. Hayes.

The strike of the engineers of the Boston and Maine railroad has been of so extensive and aggravating a character as to warrant legislative inquiry. The commissioners, Charles F. Adams, Jr., A. D. Briggs and Francis M. Johnson reported to the Legislature of Massachusetts last week the results of their investigations and recommend penal statutes to cover such offenses as engineers abandoning their locomotives before reaching the end of their route, obstruction of railroads and interfering with their employes. The war between the company and the strikers backed by their secret "unions" is very bitter and will be fought to the bitter end.

It is stated that $750,000 are to be sent to New York city from India for the erection of a grand temple of worship to Brahma, and that some zealous Mormons are also about to buy or build a temple to their obnoxious system. The statement is too unlikely to be well founded, for the worshippers of the heathen deity are not numerous here, nor do enough of the followers of Brigham Young live outside of Utah to warrant much expense for their peculiar worship. The suggestion, however, is significant of the aggregation of all nationalities and sects on our soil, and demands a Christianity aggressive in proportion to the danger from the multiform religious rites that are tolerated. None that are likely to be introduced will be of more danger to the church of Christ, however, than that already experienced in the lodge.

The lodge and ring politics has had a severe loss in the defalcation of John McArthur, Postmaster of Chicago. Last Saturday the rumor began to gain currency that his accounts with the Post-office Department were so behind that his resignation and general surrender of effects was necessary, and the definite announcement to that effect was made Monday morning. The arrears to the Government are $55,000; of this sum $21,000 is an unsettled account resulting from the failure of the Cook County National Bank; for the remainder the Government has been made the preferred creditor and the bondsmen will probably settle it. Gen. McArthur has been a "machine" politician of the Republican "ring," and his election expenses may have had a share in his downfall, as well as the losses in the iron business, to which he lays all the blame.

A POEM FOR REFORMERS.

BY REV. DWIGHT WILLIAMS.

We are workers in one vineyard;
Some are strong and some are weak;
But the smiling of the vintage
Is the common joy we seek.
Some must trail the vine and prune it,
Some must stoop to dress the mould,
But the few can pluck the clusters,
In the autumn's haze and gold.

We are builders, and the temple
Rises slowly day by day;
Some must lay the polished corners,
Some the brick of heavy clay.
Only one can place the cap-stone
On the summit grand and high,
While the shout of "Grace unto it,"
Rises to the vaulted sky.

We are fighting in the battle,
But we cannot all command;
Most of us must march at orders,
Forward like a soldier band.
Fame is not the hero's blessing,
But the sense of duty done,
Life and treasure all are ventured
Ere the victory is won.

All our hearts in us are throbbing
For the good of human kind;
But we see not altogether
With a single eye and mind.
Let each workman speed his brother,
With a voice of love and cheer;
Let us not prevent each other
With our words of blame severe.

Golden prizes lie before us,
And the race is open now;
Not the swift alone are victors,
Wearing crowns upon their brow,
For the lame and halt ones running
God hath promised each a goal;
O my poor and sorrowing brother,
Thou shalt be a victor soul!

Let the blessed kingdom hasten,
When the will of God shall be,
Evermore the law and pleasure
Of his people glad and free;
Would we strive to be the greatest,
Let us then be servants all;
God has crowns and jewels waiting,
For the lowly and the small.

—*Ilion Citizen.*

THE WORK WE HAVE TO DO.

When the anti-slavery party began to make a political stand in good earnest, they found many newspapers and many pulpits that stood ready to aid them. But when our Anti-masonic party began its operations, we found that the first work which we had to do was to convert the press and the pulpit, so completely had these potent engines of weal or woe fallen under the control of the Masonic lodge. It will hardly be credited some years hence that the American pulpit has had to be purged, in spite of itself, and in opposition to the stubborn resistance of many of its occupants, from one of the foulest blotches that ever stained the human character. That the press should become corrupt, in a free country, can hardly be wondered at; but that the American pulpit should become alloyed with such a monstrous species of idolatry as Freemasonry, in this day of enlightenment, is one of the most humiliating facts that the religious

aspirations of mankind will ever have to confess.

In order to show the extent to which this corruption of the pulpit and press has descended to the people, it is sufficient to say that there are bodies of men in various parts of our country, leagued together for the purposes of intimidation and murder, who seem to think that their objects are just, charitable and in accord with the principles of the Christian religion. One of these bodies of men, styling themselves the Ancient Hibernian Order, is located in the enlightened State of Pennsylvania. This self-privileged body spares no one who incurs its displeasure. If any one dares to disregard its secret warnings, and act on his own discretion in selling his labor, it proceeds to deal with him in all the coolness of a court of law, and dooms the offender to death. Many are the lives of American citizens that have thus been taken by this charitable institution which foreigners have introduced into this country from the Old World.

The murders of which we speak have been committed in the region of the Pennsylvania coal mines; but the vicious sentiment that inspired them does not stop there. The murderers find numerous sympathisers in Philadelphia itself, under the shadow of the greatest Masonic temple in the world. There, on Sunday night, the 11th of February last, a large meeting of so-called workingmen expressed sentiments of sympathy with the Molly Maguires, and sustained them in their murderous course of action. This meeting, which is termed a rousing one by the newspapers, advanced the idea that the murders were committed in favor of the working classes, and resolutions were passed demanding a commutation of punishment for convicted murderers. The same sentiment has also been advanced that served as an afterthought to the slack administration of the war of the rebellion, that if only a few of the murderers were hung and the rest let off, it would be unequal and unjust; and if all were hung it would be more than the community would endure. Thus these men, acting under a foreign institution, who give American citizens warning to quit work, and then dooms them to death, Masonic fashion, talks about fairness and justice!

The number of murders committed by this Ancient Hibernian Order in the name of their society has become very large, and one of the most revolting facts connected with it is, that the members seem to think that their transactions are just and honorable; and like the Freemasons, they work their lodge openly, not appearing to think that they thus deserve the execrations of mankind.

But the worst fact of all is, that out of the some sixty thousand preachers of religion in the United States, who are supposed to teach the gentle mercies, charities and sympathies inculcated by our Saviour, there are many, alas, very many, who, by their membership with secret societies, give their countenance, their example, and their covert support to this Ancient Hibernian Order! Which fact is the more astounding, that there should be a secret order of assassins here in the heart of the United States, at the present day, or that ministers of the Gospel should belong to secret orders whose nefarious principles of action are no better than those of the Hibernian Order, and which they dare not commend to their congregations from the pulpit?

The work then which we Antimasons have undertaken is no small one. We have to deal not only with Molly Maguires and the Kuklux, but with the preachers of religion. Nor even with them alone, we have to reform the American press, beginning with the leading daily papers. The New York *Times*, in treating of the great sympathising meeting in Philadelphia in favor of the Molly Maguires, confesses that the demonstration was alarming; but yet this very *Times* advocated throughout the war of the Rebellion the very same essential sentiments now advanced for the Molly Maguires; and it now sustains the Masonic lodge, the worst of all secret societies, with a degree of servility that must pain every true American man to witness. The Ancient Hibernian Order is an Irish secret society; the Ancient and Honorable Order of Free and Accepted Masons is an English secret society; the *Times* is in favor of the English against the Irish society; and thus this leading American daily opens its columns freely to the stupid proceedings of the Masonic lodge, which of course tends to foster and cherish the spirit of secret association throughout the whole country.

What means and resources have we, Anti-masons, to contend against all these powerful influences? We have little tracts, like the little smooth stones from the brook, one of which smote giant fraud in the forehead. We have evangelical preachers, who are outraged and violently dealt with in this Christian country, as were the evangelists in the pagan days of the first century. And above all, we have some Amerisan MEN, who are determined never to vote for a supporter of the foreign institution of Freemasonry on any occasion or for any office whatever. AMERICAN.

SIN.—A presumptuous sin is such a one as is committed in the face of the command, in a desperate venturing to run the hazard, or in a presuming upon the mercy of God through Christ, to be saved notwithstanding: this is a leading sin to that which is unpardonable, and will be found with such professors as do hanker after iniquity.—*Bunyan.*

THE BAPTIST BEACON AND SECRET SOCIETIES.

TO THE BAPTISTS OF THE STATE OF IOWA:—*Dear Brethren:*—You are aware that a paper of the above name, after maintaining a precarious existence for the past few years, is now located at DesMoines, and making strenuous efforts to secure your patronage and endorsement as the accredited organ of the Baptist denomination in this State. You are also aware that last summer two short articles, signed "Ex-Editor," appeared in that paper, respectfully asking its editors to define their position in regard to oath-bound secret societies; that said articles were followed by a long and labored editorial excusing or justifying our church members in adhering to such societies, and our churches in holding such members in fellowship; and that—admitting my right to reply to that editorial—they issued the following challenge:

"If 'Ex-Editor' will show us that the Scriptures as fairly and squarely condemn Masonry and Odd-fellowship—not in express terms, but on general principles—as they do Deism and drunkenness, then we shall be ready to agree with him that membership in these orders should be made a test of fellowship and a ground of discipline."

But you are *not* aware that the article below, written in reply to that challenge, lay in the office of the *Beacon* for eight weeks before I could even procure its return; and that its return was accompanied by the cool assurance of the senior editor that he had always intended to publish it when he could find space without crowding out matter of more importance!

Now, brethren, I will not question your intelligence or piety by asking you whether you consider membership in oath-bound secret societies to be consistent with the genius of the Baptist faith. I will only ask you to read the article addressed to the *Beacon* with candor, and judge for yourselves whether it does not prove the religion of the lodge to be identical with Deism, and therefore whether to encourage it, even by silence, is not to encourage the most deadly enemy of the religion of the Bible. Yours truly,

EX-EDITOR.

MESSRS. EDITORS:—It seems to me there is a slight tinge of bitterness in your comments upon my assertion that "some of our strongest and most influential churches are run by a few leading Masons." You call it an "extraordinary statement," and add, "We must say frankly we do not believe such is the case. He" i. e. Ex-Editor "has brooded over the evils of Masonry, whether real or imaginary, until in his mind they are wonderfully magnified." So you not only "don't believe" the testimony, but virtually assert that the witness is a monomaniac. Now all this may be very courteous and very charitable, but to a man of more than sixty years, a professed Christian of forty-six, and an accredited minister of the Gospel nearly thirty, it appears a little rough—especially as, having no personal acquaintance with me, you could not possibly have known that the testimony was false, that the witness was insane, or that he was not a man of truth and veracity. Would it have been too great a compromise of your dignity, or too great a stretch of your charity, to have accounted for what you characterize as my "extraordinary statement" by supposing that a man of my age, or indeed of any age, might possibly know some things that you do not know, and that in the assertion referred to I may possibly have "spoken forth the words of truth and soberness"? And might you not have done this without any mock deference to my "superior intelligence and wisdom"?

But a truce to personalities. Masons, you admit, contradict each other, not only in regard to the revelations of Morgan and others, but in regard to the character and teachings of their pet institution as given by their own standard authors. And it would afford me great relief if, with you, I could "avoid the unpleasant necessity of impeaching either class by concluding that Masonry has been materially modified and many of its objectionable features changed." But unfortunately the evidence is too strong to the contrary. A. G. Mackey, M. D., Past General Grand High Priest of the General Grand Chapter of the United States, author of a "Lexicon of Freemasonry," "Manual of the Lodge," "The Book of the Chapter," "Cryptic Masonry," etc., in his "Masonic Ritualist," gives us the "Twenty-five Landmarks of Freemasonry," the last of which reads thus:

"XXV. That the landmarks of Masonry can never be changed."

He adds, "These constitute the landmarks, or, as they have sometimes been called, the body of Masonry, in which it is not in the power of any man, or body of men, to make the least innovation." Pages 242, 243.

But I must leave this and points of minor importance, and proceed to my grand objection to the institution—its false religion. You say, "If 'Ex-Editor' will show us that the Scriptures as fairly and squarely condemn Masonry and Odd-fellowship—not in express terms, but on general principles—as they do Deism and drunkenness, then we shall be ready to agree with him that membership in these orders should be made a test of fellowship and a ground of discipline."

Very well. Now let us see if you will abide the result of your own test. Taking Freemasonry as the parent and fair representative of all the secret orders, suppose we attempt to prove that it is a religious institution, that its religion is Deism and yet that it claims to be a saving religion. In doing this suppose we

ignore the conflicting testimony of individual members, however "truthful," "veracious" or "pious," and call into court only the best accredited and most popular authorities of the institution. Suppose we call only "two or three witnesses" of this character to the stand, and make them speak directly to the points at issue, not merely giving their own views and glosses, but the actual teachings of the institution itself. And then suppose we leave the testimony of these witnesses to speak for itself, with only here and there a running comment. Will this course be fair and satisfactory? Then I affirm:

I. FREEMASONRY IS A RELIGIOUS INSTITUTION.

1. The truth of this proposition is evident from the following facts: A lodge is said to be opened in the name of God. Its members in lodge meeting profess to have met in the name of God. Its ceremonies throughout are embellished with prayers, hymns, religious allusions, types, symbols and Scripture readings. It has its tabernacle, altar, candlestick, ark, manna, incense, corn, wine, oil, chaplain, high-priest and holy of holies, The lodge closes with religious forms, prayers, benedictions, etc. Its dedications, installations, festivals, burials and other puplic services are professedly religious. See Mackey's "Masonic Ritualist," Salem Town's "System of Speculative Masonry," and standard Masonic writers everywhere. I will not dwell upon these points, however, but proceed to say:

2. Masonry directly claims to be a religious institution.

"In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science is the investigation of Divine truth. To this great object everything is subsidiary, * * and all the ceremonies of the order tend to this ultimate design."—*Mackey's Ritualist, p. 99.*

"A lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of our meeting, and of our profound reverence for that Divine Being whose name and attributes should ever be the constant theme of our contemplation," etc.—*Ib. p. 14.*

"As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution, and we thereby show our dependence on and our trust in God."—*Ib. p. 44.*

"The principles of Freemasonry have the same co-eternal and unshaken foundations, contain and inculcate the same truths in substance and propose the same ultimate end, as the doctrines of Christianity."—Salem Town in "A System of Speculative Masonry," indorsed by the Grand Lodge of the State of New York, and also by Mackey, p. 351. See also George Oliver, D.D. "Star in the East," pp. 6, 7.

Who says Masonry is not a religious institution?

[*Concluded next week.*]

Free Prayer Meetings.

BY REV. H. H. HINMAN.

By free prayer meetings I mean such as are led by the Holy Spirit, when "the fear of man that bringeth a snare" is not a controling power, and when prayer can be made in sympathy with Him who was manifested that he might destroy all the works of the devil.

Such prayer meetings are not common; and that is perhaps the reason why the practical results are so poor and small. Freedom to worship God, and especially to ask of him to rebuke, expose, and destroy prevalent and popular iniquity, is about as pressing a want now as it was in the days of the Pilgrim Fathers.

Twenty years ago it was accounted discourteous to "remember them that are in bonds as bound with them," in the prayer meeting. Those who persisted in it were either put down as disturbers, or they broke up the meeting; for (as sometimes happened) the prayer meeting was converted to Christ.

The power that now preeminently rules in the church and controls the prayer meeting is the power of the lodge. You may talk and pray against slavery, whisky, tobacco, and even pride in dress, and you will be tolerated; but if you ask the Lord to overthrow "the abomination that maketh desolate," you are on forbidden ground. You will have to be put down, or break up the meeting. It is not necessary that a majority of the church shall belong to secret societies, or even be in favor of them, in order to do this. One or two Freemasons will govern a church and control its prayer meetings as effectually as though they were a majority. Many earnest Christians are feeling deeply this bondage. Some of them submit, but submit under protest. Others will not restrain the spirit within them, but do their duty and accept the reproach. The great want is *free meetings*—meetings in which men seek not the honor that comes from man, but that only which comes from God—meetings where men shall ask Christ to teach them to pray, and shall pray as he teaches.

It is a matter of rejoicing that such prayer meetings are being established in various places, and with the most encouraging results. Let the good work go on, for in no way can we so powerfully assail the kingdom of Satan as by earnest and united prayer.

The *Pacific Coast Wine and Liquor Herald* quotes Paul to Timothy, where he recommends him to take a little wine for his stomach's sake, and his often infirmities, and then proceeds in a sanctimonious way to express its horror at the views of temperance men, as follows:

"With what grace, then do teetotalers claim that wine is poison? On what ground can they excuse themselves for the vile insinuation that Paul recommended Timothy to take poison? How can they substantiate so reckless a charge?"

This form of the argument *is* rather hard to meet from the standpoint of the theory maintained by some of our expositors; but it gives no trouble to those who maintain that there were two kinds of wine of which the Scriptures make mention, in different instances, sometimes with approval, and sometimes with condemnation. Once admitting this distinction, and then all inconsistency and apparent contradiction disappears as by magic. The Bible contains about 130 warnings and admonitions against the use of wine, and it is mentioned, under one name or another, with approval, about twenty times. How can these facts be reconciled without admitting that when mentioned favorably, only unpoisoned, that is, unfermented wine is intended? And especially is this reasoning justified when we consider that the Jews never employed fermented drinks at their sacred feasts. Dr. Isaacs, a Jewish rabbi, of New York, said: "Fermentation is to them always a symbol of corruption, as in nature and science it is in itself decay."—*Exchange.*

Christian Obligations.

REPORT OF THE COMMITTEE OF WESTERN YEARLY MEETING ON SECRET SOCIETIES.

The Society of Friends has ever claimed that all our obligations and relations in life should be essentially Christian; that all men are brethren, and entitled to our friendship, sympathy, and kindness when in need.

We have especially taught and and practiced the obligation to relieve the wants of our own people. When Friends organized themselves into a church this apostolic duty was fully recognized. We conceive it sufficiently covers all our obligations in giving and receiving mutual aid in sickness or in distress.

Some secret orders are pledged by obligations to secresy solemnized by oaths extra-judicial in their administration, and requiring penalties forbidden by the teachings of Christ, and punishable by the civil law. Other similar orders require that their pledges and obligations shall be confirmed and maintained by affirmations which bind the judgments and consciences of novitiates in advance of what may afterwards be known or required of them by all the obligations of sacred honor, and to forever conceal the signs, secrets and mysteries of such orders. Their judgment and conscience are thus solemnly pledged to men who may profess to be religious without being Christian, and to religious observances which are strictly ritualistic ceremonies.

The ostentatious and sometimes grotesque pageantry displayed by most secret orders in public parades, and on ceremonial occasions, and their gorgeous halls and temples, we conceive are not allowed by Christian liberty, nor are they a fit exhibit of economy in works of benevolence and charity.

Herod's oath to Herodias should be a warning to all. Christ commended the son who broke a promise the execution of which would have been a crime. No promise is held by good morals to be binding when its observance would be an infraction of the civil or divine law, or when extorted by threats or punishment. No man can be a free man when his judgment or conscience is so bound that he cannot at all times act in harmony with the divine will. God's will must ever be regarded supreme. To bind our consciences and opinions to any company of men for all time to come, in blindness to the future, and especially to men who do not profess to live according to the faith of our Lord Jesus Christ, is but to embarrass our every-day service for our Lord, and to live a covered life when we should be open and free.

The life of Christ is a clear display of unframmeled freedom. "We ought to obey God rather than men" is everywhere seen in it. Men should not, according to his teaching, "put their light under a bushel, but on a candlestick." We should be as a city on a hill, which cannot be hid. Jesus said to the Jews: "I have even taught in your synagogues and in the temple, whither the Jews always resort, and in secret have I said nothing." His children "are of the light and of the day; * * * not of night nor of darkness."

We do not desire to raise a controversy with any one on this subject. If those who do not bear our name or profess our principles choose to act according to another standard of moral obligation, we concede their rights and privileges as fellow-citizens. "Let every one be fully persuaded in his own mind." "To his own master he standeth or falleth." God is able to make him stand who can show a true life at his judgment seat.

We would earnestly commend to all our members the necessity of a wise and timely decision to keep themselves free from any complications or alliances with any association or order which requires solemn pledges of secrecy, or which stands upon a doubtful moral or Christian basis. Let no step be taken which may be in the way of the future service of your Lord and Saviour, or which will embarrass your relationship to or liberty in his church.

A Recent View of Turkish Affairs.

So far as I have read American papers, there seems to be a strong sympathy for Russia, and a desire that she be allowed to take possession of the Provinces where the war has been in progress, and even of Constantinople itself, and drive the Turks from Europe. These views seem to be held in view of the opinion that Russia would be a great improvement upon Turkey, which is true. I find, however, that the wisest men in the Turkish dominions, who are Christians, and are longing for deliverance from some quarter, are opposed to a transfer from Turkish rule to Russian. This I have from men who have lived in Turkey, Syria, Palestine, and Egypt for many years, and who have studied the question, in the light of the interests of religious liberty and Christian civilization and evangelization. With one accord they prefer new guarantees from Turkey with international supervision to secure their fulfillment, rather than to be under the Russian domination. Russia, if left alone to acquire territory from Turkey, will establish a spiritual despotism in the countries annexed, such as prevails wherever the Greek church is the established

religion, and which is but a few degrees better than may be enjoyed in the Turkish Empire. Russia is already strong, and her victory over Turkey would add greatly to her strength, and make the prospect less than at present that she would make any future progress in the interests of religious liberty.

There is, I trust, something better than this in store for Christians in the Turkish dominions. Much has been achieved, already, by discussion and negotiation, and all this will be almost entirely lost if Russia is allowed to take the whole matter into her own hands. The people of the Christian provinces have settled it that Turkey has been guilty of despotic cruelty in her treatment of her Christian subjects, and that there must be indemnity for the past and security for the future. After so earnest and full a discussion, it is great progress to have Roman Catholic Austria, Italy and France, Greek Russia and Protestant England and Germany agree in such views, and so earnestly advocate such a policy. The Turkish question, as it has been discussed the present year and made the subject of diplomatic conference, has been the occasion of educating the conscience of Christendom to a much higher degree than has ever been attained before. To make sure and steadfast what has been attained a stake must be driven, which all will acknowledge to be in the proper place. Russia alone cannot do this, and it were better to have it deferred than to have any mistake about it. It may be as well done by a Magna Charta signed by all the Powers, with Turkey included, with its territory intact, its duty prescribed and acknowledged, and the proper guarantees and penalties made plain, as by dismembering the empire.

It may be said that Turkey will not carry out its pledges, or that she cannot do so. This may be so. I regard it as probable, to almost the degree of moral certainty. But if so, what then? It is better to try it, for several reasons. It will give present security and hope to all Christians in the Turkish Empire. It will be acceptable to the educated Turks, and secure their help in enforcing it. It will, while the experiment is being made, secure the attention and command the growing interest of the civilized world; and if it fails, powers interested will be able to act without being liable to the charge of seeking new territory.

If, on the other hand, the Powers decide that Turkey cannot be trusted to carry out reforms, and if they resolve at once to rescue the provinces of Europe from Turkish rule, there will be no relief for Christians in Asia from the power of the Turks, and they will be more exposed than ever to persecution by Mohammedans. Any change, moreover, in Turkey in Europe will expose Christians of the Turkish Empire, out of Europe, to greater evils than are now inflicted. Such massacres as took place in Damascus in 1860 are very likely to be repeated.—*Dr. Montfort in the Interior.*

Reform News.

One More Appeal.

To Friends of our Cause in Michigan:

At our State meeting in Hastings, your late lecturer, in presenting his claim for service rendered, offered to settle that claim for $100 in addition to what he had already received, up to that time. The offer was accepted and about $30 received on the spot; since which time nothing has been paid, though a sufficient sum was pledged to meet the amount. I wish now simply to say in this way—I am in pressing need of the sum thus pledged—never more so. If those who pledged the amounts necessary to make up the $70 now due me will remit to me at Fentonville, Genesee county, Michigan, I will acknowledge receipt through the *Cynosure* so that all can see when the amount is made up. A prompt attention to the above will be a simple act of justice, but will be none the less gratefully acknowledged.

Fraternally Yours,

J. L. Barlow.

P. S. Allow me to say that I have to-day had the pleasure of welcoming to the State my successor, Rev. D. P. Rathbun. He was the first choice of the Anti-masons of the State, and is now, in the providence of God, among you. I cordially commend him to your hearts, homes and purses. Three times he has been brought face to face with death through the malice of the craft. As a seceding Mason, and already a martyr, he can speak from experience, and from an acquintance with him of several years' standing, I believe him to be just what we all want—a perfectly reliable man—one to whom I resign the work with great pleasure. Let him have your warm sympathy, earnest prayers, and hearty support.

B.

Dodge County, Minnesota, Organizes.

SECRETARY'S REPORT.

Pursuant to a call for a county convention for the purpose of forming an organization auxiliary to the National Christian Association, a meeting was held in the court house January 24, 1877.

The house was called to order by H. W. Norton, Mr. W. F. Hillman was elected chairman and A. A. Garrison, secretary.

Committees on constitution and by-laws, resolutions and permanent organization were adopted.

By request the secretary read some articles on Masonry. Some tracts and pamphlets on the same subject were distributed, after which the committees reported and their reports as adopted by the convention are as follows:

Whereas, All oath-bound societies tend to originate and promote distrust, and

Whereas, The oaths and penalties by which Freemasonry binds its members to secrecy and mutual succor, are far more terrible and therefore more potent than any known to civil law, there is no guarantee for equal justice in the courts, of the life, liberty, character or property of any citizen not a Mason, where his opponent and his judge, his lawyer, a witness or a juror is a Mason, and

Whereas, The Masonic system, its rights, oaths, penalties and morality, all are borrowed from ancient heathenism, and are contrary to Christian morality, and

Whereas, Its organic despotism with its head center more absolute than Herod is more attractive to bad men than to good, and the bad more naturally aspire to and control it, while the good, swindled into it are bound by its foresworn oaths, and

Whereas, It thus becomes an anti-republican training school to our young men, with its titles of nobility, hostile to free speech, awing into silence most of the pulpits and press, armed and drilled and grasping for power already counts its annual revenue by millions, holds most of the offices of every grade and department, usurps the prerogatives of the government and people, in dedicating their public buildings, and holds its own laws superior to the civil laws, executing its own death penalties when it dares on conscientious members, who, like Morgan expose it. Therefore

Resolved, That Freemasonry is the enemy of civil government, the foe of true religion, the Christian church, the Bible, the God of the Bible and humanity, and should not only be kept out of the church, but exposed destroyed and banished from the earth, and for the speedy accomplishment of which we will devoutly pray and earnestly labor.

The standing officers elected were W. F. Hillman, president; A. A. Garrison, recording secretary; E. G. Paine, corresponding secretary; F. L. Garrison, treasurer; H. E. Walker, vice-president of first commissioner district, Milton, Concord and Ellington; S. C. Davis, of third, Wasioja and Claremont; G. W. Hills, of fourth, Ashland and Canisteo. For the fifth commissioner district there was no vice-president elected.

The appointing of a finance committee, a committee for laboring with professing Christians who adhere to the lodge, and political committee, also the place for holding the first annual meeting of the Association, was left to the executive committee at its first meeting.

The first executive committee meeting will be held at the Seminary at Wasioja, Wednesday, February 14, 1877, at 2 o'clock P. M.

Northern Indiana not Forgotten.

Ligonier, Ind., Feb. 19, 1877.

Editor Christian Cynosure:

Dear Sir—Once more I have been in the field, battling this enemy of all righteousness. On last Saturdav evening the 17th, I spoke to a very respectable audience two miles east of this place. I have lectured quite a number of times, and always had good order; but this time I spoke to a people who had never before heard the Masonic institution exposed. I presume when my voice was still a pin could have been heard drop in any part of the house. I shaped my discourse more in a political line, as none of the craft were out.

I have another appointment, seven miles southwest of here, to meet on the 3d of March.

I begin to think I stand all alone, like good old Elijah, against the prophets of Baal; but I have God's truth on my side, and while I maintain it I shall never fall.

Yours in the kingdom and patience of our Lord and Master,

Z. M. Fry.

Canada Invaded.

Plattsville, Ontario, C. W. Feb. 20, 1877.

Editor Cynosure:—Since the days of the abduction of Morgan we have not had so much excitement on Masonry as we have had since E. Ronayne's visit to Plattsville, whose Anti-masonic lectures, in connection with working the degrees have opened the eyes of church members as well as the church-going community to the abominable Baal-worship called Masonry.

When Mr. Ronayne put in his appearance at the appointed time to begin his lectures, Masonry was aroused as you will see. The Hall was the appointed place for meeting but the Good Templars had it engaged for that night and refused to waive their privilege, Masonic members being at their head. So we met in the old Methodist chapel, where Mr. R. gave us a lecture, sharp and pointed and edifying.

On the evening of February 7th he worked the first degree in Masonry in the Hall to an attentive audience, and gave such proofs of all he said that none dared to oppose him. Just here I would say that the Masons acted wisely, seeing their craft so mortally wounded they yet kept their mouths shut and said nothing.

A most amusing circumstance took place on this night's exposure. A Mason was caught in his own trap. In filling up the number of offices to work the degrees this man consented to be one and came on with the rest. Not knowing him to be a Mason Mr. Ronayne appointed him to the chair of the "Worshipful Master." Soon his position became too warm for him. He could not bear up under the pressure any longer, and taking the advantage when the speaker's back being turned, he untied his apron, laid it on his chair, caught up his hat, and quickly slunk out of the Hall for that night.

The next evening the second degree was worked. We had an increase of hearers. All went off quietly. On the evening of the 9th in working the third degree, we had a crowded hall; Mr. Ronayne worked hard for five hours in this evening's lecture, killing and raising Hiram Abiff to the universal satisfaction of all present.

Now for the result of those meetings; for this I have delayed reporting sooner, that I might know what effect those lectures have had on the hearers, and the neighborhood in general. From what has been learned from parties personally it has been great. Parties who had

made up their minds to join the Masons and some that had sent in their names to the lodge in this place all say they have Masonry enough for them, and this I have from quite a number. Now this looks like doing good. Saving men from the lodge saves them from the saloon, from drunkards' graves, and we hope from a burning pit hereafter.

Already the cry comes in from surrounding localities, "Come over and help us." One thing more since those lectures; our village and surrounding country have become a wonderful people, working on the square, school boys and all.

Doubtless Pastmaster Ronayne will be invited to Canada again ere long, not only for one week but for several weeks together. Yours fully on the square, JOHN MASTER.

THE NECESSITY.

Editor Cynosure:—The following letter, just received by me, shows, if anything does, the great necessity there is for a rapid and large increase of your Roll of Honor of seceded Masons. You will, doubtless, bear in mind that in your issue of 30th November last, you published an article from me touching upon the Baraboo seduction and murder case, wherein I urged the friends of Anti-masonry and anti-secrecy in general to promptly forward to your office for publication the names and address of all known out-spoken seceded Masons living in any part of the United States. The friends of our cause in Wisconsin were particularly enjoined to action in this matter. Since then some thirty or forty names have been reported, but none from Wisconsin, the very State where necessity arising in the Baraboo case seemed to demand that an extended list of seceders residing therein should be made known forthwith. At the time the article was published we had the names and address of two seceders in that State, all honor to them, upon our lists. We have the same two now, but no more. Shall this state of things continue to exist? Will not our friends in Wisconsin and elsewhere bestir themselves in this matter? Shall not the list become both famous and formidable? It ought certainly to be. It forms a picture that to the conspiratorial adhering Mason is sad to look upon. The greater and more influential the list becomes the more it encourages desertions (so to speak) from the enemy, and these demoralize and render him far more easy to conquer. And to conquer is the grand object of our ambitions, the theme of our hopes. Beat the revielle. Let the names be spoken, and then for a general charge all along the line. But to the letter. Here it is:

EAST DEERING, Feb. 12.

Mr. J. H. H. WOODWARD:—Dear Sir: Please to send me, as soon as possible, a copy of "How to Defeat Masonic Scoundrelism within the Court House." Should it prove satisfactory you will hear from me again. Address, J. P. SHATTUCK, East Deering, Maine.

I am interested in a case in court, so if you will please forward immediately, you will greatly oblige.

J. P. S."

This communication has been attended to, and the pamphlet mailed, of course. But Mr. Shattuck will lay under a disability. We have not the name nor address of a single seceder living in the State of Maine upon our lists. If Mr. Shattuck desires to take testimony of seceders concerning the nature of the Masonic obligations, so as to impeach Masonic judges and jurors, he must seek such testimony outside of his State, to be taken by depositions with commissions attached. This course will be somewhat troublesome and expensive. Cannot our friends in Maine furnish the *Cynosure* with the names and address of a number of seceders who are living in that State? They ought to do so, if they can, and at once. And also give the same information to Mr. Shattuck. The courts are the points of attack, in a business sense, upon Masonry, and it is a tremendous blunder, in this reform, to overlook the fact. The courts must not be neglected. You touch a man's pocket and you will wake him up. Masonry in one respect is more destructive than lightning. It is said that lightning never strikes twice in the same place, but Masonry is constantly striking in one spot, and that spot is in the courts. Remove her influence there, and she will die out in the churches and everywhere else.

As *appropos* to this subject I append another letter, to open the eyes of the many readers of the *Cynosure*, large numbers of whom are now pretty wide awake to the villainies and enormities of secret societies, Masonry in particular. Here goes:

HOMERVILLE, Medina Co., O., Jan. 28, 1877.

MR. J. H. H. WOODWARD:

Dear Sir—I enclose ten cents. Please send me tract, "How to Defeat Masonic Scoundrelism within the Court House." I could give you a detail of a lawsuit which I had with a Freemason, in which he took out of me $340, without the shadow of a case. It is the first case in all my life that I ever knew one man being sued for another man's debt, without his sanction in some way, manner or form. I could give the details of the case if necessary.

Yours, &c., S. SMITH.

I have advised Mr. Smith to descend into particulars. When he furnishes the facts in this case of Masonic rascality and fraud, I will lay them before the readers of the *Cynosure*.

Mr. Editor, I have a large number of letters. I might cull over and select some mighty interesting reading matter for your paper, should it meet your views of propriety for me to do so. The opinions and facts contained in these letters would show the "Old Handmaid" off in no enviable light.

Yours for the crusade,

J. H. H. WOODWARD.

"A NIGHT WITH THE KNIGHTS."

"HOW CHIVALRY SPREADS A RARE AND RADIANT FEAST OF MUSIC, FEATS OF ARMS, DANCING AND DAINTIES FOR BEAUTY—LA VALETTE'S GRAND TREAT."

"That silent hour when battle's eye is closed,
And love steals from the tented field to tune
His sweet-stringed lute beneath my lady's bower."

EVANSVILLE, Ind., Feb. 12, 1877.

The above are the head lines preceding a rather lengthy and gushing report in one of our city papers of a grand meeting of the La Valette Commandery of Knights Templars, which has been on the tapis for some time, but came off at the St. George Hotel, in this city, on the 8th inst., and is said to have been a grand success. And the reporter (whoever he may have been), has been careful to insert the following blasphemous paragraph which is quite in keeping with the lodge doctrine of deism, that teaches how men can enter the lodge above by their own good deeds in the lodge below. The reporter says:

"As a matter of course this success is not due to the special smiles of Providence, for even the doughtiest knight has long since discovered that Providence has a 'strong' weakness for the best-trained cavalry and the heaviest artillery, and he who puts his shoulder to the wheel makes the most important sacrifices to heaven."

Of course we believe "the programme of music by the ladies was well executed," and no doubt the "roll of drums and a salute of trumpets," and the reception of the Sir Knights into the hall, in full paraphernalia, must have been "very imposing," although somewhat fantastical, and to the minds of some a fitting prelude to the absurd and ridiculous doings of the followers of King Comus, which are to take place in this city at an early day.

But my attention was particularly arrested, in wonder but not in praise, of those gentleman whose names appear as the reception committee of this assemblage of mock knight errants. I find they are from the ranks of our leading men, lawyers, merchants, &c.; and shall I whisper it to your ear in Masonic style, "foot to foot, knee to knee, breast to breast, hand to back, mouth to cheek," lest cowans may hear it, that amongst the members of this committee there was a Rev. Sir Knight, C. H., whose *Foote* falls softly on the carpet of one of our leading sanctuaries every Lord's Day when the people are assembled for worship. On former occasions we have seen this same gentleman in our revival meetings, his eyes suffused with tears, his voice loud in praise of God, and his mouth open in exhortation and prayer for the unregenerate of our city; and the hearts of many were drawn towards him as a teacher sent from God. But the sword of the spirit is not in his hand on this occasion. He has laid that aside, and taken up that "murdering engine and implement of war," the sword of steel, with which he has sworn to take the life of opposing enemies. If he ever occupied the high and holy position of an embassador of heaven, O how assuredly has the mighty fallen! The Master whom he professes to follow in "secret said nothing." But this professed messenger of heaven has creeped into the dark recesses of the mystic lodge, and from the wine-cup in his hand, made from the skull of a human being, created in the image of God, drinks double-damnation upon his own soul, "should he violate or transgress any obligation in Masonry or the orders of Knighthood which he has heretofore or may hereafter be instructed in." (See Richardson's Monitor of Freemasonry, p. 120.)

It's a mystery to me how a professed follower of Christ can become a partaker of these sinful and God-dishonoring practices. The early apostles of Christ could not afford to quit their holy mission and serve tables, even for the necessities of the poor saints; but our modern apostles can lay aside the holy robes of their office, and receive to the ball-room and the banqueting hall the wine drinker and they that are fond of the dance. Terpsichore and Bacchus are the gods they worship. The following bill of fare will speak for itself:

THE BALL.

Warren's orchestra then began the dancing programme, which was opened with a waltz, and in a few minutes the floor of the immense hall was covered with happy dancers, whose enjoyment of the dulcet strains was proof that they would not be tempted away till

"Morning shows her silver ray."

There were a great many more present than could find places for the dance, but these were soon straying away to other places of amusement.

THE BANQUET

was served in the ordinaries, where full arrangements were made in the excellent style of the hotel, and for which that establishment is so justly celebrated. There is no need to describe this. Only those who were present and enjoyed it could appreciate it. The following is the bill of fare:

PROVOKE.

Saddle Rock Oysters.

OYSTERS.

Pickled. Oysters a la Delmonico.
Oysters au Gratin.

HOT RELIEVES.

Fillet of Beef, a la Richelieu.
Breast of Grouse, aux Champignons.
Chicken Croquets, a la St. James.

ORNAMENTAL DISHES.

Boned turkey, with truffles; champagne jelly; chicken salad, a la Pompadour; mayonaise of lobster, a la Neapolitan; boned prairie chicken, decorated; baked Westphalia ham, champagne jelly; Kentucky spiced beef.

COLD DISHES.

Sliced breast of turkey,
Smoked buffalo tongue,
Boned capon, with aspic jelly,
Pate de Fois Gras, a la Strausburg,
Premium "Fosters" hams.

Pate Degibier, a la Charte.
Roman Punch.

GAME.

Prairie grouse, currant jelly;
Blue-wing duck, with plum jelly;
Pheasant, with apple jelly.

CONFECTIONERY. CREAMS AND JELLIES.

Madiera wine jelly, Charlotte a la Russe, St. George,
Vanilla ice cream,
Blanc mange, a la claret wine jelly, fancy. Chocolate.

DESERTS.

Bananas, Apples, Havana Oranges, Figs, Raisins, Dates.
Vienna Coffee.

No hard times about this bill of fare. Those would-be gallant heroes and their companions had a feast sumptuous enough. I wonder if they had even one thought in their hearts of the starving poor in our midst, who didn't possess even the privilege of the dogs spoken of by the Syrophenician woman, who was permitted to eat of the crumbs that fell from their master's table.

O Charity, Charity, methinks thou must have fled to some sequestered spot and hid thy blushing face beneath the shadows of thy drooping wing. X. Y. Z.

Cease Agitating.

My Dear Bro. Post:—I am not a member of any secret organization, but would it not be for the glory of God and the good of the church, and also, my dear brother, for your interest to cease this agitation? I think, my dear brother, you are laboring under a false impression when you state a large number signed a petition. I have been a member of the Masonic order but never took such an obligation as you state in the circular. I am afraid you will get into trouble.

Rochester, N. Y.
Feb. 3. 1877.

Dear Brother.— * * * There can be but one side to this affair of Masonry. The question is, Is it as represented? You admit it is, substantially, in denying Masonic allegiance. (I do not suppose you were expelled from the order.) If it is then duty is clear. God and Mammon are not one. Christ and Baal are two — deduction, Methodism and Masonry are enemies, and cannot dwell together. Your duty then, is clear; so is mine. If you know Masonry to be profane and warn not your brother, then what? His blood will be required at your hands if he perish. We may fear man lest we injure ourselves here. Alas! do we fear God? Dear brother, may I be candid and ask you a few questions? If you could gain the favor of the community, exalt your reputation and greatly increase your salary, and make yourself generally popular by denouncing Masonry, which you know to be anti-Christ and blasphemous, or terribly profane, would you not denounce it? If, instead of endangering you could secure your life, would you not warn the multitude who must now through your reticence drink the bitter cup *in* the lodge and *of* it? Can you stand by and see souls beguiled into sin—the iniquity of Masonry—and be guiltless? I pity you; you dare not warn your brother; or if you dare you do not, and he will fall where you fell, never perhaps to escape, and his blood will be required at your hands. On this score you are more responsible than if you had never compromised. You say you never took the obligation mentioned. Then you never was made a Royal Arch Mason. If you were, then you have ten thousand, even Masonic, witnesses against you.

A few years ago a brother minister was made a Master Mason. He said to me, "It is a good institution." He saw no evil in it. All this he said in substance. Only two years ago he said, "Bro. Post, Masonry is a horrible and wicked institution. Said I, "Am I right in my course?" He replied emphatically, "You are." All seceders who speak the truth say the same thing. Morgan's death proves it.

Will you, a minister of Jesus Christ, make apology for Masonry? What care I, through the grace of God, for all that man can do unto me. I fear your sympathy is not sound. "I am afraid you will get into trouble," you say. Trouble, my dear brother, what kind of trouble do you mean? Is it persecution secret and terrible? I have it. What more have you to offer for denouncing the curse of the world? "Fear not them who kill the body," said our blessed Saviour. I would blush at my hypocrisy if I refused to suffer for truth's sake. Yes, I would. "Cease this agitation," you say. What, is it "for the good of the church" to hold our peace and let Satan work his work of death? I trow not. There is a tribunal greater than a conference or Grand Lodge where we shall meet together to answer for our conduct here. The Lord being my helper, I intend to appear there justified as to this subject of profane Masonry, and everything else like it. Bishops, presiding elders and a compromising people cannot harm us there. Nor am I afraid of them here; nor envy them their joys in the persecution of the advocates of truth. Nor, do I hate, but pity and pray for them. If all their honors, wealth and position were proffered me on condition of being like them or as a bribe to silence "agitation" as you choose to call it, I would spurn the offer. Do you understand?

Is not a man "once a Mason always a Mason," unless he has seceded? It is so understood by more than himself. If you are not an Anti-mason you must be a Mason still, in your heart at least. A certain presiding elder said to me, "Bro. Post, I am not a Mason; have not been in a lodge for years. "But Bro. P." I replied, are you not one in your heart?" He replied, "Yes." The blood of Morgan cries out against him. Affectionately and respectfully, W. Post.

Valuable Articles.

Vineland, N. J., Feb. 13, 1877.
Editor Christian Cynosure:

Dear Brother—I have read, with deep interest, two communications contained in your issue of the 8th inst. The one, "The Church Walking with the World," by Mrs. Edwards. This admirable poetical effusion is most graphically and truthfully descriptive of the present state of the church, in its sympathies and affinities with an ungodly world. But how deplorable! When will the church of Christ come back to her primitive purity and simplicity?

The other article is the sermon by Rev. A. M. Milligan, on "The Degeneracy and Danger of the Republic." This sermon ought to be read by all the families in the land. I am glad that there are *Reformed* Presbyterian ministers and churches in our land, who dare to be outspoken in exposure of the degeneracy and abominations of the present age, and the peril of this nation. The Lord increase the number a hundred fold!

I regard these two articles in this number of the *Cynosure* worth more than the cost of your periodical for a whole year.

If you have some extra numbers of this issue, and will send them to me, I will see what I can do with them to increase your subscription list. O. Wilbur.

American Party Clubs.

If the American party expects to go on to victory it must now begin to organize its forces for the future battles. Its enemies are perfectly organized by the slyest of tricksters. The men who manage the Republican and the Democratic organizations are perfect craftsmen, who know all the ropes and understand all the wires "in the known world." They know the value of political clubs or local organizations.

Now, there are thousands of anti-secret voters who are not acting with the *Cynosure* readers. They agree with us, but do not help us. The remedy is to organize "American Clubs" *at once.* And we must devise plans to draw in all our men, and to get them to feel at home with us. Let us have many suggestions, and also many good examples of active work.

We suggest town and township clubs, or bands, fortnightly meetings, public invitations, readings of anti-secret speeches or articles, debates, tract scatterings occasionally, speeches, etc. Anything to attract and enlighten the voters. We can do many things and much good, if we try. We can give the great American party an introduction to many Americans. We can get readers for our papers and all our publications. Reader, go ahead!

E. J. Chalfant.

It is nothing to die; it is a frightful thing not to live.

Our Mail.

T. W. Crandall, Greenwich, N. Y., orders tracts, and writes:

"A great many young men in this vicinity are Good Templars and I think a distribution of these tracts might save some of them from joining the Freemasons, whose order is popular here. May you be prospered in your war against these accursed secret societies."

Rev. A. I. McFarland, Stanton, Pa., writes:

"Just now the grangers are taking possession of the northern part of our county. They have almost made a clean sweep of the Presbyterians and Methodists and Episcopalians, leaving what few Covenanters and United Presbyterians there are of us to get along as best we can. I have been requested to lecture against the grange at a place where they are the strongest."

Richard Green, LaGrange, Ind., writes:

"I spent four days with Dr. Cook, of Albion, Noble county. He is a good lecturer and ought to be well supported. * * I hope he will be well sustained in the State for he is worthy and has a family to support."

Victor Gishwiler, Lena, Ill., writes:

"Sorry that you published such a humbug as you did in the *Cynosure* of December 28th, about lots for $1 in Texas."

We are sorry, too. Before we published it we corresponded with the agent who sent us the advertisement, who assured us there was no humbug about it, and sent us a certificate of the Secretary of Graceland county, Texas, stating that the plat of the town was recorded in his office. A Texas land agent, having his office in this city, tells us that this Secretary has subsequently been impeached and deposed. We will be even more cautious than we have been hereafter, although we reject many advertisements that are offered us now.

Rev. John C. King, Chase City, Va., writes:

"I am in full sympathy with the principles advocated by the *Cynosure*, and if I had the means would be glad to put it into the hands of one hundred persons. I sympathise with publishers and editors in your self-denying and poorly paid labor."

A stranger from Hesperian College, Woodland, Cal., writes:

"Dear brother in Christ: Suffer this salutation from a convert from Judaism, who is a missionary among his brethren according to the flesh in California. Last evening I withdrew from the order of Good Templars after having worked with and for them the last nine years and reached the office of State Deputy G. W. C. T. of California. This order is somewhat related to the cause of Christ, but I drew out for the simple reason that I heard more cursing in the lodge than in our streets. I am still a temperance man, that is, do not smoke or drink spirituous liquors. I declare that your paper is an excellent one and will try to send you some subscriptions in the future. You are doing a great work in exposing secret societies."

John Bowman, Albion, Ind., writes:

"I have been an Anti-mason ever since Morgan's time. The Masons have now carried their works of darkness into the church of God and have nearly destroyed it in northern Indiana. We have made war upon them and I will never give up until I know that I am whipped."

James Robinson, Washburn, Ill., writes:

"The Masons here run me on account of the small vote that was cast, but I tell them we are scattering the seed this year and sowing it on good ground and in four years it will bring forth fruit abundantly."

We have received the news from Taylorville, Ill., that our friend and supporter, G. C. Washburn is dead. Let this admonish us all to do with our might whatsoever our hands find to do, "for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest."

Jas. R. Clerihan, Woodson, Ill., writes:

"By the kindness of a friend at Jacksonville, I have become a reader of your valuable paper. I do approve of its teachings. I now propose to hold a discussion on secrecy on the night of the 23d of February, at Woodson. My question will be, *Resolved*, That secret societies are detrimental to free government."

Phil. Beck, Woodland, Cal., writes:

"The public seem not yet enlightened

enough on the subject, and many of those right at heart do not have boldness enough yet to come out openly. Meanwhile we in California are scattering tracts and light with them, and are commencing to marshall our forces for the coming conflict. We have now about $500 promised for a lecturer's salary and expect to get more. When we have engaged an able, willing, and courageous man to lecture, which I desire to do by our next annual meeting, we propose to move."

J. F. Fortner, LeGrand, Ia., writes:

"If you publish the *Cynosure* send me a specimen copy."

How many persons in your locality, reader, who do not know that the *Cynosure* is published weekly? How many who have not been invited to subscribe for it?

Reuben Cox, Boise City, Idaho Ter., writes:

"By chance I picked up a paper by the roadside bearing the name of *Christian Cynosure* and dated November 30th. I did not know there was a paper printed which contained so many rich facts concerning the kingdom of darkness that prevails among the human family. I believe the paper and its tracts would have a good influence on the minds of the people of Idaho Territory. I am near sixty years of age and never have belonged to a secret institution. None except the Baptist church of God. You may be sure I desire the circulation of the paper and tracts in Idaho Territory."

Mrs. H. C. Hayden, Harmon, Ill., writes:

"We have been having a good revival here during the last six weeks. Thirty-one have come forward for prayers. Most of them have found peace in believing. Our meetings are still in progress."

Geo. H. Stiles, Green Point, Brooklyn, N. Y., writes:

"Having come across your agent in the Centennial Exhibition I was induced by him to subscribe for your paper and I am glad I did so. I find it is an excellent one. I have always held Masonry in high esteem and regarded it as a fine thing. I never looked at it in the light you put it. If what you say about it is true you do right. I confess your paper has opened my eyes considerably. This place is a very hot bed of lodges of all kinds of orders, and they are into everything. One Masonic lodge laid the corner-stone of a new church a short time since, which they had no right to do. How that church will succeed I know not, but it is Masonry inside and out. Its pastor goes about loaded with emblems; its members have ten words for the lodge to one for Christ."

Abner Branson, West Branch, Ia., writes:

"I rejoice that Moody has given his voice on the side of truth concerning secret societies. If Christian ministers everywhere would raise their voices against them, as some are doing, and stand for the right, fearless of what the world might say of them, I believe that the church at least might be cleared from their influence."

James L. Briggs, Leesville, Mo., writes:

"I am not behind in desires for the downfall of secret societies for I believe they are the powers of darkness and will fall before the light, for light makes manifest."

S. McConoughy, Atkinson, Ill., writes:

"I think a word against card-playing is needed. I believe cards are the devils weapons, leading people into the pit."

Rev. R. J. Thompson, Halsey, Oregon, sends a club of eleven subscriptions for a year, and writes:

"I have done all I could to extend the circulation of this paper, which is doing much to open the eyes of people that they may behold the social, political, moral and religious evils connected with organized, oath-bound secret societies. The light of truth is spreading. The darkness of ignorance and superstition is fleeing. May the good work go forward until the entire world of man shall be enlightened, regenerated and redeemed, and shall rejoice in the light and liberty of the Gospel. I consider the *Cynosure* a great assistant in fighting the battle for the truth and right."

G. B. Owen, New Goshen, Ind., writes:

"May God bless all who have the courage to write and speak the truth in reference to oath bound secrecy, especially editors and preachers."

Amos Whitson, Valley Mills, Ind., writes:

"Two votes were all that were cast for the American party in Valley Mills, Marion county, Indiana."

James B. Blair, Darlington, Wis., writes:

"You may call me a life subscriber."

Henry LeRoy, Hartland, Wis., writes:

"My heart is with you in the great work of reform, in trying to overthrow the works of darkness, but I am placed in a hard spot here among secret societies. We have Masonry and Odd fellowship, grangerism and Temples of Honor. What will be the end of such work God only knows, but I mean to keep working and doing what I can to put down and overthrow the works of the devil. I have been working for three months and I have been from house to house. I have given my paper to nearly all the church members, but they seem to love darkness rather than light. I have failed to get up a club. Our minister here is a secret man. He goes heart and soul in that direction, and has done me much harm. The Lord reward him."

A. J. Weaver, East Sandy, Pa., writes:

"The Lord being my helper I shall raise the banner of truth amidst the hosts of sin."

W. W. Stringer, Ridge, O., writes:

"Send your excellent paper. It is rare, rich and racy; full of cheering news that comfort the true believer in Jesus. I am poor, but bless God, the poor have the comforts of the Gospel. Go on; drive the enemy to the wall. They that conquer shall wear the crown."

C. H. Ramer, Lewiston, Minn., writes:

"I wish that I was able to buy books and tracts and travel and scatter them broadcast over the land like autumn leaves. I have traveled some three hundred miles this winter. I took an arm load of *Cynosures* with me and gave them all away."

L. Sperry, Waupun, Wis., writes:

"I feel encouraged in our reform from the fact that there are so many Christian people, men and women, engaged in it. The Lord bless every one of them."

Chas. Follott, Byron, Ill., writes:

"A few days ago I was in Oregon, and as usual got a daily on the arrival of the train, and almost the first thing that met my eye was a notice of a prayer-meeting at 221 W. Madison St. * * * There are many poor souls crushed and galling under the chains of voluntary slavery, who in other things know where to go and who to go to for help. They cannot go to those with whom they are most intimately associated, and the power of Satan over them is so great that their hands drop hopelessly and they remain crushed in impotency and despair. Let us plead with all the earnestness and with all the ability God gives us, by the cloud of witnesses and his own promises, as being bound with them, that they may rejoice in the glorious liberty of the Gospel of Christ."

Wm. Knight, Hulberton, N. Y., referring to the present editor of a prominent religious journal, writes:

"He is a private Anti-mason who don't know what Masonry is because he never joined the lodge; never was bitten by a mad dog and don't know what hydrophobia is. I think it is time for all Christians to feel for the pillars of this heathen temple and call upon God to help them pull it down. Let every well-wisher to humanity say, Amen. I am an old man, past my three score and ten. I was living in Genesee county, when Morgan was kidnapped, and bought one of his books, and have it in my possession at present I have been circulating Anti-masonic papers and books for the past three years."

Luther Wood, Newark, Mich., writes:

"My family are all constant readers of the *Cynosure*."

Dan'l Countryman, Rochelle, Ill., writes:

"Prof. C. A. Blanchard preached for us Sabbath, February 4th at 10:30 A. M. Also at 7 P. M. We were much pleased with the sermons. I cast the only Anti-masonic vote in Lynnville township. My half-hearted and Masonic friends told me I was throwing my vote away. Well, that is like throwing wheat away. They don't look at the increase. If I don't live to see it others will. It does me good to vote my principles. One man with God and the right is a majority."

Geo. M. Smith, Linden, Mich., writes:

"We felt it a duty we owed to our country, God and humanity to cast our votes with the loyal party and know that we had a government. Hence the voting capacity of our anti-secret friends was but little tested. Yet I have the pleasure of reporting two American party votes cast in this township, and five in the adjoining township of Mundy. The two votes cast in this township of Fenton were not reported in the canvass. I purposely called upon the clerk to ascertain the fact. After looking over his list we found two votes cast by the American party. It appears these votes when found by the Board were laid aside, not counted. Our design is to renew our efforts in this conflict with secrecy in the spring election; meet in caucus and nominate candidates for office whose principles are strictly Anti-masonic. No more compromise with secretism."

The Sabbath School.

LESSON X.—MARCH 11, 1877.—ELIJAH TRANSLATED.

SCRIPTURE.—2 Ki. ii. 1-12. Memorize 8-12; Primary Verse, 11.

GOLDEN TEXT.—"And Enoch walked with God; and he was not; for God took him."—Gen. 5:24.

TOPIC.—"Covet earnestly the best gifts."—1 Cor. 12:31.

HOME READINGS.

M. Prov. 3:1-24....Happy that Findeth Wisdom.
T. Prov. 2:1-22. ..Search as for Hid Treasure.
W. Jer. 29:1-14....Search with Whole Heart.
Th. Luke 11:1-13....Seek and ye shall Find.
F. Luke 18:1-8....Ought always to Pray.
S. Is. 62:1-12....Give Him no Rest.
S. Phil. 3:1-21....This One Thing I do.

With verse 1 read John 14:3; Gen. 5:24; Heb. 11:5.

With verse 2 read Col. 2:18; 2 John 8; Heb. 12:15; Luke 13:24; 1 Thess. 5:6; Rev. 16:15; Is. 62:7; Ruth 1:16.

With verse 7 read Job 36:25; Matt. 26:58; Heb. 11:13; 1 Pet. 1:12.

With verse 8 read Ex. 14:21; Josh. 3:13; Is. 43:2.

With verse 9 read 2 Chron. 1:7; John 15:7; 14:14; Deut. 21:17; 1 Cor. 12:31; 14:1; Col. 3:2.

With verse 10 read Matt. 19:26; Luke 1:37; Gen. 18:14.

With verse 11 read Ps. 68:17; Ps. 104:4; 2 Ki. 6:17; 1 Thess. 4:17; 2 Cor. 12:4; 1 Cor. 15:51.

With verse 12 read 1 Tim. 1:2; Tit. 1:4; Heb. 6:15.—*Nat'l S. S. Teacher.*

LESSON NOTES.—1. Whirlwind: A storm, tempest. 2. Tarry here: Why? To prove Elisha's fidelity? Rather because Elijah wanted no human eye to witness his departure from the world. I will not leave thee: His devotion will not endure a separation. 3. Sons of the prophets: Disciples, or pupils in the schools of the prophets. At Bethel: The very place where Jeroboam had established calf worship. 1 Kings 12:29. From thy head: From being thy head or leader. 8. His mantle: Probably made of sheepskin, and long the badge of his prophetical office. Compare Matt. 3:4. Wrapped it together: Folded, or rolled it like a twisted cord. 9. A double portion: The eldest son's inheritance. Deut. 21:17. 10. A hard thing: For man, an impossible thing: but not for God. Matt. 19:26. See me: This should be a token that his request was granted. 11. Chariot of fire: One of the multitude composing God's invisible army. See Ps. 68:17, and 2 Kings 6:17, and compare 2 Sam. 5:24. Went up by a whirlwind: Not, necessarily, in the chariot of fire, as is popularly assumed. 12. Rent them: In token of his sorrow at the loss of his leader.—*Scholar's Quarterly.*

Why was Elijah selected for the singular honor of being translated? Several probable reasons may be suggested. 1. To make a powerful impression on that degenerate age. Extraordinary necessities demanded extraordinary remedies. It was so in Enoch's time. What more likely to move Elijah's countrymen, and seal his own work, than a glorious, deathless ascent to heaven? 2. Because of the peculiar character of his mission. He came a reformer, a protestant, a judge. He did a work of which fire and heavenly displays are ever the chosen accompaniments and symbols. Deut. 4:24; 1 Thess. 4:16; Rev. 1:17. It was meet that he should depart like a judge. 3. To furnish a type of Christ's ascension. Almost every other phase of Christ's life and doings was foreshadowed. Why not this? 4. To give an earnest and an assurance of the glorification of all saints.—*Evangelical Repository.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 1, 1877.

The United Brethren vs. The Lodge.

* * * "A convention of laymen in the United Brethren church in the State of Ohio, was held a fortnight ago at Westerville, in that State. A resolution favoring the change of the prohibitory law in that church against secret societies, to unequivocal testimony against them was among the topics considered, and was lost, by a vote of 28 to 26. President H. A. Thompson, of Otterbein University, took strong ground against the resolution, and in favor of the law as it now is."

We clip the above from a late *Christian Statesman*, and it shows trouble ahead for one of the best church organizations in this country and world. Some one has likened the lodge to a fighting gander, which, if knocked down and grubbed in the dirt, if the breath of life is left in him will get upon his legs, run back to his geese and gabble and brag and chatter as though he had whipped instead of being whipped.

It is now, we think, some eight or twelve years since the General Conference of the "United Brethren in Christ" met at Lebanon, in Pennsylvania, and after an earnest discussion, lasting through days, sustained their rule excluding unrepentant Freemasons by a very decided vote. They also then elected Prof. Milton Wright editor of the *Telescope*. in place of Mr. D. Berger, the previous editor, who had proved weak-kneed against the aggressions of the lodge. Not long afterward a preacher-doctor in Indianapolis carried the majority of his church into open secession; and if the lodge had not as many lives as a snake, whose jaws will bite after the head is sundered from the body, the United Brethren would have had peace. But money was found, and a pretence invented to start "The United Brethren *Tribune*," in Harrisburg, Pa., which was, and if still running is a disguised Masonic organ, run by pious jack-masons. Now we have a laymens' convention at Westerville, Ohio, voting 26 against the anti-secret rule to 28 in favor! No matter what the pretended object of that "laymens'" convention, it was raised and run in the interest of the lodge. So large a vote to let in the excluded Masons into the churches was no accident, but a matter of forethought and plan. Only think what cheek is required to invade a modest, self-denying church organization, opposed to secrecy from its manger birth in Isaac Long's barn, Lancaster county, Pa., more than one hundred years ago. These men, knowing that their church has been committed against the secret worships from the first, enter the sacred enclosure, violate in practice first its fundamental principles; undertake to revolutionize it; are beaten: renew the attack, are beaten again, but like the drubbed gander in the illustration opening these remarks, they swagger, bluster, vote, and crow to their associates in error as though the great and good church which they trouble and disgrace had no rights which a Freemason was bound to respect. Verily, the Canaanite is still in the land.

We feel like suggesting to the United Brethren whether some change in the wording of their action might not meet their wicked assailants with better effect. They speak of "legislation" and of "laws" enacted by their church. But the demons worshipped by the lodge dread no human legislation. Their language is: "Jesus I know,—but who are ye?"

The founders of the American Presbyterian church (1788) say: "*We hold that all church power is only ministerial and declaratory;*" that Christ is the only lawgiver, and the Bible the only law for his church. This, doubtless, is what the U B. General Conference mean, viz: that their "laws" are only declarations that such are the laws of Christ. Whether these turbulent spirits might be cast out more effectually by confronting them directly with Christ, instead of the church of the United Brethren in Christ, they can judge, perhaps, better than we.

Eldership in Wheaton.

The largest church meeting ever held in Wheaton, assembled in the College chapel, February 22d, evening, to discuss eldership as held and practiced in the College church. This church, though Congregational in that it is strictly self-governing, yet professes to be strictly undenominational, or rather unsectarian, is called simply "The First Church of Jesus Christ in Wheaton," after the manner of the original churches of New England; and has, as they had, a simple standing committee of discipline, called by the Bible name of "elders," and ordained by the prayers of the church. It excludes adhering, unrepentant Masons, testifies against dancing by its members; takes an annual collection for the National Christian Association; is unfriendly to the use of tobacco, and professes, by its manual, to be governed by the Word of God, simple and pure; yet fellowships all Gospel churches which hold to Christ however much they may differ from it in their construction and understanding of the Bible.

Such a church cannot but be bitterly hated by the "god of this world" and his worshippers in the lodge and out.

The arguments for and against eldership brought out in this discussion both in the meeting and outside were these:

1. That elders were simple pastors or preachers.

To this it was replied that some preached habitually, others occasionally, but all had oversight as a committee of discipline. See 1 Tim. 5: 17.

2. That multiplying officers endangered the liberty of the people.

To this it was answered that giving up elders and leaving the church in the hands of professional preachers was what endangered the liberties of the people.

3. That the Congregational churches in New England rejected and dropped elders as a remnant of aristocracy brought from Europe.

To which it was answered that elders were in the Cambridge Platform of 1648 in the purest days of liberty; that the Platform was "Gathered out of the Word of God," as they say in the title-page; that the Puritans learned it in their Bibles in the jails of London where "aristocracy" incarcerated them. And that eldership was slowly given up by the New England churches from 1708 when the Saybrook Platform was adopted, until 1740, when George Whitfield expressed the opinion that a majority of the New England pastors *were unregenerate men.* See his letter to England in Tracy's "Great Awakening."

The arguments against the petition to abolish eldership in the Wheaton church were:

1. It is a divine institution. That there is no such thing as a committee, standing or occasional, in the whole Word of God; and therefore dropping the name and ordination prayer of elders is to take out God's ordinance and put a human substitute in its place; which is forbidden.

2. That all the ancient churches, and more than eight millions of modern church members, including Presbyterians, have a board of elders.

3. That deacons, though properly sharing with elders the general oversight of the church, have their special duties pointed out in the sixth chapter of Acts; as the elders have their's in Acts 20: 28.

4. And finally, a report by Dr. E. Beecher in the Illinois State Association, 1859, was cited declaring that there was a board of elders in the primitive churches who performed this duty; and great emphasis was laid on a report of Dr. Leonard Bacon to the great Congregational Council of 1865, Boston, which contains these words:

"While no church can be rightly subjected to a presbytery exterior to itself, every church should have its own presbytery," (or board of elders.) The same report to the great Council declares that the primitive or Bible churches had such elders; and as the Wheaton church manual declares it to be a Bible church and not a denominational one, it was bound by its solemn covenant to have the Bible elders.

The debate was earnest and solemn and conducted almost entirely in the spirit of Christ. The vote stood for eldership 55; against, 49; required to change the manual 110, or a two-thirds vote. So the eldership was sustained.

As the petitioners for the abolition were all willing to have a committee of some kind, standing or occasional, they really only asked to have the Bible name and ordaining prayer dropped; the elders only having the duties of a committee of discipline—no more nor less. But to strip that office of its Bible name and the prayers of their brethren, and leave nothing but a human committee in the place, is secularizing the church of God.

Washington's Birthday and the Chicago Association.—The meeting held at 221 West Madison street, February 22nd, in commemoration of the birth of George Washington was a pleasant occasion. The meeting although not large was respectable in numbers, and most present seemed interested in the brief exercises of the evening. In the absence of the President of the Chicago Christian Association, Rev. J. W. Bain, J. P. Stoddard called the meeting to order. After the reading of the 117th Psalm all united in singing "Rock of Ages" when Rev. E. S. Cook led in prayer. An essay followed by Mrs. E. A. Cook, on the Farewell Address and Home of Washington, which will appear in our columns next week. The chairman gave some examples showing how Freemasonry is false to its own professions and explaining how it controls all other interests that will tolerate its presence and thus becomes a conspiracy and a dangerous element in our country, against which Washington faithfully warned his countrymen.

The Blasphemy of Freemasonry.—J. H. H. Woodward, the indefatiguable opponent of secretism, has issued his second pamphlet under the title "Every Freemason a Blasphemer." It contains twenty-four closely printed pages written with the intense earnestness of one who knows the impious yet dreadful power of the lodge, and with a careful and exhaustive appeal to authority. In no work of this character have we seen so thorough an examination of Masonic authority. It should be circulated by the million to enlighten the honest and God-fearing in regard to the actual and awful character of Masonry as a system of false religion. We could wish friend Woodward had placed the title with which he begins the work on the title page, instead of the one chosen. It would have secured more readers and more unbiased ones. The work is for sale at this office, price 10c. per copy; 75c. per dozen; or by express $6.00 per hundred.

—The Illinois Lecturer has gone to Central Indiana, at the request of Secretary Stoddard, to speak at a number of points in Grant county.

The Spring Elections.

Whatever may be thought of the wisdom of our *national* political action against the lodge, no one who believes in the principles and platform of the American party can for a moment doubt the extreme importance and wisdom of making a distinct issue against secretism in all our *local* elections. By so doing we shall not only relieve our court houses from the control of the lodge and prevent the perversion of justice and waste of funds through the trickery aud dishonesty of men, who if not upheld by the lodge could neither attain to such places of power or hold them, but we shall prepare by this drill and experience for the next national campaign. Justice, patriotism and Christianity call the true friends of this reform to this work *now*.

HOW TO PROCEED.

Write out a simple call for a meeting of the friends of good government and get what signatures you can to it and hold the meeting, no matter if but five will sign the call and you have to meet in a barn for the want of even a school house. There nominate the *best* men who are true as steel to our principles and get the question squarely before your neighbors with all the facts at your command that bear on the reform.

Find out, at least approximately, what offices are now held by secretists and what proportion they are numerically entitled to. The need of a change will then be apparent. Let there be no delay in beginning this work for it will take time and labor to get signatures to the call, and the earlier your nominations are made the more time there will be left for the canvass before friends of this reform are pledged to support some other party.

For a meetiug to nominate town officers the following will answer for

A CALL.

We the undersigned voters of the town of ———, county of ———, State of ———, hereby call a public meeting of those voters who with us are opposed to secretism and ring-rule and in favor of good government to meet at ———, on the day of ———, A. D. 187–, for the purpose of nominating supervisor, collector, assessor, treasurer, clerk, two justices of the peace, two constables, three school trustees and three road commissioners for the town of ———.

Of course these offices vary in different States, and the call for the nomination of county officers will be different.

How many towns and counties shall the American party carry this spring?

Illinois township elections occur the first Tuesday in April.

EZRA A. COOK.

—The General Agent last week visited Flora, Winnebago county, Ill., at the invitation of Rev. W. H. Vandoren, the warm friend of reform and pastor of the Wesleyan church. Bro. Stoddard has been full of labors in getting the depository, reading-room and lecture hall in order.

—An arrangement has been made by which the Woman's Christian Temperance Union of this city are to have the use of the hall in the Carpenter building every Monday evening, for a meeting in the interests of the temperance reform. This society has been a most valuable coadjutor of Mr. Moody's reform work here, and many a drunkard can point to its efforts as the means of his salvation.

—Past Master Ronayne returned from Crestline, O., last Thursday, satisfied that his visit had a very well defined effect on the lodge of that city, and that the reform has got well upon its feet. The debate of Monday and Tuesday evenings was followed by the third degree exposition. Elder John Finney of Mansfield, attended the meetings and sends the first report of them. He says Bro. Ronayne and Dr. Booth made a complete success in their debate.

News of the Week.

—Four Rear-Admirals of the United States Navy, Alden, Bailey, Davis and Wilkes, died last month. Wilkes was the commander of the United States exploring expedition (1838–42) and the discoverer of the Antarctic continent. He was also conspicuous as the captor of Mason and Slidell in the late war. Davis was for many years superintendent of the Naval Observatory at Washington. Admiral Bailey was another veteran officer, fifty-nine years in service. Alden was a younger man, who distinguished himself in the Gulf of Mexico during Farragut's operations.

—The papers for the pardon of Joyce, the last whisky-thief languishing in the penitentiary, have been made out at the office of the department of justice.

—The Russian consulate at Constantinople warns shipping merchants that torpedoes are being placed on the Black Sea coast between Sookgoom, Kale and Fort St. Nicholas. Guard-ships are stationed at Poti and Sookgoom (Kale) roadsteads, to indicate the course. Balaklava must not be entered without communicating.

—Emperor William, in opening the German Parliament last week, expressed the opinion that the peace of Europe will not be broken in consequence of the Eastern complications, basing that opinion upon the belief that the united demands of the Powers upon Turkey for guarantees of reform will be complied with by the Porte. and war thus averted. His Majesty, however, took occasion to add the significant remark that his government will continue to exercise its influence in behalf of the Christians in Turkey, and of the preservation of the peace of Europe, but, "above all things, strengthening its own good relations with the governments allied or otherwise friendly to it."

PHILADELPHIA, Feb. 25.—At 12:50 a fire broke out on the stage of Fox's new American Theater, and at 1 A. M. the whole place was in flames. The fire spread with remarkable rapidity and communicated with Rogers' wagon warehouse. The Mercantile Library Building was in danger; also, the New York Mutual's new building at Tenth and Chestnut streets. All had left the theater before the fire broke out. The theater had a seating capacity for 3,000 persons, and was the popular resort for apprentices and newsboys, and had especial accommodations for loose women. The loss on the Library will be from $50,000 to $80,000.

—*The Sanitarian* for March treats of Sanitary Reform in Ship Life, School-Room Crowding, The New York Quarantine, School Hygiene, Conservative Medicine. A. N. Bell, publisher, New York.

—Besides the usual full and excellent expositions, the *National Sunday School Teacher* for March publishes some valuable articles on themes relating to the lessons for the month. Rev. E. L. Hurd, D.D., writes on "Elisha's Double Portion," Rev. E. F. Williams on "The Land Law of the Hebrews," a subject that teachers need to understand. and Rev. J. C. Taylor on "God's Care for Converts under the Old Testament Dispensation," a theme full of interest. Mr. J. B. T. Marsh gives an interesting account of the Oberlin Sunday School, under the title of "The Motor and the Machinery." Chicago: Adams Blackmer & Lyon Publishing Co.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption"

To carry on this work contributions ar solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

I Know Not.

BY W. O. S.

I know not what's before me,
Nor where my pathway lies;
What dangers hover o'er me,
What judgments from the skies.
"Be faithful," said He, kindly,
But sinful flesh is weak,
And often go I, blindly,
To earthly pleasures seek.

I know not what's before me,
My God alone can tell;
And from his throne in glory,
"He doeth all things well."
I'm hoping, trusting, praying,
But oh my faith is small!
And feebly am obeying,
His gentle, earnest call.

I know not what's before me,
What earthly way is mine;
Unless "To tell the story,"
Of Jesus—God, Divine;
I'd place all on the altar—
My life, by being—all,
Oh why! why should I falter,
Or tremble at the call?

I know not what's before me,
While toiling here below;
But when in "realms of glory,"
As known, I then shall know,
For there my earthly vision
Will have the veil removed,
And in fair fields, elysian,
I, evermore, shall rove.

Berrien Springs, Mich.

Fresh from the Fountain Head.

"Continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them." Are we, even we, Protestant Christians, who acknowledge the Bible as our sole authority in spiritual things, sufficiently careful here? We pride ourselves on having our supply of the Water of Life from the Fountain Head; are we quite sure that there is no color in the water and no taste which does not properly belong to it?

What a host of religious books there are and have been in the world since we began to read: books of every sort and size and quality, differing from each other as much as the men and women who wrote them! And how we have been taught and preached to, and lectured to, and addressed, and plied in every sort of way for all these years! How can we be sure that the opinions and views which are the joint product of all these multifarious influences are really such as are "given by inspiration of God?" Only in one way. Only by the constant, independent study of the Scriptures themselves. Only by such conduct as that of the Bereans, who, though they "received the Word" preached to them "with all readiness of mind," yet "searched the Scriptures daily to see if these things were so." The mere reading of the Scriptures, as "reading" is generally understood will not do. The Bible is not like a great deal of our popular literature, which can be taken in by the most empty-headed and empty-hearted men and women without any effort. It is the book of all others that will least bear to be dealt with in a careless, easy-going way. Yet we fear that more than any other it is treated in this way; and what is the consequence? The more difficult parts suggest no idea at all, so that the exercise would be as beneficial and as sensible if the words were read backwards. The simpler parts may suggest some ideas; but what are they? Just the old ideas that have been in our heads before, and which have come from no one can tell where. Sermons we have heard, books we have read—it may be Paradise Lost, or the Pilgrim's Progress, or some religious novel, or some nameless tract—but most likely from those who had most to do with teaching us these things when we were young. Now, we do not say that the train of thought thus suggested is necessarily, or is even likely to be, an unscriptural one. That depends on whether you have read good books or poor books, whether you have been well-taught or ill-taught in your young days. But this at all events is certain: it does not come at first hand from the Bible. It is a second (or fiftieth) hand matter all the way through. There are people who read their Bibles more or less regularly the year round, and scarcely ever get a single new idea from their reading. There is a certain round of things which they have "learned and been assured of" long ago, and when the part which is read happens to touch one of these things, it sets the old thoughts a-going; when it does not come near any of them, it sets no thoughts a-going at all. The old thoughts, being old thoughts, were not of course derived from the Bible at that reading. Where did they come from first? Aye, that is the question!

We do not say that this method of reading the Scriptures is of no use at all, for these old trains of thought may be very good ones. It does not follow that a thought is useless because it is old. On the other hand it may be a very needful thought; and it may be a very valuable thing to have the old thoughts sent through the mind again. But in this way the peculiar advantage of reading *the Bible* is lost. If it is only old thoughts that are suggested, it is of no consequence what it is that suggest them. But when the mind is so exercised as to be actively engaged on the things which are written, so that they shall not be its own old thoughts that are turned over once again, but new and fresh ones, taken from the author whose work is being read, it is a different thing. Then the Bible becomes to us a Bible indeed—a revealer of the mind of the Spirit of God.

What is the reason that you sometimes hear the confession made by Christian people that they get more profit by the reading of what are called good books than by the reading of the Bible? Is it not because some of us are so much like children that we find it difficult or impossible to take our food, unless it is all cut up into little pieces and made ready for us to take down at once without any preparatory process? Is it not sometimes even worse than this, that some Christians are spiritually so dyspeptic that they must have their food digested for them before they can make use of it? In the Bible we have the raw material, so to speak, which must be worked up into the forms in which it is fitted for use. We have the mine from which the treasures are to be dug, the garden from which the flowers are to be gathered. It is better to have other people work up the raw material for us, dig out the treasure for us, gather the flowers for us—better this than nothing, certainly. But it would be far better if we could help ourselves—dig our own treasures, gather our own flowers, draw our own lessons, take and cut and eat and digest our own food. Only thus, at all events, can we get it at first hand. Only thus can we have the water of life fresh from the fountain head. To be plain the thing we are speaking of is a symptom of laziness. It is so convenient to have some good divine do all the work for us, and so much better than we can do making it all ready for use, done up, canned, labeled and everything. And it is good, very good, and even necessary to have these helps, if it were for nothing else than to show us how to go to work. But would it not be better if we did more of this work for ourselves? Is it not better and healthier, after all, though it be harder work, to go and gather the fruit from the trees and the bushes, than to have it brought in to us served up ever so nicely? And then we are sure of having the genuine article. The human instrumentality is not to be despised. It is God that gives us this as well as the other; but then he never intended, either, that the ministers of the Gospel or the machinery of the press should supercede the testimony of the Lord Jesus himself and of his apostles and prophets. And if we are careful to make the Bible our main study, not only reading it regularly, but following it closely, bending the mind to it, stopping at the difficult passages till we have mastered them, and looking at the easy ones till we make sure that the ease with which we understand them does not arise from our putting into them some old notions of our own, instead of getting out of them what the Spirit of God has put there—then we shall not only not be led astray in hearing of sermons, and reading of books, and listening to conversations, but we shall be in a position to get great good from them all. Being familiar with the standard of truth, we shall be able at all times to "gather the good into vessels, and cast the bad away."—*S. S. World.*

Paris.

Paris shows but little of the effects of its capture in 1870 by the Germans. The damage in 1871 by the Commune to some of its best buildings, is more marked, and not so fully repaired. The most conspicuous monument of the savage ruin of Communist leaders is the palace of the Tuileries, the residence of Louis Napoleon from 1852. It is still in ruins. The injuries of the late war have been chiefly repaired, and much progress also has been made in erecting new buildings, and making other improvements. The population in 1873 was 1,851,792, and it is now much greater than ever before, and rapidly growing. The republican form of government now prevailing seems very favorable to the prosperity of Paris. Whether it lasts or not it is, for the time being, less expensive to the people than monarchy or the empire. Financial prosperity prevails beyond all that political economists expected. The city was never more able than now to pay its portion of the public debt and of current expenses, municipal and national.

The future of France, or of "Paris, which is France," is without the bounds of satisfactory probability. It has had three republics, and that it now has is encompassed with many imperfections and infirmities. Whether such a people are capable of self-government remains to be tested by experiment. Theory answers in the negative. The family is the basis of a free state. Virtue and intelligence must go to together to secure a stable republic. What are the facts as gathered from the public statistics? The births in Paris in 1874 were 53,786. Of these 5,593 were in hospitals, 1,434 were illegitimate; still born, 4,236. The deaths were 40,759, and of these 26,612 died in their homes, 10,994 died in hospitals and prisons. Of the population, 140,000 are paupers. Nearly 21,000 are in the hospitals, 5,000 in prison. Foundlings and aged and infirm persons amount to 20,000. If "Paris is France" the prospect of self-government is discouraging indeed. The number of persons of fortune, or engaged in liberal pursuits, is put down at 140,000, or about one in thirteen of the whole population. Others make a living, but are able to save little. There are 22,000 rag-pickers. The number of servants is 90,000. The hands employed in factories number 300,000 men and 120,000 women. The wages of 17,200 of the women average from five to thirty cents a day, and of 88,700 from twenty-five cents to eighty cents a day. These statistics throw light upon the moral and industrial condition of Paris, which is certainly not very hopeful for the success of popular government.

The prospect does not improve by a view of the liabilities and expenses of the city and the State. The

Paris Budget for 1876 presents for receipts and expenditures 204,859,675 francs, or over $41,000,000. This amount is raised from many sources, about four millions by direct taxation; twenty millions by entrance duties; two millions market duties; one hundred thousand, weights and measures; five hundred thousand, slaughter houses; two hundred thousand, stands rented on public places; one hundred and seventy-five thousand, burials; three hundred and fifty thousand, lots sold in cemeteries; seven hundred and twenty thousand, omnibuses, cabs, etc.; six hundred thousand, scavengering; and other such items. Almost every occupation is taxed; every car and cart, every horse and ass, that bears anything into the city, has to be inspected, and must pay a tax upon the value of the commodity for sale. It is not probable that such a people as the French, with such a limited and exposed territory, will continue to be either willing or able to meet such taxation as is necessary to pay expenses and liquidate the public debt, and keep up such an army and navy as the national safety and defence require. French citizens are made up chiefly of two antagonistic classes—Roman Catholics and infidels. The Papal church is the enemy of civil and religious freedom, and infidelity is lacking in the morality and humanity needed in a system of self-government. These classes will continue to be the prevailing forces in France. They can only be elevated and assimilated by a strong government in the hands of a wise ruler.—*Herald and Presbyter.*

Children's Corner.

Kindness and Love.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

Puzzle Drawer.

NORTHFIELD, Summit Co., Feb 12.

MR. EDITOR:—Will you please put the following in the *Cynosure*. Supply vowels in the vacant spaces of the following poetry. MAGGIE Z. RICHEY.

N—th a sp-c——s t-p l-ght.
-n -r-t-st w-s —t-ng h-s s-pp-r -n- n-ght.
N-t – st-r n-r – cl—d -n th sk- t- b s—n,
Th—gh th w-n-d-w -b-v- w-s p-rf-ctl- cl—n.
S- cl—r w-s th- l-ght nd p-l-sh-d s- br-ght,
Th-t pl—nl- w r- v—w-d b- th- l-mp's br-l--nt l-ght,
Th- -rt-st h-s w-f- -nd th- ch-ld -f th—r l-v-,
Th- t-bl- -nd d-sh-s -ll m rr-r-d -b-v-.
-h m-m-, – s— G-d w— -p -n th- sk-,
-nd h- -s —t-ng h-s s-pp-r -f br—d -nd m-nc- p—.
H- l—ks l-k- p-p-, h-s -y-s -r- s- bl—,
-nd m-m-, h-s w-f- l—ks -x-ctl- l-k- ——.
– n-c- l-tt- g-rl – s—,
-nd sh- -s l—gh-ng -t m-.
Sh- h-lds -n h-r h-nd – c-p f-ll -f w-'-r,
– w-nd-r, m-m-, -f -t's G-d's l-tl- d—ght-r.

NASHVILLE, Feb. 17, 1877.

DEAR MR. EDITOR:—I will send you a puzzle for your paper if you think it worth printing.

I am composed of seven letters.
My first is in loose but not in gain,
My second is in part but not in main,
My third is in spoke but not in wheel,
My fourth is in owl but not in eel.
My fifth is in stove but not in fire,
My sixth is in wheel but not ir tire,
My seventh is in early and also in late,
My whole is the strongest Anti-mason in the State.

I will send the answer to H. H. Hervey' enigma. It is "Edmond Ronayne." My father takes your paper and likes it.

Your little friend, CARRIE MOON.

ELDENA Ill., Feb. 18, 1877.

MR. EDITOR:—I am thirteen years old and like to work out puzzles. I send you the answer to the first enigma in the *Cynosure* of February 15, 1877. "*Christian Cynosure.*" Yours truly,

GEORGE B. HELDMAN.

W. T. S. Smith, of Belpre, Ohio, answered both the enigmas of February 15th correctly, and sends us another very ingeniously contrived, but we think best not to print it because of its references to the holy Bible. If our young friends will read the article "The Bible a Plaything," in the Home Circle department of February 1st, they will see why we object to Scriptural puzzles, though we may have formerly encouraged them.

The Manly Boy.

"Is there a vacant place in this bank which I could fill?" was the inquiry of a boy, as with a glowing cheek he stood before the manager.

"There is none," was the reply. "Were you told that you could obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy. "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad which pleased the man of business, and induced him to continue the conversation. He said: "You must have friends who could aid you in obtaining a situation; have you told them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness as he said, though half musingly, "My mother said it would be usele s to try without friends;" then recollecting himself. he apologized for the interruption, and was about to withdraw, when the gentleman detained him by asking why he did not remain at school for a year or two, and then enter the business world.

"I have no time," was the reply; "I study at home, and keep up with the other boys."

"Then you have had a place, already," said the interrogator. "Why did you leave it?"

"I haven't left it," answered the boy, quietly.

"But you wish to leave. What is the matter?"

For an instant the boy hesitated, then he replied, with half-reluctant frankness, "I must do more for my mother."

Brave words! talisman of success anywhere, everywhere. They sunk into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said, with a quivering voice:

"My boy, what is your name? You shall have the first vacancy for an apprentice that occurs in the bank. If, meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother? Have you no father?'

Tears filled his eyes as he replied: "My father is dead; my brothers and sisters are dead, and my mother and I are left to help each other. But she is not strong, and I wish to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered. A boy animated by the desire to help his mother will always find friends.—*Selected.*

THE ARCHER FISH.—That is a kind of fish with which we are not acquainted. It lives in the waters about the Java Islands. It is about half a foot long, and doesn't look very different from other fishes, except that it has a very long lower jaw, which it uses as a bow with which it shoots drops of water for arrows. When the fish wants his dinner he goes out with his bow and arrows—he always carries it with him—and shoots at flies and bugs of various kinds. His aim is so good that he never misses, and can hit a fly three or four feet off. The fly, when shot, drops; the fish gobbles it up, and soon has made a good dinner.

Power of Sight in Birds.

So keen is the sight of the condor of the Andes that if a carcass be exposed where the naked eye can detect none of these creatures in the horizon, yet in a few minutes they are seen streaming from all directions straight toward their hoped-for meal. But though birds be long-sighted, it is also highly necessary that they should see minute objects at a short distance. No entomologist will deny that an insectivorous bird must have keen eyes for short distances if it is to get its living with ease. A microscopic sight is scarcely less requisite for a grain feeding bird. The swallow, which plunges with such reckless impulse through the air will nevertheless seize a small insect as it dashes along with almost unerring certainty. Usually the prey is so small that the wonderful powers of the bird displayed in the chase cannot be observed; but sometimes, when the insect has large wings, this dexterity may be seen. The writer has seen a swallow seize, while in a headlong flight, the beautiful, scarce swallow-tailed butterfly, and shear out its sapid body from between the wings, and let them float severally down; and then not satisfied with a feast so little proportioned to the splendor in which it was dished up, glance round and seize the several pieces before they reach the ground. How, then, is a long sight and a keen short sight to be obtained from the same eye? This is done mainly by the aid of bony plates so disposed that the edge of one is capable of sliding over the edge of its neighbor; so that when the fibers of the muscle which unites them contract they compress the eye all around and make it more tubular, while the humors of the eye, thus subjected to pressure, cause the corona to protrude more, also the retina to be removed further from the lens.—*Cassell's Popular Educator.*

Tell it to Others.

Shall we not be continually telling unsaved men that we have got what they might envy? If they saw us winning Christ, and finding what delighted us, and kept us ever searching further, might they not be allured by such a discovery? If they saw that we had got a secret they knew nothing of, it would draw some one who fancy when they hear a few words about Christ often repeated that there is very little in Christ.

Home and Farm.

WARM FLOORS.—The most effectual arrangement would be some filling, acting as a fire and vermin-proof non-conductor. In Europe, where buildings are constructed more thoroughly and durably than with us, such materials as sand or ashes are used. The inodorous building paper can be put in more quickly, and with less trouble, as it can be tacked on beneath the joist without interfering with the lathers. Other material may be better in many cases, however, as well as cheaper, in this way: Lay a floor of cheap boards *between* the joists of the first or main floor over the cellar, fill between the joists with fine coal or wood ashes to the depth of an inch or two. Sawdust would be a better non-conductor, but not so good a protection from fire and rats. Sand is heavier, and not so good a non-conductor. Other material, as tanbark, may be found in some cases better than either. To prevent dust sifting into the cellar, use newspapers, etc., beneath the filling. If there are chambers, to be much occupied, there need nothing be done with the second floor, although a filling is good against fire and to deaden sound. But over the chamber ceiling let the best and safest non-conductor be used. Light material, to the depth of an inch or two, can be spread upon the lath after the plastering is dry. This, with a plain board floor above the ceiling joists will effectually prevent the escape of heat out of the top of the house, and protect the chambers from the sifting of snow through the roof.

EARACHE IN CHILDREN.—Where a child's ear becomes painful, as it often does, everything should be done to soothe it, and all strong irritating applications should be avoided. Pieces of hot onion or fig should not be put in; but warm flannels should be applied, with poppy fomentation. if the pain does not soon subside. How much children suffer from their ears—unpitied because unknown—it would probably wring the hearts of those who love them suddenly to discover. It is often very hard, even for medical men, to ascertain that the cause of a child's distress is seated in the ear, and frequently a sudden discharge from it, with a cessation of pain, first reveals the secret of a mysterious attack, which really has been an inflammation of the drum. The watchfulness of a parent, however, would probably suffice to detect the cause of suffering, if directed to this point as well as to others. If children cry habitually when their ears are washed, that should not be neglected; there is, most likely, some cause of pain. Many membranes are destroyed from discharges which take place during teething. Whenever there is a discharge of matter from the ear it would be right to pour in warm water night and morning, and so at least to try and keep it clean.

THE ORCHARD should receive careful attention during the winter months. The large limbs it is best to remove in summer, when the freely flowing sap induces rapid healing of the wounds. But all small limbs which need to be sacrificed may as well be removed now. The orchards should undergo a thorough inspection, and the greater portion of the young succulent growth among the larger branches be made acquainted with the saw

and chisel. It is a great mistake to let the heads of fruit trees get thick and matted with small "suckers."

To Extinguish Kerosene Flames.—One of the most ready means is to throw a cloth of some kind over the flames, and thus stifle them; but as the cloth is not always convenient to the kitchen where such accidents are likely to occur, some one recommends flour as a substitute, which is said to promptly extinguish the flames. It rapidly absorbs the fluid, deadens the flames, and can be readily gathered up and thrown out of doors when the fire has been extinguished.

Your own Mason.—Small holes in white walls can easily be repaired without sending for a mason. Equal parts of plaster of paris and white sand—such as is used in families for scouring purposes — mixed with water to a paste, applied immediately and smoothed with a knife or flat piece of wood will make the broken place as good as new. As the mixture hardens very quickly it is best to prepare but a small quantity at a time.

THE GOSPEL MEETING.

Enthusiasm.

[From a sermon in the Boston Tabernacle.]

You are a little afraid of it (enthusiasm) here in New England, but it won't hurt you to have a little more. I know there is a cry among very wise men against anything of this kind. They already begin to cry, "Undue excitement, large meetings." It is astounding to hear some people talk. When the meetings are very small, then they are mourning over the smallness of the meetings; then, when the Spirit of God does come, and the people do have ears to hear, and great crowds come, they become very much disturbed and say, "We are afraid of these great crowds. Now we must be very careful." We hear no complaints about politicians when they wake up a great deal of enthusiasm. I have seen Boston all on fire, politically. I happened to be here a few years ago when they took Anthony Burns out of Boston, and I never saw a city so excited. I never saw a city so moved. Talk about enthusiasm; every man was full of it. And yet. the minute you talk about getting a little fire into the church, a little enthusiasm into our hearts, a great many people shake their gray hairs and say, "I am afraid; now be careful." They jump on to the safety-valve to keep down the steam.

I have yet to find a man who succeeds in his ministry that does not feel some enthusiasm about it. I have yet to find a successful Sunday-school teacher that don't take up his work with some enthusiasm. For years I was superintendent of a Sunday school in Chicago, and I learned one lesson, if I didn't learn any more, and that was that a man or woman who had a class who didn't take hold of it with some enthusiasm didn't succeed. We want to get this eternal truth deep down in our hearts, that we can't have success unless we carry this enthusiasm into God's work. You will not find a very successful business man in Boston, but he carries enthusiasm into his business. I believe Joshua and Caleb were called two enthusiasts, when they came back after they went to spy out the country. I believe the man Gideon was called by a great many of the men of Israel an enthusiast. The idea of his going out to meet that great host with three hundred men, with nothing but pitchers in their hands. and candles in the pitchers! Who ever heard of such a foolish thing? Many men in Boston would say, "That man has gone clean mad." He was an enthusiast, but the Lord God of heaven was with him, and what we want is to get filled with this enthusiasm, and then it will be holy fire, and if we get that into our souls and hearts, then we shall see the work of God advance. We want it in the pulpits; we want it in the pews; we want it in the church. Some one said to me, "When are you going to preach to the unconverted?" I don't know as I shall preach to them at all. I want you to preach to them. We want two or three thousand sermons preached in Boston every day, every man and woman going out to speak for Christ. It is very easy to reach Boston when we have our hearts full of holy enthusiasm, and our hearts are all on fire with love of God and his work.

There will be some that will cry out: "That man has got zeal without knowledge." How many times have I heard that cry! I had a great deal rather have zeal without knowledge than knowledge without zeal. There are a great many who know a great deal who never tell it. There are a great many buried talents in Boston. If we are as enthusiastic for Christ as we ought to be, there will be a cry raised against us. Some will call us fanatics, and some mad; but when that cry is raised against us, it is a very sure sign that we are right in the sight of the Master, because they said he was mad.

There is a man that I admire very much. I don't know as I admire his judgment in all things, but he is such an enthusiastic man. It is Garibaldi, and I am not an Italian either. I can see how he could fire the heart of all Italy. It was said that in 1867, when he was going up to Rome, they took him and threw him into prison; and he grabbed up his pen immediately and wrote to the people of Italy: "Let fifty Garibaldis be thrown into prison, but let Rome be free." He left Garibaldi behind, and was looking only at Rome; and when the love of Christ sinks so deep into our hearts that we forget ourselves, and want only to see Christ exalted and given to a perishing world, then the church will have a power, and all the hosts of death and hell cannot stand before it.

Temperance in the Boston Revival.

At the first young men's meeting held in Berkeley street church, Boston, Wednesday evening, January 31st, a young man arose, and said, "In the town where I live there is a reform club started. There are twenty-four young men who have signed the pledge, but some of them have fallen under temptation and broken their vow. And I rise to ask you young men of Boston to pray for these, that they may be brought back, and those who have not fallen may be kept." Mr. Moody, who conducted the meeting, sprang to his feet and asked if those twenty-four had had been converted. "No, they have not," was the reply. "Then," said Mr. Moody, "I would not give a snap of my finger for their reform. Mr. Story," said he, calling to a gentleman in the rear of the congregation, "come forward and tell your experience." Mr. Story, whom Mr. Moody introduced as formerly "the worst drunkard in New York," went to the platform and said: "One year ago I was a confirmed drunkard, and had been so for thirty years. I went to New York city. The Hippodrome meetings were then in progress, and from mere curiosity I went one evening. My heart was touched by Mr. Sankey's songs and by Mr. Moody's earnest words. I felt troubled; went away and tried, that night, to drown my feelings in rum. But when I became sober again I was still unhappy, and went once more to the Hippodrome, and after the sermon was over I went into the inquiry room. A dear Christian brother came and talked with me, and asked me if I wanted to be a Christian. I said, 'Yes, but this terrible appetite I have for drink is too strong; I never can subdue it.' He said, 'No, you never can, but God's grace can.' 'Oh, you don't know about it,' I said, 'I never can overcome it, and there's nothing in the world that can.' Then this man told me that he also had been a slave to the same awful tyrant of strong drink. But he had taken his appetite to God and had asked him to take it away, and it was all gone. Then he asked me to kneel down with him and pray. We knelt, and asked God to take away my awful thirst for rum. God answered my prayer. His grace came down into my heart and purified it. I have lived a year rejoicing in my deliverance from the chains of intemperance. I not only do not long for rum; I hate the smell of it. I have been where I could see and smell it, but it does not excite the least desire for it. And I bless God for his wonderful grace that has freed me from my sin. I am devoting myself to the work of telling those who are given to drink, that God can save them. The redemption of Jesus Christ is sufficient to take away the unholy appetite." Can the "philosophers of Jerusalem" account for this upon natural principles?—*Zion's Herald.*

Naaman.

There is one thing in Naaman's favor, he took the message, though he didn't like the messenger. So down to Jordan he goes and dips himself once in the water. He says to himself, "They will laugh at me terribly when I get back if I don't get cured of my leprosy, so I may as well try it." But when he comes up and looks to see if his leprosy is one-seventh gone, and sees no change at all, he begins to be discouraged. But he is in the way of obedience. God's prophet had told him to dip seven times, and he is going to do it. "Behold, to obey is better than sacrifice." If ever you get out of the pit of Adam you must get out where you got in. He got in by disobeying God, and the way out again is obedience. So down he goes the second time. Now, if there had been some of these Chicago Christians there they would have said, "Well, Naaman, how do you feel now?" But still he didn't feel any better. Down he goes the third time, and again and again; still no change. The sixth time he comes out and shakes himself, and rubs the water off him, and looks at his flesh. Still no improvement. Once more, and now as he comes up he feels a thrill of death; as quick as he can get the water out of his eyes he sees that he is cured; his leprosy has floated away in the waters of Jordan—the waters of death and judgment—and now he comes out in a new body—a resurrected body. He lost his temper; then he lost his pride; then he lost his leprosy—that is generally the order in which proud, rebellious sinners are converted.

And now how happy he is. Hear him shout, "This is the happiest day of my life. I am cleansed; I am cleansed; I am a leper no more!" Away he goes to the prophet's house and offers him the gifts he has brought, but the prophet won't have anything at all. It would have spoiled this beautiful story if he had taken anything for his work. The gift of God is eternal life. You can not buy anything of God. Naaman takes back to Syria with him everything he brought—except his leprosy. And that is the way with you, sinner. When you come to Christ you haven't anything Christ wants except it be your sins. Naaman might have taken his leprosy back with him, if he had not obeyed the prophet and dipped seven times in Jordan, and you will take your sins down to death with you unless you submit your will to Christ. The battle has to be fought out on the line of your will. Who will obey him to-night? Who will believe him and trust him to-night? May God open your eyes and show you how you can be saved by just believing in Christ.

Religious Intelligence.

—Major Whittle having closed his work in Chicago to enter upon another in Dubuque, Iowa, the Farwell Hall noon meetings were led last week by Rev. Dr. Goodwin, Mr. Stebbins leading the singing. Last Sabbath Rev. J. Monroe Gibson preached to a large audience in the Tabernacle on "The Bible." It is announced that Maj. Whittle will return next Sabbath.

—The Chicago Presbytery having refused to endorse the establishment of a new Presbyterian church by Rev. H. M. Paynter, on the ground that it would not be self-sustaining, the movement took an independent form and last Sabbath the church was organized on an independent basis, in the west part of the city. Three elders and as many deacons were elected to assist the pastor in the spiritual oversight and charitable work of the church.

—Further reports of accessions to the city churches show the power of the work of grace here. The Scotch Presbyterian church has received 57 members in three months. The Evanston Presbyterian church lately received 42 members, all but two by profession.

—Rev. J. M. Snyder of Norton, Ill., a member of the corporate N. C. Association, has received 121 members into the Wesleyan church of which he has been pastor for about a year. He organized a new church last month.

—Another new Wesleyan church has been organized in Bureau Co., Ill., by Rev. G. P. Riley. Another has started at Hopkins Station, Mich.; and yet another near Cawker City, Kans., where 25 new converts have set their faces toward Jerusalem in the "wickedest place" on the Salmon river. At Bethel, Ind., Rev. J. W. Hiatt has been conducting a powerful revival in the Wesleyan church and 83 have joined it.

—Reports from Boston show that the Tabernacle is inadequate to accommodate the throngs, and that Mr. Moody has found it necessary to repeat some important sermons,

those who having heard them when first preached, absenting themselves to make room for others: There are also large delegations from the surrounding towns who charter trains to come in, and that it has become necessary to issue tickets of admission in order to reach workingmen who would otherwise be crowded out.

—The Moravian is the great missionary church of the world. They carry on missions in Greenland, Labrador, the West Indies, the Mosquito Coast, in South Africa, Australia and Thibet. They have in these missions 92 stations, 307 missionaries, 1,530 native ministers and helpers, and 21,960 communicants.

—There comes from nearly every part of Canada intelligence of a deep and decided spiritual movement, as if the breath of the Spirit were passing over its snows with its genial and heavenly warmth. The different churches are crowded, and deep impressions are made under the simple preaching of the Word.

—Spurgeon's church in London is one of the largest and most influential through its training school and home and foreign missionary enterprises. The pastor has associated with him for the spiritual oversight of the flock a board of elders, ordained after the Scriptural manner.

Masonic Ring Rule in the Pennsylvania U. B. Churches.

Editor of Valley Spirit: In your last issue there appears an article relating to the proceedings of the U. B. Conference, held at Baltimore, Md., stating that in the examination of the *local* preachers, "Presiding Elder Colestock stated that he could not report favorably upon the character of J. M. Bishop, as he had heard of his using improper language. It was stated that he had purposely absented himself from the conference, knowing this matter would come up. In his absence the case was postponed." I have been an itinerant for twenty-five years; nine years Presiding Elder of Chambersburg, with an unblemished character all the time, and am still in the itinerancy. With regard to improper language, I did say, at the court held at Chambersburg some time ago that I thought it was useless to call ten or twelve witnesses to prove that a certain brother, who was passing through a process of trial, said there was a *ring* at the last annual conference, when the running gears of the ring wagon were present, one sitting as chairman, and the other as committeeman. (See Sterns' letter that was designed for the "Junto, Cabal, or intrigue paper," or nullification sheet, called the *Tribune*, but was by mistake placed in the wrong envelope and landed at the *Telescope* office, from there brought to light and exposed.) And when called upon to testify at that trial, I stated that I declined to testify before such an *illegal* and unlawful court as that was. I further said that I was done hearing or paying such men, and say so now.

With regard to my absenting myself from conference, Bishop Dickson preached at Salem church a few weeks before conference. I announced an appointment at conference time. The Bishop said, "Make that appointment providing you don't go to conference—I want you at conference." I remarked, "Did you hear of the high-handed conduct of Colestock & Company since the death of Bishop Edwards?" (Implying the efforts put forth by that ring to crush every man that would not bow to nullificationism. See Sterns' letter, "We will silence the fanatics," &c.) The Bishop remarked he did, "and I want you there to help to settle the matter." I answered that I did not wish my Christian feelings harrassed by such fellows as Colestock and his coadjutors. As to purposely absenting myself from conference, &c., I pronounce it an infamous and unmitigated falsehood.

Mr. Editor, I have the honor to belong to a church that has been in existence 100 years, now numbering 145,000 members, and from its origin was opposed to three giant evils, viz: slavery, intemperance and secret oath-bound societies. (Otterbein, founder of the church. See *Unity Magazine*, Vol. I. page 127.) The constitution of the church says "There shall be no connection with secret combinations," and this constitution cannot be altered unless by request of two-thirds of the whole society. Will nullificationists please take notice? And in the language of the lamented Bishop Edwards, "Any man or set of men who prove traitors to their church will prove traitors to anything else." Now be it understood that for my loyalty to the principles of the church to which I belong, these fellows are pursuing me. Yet none of these things moved me; and to all loyal ministers and members of the church I would say you will find the door-string hanging out; but to nullificationists we would say, stand from under. I subscribe myself fearless and free,

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CHICAGO Feb. 26, 1877.

Grain Wheat—No. 2	$1 26½	1 27
" No. 3		1 15
" Rejected	95	97
" Minnesota	1 38	1 40
Corn—No. 2		41
Rejected		36¼
Oats—No. 2		33½
Rejected		28
Rye—No. 2		65½
Bran per ton		13 00
Flour—Winter	6 00	8 50
Spring	4 50	7 00
Hay—Timothy	7 00	9 00
Prairie	6 00	7 50
Mess Beef	10 75	11 00
Tallow	6½	7½
Lard per cwt		9 05
Mess pork, per bbl		14 25
Dressed Hogs		6 50
Butter fancy yellow	26	31
common to choice roll	18	23
Cheese	10	14
Beans	70	2 20
Poultry, Chickens per lb	6	8
Turkeys per lb	15	21
Eggs	13	15
Seeds—Timothy	1 80	1 85
Clover	8 60	9 10
Flax	1 50	1 60
Potatoes	70	1 10
Broom corn	2	7
Hides green to dry flint	6	15
Lumber—Clear	32 00	38 00
Common	9 50	11 00
Fencing	10 00	11 00
Shingles		2 50
WOOL—Washed	33	42
Unwashed	20	28
LIVE STOCK Cattle Choice	5 50	6 00
Good	4 75	5 15
Medium	4 25	4 60
Common	3 00	4 00
Hogs	5 50	6 10
Sheep	3 00	6 00

New York Market.

Flour	$4 30	9 75
Wheat—Winter		1 55
Spring	1 28	1 30
Corn	58¼	61
Oats	41½	55
Rye	81	84
Lard		10¾
Mess pork		16 00
Butter	12	26
Cheese	7	15
Eggs	15	15¼
Wool	38	46

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No. subscribers Saturday Feb. 24, 1877.....3,887
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Since our number of subscribers was reported on the 8th of last December, about half of the subscriptions on the list have expired, many have been renewed, and now, after eleven weeks the list stands nearly as it did then. The gain from this time forward will be more apparent, rs fewer subscriptions expire during the coming month.

H. Nash, Monmouth, Ill., sends a club of ten for a year, and writes: "I think your paper ought to be in every house, and the sentiment in every heart. I find many business men and ministers of the Gospel tied to the monster beast with seven heads and more horns. Will try and make the list larger."

W. K. Morley, Brush Creek Iowa, sends a club of ten for a year, and writes: "I am in hopes to do better next time."

Anson Larabee, Crown Point, Ind., sends ten for a year, and writes: "I have at length succeeded in getting up a club of ten subscribers for the *Cynosure*. I find there are many more obstacles in the way of canvassing for the *Cynosure* than there should be in a Christian community like mine, the most formidable of which is the influence exerted by so-called ministers of the Gospel, who are in reality mere tools in the hands of secretists."

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Geo. M. Smith, Linden, Mich., sends a club of one subscriber for a a year, two for six months, and two for three months, and writes: "I have succeeded in obtaining a few subscribers for your paper. Many complain of hard times, and are taking no paper at present, but intend to subscribe for the *Cynosure* as soon as possible."

Three clubs of ten names have been sent in during the past week.

John Macauley, Pittsfield, Ill., has completed his first club, and writes: "I have a good prospect for another."

J. A. Rouser, Bloomington, Ill., has just completed his first club of ten.

Isaac Bancroft, Belmont, Wis., sends three subscriptions for a year, and writes: "These are to be added to twelve I sent you some time ago, which makes in all fifteen, and I am in hopes of getting enough to make twenty in all, and perhaps more. I have never done much before, but have had very good success so far."

Fanny M. McClarty, W. Berkshire, Vt., writes: "I am in hopes by the end of the next three months to send you a few new subscribers. At least I shall try hard for them."

"Thos. Radabaugh, Cambria Mills, Mich., writes: "I am going to canvass for the *Cynosure* soon, and try hard to get you some subscribers."

Rufus Northway, Orwell, Ohio, writes: "I will endeavor to do all I can for the paper."

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L. Ketchum, Riceville, Penn., writes: "I shall try to get more subscribers for the *Cynosure* here."

Josiah Dodds, Winchester, Kan., writes: "Some of the friends are trying to get up a club for the *Cynosure*."

"Luther Wood, Newark, Mich., writes: "I intend to get up a club as soon as possible."

Rev. Abner Orr, Cainsvills. Mo., sends a new subscriber, and writes: "This makes fourteen subscribers for the *Cynosure*. The work still moves with power in North Missouri."

Asa Warren, Warren's Corners, New York, sends three subscribers for a year, and writes: "This makes my club twenty-three since the 1st of January."

E. Gould, Pillar Point, N. Y., writes: "I will try and do something for your paper."

The above words taken from different letters show that some of the readers of the *Cynosure* realize the importance of working for it, and mean to do so.

Three hundred and thirty-one subscriptions expiring in January and February have not been renewed. Is yours one of them? Let us hear from these persons promptly. Renew if you can, if not write telling us to discontinue your paper.

The work for the *Cynosure* went on nobly during the month of February. Shall not March show even greater results?

How many new subscriptions or renewals will you send?

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Benj Ulsh, G Denham.

By Mail.

F Steward, H Gaskill, N Ivinson, J Mehl, J B Miller, F J Austin, G B Files, O M Harrington, Rev S P Fernald, E C Akers, J H H Woodward, W Eisenman, G Hall, H Esdohr, L F Jenison, C S Casebeer, Rev C W Pitcher, A H Person, Minnie Saddler, L Moller, T Hindee, F M Jackson, J N Printie, J Gamble Jr., O H Sningley, R W Barter, J Y Caughey, Mrs A Banks, H W Clark, E Davis, H W Bicknell, A S Alcott, C A Townsend, H F Farr, D Stevens, S P Salisbury, A C Ellis. J H Pinnell, F T Gallup, S Collins, F Brunzell, S Peck, S H Combs, J Knox, C Wyke, E T Condley, T O Hamlin, E G Fegley, F M Benesole, E J Chalfant, A Cowan Jr., C H Chappellar, Rev C Locke, H L Zook, P Heid, G Carey, O J Breda, A Needles, W S Wagner, G P Dickson, Eleanor Thurman, W Johnson, Thos Wood, R N Peck, H L McGinnis, A F Deniston, Rev S C Kimball, R D Nichols, R H Schonen, J J Seerley, W W Kniffle, R Ames.

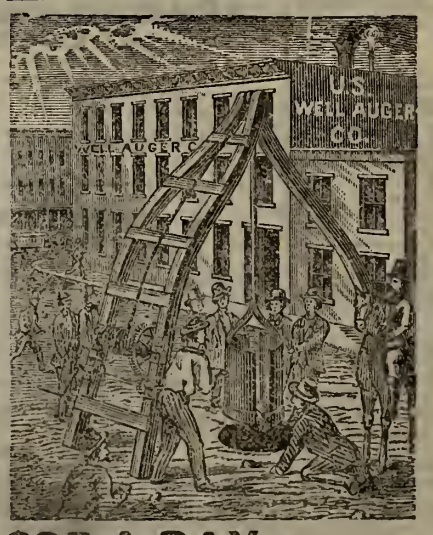
Tracts Sent.

Mrs C Wright, S E Orvis, Mrs A E Arms, L J Ward, E J Chalfant, J H Keyes, Mrs H C King.

Donations to Tract Fund.

Joseph Craig, $1; J H Brockman, $1; H W Clark, $3.25; Mrs B N Cravath, $1; S R Morris, $6.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING FEB. 24, 1877.—R R Atchison, R Ames, A Branson, M C Baker, J H Brockman, J M Bishop, P Bacon, D D Beal, W Blair, D Booth, I Bancroft, J B Crall, J Craig, Mrs B N Cravrath, S L Cook, P Cribbs, T F Curry, L W Ellis, B C Elrod, A D Freeman, J S Gard, R Goreley, H H Hinman (3), W F Hendrickson, T Hodge, R Hogg, M Hibbard, C R Hagerty, D B Heckert, S C Kimball, J N Lloyd, A Larabee, J Liggett, F S Lewis, F M McClarty, W K Morley, E McCoy, S R Morris, C P Miller (2), J Macauley, J McLane, C R Morsman, H Nash, R D Nichols, W Phillips, J A Patterson, W H Peabody, T Radabaugh. J A Rouser, G N Smith, W Sneath, J Seger, L B Smith, W S Spooner, E Teter, L L Thompson, A Warren (2), L J Ward, Mrs M Wilson, W G Walters, R R Whittier, J H Wilcox.



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"In Secret Have I Said Nothing"—*Jesus Christ.*

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CHICAGO, THURSDAY, MARCH 8, 1877.

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Notices.

THE GRANT COUNTY, IND., CHRISTIAN ASSOCIATION, opposed to secret societies, will (D. V.) hold its annual meeting at Marion, on Saturday, March 17, at 10 o'clock, A. M. Speakers from abroad are expected to be present, and all those who favor or are opposed to our reform are earnestly desired to be present.

GEO. W. CHAMP, Pres.

All friends in Eastern States desiring a series of public Masonic expositions will please address me at No. 104 Bremer street, Chicago, as I am now ready to make my Eastern trip and would like to start without unnecessary delay. Let arrangements be made for three expositions in each town if possible and when writing give the town, county and state in a legible manner. To avoid delay let me say that $20 in each place will be a sufficient remuneration for all expenses. Michigan and Ohio can be visited either before or after my return. I want to hear right away from Conn., N. J., N. Y., Mass. and N. H.

E RONAYNE.

Topics of the Time.

The events of last week in Washington were of an intensely exciting nature to all who have followed the action of Congress and the Electoral Commission during the past month. The Oregon case had just been completed the week before, and as this had been the last rallying point for the advocates of Tilden, his case was given up by a large proportion of the Democrats in Congress. Some eighty members of the House, however, were determined to fight till the end, and Pennsylvania and Rhode Island being past, the electoral vote of South Carolina was sent to the Commission on Tuesday. The decision was quickly reached for a Congressional investigating committee had already reported that the Hayes' electors were legally chosen. Seven States then remained on Wednesday morning. The filibustering Democrats interposed every obstruction though, barely one-third of the House, but were defeated by the firmness of Speaker Randall and the skill of Fernando Wood. The count proceeded in the joint convention until Vermont was called. Here Mr. Hewett of New York, chairman of the National Democratic Committee, drew from his pocket an envelope said to contain a second electoral vote which he had carried since December last. Much time was lost over this fraud, which was settled by the refusal of the Senate to countenance it. The great fight was made, however, on Thursday in the House and in joint convention, when after a continuous session all day and until half past four Friday morning, the last remnant of opposition from the obstructionists was overborne and the vote of Wisconsin closed the list with 185 votes for Hayes and the President of the Senate declared him elected President of the United States. Such a contest was never known in joint convention before, and great praise has been given to the presiding officers of both branches of Congress for their firm resistance to the factious elements of the losing party. On Friday the President elect arrived in Washington and was received with great demonstrations by his friends. In spite of the fears of many for his personal safety he appeared publicly but without ostentation, and his calm and manly bearing at once brought pride and confidence to his friends and disarmed his enemies. On that day President Grant met his Cabinet for the last time, and considerable unfinished business was brought to vote in Congress. Shortly before midnight the House passed a Universal Amnesty bill, including Jeff. Davis. The Republicans were caught napping and the bill slipped through without debate. On Saturday after long consultation it was decided by the President elect and his friends that the oath of office should be privately administered before President Grant had formally vacated his office. Acting Vice-President Ferry's term having expired on Saturday this precaution was taken to meet any emergency that might arise from a vacancy in the executive office. Chief Justice Wait administered the oath at the White House and the matter was kept secret till the next day, a transaction that bears an unpleasant look, though not illegal and perhaps justified in every sense by the exigencies of the time. The formal inauguration ceremonies took place on Monday and the telegraph has borne everywhere the first official utterances of our new President. Mr. Hayes enters upon his responsible duties with greater advantages of political education than many of his predecessors. He has been three times Governor of Ohio and no charges of corruption have been brought against his administration. The question of the dual governments left him by Gen. Grant will be among the first to be decided and none that are likely to arise need so careful management.

The brief address of Gov. Hayes, at a reception given him and his family in the capitol at Columbus, last week, revived the memory of 1861 and Lincoln's farewell speech to his neighbors at Springfield. "As for myself and my family," said Mr. Hayes, "we go, perhaps, to return in a few days to occupy our accustomed place in this commuuity. Possibly we go to other scenes and duties, not to meet you again as fellow-citizens of Columbus. In that event I wish to say, as Mr. Lincoln said on parting with his friends at Springfield, sixteen years ago, that I trust you will pray that I may have that divine assistance and guidance without which I cannot succeed, and with which I cannot fail." This humble and manly acknowledgment has called out public prayer in an unwonted degree. The Philadelphia churches held special meetings for this purpose last Sabbath, and their example was followed by many congregations all through the land.

The stringent temperance law of Indiana, known from its framer as the "Baxter law," after operating for a year or two very hopefully for reform, was by some means repealed. But the happy effect of temperance regulations has brought forward another bill in the legislature of that State, which makes the sale of alcohol only for mechanical purposes and the arts legal, and provides a State commissioner, with agencies in every county and city, to sell for such purposes only. Other regulations in respect to general traffic are very stringent. The relations or friends of drunkards shall notify dealers not to sell them. If they do they shall be fined. The drunkard is required to testify from whom he got the liquor. For failure to testify he shall be imprisoned. The saloon-keeper who sells the drunkard contrary to law shall be jointly responsible for damage done by drunkards while in a state of intoxication. The wife of the drunkard may sue the saloon-keeper for damage.

THE BAPTIST BEACON AND SECRET SOCIETIES.

[Continued from last week.]

II. THE RELIGION OF MASONRY IS ABSOLUTE DEISM.

1. It denies the inspiration of the Bible. This it does by using it, like the square and compass, as simply a part of the furniture of the lodge, by representing it as simply a symbol of — what? by degrading it to a level with the Koran, the Shasta and the Zendavesta, and by welcoming to its membership the representatives of any of the religions on the face of the globe, except perhaps the avowed atheist.

"Every well regulated lodge must contain a Bible, a square and compass, which are technically said to constitute its furniture, and which are respectively dedicated to God, the Master of the lodge, and the craft. In the lodge the Bible is a symbol. To the Christian it is God's Word of truth. All Christians receive and love it. Many Masons do not even believe it as God's word. The Christian esteems the Bible above gold. The Mason associates it with the square and compass. Masonry always has the material implements, the square and compass upon its altars, in every country and in every lodge. But the Bible is displaced and supplanted by the sacred books so called, of false systems of religion." —*Morris' Dictionary. Art. Furniture, p. 193.*

"It is a landmark that a *book of the law* shall constitute an indispensable part of the furniture of every lodge. I say advisedly a *book of the law*, because it is not absolutely required that every where the Old and New Testaments shall be used. The 'book of the law' is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe. Hence in all lodges in Christian countries the book of the law is composed of the Old and New Testaments; in a country where Judaism is the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted, Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God and what necessarily results from that belief."—*Mackey's Masonic Jurisprudence, p. 33.*

But I am told that according to the old charges of 1722, "Every Mason is obliged by his tenure to obey the moral law." True, but high Masonic authority says

"This moral law is not to be considered as confined to the Decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae*, or the law of nature, * * * for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mahommedan must have rejected the law of Moses, and a disciple of Zoroaster would have turned from all to the teachings of his Zendavesta."—*Mackey's Masonic Jurisprudence, pp. 502, 3.*

The truth is, and Chase makes a clean breast of it and says, "Blue Lodge Masonry (that is Ancient Craft Masonry) has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Freemasonry, it would be something else."—*Digest of Masonic Law, pp. 207-8.*

Who says that the religion of Masonry recognizes the inspiration of the Scriptures, or "that a man cannot become a Mason unless he believes the Bible?"

2. The religion of Masonry is Christless.

a. In all the twenty-five to thirty prayers recorded in Mackey's Ritualist there is not a single allusion even to "the *Name* that is above every name."

b. The name of Christ is uniformly expunged, wherever it occurs, from their Scripture readings. Note especially 1 Pet. 2: 1–7, and 2 Thess. 3: 6–16, as quoted in Mackey's Ritualist, p. 271-2 and 348-9.

c. The XIX. Landmark of Freemasonry effectually rejects the name of Christ when it requires "every Mason to believe in the existence of God" only "as the Grand Architect of the universe."—*Mackey, p. 242.* Hence, "The religion of Masonry is pure theism on which the different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge."—*Mackey's Lexicon, p. 402.*

d. The religion of Masonry expressly and distinctly repudiates the use of Christ's name in any of its ceremonies. In the third section of the Lecture of the Entered Apprentice's degree this paragraph occurs:

"The Blazing Star is said, by Webb, to be commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity. This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore, in 1842."—*Mackey's Ritualist p. 56.*

Perhaps the terms "expressly and distinctly" which I have used in this connection, may be considered too strong and sweeping. But it is evident that if the reason assigned for omitting the name of Christ in a single case is valid it must be so in every case; and Masonic authorities everywhere so treat it. Who says, therefore, that Freemasonry is not a Christless religion? And yet

III. It Claims to be a Saving Religion.

Masonry teaches that a Mason "on the night of his initiation, commences the great task which is never in his Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." —*Mackey's Manual, p. 41.*

"The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."—*Sickel's Monitor p. 34-5.*

From the prayer at the closing of a Mark Master's lodge:

"Supreme Grand Architect of the universe. * * * Guide us in the paths of rectitude and honor; correct our errors by the unerring square of thy wisdom, and enable us *so to practice the precepts of Masonry* that all our actions may be acceptable in thy sight. So mote it be. Amen."—*Mackey's Ritualist, p. 296.*

"The three steps, usually delineated upon the Master's carpet, are emblematical of the three stages of human life, viz., youth, manhood and age. In youth, as Entered Apprentices we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in age as Master Masons we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality."—*Mackey's Ritualist, p. 126.*

Thus, Messrs. Editors, I have given you an outline, and it is a mere outline of the evidence upon which I rely to prove that "the Scriptures as fairly and squarely condemn Masonry" and other kindred orders, "as they do deism and drunkenness;" that in fact Masonry *is* organized deism, denying both the Scriptures and the Christ of the Scriptures. I have done this with the most kindly feelings toward all, whether Masons or Anti-masons. I have done it in the midst of severe personal affliction. But I feel that I have done my duty. I now leave the matter with you. I only ask that God will enable you to investigate without prejudice, and enable you to embrace the truth as he shall enable you to see it. And at any rate, as the late Charles G. Finney said in his appeal to Masons themselves in the last paragraph of the last chapter of the last work he ever wrote, so I say to you: "Be not offended with my telling you the truth in love. We must all soon meet at the solemn judgment. Let us not be angry, but honest."

Yours for light and truth,

Ex-Editor.

Toleration.

One of the arts on which the Jesuits of the lodge depend for confusing and deceiving the people is the misuse of words. Among the good words which they are apt to misuse and wrest from their meaning, is the word *toleration*. This word, so long as it is synonymous with *charity*, is a very good word indeed; but when, through fraud and deception, it is made to mean that we must tolerate falsehoods, must accept them into our religious faith in order to please a deceiver, then it is wrested from its true religious meaning and made to serve a bad purpose. With such a use of the word the reform of Luther would have been impossible. He would have been obliged to accept all the absurd dogmas of Romanism. No one has a right to tolerate lying, stealing, or the violation of the ten commandments. It is his duty to separate himself from those who commit these crimes, as it was Lot's duty to separate himself from Sodom and Gomorrah. The Mohammedan, who believes in an impostor, might as well demand a place at the Lord's table, under the plea of toleration and kindness of spirit, as the Freemason, who pretends to believe monstrosities as great as those of Mohammed. The demand, if complied with, would work confusion; which is just what the Jesuit wants; for it is by creating confusion that he expects to unhinge our present religious belief and our present government, and substitute his own schemes in their place.

Of a piece with the subtle misuse of words is the Jesuitical art of perverting truths and making bold and impertinent assumptions. Thus the assumptions of Freemasons that John the Baptist and John the Apostle belonged to their "order," is a mere impudent assertion, intended to deceive by its boldness and audacity. It is like the cunning that might be used by the inmates of the brothel in choosing the Virgin Mary for their patron saint. If there are any two characters who, more than other men, are unlike Freemasons in every respect, they were these two saints whom the lodge has chosen as its patrons.

The question of preventing cunning, designing men from making a wrong use of the church and of keeping separate good men from the bad, evidently occupied the attention and deeply excited the concern of the Apostles themselves. There is no difficulty so long as Judases separate themselves from the church; then the simple machinery of the church works well; but when Judases, perceiving the advantage of being in the church while opposing it, begin to rush into it, and demand *toleration* of their deliberate crimes; nay, ask that good may be confounded with evil, to separate which, Christ, the head of the church, died, then there is a practical difficulty offered, the settlement of which is rendered troublesome in proportion to the shrewdness of the Jesuits who seek to prevent a settlement.

That this question filled the mind of St. John the Apostle with great concern is very evident from the tenor of his epistles. The seat of his bishopric was at the same time a seat of gross mystification worship like that of Freemasonry, and it is natural, therefore, that of all the apostles he should show most concern for keeping corruption out of the church. In his second epistle, the one to the elect lady, after having anxiously tried in his first epistle to show who is a Christian and who is not, who is for Christ and who is anti-Christ, he says that "many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh," or in other words who regard Christ as they would Confucius, or Mohammed, or Buddha, or the sun, and not as Son of God.

He tells the lady that whoever surpasses or goes beyond the doctrine of Christ and does not abide in it hath not God. The English version of the New Testament uses the words "transgress the doctrine of Christ" instead of to go before or surpass the doctrine of Christ, as the original Greek has it. The Greek word used by St. John is *proago*, which means going beyond what was taught by the Saviour, and not simply violating or transgressing that which he taught.

This distinction becomes one of some importance when it is reflected that the Jesuits of the lodge do not abide in the simple doctrine of Christ, but go far beyond it, admitting into fellowship Jews, atheists and pirates, and adding thereto sheepskin aprons, squares and compasses, gavels, Christless prayers, maudlin songs, grand high priests, grand lodge above, horrid oaths as steps thereto, cable-tows, hoodwinks, blinders, five points of fellowship, etc. Nothing of these things and much else of Masonic teaching besides, can be found in the doctrine of Christ. And if the words of St. John mean anything they mean to tell the lady that if a teacher comes to her adding such or similar things to the doctrine of Christ she is not to receive him into her house nor to wish him God speed: "For he that biddeth him God speed is partaker of his evil deeds."

It is a difficult question, we admit, that of separating the bad from the good in this wicked world, but it is a duty which every one owes to his Saviour to accomplish it as far as possible. No member of the church could reasonably inspect with over-closeness the life of a fellow-sinner who should penitently go the communion, but he who would admit a troup of unregenerate Ishmaelites, or a set of studied blasphemers, or a lodge of Masons there, might appropriately put the finishing touch to his tender spirit of toleration by offer-

ing for our acceptance Hamburg grapes grown upon Canada thistles; or a pious life founded on studied deception.

At all events so long as the American man is still left some discretion in casting his own vote, it will be thought perhaps no sin against toleration if he should assume the right to cast it against a Freemason on every possible occasion.

AMERICAN.

A Brief Review of Washington's Farewell Address.

TOGETHER WITH A SKETCH OF HIS HOME AT MT. VERNON.

BY MRS. EZRA A. COOK.

[Read before the Chicago Christian Association, February 22, 1877.]

It is not the wish of those present this evening to garnish the memory of Washington with glowing though pointless eulogies, if I correctly interpret your motives. Earnest patriots, in the early dawn of our nation's second century, with its civil and religious problems looming up in our horizon can more acceptably honor his memory by hearing his words and by heeding his warnings. After forty-five years of mature life spent in active service for his country, Washington deliberately collects and condenses the most valuable lessons he has acquired and transmits them to the people.

His self-denying toil undesignedly appears in the following words taken from the introduction of his Farewell Address:

"The acceptance of, and continuance hitherto in the office to which your suffrages have twice called me, have been a nniform sacrifice of inclination to the opinion of duty, and to a deference to what appeared to be your desire. I constantly hoped that it would have been much earlier in my power, consistently with motives which I was not at liberty to disregard, to return to that retirement from which I had been reluctantly drawn."

"I rejoice," he continues, "that the state of your concerns, external as well as internal, no longer renders the pursuit of inclination incompatible with the sentiment of duty or propriety."

The whole introduction of this Address breathes an earnest, humble, loving and grateful spirit, and when completed he writes: "Here perhaps I ought to stop." But his burning love for humanity and his anxiety for the welfare of our free institutions will not permit him to do so. He continues:

"Bnt a solicitude for your welfare which cannot end but with my life, and the apprehension of danger, natural to that solicitnde, urge me on an occasion like the present, to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments which are the result of much reflection, of no inconsiderable observation and which appear to me all-important to the permanancy of your felicity as a people. * * Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment."

With the most judicious and discriminating language he then nrges the maintenance of the Union under one government.

"The name of American which belongs to yon, in your national capacity, must always exalt the just pride of patriotism, more than any appellation derived from local discriminations. * * The North in an unrestrained intercourse with the South, protected by the equal laws of a common government finds in the productions of the latter great additional résources of maritime and commercial enterprise—and precious materials of manufacturing industry. The South in the same intercourse benefiting by the agency of the North, sees its agriculture grow and its commerce expand. * * The East in a like intercourse with the West, already finds, and, in the progressive improvement of interior communications by land and water, will more and more find, a valuable vent for the commodities which it brings from abroad, or manufactures at home. The West derives from the East supplies requisite to its growth and comfort, and what is perhaps of still greater consequence, it must of necessity owe the secure enjoyment of indispensable outlets for its own productions to the weight, influence and the future maritime strength of the Atlantic side of the Union, directed by an indissoluble community of interest, as one Nation."

These paragraphs as well as the following show that Washington's patient unwearying efforts for the Colonies and infant States were not the result of a stupid, unquestioning perseverance but rather the inspiration of a grand principle which so long as acted upon will operate for the happiness of our great nation. He concludes his remarks upon this subject as follows:

"To the efficacy and permanency of your Union, a government for the whole is indispensable. No alliances, however strict, between the parts can be an adequate substitute. * * Sensible of this momentous truth, you have improved upon your first essay, by the adoption of a constitution of government, better calculated than your former for an intimate union, and for the efficacious management of your common concerns. This government, the offspring of our own choice, uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. * * The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists, till changed by an explicit and authentic act of the whole people is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government, presupposes the duty of every individual to obey the established government."

Now Washington apparently recalls the intense disapprobation with which the public looked upon the order of the Cincinnati; the seven days of anxious debate before they consented to alter their anti-republican and other most objectionable features. He remembers the weary march of armed patriots of three hundred miles over rugged mountains in the face of an inclement season, to quell riots instigated by secret democratic societies; he recollects the disapprobation of a minority of the Senate and of a majority of the Honse at his bold denunciation of these self-created societies (although sustained by the general sentiment of the people) and continues:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberations and action of the regularly constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force—to put, in the place of the delegated will of the nation, the will of a party; often a small but artful and enterprising minority of the community, and, according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common councils, and modified by mutual interests.

"However *combinations* or *associations* of the above description may now and then answer popular ends, they are likely, in the *course of time* and things, to become *potent engines*, by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterwards the very engines which have lifted them to their unjust dominion."

The weak or wicked author of the Masonic history "Washington and his Masonic Compeers," Pastmaster of Rural Amity Lodge, No. 70, Pa., alludes to this part of Washington's Farewell Address and asserts that with such a "foreign idea" as that this warning alludes to Freemasonry banished from the mind, the reader will remember that the closing scenes of Washington's administration were embittered by party strife.

Could any honest, sane person find any allusion to party strife in the above quotation? But to relieve the weakest mind of a suspicion that party strife was the cause of the warning, we remark the next paragraph but one following this reviews that subject.

To return; did Washington mean secret societies? Did he include Freemasonry? Did Freemasonry ever obstruct the execution of the laws? Will the Morgan conspirators, or Jefferson Davis or General Belknap tell us? If so Washington meant Freemasonry. He says "All obstructions" are of fatal tendency. Does Freemasonry ever direct, control, counteract or awe the regular deliberation of constituted authorities? Will Masons who lay the corner stones of government buildings tell us whether or not they ever direct the action of constituted authorities. Let Judge Whitney by his published testimony tell us. Affirmative answers come both from the friends and the enemies of Freemasonry.

Freemasonry obstructs the execution of laws and designedly seeks to direct, control, awe or counteract the deliberation and action of constituted authorities. Hence Washington meant Freemasonry and all kindred orders, and though by this testimony against these potent engines for evil he has destroyed the favorite cherry tree of some of his Masonic associates he speaks with all the innocence, fervor and truthfulness of his childhood: "I cannot tell a lie." "All combinations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberations of the constituted authorities, are destructive of the fundamental principle that it is the duty of every individual to obey the established government, and of fatal tendency." There are at least fifty Masonic lodges having this tendency in Chicago. Do you honor Washington's memory? Will you show yourself worthy of such wise, self-denying rulers as he was? Labor with the members of these lodges, as he did with the order of the Cincinnati, and inculcate in the minds of those not yet entangled in their net, that these societies are of a tendency fatal to their best civil, social and religious interests.

Washington passes to other dangers and writes:

"Towards the preservation of your government and the permanency of your present happy state, it is requisite, not only that you steadily discountenance *irregular* opposition to its acknowledged authority, bnt also that you resist with care the spirit of innovation upon its principles however specious the pretexts. * * Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party generally."

My blood fairly tingled with shame and sorrow when in the Assembly Room of the House of Representatives at Washington this fall my guide remarked "The Republicans sit on this side and the Democrats on that side of the House." It was a revelation to me.

Washington continues:

"There is an opinion that parties in free countries are useful checks upon the administration of the government, and serve to keep alive the spirit of liberty. This, within limits, is probably true, and in governments of a monarchical cast, patriotism may look with indulgence if not with favor, upon the spirit of party. But in those of the popnlar character, in governments purely elective, it is a spirit not to be encouraged. * * A fire not to be quenched; it demands a uniform vigilance to prevent its bursting into a flame, lest instead of warming it should consume."

"Those who would exclude the Bible from schools and in other

ways yield to the demands of liberalism should ponder the following paragraph:

"Of all dispositions and habits which lead to political prosperity, religion and morality are the indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness these firmest props of the duties of men and citizens. The mere politician equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. * * Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

His remarks on national finance are valuable, we quote from them as follows:

"As a very important source of strength and security, cherish public credit. One method of preserving it is to use it as sparingly as possible; avoiding occasions of expense by cultivating peace; but remembering also that timely disbursments to prepare for danger frequently prevent much greater disbursments to repel it—avoiding likewise the accumulation of debt not only by shunning occasions of expense, but by vigorous exertions in time of peace to discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear."

As his mind passes on, foreign nations come within the range of his thought. He writes:

"The great rule of conduct for us, in regard to foreign nations is, in extending our commercial relations to have with them as little political connection as possible. * * Harmony, liberal intercourse with all nations, are recommended by policy, humanity and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors and preferences."

He closes his Farewell Address as follows:

"Though in reviewing the incidents of my administration, I am unconscious of intentional error—I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be I fervently beseech the Almighty to avert or mitigate the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence. * * Relying on its kindness in this as in other things and actuated by that fervent love towards it, which is so natural to a man who views in it the native soil of himself and his progenitors for several generations; I anticipate with pleasing expectation that retreat, in which I promise myself to realize without alloy the sweet enjoyment of partaking in the midst of my fellow citizens, the benign influence of good laws under a free government, the ever favorite object of my heart, and the happy reward as I trust, of our mutual cares, labors and dangers."

MT. VERNON.

Since thought and imagination are not limited to time or space let us go to that retreat to which Washington so often looked from the tumultuous scenes of strife where he stood at the post of duty.

Let us start from the Federal city. It is ten o'clock in the morning. The weather is bright and delightfully cool. Comfortably seated in the stern of the boat we glide away from the shore, down the broad smiling waters of the Potomac. The Arsenal with its little pyramids of shining black cannon balls is passed. We leave a few passengers at the quiet old town of Alexandria and the houses fade in the distance. No loud-voiced sailor disturbs the serene restfulness of the occasion. The air warms with the ascending sun. The suppressed melody of the receding waters suddenly finds distincter utterance in the liquid music of a mournful harp, brightened and made positive by the sunny tones of the violin.

Now we pass old Fort Foote and a few minutes later Fort Washington, The fifteen miles' ride on this river on such a day under such conditions is a most appropriate preparation for a visit to the home and tomb of Washington.

We leave the boat and step on the wharf whence Washington used to ship the products of his farm and fisheries.

Passing within the enclosure we walk up a well shaded avenue and soon reach Washington's tomb. It is a capacious, plain brick structure at the foot of a steep hill, with an arched roof. Through the iron grating of its gate we look upon the marble sarcophagi which contains the mortal remains of Washington and his beloved wife. Mrs. Washington's sarcophagus is plain. The lid of her husband's is ornamented with an American shield suspended over an American flag, surmounted by an eagle, all carved in bas-relief. Above the vault door on a stone panel we read:

"I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live." We turned our steps towards the old mansion saying, "O! death where is thy victory!"

On our way we pass a magnolia tree planted by Washington's own hand. The buildings are large substantial frame houses painted white, standing on a lovely eminence overlooking but for the dense foliage of intervening trees, the Potomac river. Though now a hundred and thirty years old they are in a much better state of repair than they were a few years since. We approach it on the west side and receive a glass of water from the old family well at the hand of a colored attendant. The house contains eighteen rooms, old-fashioned, when compared with modern mansions, but the memories which hang round them give them a charm which neither money or time can bestow. We step out from the chamber in which Washington died on to a balcony and look for a moment on the pleasing scene. We ascend to a room directly over this chamber and see the place where for nearly two years after the decease of her husband, Mrs. Washington waited for the summons to join him. Now we walk along the great piazza which extends along the whole eastern front of the house. Here the remains of Washington lay on the 18th of December, 1799, and from thence were carried to the grave. We pass through the garden with its luxuriant borders of box more than one hundred and twelve years old; through the greenhouses now filled with choice plants.

We turn from the romantic loveliness and as the boat carries us back to the city of Washington we recall another remark from his Farewell Address: "In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish." Whatever there is of wisdom in Washington's life and in his Farewell Address the principles which underlie it may be found in the Bible.

Let us "Search the Scriptures," and rising above the vanities that lure us, prove our competency to care for the inheritance intrusted to us, in a humble and Christ-like discharge of our civil, social and religious duties. In such a course we will honor the memory of our first illustrious ruler, and Washington's fondest hopes, so far as we are concerned, will be more than realized.

Reform News.

From Bro. Richards, Lecturer in S. W. Illinois.

Bowensburgh, Hancock Co., Ill., Feb. 24, 1877.

Editor Cynosure:—

Thinking the readers of the *Cynosure* would be interested to know how the work of reform progresses in this section, I offer a brief report of my labors as lecturer.

Some weeks since I delivered two lectures in Houston township, Adams county, near the north line of said county. The lectures were received with marked effect and set the community thinking deeply. There were Masons present who gave good attention.

Last week I delivered two lectures in the Lauderdale school house, in Hancock county, Ill. The first evening the seats were tolerably well filled, the second evening the seats were packed, and the platform on all sides fringed with boys. The school house is one of ample dimensions, surrounded by a thickly settled community of intelligent people. I proved the great antiquity of Masonry to be a myth, to the satisfaction of the audience, quoting Dalcho, Weinbrenner and others. The lectures were received with marked satisfaction, and are bound to do good.

On the second evening Masonic oaths were dissected, their blasphemy and wickedness made transparent, and the people there do not "want any Masonry in theirs."

I am now prepared to respond to invitations to lecture, come from where they may. I am satisfied that Anti-masons need not be so fearful of Masonry. Masonry is just a puff-ball; and all I ask is an opportunity to ventilate the thing, which *can be done.*

J. P. Richards.

In the Carpenter Building.

The services on Thursday evening at 221 West Madison street were of a special character. Half an hour was spent in singing from "Gospel Hymns," before entering upon the regular programme.

After a brief and appropriate prayer E. A. Cook read selections of Scripture from 1 John 1: 6–11; 1 John 2: 12, 22, 23 and John's Gospel 15: 23, showing that the rejection of Jesus Christ is the rejection of the only true God, and presented a carefully prepared paper on "Freemasonry a False Religion," sustaining his position by numerous quotations from standard Masonic authors showing conclusively that Masonry is a religion and that as a system it purposely and designedly excludes Jesus Christ, and that it is anti-Christ and should be rebuked and disfellowshiped by all Christian people.

All then united in singing "The Light of the World is Jesus." Bro. Thos. Hodge led in prayer, after which the meeting was free to all for brief speeches or testimonies. J. P. Stoddard related one or two incidents showing that the practice of Masonry accords with its theory in actually prohibiting the mention of Christ's name in the lodge when any member objects to its use.

A gentleman from a neighboring city remarked that he had seen a notice of our meeting in the papers. He was engaged in Gospel work, and had found that secret societies were a great hindrance and very often prevented men from coming to Christ. He had a relative who was once a prosperous business man and exemplary at home and abroad, but who joined the lodge, which was the first step in a life of dissipation, financial and social ruin. He spoke of another instance in which he was told by a friend very far advanced in the orders, that knowing what he now did of the system, if he was not already a member he would never join. He closed his remarks with a hearty God-speed to the work of discussing the secret system and an earnest warning to the young men to stand aloof from all such sinful connections, and to seek and find in Christ an all-sufficient and unfailing portion.

After the close of the meeting in the Hall we were especially glad to meet this brother in the reading-room and to find that Bro. Hodge had enrolled him as a regular reader of the *Cynosure*. We hope the visits of our brother, now no longer a stranger, may be frequent, and that he will bring with him his friends.

The closing speech of the evening was made by Bro. Ronayne, in which he urged the necessity of Christian consistency, and more pronounced and active efforts against the lodge. Bro. Hodge wished to speak, but the time for adjournment having arrived he was requested to defer his remarks until a future meeting. Before the closing prayer it was announced that Bro. Ronayne would lecture on the system of secretism in the Hall on Tuesday, March 6th, at 8 P. M.

Bearing Fruit.

Hadley, Mich., Feb. 12, 1877

Dear Cynosure:—I visited lately Pine Run, in Genesee county, Mich., where Rev. J. L. Barlow lectured Jan. 7th and 8th, 1876, and there learned that since said lectures many of the Freemasons had neglected the assembling of themselves together and had failed to pay their dues, and the balance of the members becoming very much excited in the exercise of their Masonic charity, the Grand Lodge took away their charter, so their light in the "east" has gone out.

The Odd-fellows of Pine Run can scarce muster enough to do business except Rebecca nights, when there is a fair attendance.

The grangers came nigh expiring when they bethought themselves of the blacksmith's wife, who is an excellent festival cook, so they made a "maid of the kitchen" of her, which for the present has revived their revelries.

Elder Barlow will see from the above whether he killed, or (as was threatened) was killed at Pine Run.

Yours truly,

W. M. Beden.

Father Auten on the Crestline Meetings.

Editor Christian Cynosure:

Dear Friend:—I went to Crestline, Ohio, on the 20th inst. to hear the virtues of Freemasonry discussed, and there to my joy I found Edmond Ronayne who had come the day before, and the work had begun very hopefully on the side of truth. The second evening Edmond was on time with his Bible and a full supply of Masonic books of the best and highest authority, and when the assembly was seated he commenced to unravel Masonry and proved by Masonic documents that Masonry was entirely the reverse of what it professed to the full satisfaction of his hearers, and sat down after he had invited his opponents to examine his books, but none offered to dispute them or examine them. Then his opponent got up, without Bible or any Masonic authority, to support Masonry. After wandering round for a long time telling Masonic circumstances and Christian experience, seeing he belongs to a Baptist church and is a Mason, he there found out what Jesus had said: "You cannot serve God and Mammon." The poor fellow was to be pitied for his ignorance, for he could not support his religion and be a Mason at the same time. His time ran out and he sat down.

Dr. Booth then got up and spoke a little, very much to the purpose, to the satisfaction of all that heard him. Then the second man of the second part got up and spoke. He also lacked wisdom and common sense and good manners. He seemed to be in a bad humor and vented his spite chiefly against Edmond for telling the truth about Masonry, insomuch that he made himself a laughing stock for that respectable assembly, and he sat down.

Then Edmond got up and apologized for him on account of his ignorance and inability to do otherwise. So closed that meeting.

It was agreed on that the first three degrees of Masonry should be worked out on the following evening, Feb. 21st; so the time came and the assembly gathered. A few little boys were on the front seats, while their protectors took the back side of the hall. Edmond came with his working tools as usual. He set his house in order and called for his guests; five came forward, two lacking for work and a candidate for initiation, as the promised one had recanted. Edmond felt bad with many more of us, but soon two more came forward, then a request was made, "Who will volunteer to be made a Mason in due form?" and a young man back in the house rose up and came forward. Then a United Brethren preacher offered up a very appropriate prayer and the exercises began. The little boys began to laugh and the older ones to stamp and talk, and for about two hours a continual disturbance occurred; but they found they could not break up the meeting in that way. Edmond advised them as soon as they were satisfied to leave. The big ones then began to be ashamed and the little ones sleepy, so the work of initiation went on peaceably through the Master Mason degree and the meeting dismissed in good order.

James Auten.

The Lodge Finds a Tongue at Albion, Iowa.

February 27, 1877.

Dear Cynosure:—I have been waiting for some time hoping some one would report what we are doing about here. As you are aware Rev. H. H. Hinman visited us about the last of January and gave us two very interesting lectures at Albion. He dealt some very severe blows, against Masonry particularly, in his mild way, which seems to have aroused the wrath of the fraternity.

Some things occurred that cheered the friends of the cause; but only seem to have added fuel to the flames of wrath already kindled. Two young gentlemen from Marshalltown came the first evening and at the close of the lecture one of them made some remarks by request, in which he said his mind had been directed but recently to the subject and he had asked the advice of a good Methodist brother about joining the Masons. He told him not to do it; that it was too expensive; that he would have to compromise his religion, etc. At the close of the second lecture the Rev. Mr. Chapman, pastor of the Presbyterian church at this place, in a very few remarks gave us all to understand where he stands on this question.

All these things put together were too much for the secretists. They boiled over through his Honor Rev. Judge Wm. C. Smith. I will quote two or three specimen bricks from the tower. He writes to the editor of the Marshalltown *Times:* "January 23, 1877.—Last night we were visited by one of those old tramps who are going the rounds lecturing against Masonry, by the name of Hinman, hailing from Illinois, we are told [He never attends the lectures, but has "to be told," or "is told on the street next day."] who emitted his poisonous spleen in superabundance, and I suppose there are a number of persons ready to be swallowed by this angel of light." Again, "all these old scapegraces that have lectured here as yet seem to sympathize much with Masons' wives and make strong appeals to the sympathies of the ladies when perhaps these old scapegoats have wives at home who are glad of their absence."

The next day he has an article in the same paper headed, "Rev. Mr. Chapman, of Albion, a Bulldozer," in which he tells us about another lecture "from that same old tramp." Then undertakes to quote what Rev. Mr. Chapman said. Now this reverend gentleman perhaps does not know whether what he has said is true or false. If asked before an Albion audience, as on a former occasion, whether he believed what he had written or not, he would no doubt do as he did then, *refuse to say.*

This same pious gentleman who quotes Scripture so fluently for the benefit "of those old tramps," said a few years ago that he had taken out his demit ten years ago and had nothing to do with the lodge since, and when asked to give his honest opinion of the institution said, "it was as corrupt as hell." Now none of "those old tramps" ever said as much, and why, Bro. (?) Smith get so angry because "these scapegoats" lecture against such a wicked institution? And if these "scapegraces" say such wicked things why do you not tell them so right there and not fly to the newspapers after they are gone? You know, Mr. Smith, it is a wicked institution and you cannot meet "these old tramps" in a fair discussion on the subject, and you lack the Christian courage to renounce it, or you would. You know how Masonry would persecute you. Look what is said of A. J. Swett for his few utterances. "This gentleman," according to the *Times*, "has taken the contract to exterminate the order of Freemasons from this city—indeed from the face of the earth." Now, did Mr. Swett say anything of the sort? Yet you and your Masonic friends are willing to let that lie go uncorrected.

An Anti.

A Sabbath in Winnebago Co., Illinois.

Flora, Ill., Feb. 27, 1877.

Dear Cynosure: Bro. J. P. Stoddard preached for me last Sabbath morning, and lectured in the evening on secret societies in connection with Christian organizations, and on Monday evening on secret societies in connection with the civil government. We have no words to express the truly Christian spirit and deep research developed by our brother. Our souls were fed, our minds enlightened as a people, and the blessing of God and the prayers of the good attend our brother. Let other churches, who want a glorious vindication, who stand opposed to *all* secret societies, secure the labors of the above.

Yours in Gospel bonds,

Wm. H. VanDoren.

—As soon as funds can be raised to meet the expense, the Colonization Society will send out another body of emigrants to Liberia. Quite a number of freedmen from North and South Carolina, Alabama and Mississippi, are said to be anxious to go, among them five preachers and two teachers. Thirteen young men from Liberia are now in this country preparing for usefulness in the young African Republic.

Correspondence

Not the Signals of the Lodge

Springdale, Cedar Co., Ia.
Second Month 21, '77.

Respected Friend:—I am writing an article for the *Christian Worker* on various topics; among which there is one in regard to Freemasonry as follows: Some Friends while traveling in the ministry have been judged to be *Freemasons*. They have been so regarded on account of some motion or sign while performing religious service in the gallery. I apprehend that there is not a minister in the Society of Friends who is an adhering Mason, and no one who would intentionally give a Masonic or other secret organization sign in the gallery. The writer cannot certainly say why they should be so judged, but from what he has read on the subject is apprehensive that one cause is on

account of the manner of kneeling in prayer.

In taking the obligations of the first two degrees of Masonry, the candidate is said to be required to bow by the altar on one knee only. A speaker would be very likely to be taken to be a Mason if he should, for a few moments, hold one hand above the other an inch or two apart, as that is said to be one of the Masonic signs. We are told to "abstain from all appearance of evil."

I would be very much obliged to thee if thou would inform me if my suppositions on the subject are correct, or what signs are ministers liable to make, that they should be stamped as Freemasons.

Respectfully,

LAWRIE TATUM.

ANSWER.—Preachers who are not Freemasons are unlikely to frequently make gestures which could be supposed to be Masonic signals. The mere kneeling on one knee or the apparent use of any other sign should not be taken as proof of Freemasonry. If such things, however, arouse suspicion in the mind of any person let him frankly ask the preacher and know for a truth, and not circulate a suspicion for evidence of so grave an offense against the Gospel of Christ.

UNINTENTIONAL CONFESSION.

GOODRICH, Mich., Feb. 1, 1877.

Dear Cynosure:—A little conversation had with a stranger in circulating my petition two years ago this winter, I think worthy of note. In a hotel in Ortonville I met with a friend whom I had not seen for some time; I shook hands with him and not thinking he belonged to any secret society I passed him my petition to sign. He read it and passed it to a person unknown to me sitting near him, and then went in to dinner leaving the stranger reading the petition. He read it and then looked up at me with a staring look and said, "Do you expect to get rich by circulating such a petition as that? Perhaps you are rich already; but you will not make money by circulating such a petition as that, I will assure you."

"Is there anything wrong about it?" I asked.

"Well," said he, "you will not get Congress to pass it, I will bet you fifty dollars."

"Why not?"

"Because the largest proportion of Congress are Freemasons now."

"Very well," said I, "we will let them know what the wishes of the people are concerning such things. Do you belong to the order of Freemasons?"

"I do," said he.

I then handed him Sickels' Freemason Monitor. "I suppose," said I, "that is your guide?" He took it and turned over some of the leaves and then said:

"There is no guide about it."

"What, is not that a Freemason's guide?"

"No, there is no Masonry about it."

"Did you ever see such a book before?"

"No," he said.

I then handed him Richardson's Monitor, and asked him if he ever saw such a book before. He took it, turned over some of the leaves, and then reached the book back again, and with a more staring look than ever, as though he was astonished to think that I was showing such books, he said, "That is an expose of Masonry."

"What! you don't call that an expose of Masonry?"

"Yes, I do, a regular expose of Masonry."

He then took the book again and turned to the picture of the candidate being forced to drink wine from a human skull. "There," said he, "I have taken that degree."

"What! have you drank wine out of a human skull?"

"Yes, I have, but you Antimasons say we drink blood out of a human skull and that is a lie."

"We say no such thing," said I. "I never heard that remark before; but I am very glad you have owned that book is an expose of Masonry. Some Masons don't like to own it."

"Well, I mean a spurious expose." He discovered his mistake and went out. I was informed his name was John Bird and that he belonged to the Knight Templars.

I was in Ortonville a short time ago and had a book entitled "How to defeat Masonic Scoundrelism." A man stepped up by the name of Bird and prevailed on me very strongly to bring him a book; he said he wanted to plague his brother John, who was a Freemason, a Knight Templar. So I had Richardson's Monitor pretty well established as an expose of Masonry.

Now if that be true then is it not astonishing that such men as our judges, our lawyers, our magistrates and ministers of the Gospel and well-educated men will stoop so low as to go through such performances? I don't wonder that some men disbelieve those books.

Yours, M. LISCOMB.

BEAUTIES OF LODGE RULE.

The people of Maine, New Hampshire and Massachusetts are now experiencing the advantages of lodge rule applied to one branch of business. The Brotherhood of Locomotive Engineers wished to dictate on what terms the Boston and Maine Railroad should employ its help. The Superintendent declined to be ruled by a secret lodge, and consequently on Monday, Feb. 12, at 4 o'clock p. m., about 150 engineers and stokers stopped their engines wherever they happened to be, put out the fires, and left hundreds of people to pass the night as best they could. Not content with this, in case of two heavily-loaded passenger trains, they uncoupled the engines, run them back and forth to exhaust the steam, until 6 p. m., put out the fires, and left the trains helpless in the open country. In some instances they disabled their engines permanently. Their threats of violence have turned the depots into military camps. Business is deranged, and the lives of the traveling public are in peril. Other railroads offering aid to the B. and M. are threatened with a similar strike. These fruits of lodge rule are opening the eyes of many. S. C. KIMBALL.

BOSTON, Mass.

STRANGE.

It is one of the strangest infatuations in existence, among men of any country, that the superstitions of past ages ought to be continued, with their mummeries and ceremonies, among the citizens of these United States, the freest and most advanced of any nation in the world in popular education, &c. If the proposition was submitted to the people in plain language, to revive the usages of ancient heathenism and Judaism, and to so mix them as to be interesting and palatable to our citizens, we fancy they would laugh such a proposition to scorn, and its advocates would require to hide themselves in the darkness which secrecy prescribes and provides for its midnight advocates.

We would recommend our readers to carefully study the history of the Jews, as given in the Scriptures. The conditions of obedience to God and the necessity of being faithful to Him, when violated, brought *certain* penalty. The principles of God's providence are not changed. If men serve the Masonic gods, or any other than the God and Father of our Lord Jesus Christ, they depart from the God of those fathers, who landed on Plymouth rock—the root from which our glorious country has grown. VERITAS.

MASONIC TRICKS.

Not recorded by John the Baptist or John the Evangelist, said to be the great patrons of Masonry. William Whitlatch was a poor man, a very poor man, occupying a small lease on a farm in Aleppo township, Green county, Pa.; a hard worker, with a large family, including one boy crippled for life. He, however, owned two or three cows, and these were about all the property he did own in this world These cows generally ran out in summer time and browsed for subsistence. Well, in corn-hoeing time they got into the cornfield of "Bulldozer," as I will call him, (but let the reader take note that I use no fictitious names except for the Masonic actors). Bulldozer was a near near neighbor, and a devoted Mason, and a man endowed with about the regular amount of Masonic charity. He, hearing the cattle in his field, arose about midnight, and calling up a man to help him, drove the cattle wink's (as I will call him) in the same township, making the air ring with oaths on his way, Bulldozer's religious experience having been confined to the Masonic "shock of entrance." But Squire Hoodwink was a brother Mason. Now the driving of these cattle off and delivering them into the hands of a third party, unless he had been keeper of a public pound, was a direct violation of Pennsylvania law Whitlatch was immediately summoned to appear before Hoodwink to answer for damages. He came. Bulldozer demanded fifteen dollars damages. Whitlatch asked to have the suit put off to give him a chance to prepare his defense. Defendant had a legal right to demand that the trial be put off ten days. Not a moment was given. He also asked for a subpœna for witnesses. He was flatly refused; but judgment was given against him for the fifteen dollars. But on taking possession of his cattle again he found they had been beaten and stoned on the way till they were half dead. Having looked up witnesses to prove the facts, he hastened back to Squire Hoodwink's to punish Bulldozer for the damage done to the cattle. I met the old man on his way. He told me his business. I told him he might as well return home for he would get neither law nor justice. He persisted in going, but got no law, as I had predicted. Well, some weeks elapsed when it appeared that the damage done was imperceptible; also that the fence was not a lawful fence, permitting the cattle almost to walk over, on which account Whitlatch was not liable though his cattle had eaten all the corn. Whitlatch being too poor to take the case to court paid the fifteen dollars. So ends my tale.

Moral.—If you are not a Mason yourself vote for no Mason for office. J. W. M.

OUR MAIL.

S. E. Orvis, Waukesha, Wis, writes:

"In common with many others I am anxious to see righteousness victorious in all our borders."

Rev. Abner Orr, Cainsville, Mo., writes:

"We have organized a Christian Association, which will not fellowship in religion or support in politics any person who belongs to secret societies, especially those persons who are wedded to the old harlot, Masonry. One of the members of my pastoral charge asked the P. E, J. T. Boyle, who is a Master Mason: 'Does Bro. Orr know anything about Masonry?' 'O, yes,' said he, 'Bro. Orr knows enough. Masonry is no longer a secret.' This comes from one whom we all love as a good and true man. Archibald Taylor, a local preacher now on my charge, who has taken the third degree, while reading Honeywell's 'Appeal to Young Men,' as he pored over the wicked and blasphemous oaths and death penalties, exclaimed: 'Isn't it horrible—and it is true.' Thank God, men are fleeing from this spider web of Satan. So the testimony is coming in."

J. B. Crall, Berrien Center, Mich., writes:

"My subscription to the *Christian Cynosure* has nearly expired, and I cannot hope to succeed in my endeavors to withstand this detestable principle of secretism without an understanding of its treacherous schemes, I again enclose you $2 20 for this fearless advocate, which so nobly exposes the enemy's works."

Philip Bacon, Weatogue, Conn., writes:

"I have met several strong friends of our work who knew nothing of the N. C. A. or the *Cynosure*. I trust the Lord will bless his own truth to the hearts of these new-found friends, and that great good may be done in the name of the Lord Jesus."

D. D. Beal, Hamilton, O., writes:

"I send you the money for another year, and a hearty God speed in your efforts in grappling with the tyrant of tyrants. Victory is begluning to perch on the side of Him who 'In secret said nothing.' I trust you will push the battle to the very gates of the enemy."

Fred. Huber, New Corner, Ind., writes:

"Four of the Walker and Kirkpatrick tickets I had were voted. They did some good in advertising our cause. I have two neighbors who came to me for books and papers, who say they will forever quit the lodge. One is a four-degree Odd-fellow, and the other is a Mason and Odd-fellow, and a preacher in charge here of the M. E. church."

A subscriber from Atlanta, Kan., writes:

"I am not neither a Mason nor an Odd-fellow, and if I were I would not consider it anybody's business but my own."

We do not consider this spirit in accordance with Christ's example and teachings, but more like the thrifty foreigner who, when urged to encourage his shiftless neighbors to practice industry and frugality, answered, "I takes care of myself, dey must take care of demselves." Or like the priest and Levite, in the Good Samaritan story, who "passed by on the other side."

A. C. Bundy, Alpha, Ill., writes:

"One Methodist preacher, who had formerly been both Odd-fellow and Mason, after renouncing both gave me a hearty shake of the hand, saying, 'I am now as strong an Anti-mason as you are.' I hope he will subscribe for the *Cynosure* and become a power in the hands of the Lord for good. I feel that the prayers of many have been answered by the stand that Moody takes in regard to secret societies Count me a life subscriber to your paper."

Rev. Wm. Blair, Glensville, N. Y., sends the paper to a friend at his own expense, and writes:

"If nothing more is effected, I will try at least to leave some people without excuse."

Geo. M. Smith, Linden, Mich., writes:

"I wish that every reader of the *Cynosure* would make an earnest effort to enlarge the list of subscribers, and become more zealous and determined workers in this cause of God and humanity."

John Milner, Greenfield, O., sends one new subscriber, and writes:

"I hope he will make a worker in our great undertaking to break up the dark dens of secrecy. He had never heard of the *Cynosure*, nor of any organized movement to break down the powers of darkness. He was glad to hear the good news, and said, 'I want the paper in my house. I want to give it to the preachers when they stop at my house, for many of them are Freemasons.'"

J. M. Marks, Lebanon, Oregon, writes:

"Send on the paper, and give us the light, that all may see."

L. Ketchum, Riceville, Pa., writes:

"I am still desirous for the success of our anti-secret cause. I have not much faith in the administration of our government until the downfall of secretism takes place. May our Heaveuly Father hasten the glad day when Baal worship shall cease in both country and city, church and state."

E. McCoy, Union City, Mich., writes:

"I am bold to stand up for the right in this glorious warfare against Masonry, Odd-fellows, Sons of Temperance, Good Templars, and grangers, all of which I think are the work of the devil to prevent men from trusting in Christ for salvation. I love my brother man, but I hate the institution that binds men in oaths that all must be done and kept in secret from the outside world, and then call it charity of the pure kind, and religion, too, and at the same time ignore Jesus Christ and all the teachings of the New Testament, and even teach ministers that it will not interfere with religion, before being blindfolded and led like an ox to the slaughter."

A. Needies, Sparta, O., writes:

"I plainly see that the leaven is at work."

B. C. Elrod, Orleans, Ind., writes:

"I still live in hopes of doing something for the good cause after awhile."

Mrs. B. N. Cravath, St. Charles, Minn., writes:

"This is a hard city. Masonry prevails with intemperance. I pray the time may come when both of these sins will be done away with, and Christ's kingdom built up instead."

Anson Larabee, Crown Point, Ind., writes:

"I am personally acquainted with at least a score of ministers who have been, and are still, striving to work for the Lord in this vicinity, and I have never heard but one of them say anything in public against secret societies. I have therefore adopted this rule, never to pay anything for the support of any minister of the Gospel who will not publicly renounce every principle of secret oath-bound societies. My health is very poor, but I shall continue to work for the *Cynosure* and the general cause of anti-secrecy until the end."

J. S. Gard, Warren, Ind., writes:

"We have considerable opposition to contend with from the lodge, but a glance at Ronayne's pictures puts them to silence."

H. W. Clark, Hebron, Ill., writes:

"I am surprised, and often much pained, to see the neglect with which the tract fund is treated, even by the friends of this great reform. The importance of the work, and calls for more money to furnish more tracts to supply the increasing demand has frequently been presented in the *Cynosure*, yet but few respond. In every paper we see reports of 'tracts sent,' but in many papers no report of 'donations to tract fund.' Every friend of the cause should, and I believe will, willingly help this work if the affair is taken hold of in the proper manner. I will here give my plan. I drew up a subscription paper, as follows:

"We the undersigned do pay the sums set opposite our names, to be used as follows, viz: One-half given as donation to the Anti-mason tract fund, and one-half for tracts for free distribution in our community.' I found it worked 'like a charm.' The first man on whom I called gave one dollar, and his hired man gave twenty-five cents. Another gave fifty cents; all the rest twenty-five cents each. I found that the *Cynosure* subscribers gave the larger sums. Now is there not one or more in every place where the *Christian Cynosure* is taken who will start in this work immediately. If so, then within four weeks the dollars will roll into the treasury by thousands, and all who wish can have tracts free. Remember that every dollar donated to this fund counts two. I think those who have a mind to try this plan had better donate two-thirds of the money raised, and one-third returned in tracts for distribution. Now, friends of this reform, friends of the world's Saviour, here is work for you, and you can do it. Here is work for the boys and girls. Who will get the most money for the tract fund. Start out with a subscription paper at once. Some boy or girl can get five dollars. Try—try hard."

The Sabbath School.

LESSON XI.—MARCH 18, 1877.—THE SPIRIT ON ELISHA.

SCRIPTURE.—2 Ki. ii. 13-25. Memorize 18-22; Primary Verse, 14.

GOLDEN TEXT.—"They said, The spirit of Elijah doth rest on Elisha."—15.

TOPIC.—"Ye shall receive power after that the Holy Ghost is come upon you."—Acts 1: 8.

HOME READINGS.

M. Gen. 41: 15-44....The Spirit upon Joseph.
T. Ex. 35: 20-35. ..The Spirit upon Bezaleel.
W. Nu. 24: 1-25....The Spirit upon Balaam.
Th. Luke 2: 25-38....The Spirit upon Simeon and Anna.
Fr. Acts 6: 1-15....The Spirit upon Stephen.
Sa. Acts 9: 1-31....The Spirit upon Saul.
S. 1 Cor. 3: 1-23....The Spirit Dwelleth Within.

LESSON NOTES.—13. Took up the mantle: The same which Elijah had cast upon him as a symbolical call to the to the prophet's office, 1 Kings 19: 16 19, and with which he had divided the Jordan. 14. Smote the waters: His first miracle being the same in kind with his master's last, shows his possession of that master's spirit. 15. Bowed themselves: In acknowledgement of his authority as Elijah's successor. 16. Peradventure: Perhaps, possibly. The Spirit . . . . hath taken: As Obadiah feared Elijah might be removed while he sought Ahab. 1 Kings 18: 12. 17. Ashamed: Fearful of being regarded indifferent to his master's fate. Found him not: For, like Enoch, "he was not, for God took him." Gen. 5: 22. 19. Men of the city: Chief men, those in authority. Situation . . . pleasant: Beautiful. Naught: Good for nothing, harmful. The ground: The land, meaning the inhabitants. 20. New cruse: Not profaned by any common use. 21. I have healed: Made wholesome. 23. Little children: Young persons, "from fifteen to twenty-five years of age." Mocked him: The "rabble of young blackguards" scoffed and jeered at him. Go up: As it is said your master did. Bald head: A most contemptuous epithet to a Jew. 24. Cursed them: Pronounced God's vengeance on them for their blasphemy.—*Scholar's Quarterly.*

BIBLICAL LESSON OUTLINE—"THE DOUBLE PORTION."

"When he ascended up on high he led captivity captive and gave gifts unto men."—Eph. 4: 8.

CROSSING OVER.—Took up, also, the Mantle of Elijah—13. Cast his mantle upon him. 1 K. 19: 19. If I may but touch his garment. Matt. 9: 21. From his body—brought—aprons Acts 19: 12. Lay my staff upon the—child. 2 K. 4: 29. Where is the Lord God of Elijah?—14. The Lord's hand is not shortened. Is. 59: 1. Be with us as he was with our fathers. 1 K. 8: 57. Subject to like passions as we are. Jas. 5: 17. The waters—parted hither and thither.—14. A way for the ransomed to pass over. Is. 51: 10. Lord—maketh a way in the sea. Is. 43: 16. Went through fire and through water. Ps. 66: 12. The spirit of Elijah doth rest on Elisha—15. Took of the spirit—upon him. Num. 11: 25. The spirit—shall rest upon him. Is 11: 2. Spirit of glory—resteth upon you. 1 Pet. 4: 14.

CENSURING.—Let them go—and seek thy master.—16 Elisha—poured water on—hands of Elijah. 3: 11. Secret things belong unto the Lord. Deut. 29: 29. Neither shall his place know him. Job 7: 10. Peradventure the spirit—hath taken him up.—16. Shall carry thee whither I know not. 1 K. 18: 12. Spirit—caught away Philip. Acts 8: 39. Caught up to the third heaven. 2 Cor. 12: 2. Sought three days but found him not.—17. Enoch—was not; for God took him. Gen. 5: 24. He is dead—can I bring him back? 2 Sam. 12: 23. No man knoweth of his sepulcher. Deut. 34: 6. Did I not say unto you, Go not?—18. Zeal—not according to knowledge. Rom. 10: 2. Except I shall see—print of the nails. John 20: 25. Blessed—not seen—yet have believed. John 20: 29.

CURING.—Water is naught, and the ground barren—19. Waters of Marah—were bitter. Ex. 15: 23. Many men died of the waters. Rev. 8: 11. Give them water of gall to drink. Jer. 9: 15. Cast the salt in there.—21. A tree—cast into the waters. Ex. 15: 25. Cast it (meal) into the pot. 2 K. 4: 41. Ye are the salt of the earth. Matt. 5: 13. So the waters were healed.—22. The waters shall be healed. Ezek. 47: 8. Would have given thee living water. John 4: 10. With joy shall ye draw water. Is. 12: 3. Heal me, O Lord, and I..be healed. Jer. 17: 14.

CURSING.—Came forth little children.. and mocked.—23. Mock the poor, reproacheth his maker. Pr. 17: 5. Mocked the messengers of God. 2 Chr. 36: 16. Bowed the knee..and mocked. Matt. 27: 29. Go up, thou bald head—23. Beauty of old men is the grey head. Prov. 20: 29. Honor the face of the old man. Lev. 19: 32 Rebuke not an elder. 1 Tim 5: 1. Cursed them in the name of the Lord—24. Will curse him that curseth thee. Gen. 12: 3. Who knoweth not law are cursed. John 7: 49. Cursed children..forsaken the right way. 2 Pet. 2: 14. Came forth two she bears.—24. Eye that mocketh.. eagles shall eat. Prov. 30: 17. I will meet them as a bear. Hos. 13: 8. A lion out of the forest shall slay them. Jer. 5: 6.—*Nat'l S. S. Teacher.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 8, 1877.

The Publishing House.

FROM THE SECRETARY.

That for which so many have devoutly prayed and earnestly labored is beginning to be realized at 221 West Madison street in this city. This has for two years been a point of special interest to a large class of Christian men and women throughout this country, but recently it has become a point of influence and is already giving back to generous contributors the early fruits which foretoken a bountiful harvest. Those who have aided in reaching the present advanced position will feel a satisfaction and loyal pride in the fact that they are sustaining active aggressive movements against the realm of secretism in this city and over the whole land, and will doubtless be inspired by past success to new and bolder undertakings.

The National Christian Association obtained possession and control of this property April 1, 1876, and has since that time been moving steadily and cautiously in the direction of its occupancy for the business and objects of the anti-secrecy reform work. At the close of regular religious services in the great Tabernacle there was a favorable opening for a West Side daily noon prayer-meeting, and it was decided to open a room in the Carpenter building for that purpose. The upper story, a room twenty-five by seventy-five feet was unoccupied and could readily be fitted up to accommodate some three hundred persons. This room, made neat and commodious, supplied with chairs, stoves, platform, table and other conveniences and lighted with gas is both cheerful and attractive. It is the "upper chamber" where the Lord's disciples may gather and speak and pray without let or hindrance, and we hope that if any of our speaking brethren visit the city they will send us word in advance that arrangements may be made to hear from them.

Since January 17th this room has been occupied for a daily union noon prayer meeting with a Gospel meeting once each week. On Friday of each week the subject is "Gospel Temperance," and on Saturday the Sabbath school lesson for the following Sabbath. These meetings have been owned of God in the conversion of souls and the quickening of Christians, and will, we trust, be remembered in the prayers of Christian people throughout the land.

On Monday evening of each week the Ladies' West Side Temperance Union occupy the Hall and the last Wednesday of each month it is occupied a part of the day by the Ladies' West Side Union of Christian Workers. Thursday evening of each week is devoted especially to our anti-secrecy reform work, which, with such occasional meetings as may be required, is the use now made of the third or upper story of the Carpenter building.

Room No. 2 on the second floor is occupied as a free reading room, which has been partially supplied with necessary fixtures and suitable reading matter, but which needs to be enlarged and improved as soon as our means will permit. A full assortment of our books are kept on sale and a supply of our own and a few other religious tracts for gratuitous distribution. The room is cared for and kept open by a competent young man from nine A. M. until nine P. M., and all who come are made welcome. Some are reached by this means with a tract or occasional word who could not be otherwise so well approached.

In this work we expected opposition and have not been disappointed. The direct and indirect attacks of the lodge would have been simply shameful and villainous coming from any other source. Reform means nothing if it does not mean opposition to existing and prevailing evils, and devils were never known to go out of the church or of society without crying out "Let us alone," and rending the body they were compelled to forsake, as they did the "man with an unclean spirit" whom Christ found in a synagogue at Capernaum on the Sabbath day (see Mark 1: 21–26). Every inch of ground will be hotly contested and victory can be achieved only by the most persistent, uncompromising efforts.

Never before in the history of our reform have we been so favorably situated to repel the assaults of our adversaries and carry on aggressive campaigns against them. The whole land is dotted over with lodges, and every city of any note has its temple, built in some instances at a cost of millions of dollars, where Sir Knights practice their manual of arms and prepare for the contest, while at 221 West Madison street, Chicago, stands, as a light-house in the midst of breakers, or a "lamb among wolves," the only building on this continent held for the exclusive purpose of "exposing withstanding and removing secret societies, Freemasonry in particular." It rises up among the gorgeous temples "where Satan's seat is," as John Quincy Adams rose in a pro-slavery Congress to plead the cause of righteousness and human freedom, and no finite mind can comprehend the important interests that cluster around and go out from this one spot consecrated to God and the unrestricted proclamation of his truth.

Shall we "Hold the Fort" or shall we allow the enemy to exult over its surrender for want of the comparatively small sum required and which is necessary to secure not only a temporary occupancy but the fee simple of this landmark and light-house of the age. My fervent appeal is to the friends of righteousness and truth who know and hate the wickedness of the lodge to come "up to the help of the Lord, to the help of the Lord against" this mighty one, by completing the amount required in the just and liberal proposal of Mr. Carpenter with which you are already familiar. Statistics recently submitted to the readers of the *Cynosure* show that $23,257.46 of the $30,000 required have been already provided for and it seems but just and right that this matter should be closed up before our annual meeting in June approaching. Fellow soldiers, what do you say and what will you do? Let us hear from you. Shall we "Hold the Fort?"

J. P. Stoddard.

The Federal Balance.

There is every reason to believe that the scales of American national politics will continue wavering for the next four years. No real principle divides the two great parties, and as a slight weight turns an even scale, the parties of reform, if they unite, will surely furnish that weight and control the destinies of this great country by wielding the balance of power.

Our first effort should now be to form acquaintance with the leaders of the Prohibition party, and the constituency of the "National Reform." The sentiments put forth by some of these bodies are admirable respecting the recognition of God, the Bible, and Christian morality; and if we can form a compact, unflinching phalanx of voters, who will carry their principles to the polls, we may compel the selection of unforsworn candidates by the two large parties, or even absorb one of them, as the anti-slavery sentiment of the country created and characterized successively the Freesoil and Republican parties, and drove the defiant slave power to the wall.

No one of the reform parties can stand but ours, for the plain reason that they all ignore and embrace the lodge, which by its spurious worship cuts loose from God, the only source of reform. The only law of right and wrong among heathen is the law of the strongest arm and the most cunning contrivance: and the lodge is heathenism. Paul could do nothing with the consciences of the Areopagites on Mars Hill till he had first set up in their understanding the idea of God, and thus given them a standard of right by which to test their actions. Had he opened his discourse with a denunciation of idolatry as wrong,—"wrong!" "wrong!" they must have puzzled, "Which god does that go against?" So with the lodge-worshipper. His oaths of allegiance and cut-throat penalties are made nugatory by the variety of secret "orders," each presenting allegiance to itself as the law of right, and breaking down conscience as a variety of marriages breaks down virtue.

While with patriotic Americans we hail, therefore, the settling of the presidency on the person of Mr. Hayes, let us keep our excellent flag at our mast-head until our platform becomes that of the country, and ours is indeed "a Christian and not a heathen country."

The Christian Patriot.—The treasurer of the Kansas State Association, Mr. C. A. Sexton, of Topeka, has taken a new step forward in his publication work for the reform, and in connection with Rev. J. T. Kiggins of Wilson, Kansas, has begun to issue a monthly with the above title. The *Patriot* though not large, is sound and earnest and begins on such terms as will prevent loss to subscribers. A list of five hundred will sustain the enterprise for a year and subscribers need not send their money until this number is secured and the regular issue begins. All lists of subscribers to be sent to C. A. Sexton, Topeka, Kansas. We hope this new reform journal will be quickly placed on a permanent footing and the new settlements thronging the wide Missouri valley be leavened by its testimonies for truth.

—Bro. Philip Kribs of Lamartine, Pa., desires any reader of the paper who may be able to furnish a list of the secret orders now in the country, with the date of their origin. Such a list has been once or twice published in years past, but it is well to keep such information freshly before the people.

—A friend in Indiana calls for the Secretary's report of the late State Convention at West Newton. One or two reports have been published but nothing official. Though late a brief report would be of value to many friends in that State.

—Communications from Indiana and Illinois of general interest are withheld until the writers forward their names to the editor. It is necessary to require so much as this as a pledge of good faith. The name need not be given to the public if good and sufficient reasons appear, though it has ever been our rule to discourage the use of fictitious signatures.

—Through the kindness of Bro. J. P Bartlett of Blackberry, Illinois, we have been permitted to read a letter direct from New Orleans regarding the recent attempted assassination of Gov. Packard. Weldon, who attempted the deed, is a Freemason and it is pretty well established belongs to Fernwood Lodge, No. 534, Philadelphia. Gov. Packard, whatever may be his failings or virtues in other respects is not a Freemason, so that if he succeeds it will not be by grips so far as he is concerned, nor is he at the same time under any obligation to the White League.

— The idea seeming to prevail in some places that Pastmaster Ronayne is employed by the National

Association, and therefore no arrangements are required with him personally for services, we are desired to call attention to the mistake. He is working entirely independent of the Association or the *Cynosure*, except such aid as we are able to give by extending notices, publishing reports, and other "like aid and comfort." In some cases he has had far from a fair treatment, his pay hardly covering traveling expenses. "Brethren," says Father Auten, "we must prove ourselves Anti-masons by our walk and talk and purse, and tear off our purse strings and throw them away," rather than allow ourselves to be overcome by the lodge.

—A paragraph from an interesting letter from Dr. Montfort in the *Herald and Presbyter* descriptive of Egyptian ruins is a striking illustration of the argument of Prof. O. F. Lumry a week or two since on 'Freemasonry the Pantheon of False Religions." The lodge exists for and shelters all false systems of worship. Only Christianity is wholly separate and exclusive so far as such religions are concerned. The letter says of the Egyptian structures: "Many of the temples have additions made to them by the Greeks and Romans, while Egypt was under their control. Idolatrous nations generally have been quite willing to add the religion of a conquered country to their own. The ruins of Baalbec, in Syria, seem to indicate a partnership between Baal and Jupiter."

—The last *Iowa Freeman* has a cheering item in its report of revival meetings held by the Free Methodist brethren at Plymouth, Iowa, under the charge of Rev. G. C. Coffee. Members of other churches who attended received the sanctification of the Spirit, and some most interesting special cases are given in the following:

"During the meeting, Bro. C. W. Tenney, a seceding Mason of three degrees, has told the people what he knows about bond Masonry, and the superintendent of the village Sabbath school, a Congregationalist, and heretofore an adhering Mason, has made a clean confession of his guilt in having taken the horrid oaths, and submitted to the beastly rites and ceremonies of initiation practiced by the order, and in having given his money and influence to sustain it. This brother thought for a time that it would answer to simply cease to attend the meetings of the lodge, but when 'God softened his heart, and the Almighty troubled him,' he clearly saw that the only road to peace was by a full and free confession of his sin. This will be found to be so in the case of every one who has been drawn into this whirlpool of profanity and blasphemy."

OBITUARY.

EMMA A. WALLACE, wife of W. A. Wallace, died in New Concord, Ohio, on the morning of February 19th, of peritonitis in the thirty-eighth year of her age. She leaves a husband and two little children to mourn under the afflicting hand of God.

Thousands will read with sorrow the above announcement, who have become acquainted with Mrs. Wallace through the able productions of her pen. So far as we are informed her labors in this direction were given almost entirely to the cause of reform, and have received and merited high appreciation. Her contributions have been chiefly given to the reading public through the *Anti-masonic Christian Herald*, in the management of which she was a self-denying and faithful assistant of her bereaved husband. A more popular use of her talents might have gained the favor of the world and its rewards, yet such emoluments are nothing to those words of Christ, "She hath done what she could."

Religious Intelligence.

—The quarterly meeting of the Wesleyan Methodists held last month in Mason City, Iowa, was conducted by Rev. E. I. Grinnell who was faithful to the truth and the testimony of the church against the lodge, and was cheered by a hopeful revival which sprang from the meeting.

—The Free Methodist churches of Noble county, Ohio, have been greatly enlarged and strengthened during the past winter by a series of revival meetings in several towns. Over 125 conversions are reported and 89 united with that testifying church.

—The U. B. Board of Missions will hold its next annual meeting in Vermillion, Edgar county, Illinois, commencing Tuesday evening, May 8th, at 7:30 P. M. Rev. W. J. Shuey will preach the annual sermon.

—A prominent Unitarian minister has been prophesying that Unitarianism will soon die out in this country unless something be done to infuse new life into it. Three Unitarian churches in Boston, Mass., are now occupied by Roman Catholics, one by Presbyterians, one by Baptists, one by Universalists and one by Jews.

—Rev. W. T. Moffett, Agent of the United Presbyterian Synod of Illinois, reports hopefully concerning the loan fund for the Chicago church. Rev. Mr. Bain's congregation is reported to be in a prosperous condition, and is cheered by the prospect of a speedy removal of a burdensome debt.

—The quadrennial conference of the churches of the United Brethren in Christ meets this year in Westfield, Clark county, Ill., beginning May 10th and continuing two or three weeks. The conference will come into a congenial atmosphere at Westfield, for nowhere are the principles of the church held in more honor.

—The twenty-six ministers of the Sandusky district of the United Brethren church hold their twentieth semi-annual ministerial association at Bascum, O., April 10th. Among the appointments are the names of Revs. Harbaugh, Caldwell, Long, Miller and Raudebaugh who are more or less identified with our reform in a friendly way, while Revs. Bulger and Rose are otherwise known to many of our readers.

—A Christian Convention for New England similar to that held in Chicago, Philadelphia and New York is to be held in the Boston Tabernacle beginning on Tuesday evening next, March 13th. Moody and Sankey conduct the meetings as here and the topics discussed will be similar.

—The union effort resumed under Major Whittle in this city will be continued until April, perhaps later. There will be preaching every evening in Farwell Hall and every Sabbath afternoon in the Tabernacle. Mr. James McGranahan conducts the singing.

The poorest education that teaches self-control is better than the best that neglects it.

N. C. A. Receipts for Feb. 1877.

PUBLISHING HOUSE FUND:	
Rev S. Wilder, Arcadia, N Y.	$ 1 00
Wm. N. Lovell, Allamon, Pa.	1 00
D. Wright, Geneva, Wis., (note)	10 00
J. H Brockman, Watertown. Wis.	1 00
Wm. Small, Wabash, Ind, (note).	10 00
GENERAL FUND:	
First Church of Christ, Wheaton, Ill., per J. Gleason, Treasurer	26 83
First Church of Christ, Wheaton, Ill., per O. B. Wilcox $1.00 and E. B. Thompson $5.00	6 00
Judge Zearing, Chicago.	2 00
CENTENNIAL FUND:	
Dr. Simpson, Pilot Rock, Oregon	5 10
INTEREST:	
H W. Marsh, note 101	1 25
J. Baldwin, note 189	6 00
M. W. Jordan, note 53	50
D. Wright, note 158	55
H. A Fischer, note 5	60 00
A. C. Jennings, note 119	1 50
Geo. Cowley, note 176	1 50
E. L. Harris, note 116	1 50
G. Judson, note 145	1 50
J. Parish, note 159	60
A. B Parsons, note 160	60
Rent	83 33
Total	$227 76

H. L. KELLOGG, Treas.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook. 13 Wabash Ave., Chicago.

"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

The Resting-Place.

A voice has called me to the wilderness
For quiet rest,
Far from the place which rapid footsteps press
In eager quest;
And here I lie and wait from morn to night
Till there shall be
Some marching order sent in words of light
To set me free.

But while I walk within this Achor-vale
I look away
To where the sunny joys of life prevail,
And hear One say,
"After the quiet and the rest of life
Thou shalt be strong;
And when has died away the noise of strife
Thou shalt have song."

And he shall teach me in these quiet days
Of peace and rest,
The old, forgotten songs of joyous praise
Which I loved best;
And so that he be with me while I stay,
And make me glad,
There is no hour of all the passing day
That can be sad.

And so I thank the Father-voice that bade
Me rest awhile,
Where visions of the future make me glad;
And in his smile
The quiet days shall pass, till once again
It is his will
That I should leave the vale of night and pain,
And serve him still.

—[London Christian World.

The Bible and Creeds.

It is not to be assumed by the Christian or the infidel, that we have in fact, in our creeds and in our interpretation of the Bible, precisely the system which was revealed. That we have the true record in the Bible we are to believe, and the infidel may hold us to that; but that we have the proper interpretation of that record is not to be assumed as certain. Christianity has been transmitted to us from a far-distant age. It has come in contact with all the philosophical systems in the world. Its outward form has been much moulded by philosophy, much by its alliance with the State. The synods and councils that have determined the creeds of the church have been, like other assemblies, composed of imperfect men—often of men more under the influence of philosophy than religion; often ignorant of the plainest rules of exegesis; and often seeking rather to establish a hierarchy than to promote the kingdom of Christ. As a matter of fact, we know that during that long period there is no absurdity of doctrine or interpretation which has not been embraced by the church; almost no error which has not been sanctioned by synods and councils; almost no truth the belief of which has not exposed him who held it to persecution by the church itself.

Christianity has thus come down to us through the descent of eighteen centuries, collecting in its progress whatever of good or bad there might be that could in any way be made to adhere to it; adopting as its own the opinions in mental philosophy, and the doctrines of science, true or false, which have prevailed in the world; and uniting all in its symbols of faith—taking the church at large, a vast and monstrous conglomeration of original sacred truth, and of the errors and absurdities which the world has accumulated in the lapse of ages.

It is a ship, not now just sailing out of port, fresh and new and clean, but one that has sailed afar, and has collected in distant seas, whatever of barnacles and sea-weed that could be made to adhere to it. Those barnacles and that sea-weed must be detached from it if the ship is to be made to traverse safely distant seas again. A great part of the work of the church in modern times, has been to detach from it the errors and corruptions which it had accumulated in the long period of its history. This was, in fact, the main service which Luther rendered to the church, restoring it in a great measure, to its pristine beauty, purity and vigor.

This is the service which has been rendered by modern sacred criticism; this is the work to be done by the efforts to secure a correct text of the Bible; this is the work to be done by the application of the canons of criticism to the Word of God.—*Albert Barnes.*

Family Prayer.

I know a man. He is not a Christian. His daily life is not in accordance with even principles of morality. He has three beautiful, well-behaved children. The other day he told me this incident of one of them, his little girl, three or four years old:

Said he: "Perhaps some people would think it sacrilege, but I don't; but for some time back I have been in the habit of reading the Bible and of having prayers every night before the children go to bed. I have done it because it has a good influence on the children, and because I hope it may have a good influence on myself. Last night I went to the lodge (he is a Mason), and did not get home till after 11 o'clock. The children, of course, were all abed, and I supposed asleep. Before going to bed I knelt down by my bed to pray, and had been there but a moment when I heard Nabbie get up from her bed in the next room, and her little feet came pattering across the floor to me. I kept perfectly still, and she came and knelt down beside me, without saying a word. I did not notice her, and in a moment, speaking just above her breath, she said: '*Pa, pray 'oud.*' I prayed. I kissed her, and she went back to bed. And I tell you I have had nothing affect me so for the last ten years. I have thought of nothing else all day long but just that little, '*Pa, pray 'oud.*'" —*Dr. Haven.*

The praise of man is not a test of our praiseworthiness, nor is their censure; but either should set us upon testing ourselves.—Whately.

All words are broken hints, which life adjusts to a significance.

Oaths—Their Form and Force in Different Countries.

[From Macmillan's Magazine.]

When a Galla of Abyssinia sits down over a pit covered with a hide, imprecating that he may fall into a pit if he breaks his word, or when in our police courts we make a Chinaman swear by taking an earthern saucer and breaking it on the rail in front of the witness-box, signifying , as the interpreter then puts it in words, "If you do not tell the truth, your soul will be cracked like this saucer," we have here two full oaths, of which the penalty, magical or religious, is shown in pantomime before us. By the way, the English judges who authorized this last sensational ceremony must have believed that they were calling on a Chinaman to take a judicial oath after the manner of his own country; but they acted under a mistake, for in fact the Chinese use no oaths at all in their law courts. Now, we have to distinguish these real oaths from mere asseverations, in which emphatic terms or descriptive gestures are introduced merely for the purpose of showing the strength of resolve in the declarer's mind. Where, then, does the difference lie between the two? It is to be found in the incurring of supernatural penalty. There would be no difficulty at all in clearing up the question were it not that theologians have set up a distinction between oaths of imprecations and oaths of witnesses. Such subtleties, however, looked at from a practical point of view, are seen to be casuistic cobwebs which a touch of the rough broom of common sense will sweep away. The practical question is this: Does the swearer mean that by going through the ceremony he brings on himself, if he breaks faith, some special magic harm, or divine displeasure and punishment? If so, the oath is practically imprecatory; if not, it is futile, wanting the very sanction which gives it legal value. It does not matter whether the imprecation is stated, or only implied. When a Bedouin picks up a straw, and swears by him who made it grow and wither, there is no need to accompany this with a homily on the fate of the perjured. This reticence is so usual in the world that as often as not we have to go outside the actual formula and ceremony to learn what their full intention is.

Let us now examine some typical forms of oath. The rude natives of New Guinea swear by the sun, or by a certain mountain, or by a weapon, that the sun may burn them, or the mountain crush them, or the weapon wound them if they lie. The even ruder savages of the Brazilian forests, to confirm their words, raise the hand over the head or thrust it into their hair, or they will touch the points of their weapons. These two accounts of savage ceremonies introduce us to customs well known to nations of higher culture. The raising of the hand toward the sky seems to mean here what it does elsewhere. It is in gesture calling on the heaven god to smite the perjurer with his thunderbolt. The touching of the head, again, carries its meaning among these Brazilians, almost as plainly as in Africa, where we find men swearing by their heads or their limbs, in the belief that they would wither if forsworn; or, as when among the old Prussians a man would lay his right hand on his own neck, and his left on the holy oak, saying, "May Perkun (the thunder god) destroy me!" As to swearing by weapons, another graphic instance of its original meaning comes from Aracan, where the witness, swearing to speak the truth, takes in his hand a musket, a sword, a spear, a tiger's tusk, a crocodile's tooth, and a thunderbolt (that is, of course, a stone celt). The oath by the weapon not only lasted on through classic ages, but remained so common in Christendom that it was expressly forbidden by a Synod. Even in the seventeenth century to swear on the sword (like Hamlet's friend in the ghost scene) was still a legal oath in Holstein. As for holding up the hand to invoke the personal divine sky, the successor of this primitive gesture remains to this day among the chief acts in the solemn oaths of European nations.

It could scarcely be shown more clearly with what childlike imagination the savage conceives that a symbolic action, such as touching his head or his spear, will somehow pass into reality. In connection with this group of oaths we can carry yet a step further the illustration of the way men's minds work in this primitive stage of association of ideas. One of the accounts from New Guinea is, that the swearer, holding up an arrow, calls on heaven to punish him if he lies; but by turning the arrow the other way, the oath can be neutralized. This is magic all over. What one symbol can do, the reverse symbol can undo. True to the laws of primitive magical reasoning, uncultured men elsewhere still carry on the symbolic reversal of their oaths. An Abyssinian Chief, who had sworn an oath he disliked, has been seen to scrape it off his tongue and spit it out. There are still places in Germany where the false witness reckons to escape the spiritual consequences of perjury by crooking one finger to make it, I suppose, not a straight but a crooked oath, or he puts his left hand to his side to neutralize what his right hand is doing. Here is the idea of our "over the left;" but so far as I know this has come down with us to mere schoolboy's shuffling.

A group of instructive rites belongs to Central and North Asia. Probably to this day there may be seen in Russian law courts in Siberia the oath on the bear's head. When an Ostyak is to be sworn a

bear's head is brought into court, and the man makes believe to bite at it, calling on the bear to devour him in like manner if he does not tell the truth. Now, the meaning to this act goes beyond magic and into religion, for we are here in the region of bear worship, among people who believe that this wise and divine beast knows what goes on and will come and punish them. Nor need one wonder at this, for the idea that the bear will hear and come if called on is familiar to German mythology. I was interested to find it still in survival in Switzerland a few years ago, when a peasant woman, whom a mischievous little English boy had irritated beyond endurance, pronounced the ancient awful imprecation on him, "the bear take thee!" (der Barnimm dich!) Among the hill tribes of India a tiger's skin is sworn on in the same sense as the bear's head among the Ostyaks. Rivers, again, which to the savage and barbarian are intelligent divinities, are sworn by in strong belief that their waters will punish him who takes their name in vain. We can understand why Homeric heroes swore by the rivers, when we hear still among Hindus how the sacred Ganges will take vengeance sure and terrible on the children of the perjurer. It is with the same personification, the same fear of impending chastisement from the outraged deity, that savage and barbaric men have sworn by sky or sun. Thus the Huron Indian would say in making a solemn promise: "Heaven hears what we do this day!" and the Tunguz, brandishing a knife before the sun would say: "If I lie, may the sun plunge sickness into my entrails like this knife." We have but to rise one stage higher in religious ideas to reach the type of the famous Roman oaths by Jupiter, the heaven god. He who swore held in his hand a stone, praying that, if he knowingly deceived, others might be safe in their countries and laws, their holy places and their tombs, but he alone might be cast out as this stone now—and he flung it from him. Even more impressive was the great treaty-oath where the pater patratus, holding the sacred flint that symbolized the thunderbolt, called on Jove that if by public counsel or wicked fraud the Romans should break the treaty first—"in that day, O Jove, smite thou the Roman people as I here to-day shall smite this swine, and smite the heavier as thou art the stronger!" So saying he slew the victim with the sacred stone.

In court lately a little girl was asked the usual preliminary question, as to the consequence of swearing falsely, and answered in due form, "Please, sir, I should go to burning hell!" Unluckily, however, the unusual question was then put, how she knew that. Which brought the reply, "Oh, please, another girl outside told me I was to say so!"

England early in the present century was still, as a contemporary writer called it, "a land of oaths," and the professional perjurer plied a thriving trade. A single illustration will suffice, taken from the valuable treatise on oaths published in 1834 by the Rev. James Endell Tyler: "During the continuance of the former system of custom-house oaths there were houses of resort where persons were always to be found ready at a moment's warning to take any oath required; the signal of the business for which they were needed was this inquiry, 'Any damned soul here?'" Nowadays this enormous excess of public oaths has been much cut down, and with the best results.

Children's Corner.

THE LETTERS AT SCHOOL.

One day the letters went to school,
And tried to learn each other;
They got so mixed 'twas really hard
To pick out one from t'other.

A went in first, and Z went last;
The rest all were between them,—
K, L and M, and N, O, P,—
I wish you could have seen them!

B, C, D, E and J, K, L,
Soon jostled with their betters;
Q, R, S, T,—I grieve to say—
Were very naughty letters.

Of course, ere long, they came to words—
What else could be expected?
Till E made D, J, C and T
Decidedly dejected.

Now, through it all, the Consonants
Were rudest and uncouthest,
While all the pretty Vowel girls
Were certainly the smoothest.

And simple U kept far from Q,
With face demure and moral,
"Because," she said, "we are, we two,
So apt to start a quarrel!"

But spiteful P said, "Pooh for U!"
(Which made her feel quite bitter),
And, calling O, L, E to help,
He really tried to hit her.

Cried A, "Now E and C, come here!
If both will aid a minute,
Good P will join in making peace,
Or else the mischief's in it."

And smiling E, the ready sprite,
Said, "Yes, and count me double."
This done, sweet peace shone o'er the scene,
And gone was all the trouble!

Meanwhile, when U and P made up,
The Cons'nants looked about them,
And kissed the Vowels, for, you see,
They couldn't do without them.

—St. Nicholas.

GOOD FOR EVIL.

"Mamma," said my little Charlie, "now that I have a new sled, what shall I do with the old one?" His face wore a puzzled look for a little while, when a thought struck him. "Mamma, there's a chance to do something real good, too. What's the use talking so much about a thing, and never doing it?"

"What, Charlie?"

"Well, mamma, if there's any boy in the world that I dislike, that boy is Sim. Tyson. He's always plaguing and teasing me, and all the other little boys, either taking our things from us or pretending that he's going to. It never does any good to get cross; for that's just what he likes. But, better even than this, Sim. does like a sled. And—well, maybe it's foolish; but I've half a notion to give the old sled to him. It might make him think, and so do him good; mightn't it, mamma?"

"Yes, it might," said the mother.

So Sim. got Charlie's sled, which pleased and touched him beyond everything; and they do say he is kinder, not only to the little boys, but to everybody, than he was before.

TRUE STORY OF A HORSE.

One bitter cold morning, last winter, as I was standing with my little Charley at the front parlor window, I saw a quiet old horse coming down the street, drawing a light wagon, and driven by a neatly dressed young man. They came on until they were just in front of our house, when the horse stopped, backed the wagon up the curb-stone, and refused to go any further. The young man tried to urge the horse, but the horse would not go; then he sat down and waited patiently, speaking kindly; then he jumped out, pulled off his gloves, and patted the horse, and rubbed him, and took hold of his bridle to lead him. It was of no use; so he got up on the seat again, and hit him with the whip, saying:

"Get up!" as loud as he could.

But he could not force the horse to move; so he got out and rubbed and patted him again, whistling and swinging his arms to keep himself warm; for the air was very keen and sharp.

At last, after a long struggle, when he found the horse would not go an inch for him, he called a man who came hurrying down to see what he could do. Together they worked, first coaxing, then whipping, again and again, but all to no purpose; for the poor animal would not go one step.

At last I became very restless at the sight of so much useless beating, and said to my little boy: "Charley, go down to the cook, and tell her mamma wants her to give you a lump of sugar as large as your hand."

"And what shall I do with it, mamma?" said he.

"Take it out to the man, and ask him to give it to the horse," was the reply.

Charley was pleased with the errand, and going quickly to the cook he got the sugar and carried it out.

"Mister, mister!" I heard him say, "here is some sugar to sweeten that old horse and make him go; give it to him."

"My old horse is sweet as honey, now," said the man, laughing. But he took the sugar and gave it to the poor animal, who was so pleased with it that he rolled it over and over on his tongue and licked his mouth, and seemed to enjoy it greatly.

When the man had waited until he had finished it they got into the wagon, pulled the reins, and said, "Get up!" and the pleased horse "got up" and went on.

Charley came in shivering, but delighted. "If I were that man," said he, "I would always carry a lump of sugar in my pocket when I had to drive that horse on a cold morning."—*Nursery.*

"Charlie," said the teacher of an infant-class to a little boy who, on account of his poverty, had come many Sundays without a copper for the missionary-box, but who had now eagerly dropped a coin into it, "Charlie, where did you get that halfpenny?" "Please, teacher," said the little fellow, his face all aglow with delight, "please, teacher, I found a ginger-beer bottle, and sold it for a halfpenny, and thought I should like to put it into the missionary-box."

Home and Farm.

SCARLET FEVER.—Scarlatina and Scarlet Fever are one and the same disease. It is very infectious. A very *mild* case may give rise by infection to a very *severe* one. Infection is contained in all discharges from the body during the progress of the disease and recovery; but more especially from the skin during convalescence, and when the cuticle is being shed. The dry particles which are separated from the skin are highly infectious, and retain their infectious nature for an unknown time, unless thoroughly disinfected. They are disseminated through the air, and become attached to articles of furniture, clothing, draperies, and wall papers, etc. Thus the disease may readily be conveyed from one person to another by those who are not themselves suffering from it. It is also conveyed, as has been mentioned, by bedding, clothing, furniture and other articles, and by rooms which, having been exposed to infection, have not had their floors, ceilings, or walls disinfected, or had the wall papers removed.

No child should be permitted to go to school from an infected house, and communication of such in play or otherwise with healthy children should be prevented.

When a person has had the disease, he should not be permitted to mix with others until he has perfectly recovered and has had his clothes thoroughly disinfected; and not even then without the permission of his medical attendant. Nor is it advisable that any one who has had the slightest communication with a person suffering from the disease should go to any church, meeting, public-house, fair, or market, etc. Neglect of these precautions is a prolific cause of the spread of this disease.

Attendants on persons suffering from *Scarlatina* should be chosen, if possible, from those who have already had the disease.

"It is believed that the dispersion of contagious dust from the patient's skin is impeded by keeping his entire body (including limbs, head and face), constantly anointed with oil or other grease; and some practitioners also believe this treatment to be of advantage to the patient himself. When the patient's convalescence is complete, the final disinfection of his surface should be effected by warm baths, with abundant soap, taken on three or four successive days (under the direction of the medical attendant), till no trace of roughness of the skin remains. After this process, and with clean clothes, he may be deemed again safe for association; but previously to this, however slight may have been his attack, he ought always to be regarded as dangerous to persons susceptible of Scarlatina."—MR. SIMON, *Medical Officer to Privy Council.*

FOUNDATIONS FOR WALLS.—It is a frequent practice in making foundations for walls, even under heavy structures, to dig a trench and fill it with coarse gravel, or fine or broken stone. This saves labor and supplies a drain for water. It is, however, a very bad practice, and one which no skillful mechanic will countenance. On such a foundation a heavy wall will inevitably settle, and if unevenly, as it is liable to do, will surely crack, and thus the first step towards destruction is begun. In the course of time the ground

softens under such a foundation if water settles there, and thus another way for destruction is opened. We have had some experience by observation, with walls thus built, and they failed invariably, to some extent, after a few years. The foundation should be permanent and immovable. Better dig a wide trench and put firmly in it the largest stone attainable. Fill up the interstices with smaller, and mortar freely. Make the foundation firm and the wall will stand. If small stone are to be used at all in it, lay down first a thick coat of water-proof cement, and imbed the first tier of stone in this. Aim to keep water out of and from under the foundations of the wall, instead of making them a drain for it, if you would build in the most durable manner.—*Ex.*

KEEPING MICE OUT.—Mouse holes in walls and closets should be first filled with lime and afterward pasted over with plaster of paris, mixed with water. It is a good plan to keep a paper of the latter in every house, as it is useful in filling up cracks, and, in fact, comes in many other ways into household economy.

IF onions are sliced and kept in a sick room they will absorb all the atmospheric poison. They should be changed every hour. In the room of a small-pox patient they blister and decompose very rapidly, but will prevent the spread of the disease. Their application has also proved effectual in the case of snake bites.

VEAL LEFT OVER FROM DINNER.—Cut in small, thin slices, peel and chop two medium-sized onions, fry in a small piece of butter to a light brown, add a dessert-spoonful of flour, then the gravy, if there be any left from dinner, add the meat to this gravy and just heat through. Serve immediately.

DIPHTHERIA.—I want to here send a receipt for the cure of diphtheria, one I have tried in more than a hundred cases, and have never failed yet. Knowing there is much of this much-dreaded disease in the world, I want others to have the benefit of it.

What will last an ordinary family a year is:

Golden seal, 3 oz.;
Bayberry bark, 3 oz.;
Chlorate of potassa, 3 oz.

Of the first two take a table-spoonful each in a half pint hot water, and drink as a tea. The same of potassa in half teacupful of warm water, and use as a gargle, or it may be used in small quantities put in the mouth dry, and let it dissolve and penetrate the tonsils. No danger in using it. Respectfully,

T. K. BUFKIN.

—A San Francisco letter says: "There is less home life here than in any other city in the Union. The mildness of the climate breaks up the domestic circle, and tempts its members to sit apart, or to wander out of doors. A New England winter draws the household together around the stove, or the blazing fireplace. But here we need fire only a few hours in the year. The effect of climate on habits and morals is an interesting study. If our Christian civilization had started on this side of the continent instead of the other it might not have grown as vigorously as it did amid the storms of the Atlantic."

THE GOSPEL MEETING.

MR. MOODY'S SERMON ON "GRACE," BOSTON.

We are told that we should be ready to give a reason for the hope that we have within us. I think I was a Christian a number of years before I could give a Scriptural reason for the hope that was within me. I was about in the condition of the blind man that we are told about in the ninth chapter of John, who said, "I was blind and now I see," but how I was made to see I didn't know. Now, this Scripture I am going to read to-day will give us light, I believe, if we are ready to receive light on this point. I was telling you that were here the other night that perhaps this word was the one least understood in the language, for one that is used so often, this word grace, undeserved mercy, or unmerited favor. There are two classes of people we meet with, one that think they don't need the grace of God, and others that think they don't deserve the grace of God. Now, this first class is the one we want to reach—the class that needs undeserved mercy, unmerited grace. I want to read a few passages to show the source of the river of undeserved mercy that has been flowing through the world these 6,000 years. Some people talk a good deal about the discovery of the source of the Nile, but the discovery of the source of the river of Divine Grace is far more important. Now, in the first chapter of John it says: "The word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." And in the seventeenth verse of the same chapter we read, "For the law was given by Moses, but grace and truth came by Jesus Christ."

God wants to give his grace to every man and woman in this assembly, and there is only one thing to keep grace from flowing into all our hearts to-day, and that is unbelief. He wants to do us good. He wants to give us the favor of heaven. He wants to smile upon us, and the only thing that keeps it out is this miserable unbelief. You go up in Scotland and you find very often a beautiful farm; in fact I have seen them in the Rocky Mountains, where all around is desolate and barren. But you will find that away up in the mountain there is a spring which comes down into that man's farm and irrigates it. Now, that is just what the Jews were at one time. There was a time when all the blessings of God came through the children of Israel. And when he sent his Son down to just bless them some more the Jews were so self-righteous and so conceited that they said, "O! we are the seed of Abraham, we have got Moses and the laws." But Christ said, "I will give you more, I have come to bless you." They wouldn't have him, and they built up a great wall of unbelief, and now the river of grace is flowing out to all the other nations, and that is the only spot that is dry and desolate. And if you want to find a nation that is wandering over all the face of the earth, without a king, without a nation, look at the Jews. Why? Because they despised Christ and refused grace. And there are a great many people like them to-day, who say, "We are good enough; we will get to heaven without God sending his Son to save us." Men are not willing to become partakers of the grace of God. If you will turn over to the seventh chapter of Mark, you will find

CHRIST'S DEALINGS WITH A POOR WOMAN,

who knew just how to get a blessing from him. It begins at the twenty-fourth verse: "And from thence he arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid." A man that is following Christ you can't hide. "For a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet." The woman was a Greek, a Syro-Phœnician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her: "Let the children first be filled; for it is not meet to take the children's bread and to cast it unto the dogs." Now he was just going to try her, and he was also going to give an object lesson to his disciples. He was always trying to teach them what grace was. So he just said that to her to put her to the test. And if she had been like some people in Boston, she would have got mad and said: "You call me a Gentile dog, do you? There's a woman down in my street that isn't any better than I am, nor as good, and she calls herself of the seed of Abraham." But, no, "She answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs." And instead of giving her a crumb he gave her a whole loaf, and said to her: 'For this saying go thy way, the devil is gone out of thy daughter." Ah! she understood how to obtain a blessing. She was willing to be anything if only he would bless her. It is this miserable pride and unbelief that keeps back the blessing. Now, if you will turn over unto the seventh chapter of Luke you will find just what Jesus' idea was about grace: "Now when he had ended all his sayings in the audience of the people he entered into Capernaum, and a certain centurion's servant, who was dear to him, was sick and ready to die. And when he heard of Jesus he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." I have great admiration for that centurion—he looked after his servant. I wish Christian people would look after their servants now-a-days. "And when they came to Jesus they besought him instantly, saying that he was worthy for whom he should do this." Now, Lord, they said, we want you to go down and heal this centurion's servant,

BECAUSE HE IS WORTHY,

That was the Jew's idea. "He loveth our nation and hath built us a synagogue." The same old story. Oh, yes; he's worthy. He built a synagogue. He gave one thousand dollars to Harvard University—he's worthy. Let him be stuffed full of vanity and pride; still he's worthy. Give him the best seat you can; he's worthy. The Lord was under no obligation to give him a blessing because he was worthy. A great many men are willing to be blessed if they can be blessed on the ground that they are worthy. But if they must take it as beggars, Oh, no! We often hear about worthy men. He only lacks one thing, they say. Why, a dead man only lacks one thing—that's life. A beggar only lacks one thing—that's riches. If a man lacks one thing he lacks everything. But he was going to teach the Jews a lesson, so he started at once. "And when he was not far from the house the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed." There is humility for you. Not only humility, but there is faith. He believed that the word of God gave light. God grant that the men of Boston might believe that to-day. The moment a man gets into that position God can bless him. And "when Jesus heard these things he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel." He was always pleased if he found faith; nothing on earth pleased him like that. And then he said to the centurian, "Your servant is well." He got all he asked. It is only on record that Christ marveled twice. He marveled at the faith of the centurian, and he marveled at the unbelief of the Jews. Now, I want to call your attention to this fact, that we are not saved by works, but by grace. I don't know how it is about Boston, but I have met this remark here (if one has said it to me fifty have said it): I ask them if they are Christians, and they say, "Yes, sir, but not your style." "Oh, yes, I am a Christian, but not one of your sort." As if I had brought in some heresy here. Now, if I don't preach according to the word of God, don't you believe what I say. If we are saved by works, then the Bible is false. Now, I will try and prove that to you by testimony. Let us see what Scripture says, not what I or any other man says. Turn to the second chapter of Ephesians and read the seventh, eighth and ninth verses: "That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Wherever you find a man who is working for his salvation he is all the time boasting, "I give to the poor; I visit the sick;" and it's I, I, I, all the time, and if he makes a speech thirty minutes long the printers have to go and borrow some I's to fill out the report. Now, if we are saved, we are not saved by boasting or by works. Will you just turn over to Paul's Epistle to Timothy—the second epistle, the first chapter and the ninth verse: "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." God don't save a man on account of his own works. But here is a passage that will make it stronger; in the eleventh chapter of Romans and the sixth verse: "And if by grace then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." I see some of you looking around; I want you to listen and know how you are saved, if you are saved, and if not how you may be saved to-day. Now, the reasoning is this, if you are saved by grace you cannot be saved by works. The two are distinct and separate. The Lord ain't in partnership with the sinner in saving him. If we are saved at all it must be the sovereign act of God that saves us. The gift of God is eternal life. If I were to say I would give you this Bible freely, and a man comes up the aisle and says, "I would like to take the Bible, but not on your terms;" another

man comes and says, "I'll give you a dollar for it;" but, I say, "I'm not here in Boston to sell Bibles." "Well," says he, "I'd like to give a dollar for it." And so he won't have it, because I want to give it to him free of cost. When a man wants to add something to the finished work of Jesus Christ there is no hope for that man. And when people say they are trying to be Christians and get to heaven by their works, I know they are a great way off from the Kingdom of God. If men could buy salvation wouldn't they be proud. The rich men would all want churches by themselves. "I have bought salvation; I'm not one of the common crowd of people," they would say. The grace of God makes no distinction. You must all

TAKE IT AS A BEGGAR.

Some one has said that it is the ragged beggar who opens the wardrobe of heaven. Do you understand how you are going to be saved, young lady? It is by just stopping working. "Flesh cannot be overcome by flesh." You say you believe in work. So do I. I will work as hard as any of you, but I work from the cross and not towards it. I will work because I am saved, not because I want to be saved. I knew a man who traveled round the world and got to the Garden of Gethsemane and knelt down there and cried to God, but he found God didn't meet him, and then he came back home and God met him—he found he had been making a fool of himself. Don't insult the Almighty by offering him the fruits of the frail body to atone for sin. His grace is freely offered to you.

WHO WILL TAKE THE GIFT TO-DAY?

Do you think God made a mistake in sending Christ into the world? Do you think that the cross would ever have been erected on Calvary if you could have saved yourself? "There is no other name given under heaven whereby men can be saved except Jesus." The harlots and publicans went into the Kingdom of God before those self-righteous Jews. I remember once preaching to a very fashionable congregation, and I asked any of them who wanted to accept of the grace of God to meet me after the service, and they all went out as if they had been struck by a plague. And I felt cast down about it, but as I came out, up behind the furnace there was a man who hadn't any coat on—he had drank it all up—and he was weeping. And I asked him what was the trouble, and he said, "You said to-night there wasn't a man in Chicago but could be saved by the grace of God. My mother has cast me off, my wife has left me, and I have drank up $21,000 in the last few months. I am lost and ruined." Well, my friends, I could stand there and hold up Christ to that man, and he knelt down and cried to God for mercy. Next day I got him some clothes, and when I sailed for Europe he was one of the brightest lights in Chicago. He was the only one in that church that could take hold of the grace of God; the rest didn't want it. People say, "O, if we could only get a rich Boston merchant into the church, what a power he would be!" My friends, don't forget that God can take up a blaspheming Bedford tinker and make him one of the greatest lights of the world. Yes, these harlots shall go into the kingdom of God before these self-righteous Pharisees who are all the time wrapping their robes of self-righteousness about them.

Young man, the grace of God is here. He brings you salvation, and you can take it and live, or reject it and die. "The grace of God hath appeared, bringing salvation unto all men." Some one says that it is universal salvation. Well, that is what the Bible says. It is a universal offer. Everybody can be saved, and they will;

BUT SOME WON'T.

Suppose this pulpit was a wrecked vessel, and I knew it was going down, and a life-boat came along and the captain should say to me, "Moody, jump into it," and I won't jump. Then I'm lost. Whose fault is it? If men go to hell they must go over God's salvation. When Chicago was a little city, away out on those western prairies there was a preacher who sent his son to market with a load of grain. And he fell in with gamblers, who got all the money he had for his father's grain, and then they persuaded him to sell the horse and cart, and they got that money from him, too. They stripped him. And he was afraid to go home, so he fled. The father waited, and waited, and at last went in search of him. He found out about his gambling and he knew what it meant. The boy had got a wrong idea of him. He tracked him to the Pacific coast. He followed him there and put a notice in the San Francisco papers that he was going to preach. And he preached that day and told about that boy, and how his heart was breaking for him, and begged if anyone in that congregation ever saw him to let him know. And when the people had passed out he looked up and saw that son coming up the aisle, and the father recognized him, and the boy began to confess to him, but he stopped him and said: "Oh! I'm so glad to see you, I freely forgive you." And that is grace. That is what God has done for you, sinner. He comes to-day and wants you to come back to the throne of grace. He says to you, "Turn to me to-day and I will forgive you freely." O, may God bring back every wandering child of his is the prayer of my heart.

Books sent Week ending March 3, 1877.

By Express.

J F Ruggles, J S McClelland.

By Mail.

J W Baldridge, E B Scott, W H Sanderson, W T Powers, S Dunkelberg H Swick, W W Williams, G A Balson, J A Corrinne, J T Tomlin, E N Swerdfeger, C E Waldo, C Marshall, R Baldwin, T B McCormick, M C Keffery, F W Morse, G H Hubbard, C E Beeckler, W H Nash, F Grasshoff, H Gaskill, J T Curtis, D W Jacoby, J F Whitter, O M Whittican, F Sickles, S Waite, P Allen, F Hubers, T Hammill, J T Cromer, M Conklin, D H Ewer, C F Richardson, H Washburn, W M Casteel, R Bloomer, C D Bliss, G Phillips, S Allen, D J Wilson, W Stewart, W C Willison, J Leeper, A Tomlinson, L R Watter, P Rieber, P Hallfelder, Rev C E Harroun, S H White, J Slonecker, F M Geary, A L Post, J Wagener, Rev C W Pitcher, E M Rumery, H Snider, Mrs J S Brokaw, A J Norris, D S Curtis.

Tracts Sent.

C Hill, B Park. C Marshall, C Clingman, E Bascom, A Alpaugh, G M Elliott, Z Ober.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING MARCH 3, 1877.—H Avery, W Amidon, F Byrer, J L Benton, J W Baldridge, A N Boardman, J A Black, H F Buffham, C D Cappock, D C Curtis, B M Campbell, D Carl, R B Dawson, W C Davies, G M Elliott, R B Elliott & Co, J C Fuller, D Ferson, S Guengerish, E H Gould, G W Holmes, C Henermann, J S Hickman, E L Harris, H Harrison, T Hodge, I A Hurlburt, W W Knipple, J Leeper, A Lord, H S Limbocker, I W Lowman, T B McCormick, A Morehouse, J Milner, M McClaughry, A McNeal, I G Misner, E Osborne, W N Perrin, S Patterson, C A Preston, S H Raudebaugh, A J Smith (2), E C Sanders, M Shellabarger, A Skinner, J Shaw, W S Titus, J T Wright, H Wilcox, A Warren, S Waite, W G Waddle, D J Wilson, R J Wylie.

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MARKET REPORTS.

	Chicago, Mar. 5, 1877	
Grain Wheat—No. 2	$1 23½	1 27
" No. 3		1 15
" Rejected	93	94
" Minnesota	1 35	1 38
Corn—No. 2	40½	41⅛
Rejected		36
Oats—No. 2		33⅜
Rejected	25½	26
Rye—No. 2	62	63
Bran per ton		13 00
Flour—Winter	6 00	8 50
Spring	4 50	7 00
Hay—Timothy	7 00	8 00
Prairie	5 50	7 00
Mess Beef	10 75	11 00
Tallow	6½	7½
Lard per cwt		9 55
Mess pork, per bbl		14 40
Dressed Hogs	6 12	6 15
Butter fancy yellow	25	30
common to choice roll	15	22
Cheese	10	14½
Beans	70	2 20
Poultry, Chickens per lb	6	9
Turkeys per lb	10	11½
Eggs	13	14
Seeds—Timothy	1 50	1 62½
Clover	7 75	8 65
Flax	1 50	1 60
Potatoes	75	1 10
Broomcorn	2	7
Hides green to dry flint	6	15
Lumber—Clear	32 00	38 00
Common	9 50	12 00
Fencing	10 00	11 00
Shingles		2 50
WOOL—Washed	38	42
Unwashed	20	26
LIVE STOCK Cattle Choice	5 10	5 75
Good	4 50	4 80
Medium	4 00	4 50
Common	2 00	3 75
Hogs	5 40	6 10
Sheep	2 75	5 10

New York Market.

Flour	$4 00	9 50
Wheat—Winter		1 55
Spring	1 38	1 48
Corn	56	58
Oats	41	58
Rye	83	84½
Lard		10⅜
Mess pork		16 00
Butter	12	26
Cheese	7	15
Eggs	9	15
Wool	13	46

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A roof may be covered with a very cheap shingle, and by application of this Slate be made to last from 20 to 25 years. Old roofs can be patched and coated, looking much better and lasting longer than new shingles without the slate, for

One-third the Cost of Re-shingling.

The expense of slating new shingles is only about the cost of simply laying them. The paint is FIRE-PROOF against sparks or flying embers, as may be easily tested by any one.

IT STOPS EVERY LEAK

and for tin or iron has no equal, as it expands by heat, contracts by cold, and NEVER CRACKS nor scales. Roofs covered with Tar Sheathing Felt can be made water-tight at a small expense, and preserved for many years.

This Slate Paint is

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Two gallons will cover a hundred square feet of shingle roof, while on tin, iron, felt, matched boards, or any smooth surface, from two quarts to one gallon are required to 100 square feet of surface and although the paint has a heavy body it is easily applied with a brush.

No Tar is used in this Composition,

therefore, it neither cracks in Winter, nor runs in Summer.

On decayed shingles, it fills up the holes and pores, and gives a new substantial roof that will last for years. CURLED OR WARPED shingles it brings to their places, and keeps them there. It fills up all holes in felt roofs, stops the leaks—and although a slow dryer, rain does not affect it a few hours after applying. As nearly all paints that are black contain TAR, be sure you obtain our genuine article, which (for shingle roofs) is

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when first applied, changing in about a month to a uniform slate color, and is, to all intents and purposes SLATE. On

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These paints are also largely used on out-houses and fences, or as a priming coat on fine buildings.

Our only colors are CHOCOLATE, RED, BRIGHT RED, and ORANGE.

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20 " half barrel		16 00
40 " one barrel		30 00

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1000 " Soapstone Flour	"	3 00
1000 " Graft n Mineral	"	3 00
1000 " Metallic Paint, dry	"	3 00

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CLUBS OF FIVE OR MORE.

From J. P. Stoddard, Chicago, Illinois, five for one year; later nine for one year. Peter Minton, Millville, Butler Co., O., one for one year and eight for three months. Thos. Gibb, Dora, Wabash Co., Ind., one for a year and five for three months.

James Mathews, Marissa, Randolph Co., Ill., five for one year.

Benj. Ulsh, Silver Lake, four for one year and one for six months; later five for one year and two for three months.

Geo. Bohrer, Bloomington, Ill., five for one year.

W. H. Holcomb, Knoxville, Knox Co., Ill., eight for one year.

Abner Orr, Cainsville, Mo., five for one year.

Jason C. Bartholomew, Ely, Linn Co., Ia., five for a year.

J. M. Oxley, New Concord Muskingum Co., O., seven for one year.

Peter Howe, Wenona, Ill., one for one year, eleven for six months, and two for one and a half months.

J. C. Graham, Viola, Mercer Co., Ill., five for one year.

S. E. Orvis. Waukesha, Wis., one for one year and five for six months.

W. W. Templeton, Huntsville, Logan Co., O., five for six months.

J. B. Ellington, Chautauqua Co., N. Y., five for one year.

A. Hutsinpiller, Cerro Gordo, Piatt Co., Ill., four for one year and two for six months.

Hiram Summy, Pleasantville, Marion, Co., Ia., five for one year and five for six months.

J. A. Rouser, Bloomington, Ill., five for one year.

Increase Leadbetter, Auburndale, Mass., five for one year.

J. S. Gard, Warren, Huntington, Co., Ind., six for one year.

Calvin Marshall, Stanford, Marshall Co., Ia. six for one year and six for three months.

James A. Hersey, Lamartine, Fond du Lac, Co., Wis., nine for three months.

C. M. Swan, Union City, Mich., one for six months and five for three months.

Rev. M. Dillon, Dayton, O., one for one year, and eight for three months.

John Macauley, Pittsfield, Ill., nine for one year.

John Milner, Greenfield, Highland Co., O., nine for one year.

E. C. Spencer, Myersburg, Bradford Co., Pa., six for one year.

P. Bacon, Weatogue, Ct., one for one year and five for three months; later one for one year, one for six months and five for three months; later eight for one year, two for six months and nine for three months; later three for one year, one for six months, and five for three months.

S. C. Kimball, Center Strafford, N. H., five for three months.

H. H. Hinman, Wheaton, Ill., three for one year and two for six months.

J. W. Suidter, Sharon, Wis., five for one year.

C. Quick, Weston, Mich., five for one year.

H. J. McMaster, Luane, Clayton Co., Ia., seven for one year.

Sam'l Guengerish, Amish, Johnson Co., Ia., nine for one year.

G. B. Owen, New Goshen, and H. G. McAdams, Sandford, Vigo Co., Ind., six for one year.

Asa Warren, Warren's Corners, N. Y., six for one year.

Abner Branson, West Branch, Ia., six for one year.

Gardner Gale, Volo, Lake Co., Ill., nine for one year and three for six months.

Moses Pettengill, Peoria, Ill., eight for one year.

J. W. Field, Delavan, Walworth Co., Wis., three for one year and four for six months.

Geo. M. Smith, Linden, Genesee Co., Mich., one for one year, two for six months and two for three months.

H. Nash, Monmouth, Warren Co., Ill., eight for one year, and two for three months.

Rev. A. Osgood, Lostaut, Ill., nine for one year.

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[Eastern.)

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CHICAGO, THURSDAY, MARCH 15, 1877.

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Notices.

THE TENTH NATIONAL CONVENTION of the National Christian Association will be held this year in Dayton, Ohio. The time will be announced.

IMPORTANT, that every reader of the *Cynosure* should read the Publishers' Department. What can be done before spring's busy season leaves little time for reform work? Work now for subscribers. Sow the seed with willing zeal, and in due time ye shall reap if ye faint not.

—Rev. W. W. Ames has issued another edition of the Moody tract, which he sells at 50 cents per hundred. Address him at Menomonee, Wis.

TO THE ANTI-MASONS OF MICHIGAN.—The Ypsilanti Convention gave me an order on the State Association for $100. I have received from the Association about $40. At the Hastings Convention the amount due me was pledged, and was to be paid as soon as it could be collected. Soon afterward I decided to relinquish my claim, and so informed Secretary Remington.

I now take pleasure in asking you to consider the account settled. This I do joyfully, believing it to be the will of God.

Truly, A. H. SPRINGSTEIN.

IOWA AND SECRETISM.—The Iowa State Convention, opposed to secret societies, will meet at Oskaloosa April 24. This place is a stronghold of Masonry, and the writer hopes the churches and societies will be fully represented, and that everybody will come who can come. Let not the enemy laugh at our insignificant numbers. It is desired that all who intend coming will send in their names in due time, so that arrangements can be made for entertainment. Address

R. A. MCAYEAL,
Oskaloosa, Iowa.

—Past Master Ronayne visits Indian this week and next. He is announced to speak and work the degrees at Leesville, on Wednesday, Thursday and Friday of this week, and in Bloomington next week, from the 20th to the 23d.

All friends in Eastern States desiring a series of public Masonic expositions will please address me at No. 104 Bremer street, Chicago, as I am now ready to make my Eastern trip and would like to start without unnecessary delay. Let arrangements be made for three expositions in each town if possible and when writing give the town, county and state in a legible manner. To avoid delay let me say that $20 in each place will be a sufficient remuneration for all expenses. Michigan and Ohio can be visited either before or after my return. I want to hear right away from Conn., N. J., N. Y., Mass. and N. H.

E. RONAYNE.

THE GRANT COUNTY, IND., CHRISTIAN ASSOCIATION, opposed to secret societies, will (D. V.) hold its annual meeting at Marion, on Saturday, March 17, at 10 o'clock, A. M. Speakers from abroad are expected to be present, and all those who favor or are opposed to our reform are earnestly desired to be present.

GEO. W. CHAMP, Pres.

Topics of the Time.

The straight-forward, statesman-like address of the new executive, from which liberal extracts appear elsewhere, is praised as with a single voice by the conservative and better elements of both parties, North and South. It is largely a repetition of his letter of acceptance, which many prophesied he could never carry out in the face of such opposition as the leaders of the Republican party would undoubtedly make should such friction be introduced into their party machine. The same doubts have been repeated since the 5th of March, until it is seen that Mr. Hayes intends to carry out his ideas of civil service reform and Southern affairs, party or no party. The selection of his cabinet is a certain evidence of his good intention and manful determination. Delegations from all parties find his knowledge of affairs equal to theirs, and not a few opponents are conquered into respect and admiration even, when they find the new President overmastering them in defending his policy. The yeomanry of the country, it is needless to say, are gratified with the promised effort for pacification and release from the all-devouring politician.

The new administration has gained one victory—the new cabinet officers were confirmed on Saturday, were sworn in on Monday, and on Tuesday attacked the grave question of the double headed State governments of Louisiana and South Carolina. When the list was sent to the Senate, on the 6th, the President was pretty plainly snubbed by having his appointments pigeon-holed among the committees, instead of receiving that immediate confirmation uniformly given to a new cabinet. The temper of the Republican leaders was soon seen, when Blaine, Morton, and Simon Cameron opened their budget. The former began his old time march, with war-bugle accompaniment, and made a flat challenge to the policy of the new executive on the Southern issue. His speeches were interpreted as an effort to rally the strong anti-Southern spirit and keep up the fight as he began it in the House last spring with greater expectation of becoming its hero at next Presidential election than last. But though Mr. Blaine is a 'smart" man, a keen politician, a fine speaker, a bold and self-confident leader, and has everything that is complimentary in a public man, he lacks that wisdom and frankness of character that inspires popular confidence. Conklin, of New York, having placed himself among the supporters of Mr. Hayes and the popular tide setting so high in the same direction as to promise to leave this radical opposition high ashore, the last we hear of Mr. Blaine he is hob-nobbing with Evarts and Schurz and Morton and Cameron voted for the Cabinet entire. Had this partisan ring kept up the fight the result would probably have been a new party combining the conservative elements of both the others. Thousands in the South are driven into the Democratic party by the vindictive spirit of the Northern leaders, and genuine civil service reform would rally an enthusiastic majority at the North. But this is for the future; now President Hayes is confident of his ability to carry out his twice-promised intentions and in so much there is hope and satisfaction in all the land.

A few months since, a Chicago Judge received a petition, signed by thousands, asking him to resign an office whose obligations the public believed he had broken, against the peace of all honest men. He was only enraged at the request, and waited for what was sure to come over the public mind—forgetfulness and neglect. The intervening Presidential election and its long doubt were most favorable to Judge McAllister, and when the murderer of Hanford again came before him, a fortnight since, the falling off of public interest was what might be expected. The same Judge, nearly the same lawyers, and a new jury were engaged in the case, which ended with "not guilty" last week, and that ends it before the law. While further protest is useless before a Chicago court, the guilt of Sullivan is generally believed, and he cannot walk the streets a free man until that belief is removed, and simple justice between man and man, as naturally interpreted, is vindicated.

THY KINGDOM COME.

Thy kingdom come.
I heard a seer cry: "The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come).
Comforted waters waxen calm shall glisten
With bashful tremblement beneath his smile;
And echo ever the while
Shall take, and in her awful joy repeat
The laughter of his lips—Thy kingdom come;—
And hills that sit apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along their dewey plain,
And valleys round about.

And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer; shout and make the welkin ring,
And tell it to the stars; shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich with him,

Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long;
Lift up, O earth, for he shall come again,
Thy Lord; and he shall reign, and he SHALL REIGN.
Thy kingdom come." —JEAN INGELOW.

WHAT IS FREEMASONRY?—No. 2.

To the W. M., Wardens and Brethren of Keystone Lodge, No. 639, A. F. and A. M.

CHICAGO, Feb. 27, 1877.

BRETHREN:—In proceeding with our proposed investigation of the principles and symbolisms of Freemasonry it is of the utmost importance that we begin at the very beginning. You have each one of you paid large sums of money amounting in the aggregate to at least fifty dollars to be made Master Masons in Keystone Lodge and attaining to this pre-eminent distinction as you suppose "among men and Masons." You have passed through certain forms and initiatory ceremonials which when spoken of collectively we designate as "the secrets of Freemasonry." But how many of you in the lodge really know anything of the *esoteric* meaning of these ceremonies? You will bear in mind that after being initiated you were handed over to some brother Master Mason (who was himself perhaps but two or three months or so a member of the craft) to be "posted" in what is called the *lecture* or catechism of the Entered Apprentice degree, and that almost every one of you learned your lesson so as barely to enable you to pass your examination afterwards in open lodge. You were then *passed* to the degree of a Fellow Craft and again "posted" in the catechism of that degree in order to enable you to make application for the *third;* but since the night you were raised

to "the sublime degree of Master Mason" you will bear witness with me that you have not acquired a single particle of knowledge regarding the mysteries, the principles, the ceremonies or the symbolism of Freemasonry. And this is not only true of Keystone Lodge, but my brethren, you know it is equally true of every lodge in this city. As a general rule Masons manage in some way or other to learn just enough to enable them to pass themselves as Freemasons or to visit a strange lodge should occasion ever require it; but beyond this the nineteen-twentieths of the members know little or nothing of "Ancient Craft Masonry." Hence as above stated it is of the utmost importance that the investigation which we propose to institute in this matter be as thorough and as exhaustive as we can possibly get it, and in order to make it thus we must begin at the beginning.

Permit me then to inquire, What is Freemasonry? You are all members of it; you all have paid large sums of money for the privilege of joining it; you are now paying at least six dollars a year each as *dues* to support it, besides various other incidental expenses. Some of you have incurred the "*major excommunication*" for your connection with it; almost every one of you is disappointed in it. And now will you please tell me what it is? Perhaps you have heard some one say what it claims to be, but inasmuch as all of you have paid a pretty high figure for the privilege of having your clothing taken off and a hoodwink put over your eyes in being prepared for initiation, and many of you according to your religious belief have jeopardized your soul's salvation by your connection with it, surely you cannot, you dare not rest satisfied until you have got down to the bottom facts in the case and have ascertained for yourselves beyond the possibility of a doubt what the institution really is with which you have thus connected yourselves.

In view of these facts therefore, let us as accountable beings carefully, calmly and intelligently investigate this matter, and in doing so let us take for our instructors the accredited authors, the acknowledged leaders and the universally admitted mouth-pieces of the craft both in this country and in Europe.

In pursuance of this idea then I will call your attention first of all to a "General History, Cyclopedia and Dictionary of Freemasonry," by Robert Macoy 33 deg., page 147, where I read as follows:

"Freemasonry is a beautiful system of morality veiled in allegory and illustrated by symbols." Again on the same page:

"Masonry is an art useful and extensive, which comprehends within its circle every branch of useful knowledge and learning."

"Freemasonry is a science of symbols in which their proper study a search is instituted after truth."

"Freemasonry is an order whose leading star is philanthropy and whose principles inculcate an unceasing devotion to the cause of virtue."

"Freemasonry is an institution founded on eternal reason and truth."

"Freemasonry is an ancient and respectable institution, whose deep basis is the civilization of mankind."

"Masonry is one of the most ancient and perfect institutions that ever was formed for the advancement of happiness and the general good of mankind."—*Ibid. pp. 148, 149.*

Permit me now to refer you to A. T. C. Pierson's "Traditions of Free masonry," page 7. (Bro. Pierson, you will remember, is the the present Grand Secretary of the Grand Lodge of Minnesota and Past G. Master, Past Grand High Priest, Past Grand Captain General of the Gr. Encampment of the U. S. A. and Sov. Gr. Ins. Gen'l of the 33d deg.) He says: "Among the questions and answers in the old rituals were the following: What is Freemasonry? The science of sciences. Why so? Because it comprehends within itself that of all others." Again on page 9: "It was the original religion of man," and still further, on page 14, this remarkable language occurs: "While it embodies all that is valuable in the institutions of the past it embraces within its circle all that is good and true of the present and thus becomes a *conservator* as well as a *depository* of religion, science and art."

Now hear what the celebrated Dr. Mackey says on this subject, Mackey's Lexicon page 371, under the word *Prayer*: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." And in Webb's Monitor, with notes by Rob't Morris, page 284, under the word *Religion* we are informed that "the meeting of a lodge of Masons is strictly a religious ceremony." Again, from "Sickles' General Ahiman Rezon," page 189, we learn that "These three degrees (of Masonry) thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires." On page 298 of Dr. Rob't Macoy's General History, etc., of Freemasonry, to which I have already referred you, the following extraordinary language occurs: "There is that latent in Freemasonry which makes it exactly the institution most needed in this age. But to be an effective agent in elevating and advancing man to a more perfect condition the sense of its mysteries must be better understood by Masons."

From the foregoing authoritative declarations of the leading Masonic writers and teachers of the age we are enabled to ascertain with absolute certainty what Freemasonry claims to be. You perceive it is asserted of it that is "a science," the "science of sciences," a "useful art comprehending every branch of knowledge and learning," "the most ancient and perfect institution that was ever formed for the advancement of happiness and the general good of mankind," a "religious institution," "instituting a search after *truth*," "the conservator and depository of religion, science and art," and of such inestimable value to the human family that "it cannot be conceived that anything can be suggested more which the soul of man requires." And being all this, and perhaps much more that I have not space here to enumerate, it is further claimed for it that "*it is the institution that is exactly most needed* in this age," and that under certain conditions it becomes "an effective agent in elevating and advancing man to a more perfect condition."

And now, my brethren, if Freemasonry be what it is here represented; if the above claims put forth on its behalf be true; if it ameliorates human suffering advances human happiness; and if the sense of its mysteries rightly understood will advance and elevate man to a perfect condition, then either of these two things must be equally true: either the entire Masonic fraternity throughout the world, yourselves included, are the most consummate and the most hypocritical knaves, or else they are the most supremely selfish and the most abandonedly wicked people on the face of the globe.

Just examine this point for a moment. It is claimed for Freemasonry that it will confer the most extraordinary benefits on mankind; that it is far superior in its immediate and general results to any other institution, not even excluding the church of Christ, that was ever organized for the promotion of human happiness and for satisfying our soul's desire, and yet strange to say the very men who put forth these extraordinary claims surround its portals with barriers of such an insurmountable character that at least seventy-five per cent. of the whole human family must of necessity be for all time excluded from any participation whatever in its incalculable and innumerable advantages. The laws of Masonry debar forever from any participation in its benefits not only all women but also all those who are not morally, mentally and physically perfect.—*Masonic Law and Usage by Dr. Rob't Morris, P. Gr. Master.*

From Chase's Digest of Masonic Law, page 198 to 208 inclusive, we learn that none but stout, hale, hearty young men can be initiated into Freemasonry and not even these unless they are in possession of the four essential requisites of a good moral character, a good suit of clothes, some visible means of support and a considerable sum of money to pay their way through; and yet in the face of all this it is flauntingly represented by the votaries and leaders of the order "that it is exactly the institution that is most needed in this age." My brethren, allow me to ask do you believe that Freemasonry is all that your leaders claim for it? Do you believe that it is older and better than Christianity? Do you believe that it is even one-half as good as the very worst human organization now on earth? You do not. There is not a Jew among you but believes that Judaism is a thousand-fold better than Masonry, and there is not a nominal Christian in Keystone or any other lodge in the country but knows full well that even the most fallible of our human institutions is as far better than Masonry as light is better than darkness or truth than falsehood. What a strange spectacle is here presented to us. Freemasonry will advance and elevate mankind, but mankind are strictly prohibited by Masonic law from availing themselves of its boasted advantages. If Freemasonry be the institution that is "exactly most needed in this age," then by all means let us at once demolish all our churches, chapels, schools, lyceums, colleges, universities and all other educational and religious institutions and let us establish in their stead lodges, chapters, commanderies, councils, consistories and conclaves, with all their innumerable paraphernalia of hoodwinks, drawers, slippers, ropes, mallets, mauls, canvasses, levels, squares, plumbs, compasses, swords, and trowels. When examining these pompous, high-sounding pretentious claims of Freemasonry and comparing them with the bare, hard, matter-of-fact laws of the institution and the usages of the lodge every where, one cannot but see the appropriateness of the Apostle's language as applied to the teachers of the so-called craft: "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever. For when *they speak great swelling words of vanity they allure through the lusts of the flesh* through much wantonness those that were clean escaped from them who live in error. While they promise them liberty they themselves are the servants of corruption.—2 Peter 2: 17–19.

Pleading the excuse of necessity for the unavoidable length of this communication and promising to return to this same phase of our subject in my next letter. I am in all friendship, fraternally yours,

EDMOND RONAYNE.

—When so much is said about divine grace saving men from sin, and especially from the sin of drink and drunkenness, there ought to be special care taken to give such instruction as will make the use of such language more than a mere form of speech. The Bible in the hands of every one who desires to be saved by grace is just as indispensable as is bread to him who depends on food for sustenance.—*United Presbyterian.*

Honest plain words best pierce the ear of grief.—Shakspeare.

Historical: Henry Clay.

In 1844, Henry Clay, the leader of the old Whig party, which furnished the most respectable element of the Republican party, was nominated for the Presidency by the Whigs. If he had been elected, it is possible that the slave question might have been settled without a war; but there were two reasons why he could not be elected. One of these reasons was that he had publicly declared that he "had rather be right than to be President of the United States." This assertion was an evidence of weakness in the eyes of many Democrats and slaveholders, who would hence be disinclined to vote for him. The other reason was that he had left the lodge, and could not therefore be trusted by the Masons.

Mr. Clay, however, was cheated out of his election, very much in such a way as has been attempted at the present day to cheat Mr. Hayes. The trick resorted to in Louisiana in that day was called plaquemining, instead of bulldozing; it was not so barbarous as bulldozing and was probably less Masonic; but the result was similar, only more effective. Plaquemining consisted in casting hundreds of votes for the Democratic candidate, where the locality was hardly entitled to one vote.

It is very much to be regretted that Mr. Clay was not elected to the Presidency; but it could not have been possible then, nor probably could any one be elected since then, either to the Presidency or any other considerable office, who should show himself so independent of the lodge as did Mr. Clay. Yet the language which he used towards the lodge was very moderate indeed; more so than a man of decided character would use at the present day. We know the lodge better now than it was known then; and hence we know how little worthy it is of any reserve towards it, on account of any supposed value that it may have.

Though Mr. Clay withdrew from the lodge, and had no fellowship with it, yet he thought that its objects were charitable and benevolent, and that its obligations did not interfere with his duties to the country and to society; but in this he was altogether too lenient; for surely an institution so puffed up with blasphemous bombast, and so unkind with its barbarous, throat-cutting oaths, so excitive of evil thoughts and so ostentatious with its questionable pittances given back to the poor from contributions of their own money, cannot be charitable or benevolent; and as to interference with one's obligations to his country, the whole course of the war of the rebellion, on both sides, show how mistaken his ideas were on that point.

But we give Mr. Clay's letter, in which he states that he had withdrawn from the lodge. It was printed in the *National Intelligencer*, published at Washington, D. C., and was called out by a letter from the Anti-masons of Pennsylvania. We would remark, merely, that the Pennsylvania Anti-masons who compelled Mr. Clay to come out at tha time in opposition to the lodge, probably occasioned him the loss of the Presidency; and if, therefore, there are any of the old Whig party in that State which sustained Mr. Clay, they ought now to come forward and assert the Anti-masonic cause in the maintenance of which he fell. Having forced their leader forward to declare his sentiments out of season, they ought now to come forward to declare their own sentiments *in* season; if indeed it is not already too late to save the Republic. AMERICAN.

Here are the letters:

CORRESPONDENCE OF THE ANTI-MASONS WITH MR. CLAY.

Letter to Mr. Clay.

LANCASTER, Pa., Nov. 14, 1843.

DEAR SIR:—A large majority of the Anti-masonic party of Pennsylvania admire your political character and appreciate your public services. They think with you on those great leading measures of national policy which you have long, ably and successfully advocated.

I have been requested by several respectable gentlemen (members of the Anti-masonic party) respectfully to ask you in what relation you stand to the institution of Freemasonry.

I am sir, with great respect, your obedient servant,

E. C. REIGART.

Hon. Henry Clay.

Mr. Clay's Answer.

ASHLAND, Nov. 25, 1843.

DEAR SIR:—I have duly received your letter requesting me, at the instance of several respectable gentlemen of the Anti-masonic party in Pennsylvania, to state what are my existing relations to Freemasonry.

I entertain great repugnance to appearing before the public at all, on any subject, and especially upon one which, according to my humble apprehension, is not necessarily connected with the administration of the general government; but the respectful terms in which you have been pleased to address me, and the conscientious motives by which I presume you to be actuated, entitle you to a frank and full answer to the inquiry contained in your letter; and I now have the pleasure of accordingly transmitting such an answer.

I became a Mason in early life, from youthful curiosity and a social disposition. But I never had any taste for, or was much skilled in the mysteries of the order. All the professed objects of the institution as developed to me (and I knew no other) were charitable and benevolent. I never did contract, and never would have contracted, any obligations whatever incompatible with my duty to my country or to society. I have always regarded the constitution and laws of the land as supreme, and my obligations and duties to my country as paramount to all other earthly obligations and duties.

Official evidence of my retirement from the lodge upwards of nineteen years ago has been published; and I have not since been a member of any lodge, nor held any office, place or appointment of any kind in the institution. Nor do I believe that I could, upon my own knowledge or recollection of its rites and ceremonies, obtain admission at this time in any lodge of any degree whatever. I never in my life voted for or supported any man, for any civil or military or other appointment under government, because he was a Mason; nor against any man because he was not a Mason. In 1825 I voted for Mr. Adams as President of the United States, although, as I have understood, he was not a Mason, and against Gen. Andrew Jackson, notwithstanding he was a distinguished member of that order; but it is proper to state that I was not at all influenced by that fact. Among my most determined political opponents in Kentucky are Masons, who now or lately held, according to the newspapers, eminent stations in the lodge.

Such is a faithful account of my relations to Masonry, an institution which has comprised some of the most eminent men of our country, dead and living. I presume that the experience of many men has been, like my own, that as we advance in life we cease to take any interest in attending such institutions.

In the sentiments of love of country, of obedience to its laws, of acknowledgement of their paramount obligation and of devotion to our free institutions, by which all ought to be, and I understand Anti-masons are animated, I most heartily and cordially concur.

With great respect, I am your obedient servant, H. CLAY.

E. C. REIGART, Esq.

Oath-Bound.

Oath—"A solemn affirmation or declaration made, an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance and renounces his favor if the declaration is false; or, if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfil it. A false oath is called perjury."—*Webster.*

The engagements of Masonry, commonly styled *obligations*, or vows, are of a nature scarcely to be distinguished from the definition of an oath, although the word oath does not occur in its rituals.—*Morris' Dic., p. 336.*

Obligation.—Morris' Dic., p. 336. "The binding power of a vow, promise, oath, or contract. That which constitutes moral duty, and which renders a person liable to coercion and punishment for neglecting it."—*Webster.*

Every Mason is under an obligation to obey the laws of the lodge and the Grand Lodge, so far as they are consistent with the ancient landmarks of the institution.

The Masonic obligation is of a nature scercely distinguishable from oaths or vows, although the word oath does not occur in the rituals. "Any act by which a person becomes bound to do something to or for another, or to forbear something."—*Webster.*

It is "the obligation which makes the Mason," and the difference between one man and another consists simply in the fact that one keeps his obligations better than another. An obligation is an essential part of a degree. There are three parties to every Masonic obligation; first, the candidate; second, the presiding officer who represents the society; and, third, the Omnipresent Deity, represented by a copy of his Word. In encampment Masonry the obligations are termed vows; the same word is used in the charge at initiation into the Master's degree, viz.; "Let no motive make you violate your vows."

Although, in practice, the letter of the Masonic obligations is modernly kept among the esoteric parts of the ritual, yet this was not anciently so, as may be fully seen in the old fragments of Masonic literature extant. Nor, in the nature of Masonry itself, does it appear necessary that it should be so; for there are no engagements found in the obligations but what abundantly appear in the written or exoteric parts of its rituals.

Affirmation.—Morris' Dict., p. 17. "A solemn declaration made under the penalties of perjury, by persons who conscientiously decline taking an oath; which affirmation is, in law, equivalent to testimony given under oath.—*Webster.*

An affirmation is not esteemed equivalent to an oath in Masonry, however it may be in common law, and is not legitimate in the workings of the lodge. In the examination of witnesses upon Masonic trials, however, an affirmation is admissible.

The quibble sometimes made that, "As an affirming Mason admits the full force of the obligation and penalties of Masonry, he is equally bound with the rest," may be answered, in the same illogical vein: that, "if an affirmation is the same to him as an oath, he need not scruple to take the latter, being willing to assume the former!" But a better argument is found; the Masonic society has no use of persons who, at the very outset, falsify their declarations, made in the ante-room, "that they will cheerfully conform to all the ancient established usages and customs of the fraternity." A candidate thus false to his own declarations presents no foundation upon which the society can build "its future moral and Masonic edifice."

Note.—It clearly appears from these three articles: That Masons are a secret, oath-bound fraternity. The oath, or obligation, is the *essence* of the system. The taking of the oath is the constituting act. The obligation makes the Mason. Every step or degree is riveted by increased, sworn obligations. Every degree has its obligation. Masonic virtue depends on the exactness of keeping Masonic oaths. That the obligations are taken without previous knowledge of their nature, as they are part of the esoteric of th

ritual. No candidate can refuse to take them, having promised a blind compliance in the ante-room. That studious, or intelligent minds can verify their obligations as revealed, by comparison with the incautious and open* statements of their standard authors. That when Masonry was an operative art, before the speculative humbug was invented, there was no need of concealment of their principles and requirements. That in the further investigation of this subject, it will increasingly appear, that the absolute obedience and secrecy of Masonry are hostile to personal liberty, to civil right, to social and religious order. That expositions of Masonry like Morgan's and Ronayne's, correctly give the oaths or obligations, and are corroborated by all Masonic authorities.

J. W. RAYNOR.

*"For there are no engagements found in the obligations but what abundantly appear in the written or exoteric parts of its rituals."

—It has been customary all over the South and West for editors to make reference every once in a while to the "blue-laws of Connecticut." Probably many of them do not know, but it is nevertheless true, that the "blue-laws" so often quoted or referred to were never enacted in Connecticut, but are the fictions of Samuel Peters, a renagade tory from Connecticut, who went over to England at the opening of the Revolution, and published in London a book called the "History of Connecticut." The book abounded in Munchausen narratives. So far from Connecticut, or New England, being behind the age in her legislation, she was really in advance of the mother country in this regard. Yet some men of learning, both in England and America, have been deceived by Samuel Peters' tory fictions.—*Religious Telescope.*

Reform News.

New England and Reform.

Facts appear in the *Cynosure* from time to time, showing how lodge-oppressed New England is, and how weak the reform cause is in this section. A few suggestions may be offered to show why that part of the country from which everything good ought to be expected is so sadly delinquent. One reason is that the Masonic lodge in New England has been most shrewdly managed: and although perverting justice in every-day life and in our court; although corrupting morals and undermining Christianity; although grasping an undue share of public offices, and subsidizing the press and the pulpit, yet it has so carefully covered its Masonic work that the suffering victim scarcely realizes the source of the evil. Another reason of comparative indifference is that the Masonic order has seldom resorted to violence, either against recreant members or opposers. Another reason is, that while the West has been blessed by such noble men as Finney, Blanchard and George, whose position as well as real ability enabled them to so speak as to secure public attention, poor New England has not of late years had a single College President, Doctor of Divinity, or other eminent man to assail the almost omnipotent power of the lodge. Another incalculable disadvantage is, that while the West has a number of quite numerous testifying Christian denominations, New England has not one, however small, that apparently dares or cares to testify against the evils of the secret lodge. This sad fact renders the lecture system, that has been so useful in the West, difficult, expensive, and in many cases impossible here. The press and the pulpit are substantially subsidized. Another difficulty in the way of reform has been the conservative temper of New England people. They are slow to move. When once in a rut it is hard to get them out of it. Bro. Stoddard has tried New England, and not inaptly compared the hearts of the people to *granite.* Granite is hard stone to work, but it hath beauty and durability when well wrought. Our difficulties are immense; but God is able to help us. It is his cause. His providences help his people. Moody's coming to Boston is providential. The railroad strikes open the eyes of business men to the assumptions of the lodge. When the chief of a secret lodge undertakes to control the railroads the owners will not submit. The *Cynosure* and the *Witness* are doing a good work. The Christian associations in Connecticut, New Hampshire and Vermont are doing much by book and tract distribution and something by lectures. The tree of reform is firmly rooted in New England, and although the soil is hard, there are sure signs of life and growth. I write these facts that our brethren in more favored localities may not be disheartened by the apparently slow progress of the reform in New England. We have had valuable help from Bro. Stoddard and Bro. Rathbun, and we sorely needed it. Our hearts will be made glad if Bro. Ronayne can speak even but three evenings in one of our principal cities. If we only had the means we would secure his services, not for three days, but three months. That is just what we need; but the gold and the silver are the Lord's, and when he opens the door no power can shut it. We propose to go forward in the name of the Lord, and if we cannot have Bro. Ronayne we will have his *book.* By the Lord's help we will press the *Cynosure*, the book, and the tract work, until the church doors are opened to welcome a pure Gospel.

S. C. KIMBALL.

Austin Academy, N. Y.

The Grant Co., Ind., Meetings.

FAIRMOUNT, Ind., Mar. 7, 1877.

DEAR BROTHER:—Though in labors abundant I must take time to tell you something of the progress of the good work that the Lord is doing. From central Iowa to central Indiana, stopping to do some work in Bartlett and Wayne, Ill., I came to find a work ready prepared, arduous and interesting. Thanks to Brother Stoddard, it had been arranged that I should give some twenty-four lectures in this vicinity; and, the time and places appointed, I reached Marion, Grant county, on the morning of February 24th.

I was most kindly received by Dr. Champ, who took me in hand and conveyed me to my different appointments. I preached twice on the 25th, once in the Salem U. B. church, and once in the Christian church in Marion, and lectured six times during the week at as many different places, to usually full audiences and with most careful attention. The severe storm on Saturday night, March 3rd, did not prevent a meeting at Oak Chapel, and on Sabbath, the 4th, I preached to a fair audience and spoke again on secretism to a full house in the evening.

With much difficulty and by a severe effort I reached the Friends' meeting-house in Jonesboro at 11 o'clock on the morning of the 5th, and found a small congregation patiently waiting. I talked an hour or more and gave notice of my evening appointment which was fully attended. The Masons were out in force and were especially abusive. I was informed that I was a liar and scoundrel besides being probably a horse-thief. I had the honor to be classed with Pres. C. G. Finney, who was denounced by a certain Presbyterian Freemason as a liar, and one of the vilest of men. I was sorry to find that several prominent members of the Society of Friends are adhering Freemasons. Some of the disturbance and interruption came from them. May the Lord help that society to purge out the leaven of malice and wickedness.

From Jonesboro I came here, where I spoke twice yesterday to good audiences and with the most respectful attention. My heart cries out, "Oh Lord, revive thy work!" for "Except the Lord build the house, we labor in vain that build it."

Yours in the holy cause,

H. H. HINMAN.

Ronayne in Canada.

WEST MONTROSE, Ont.

At the suggestion of Bro. J. Master Bro. Ronayne was invited to deliver a course of lectures on Masonry in the village of Plattsville the second week in February.

Plattsville is a thriving village in the north part of Oxford county, Ontario, near the line of the Grand Trunk railroad. It has four or five churches, a Masonic lodge, and I know not how many others. It is of the Masonic lodge and Ronayne's lecture that I am going to write. The Saviour's words, "There is nothing covered that shall not be revealed and hid that shall not be known," were proven true in Plattsville. The profane had the privilege for once of seeing both the *esoteric* and *exoteric* beauties of Masonry, and behold it fills men with utter disgust, makes it a reproach and a byword, so that sensible men will not buy their secrets any more. Even Masons are disgusted. An old Mason said it was "all lies and burlesque," (which is unquestionably true of Masonry). Another one said to me, "O, Masonry has been revealed before," which we also admit, only men do not generally know it and believe it.

But so utterly disgusting and shameful is it when exposed that a great many good people can hardly believe it to be true. They can hardly believe that their neighbors and ministers can go through with such tomfoolery. Masons are in the habit of saying, "Masonry is a fine thing if lived up to. If a man lives up to it he will be a good Christian." I said to a Mason who said this to me recently: "You are like the woman who was asked by a minister what she thought of the doctrine of total depravity: 'O, I think it is a good thing if lived up to.'"

The lectures were not advertised, so the attendance was not large until the last night, and then there were some present who came twenty miles. The town hall was crowded that night four or five hundred persons being present, and although a number had to stand the meeting was kept up with great interest until one o'clock.

A laughable incident occurred on the last night of the meeting. A Mason by the name of Robinson got up during the lecture and began by reproaching Mr. Ronayne as being "a bag of hypocrisy," "an expelled Mason," "just escaped from jail," etc. They had it, he said, by telegraph. But the retorts came quick as you could say "Jack Robinson," and Bro. Ronayne was informed that Mr. Robinson was the Mason who on the first night of the lectures had consented to be Worshipful Master; had taken the chair, with the apron, but when he learned that they were going to have the real thing shirked off. The laughter and cheering that came in at this exposure were tremendous. I think poor Robinson felt like the German, that he would rather be a "little nearer away." Bro. Ronayne finally told him to be still now, as he was going to kill and raise Hiram.

Bro. Ronayne told us that he was made a Mason in Canada, and as he proceeded in his lectures he would explain the difference in some minor matters between American and English Masonry. This showed him to be master of the situation.

This was the first time that the degrees of Masonry were publicly worked in Canada, but different ones said it shall not be the last time.

There is an open door for Bro. Ronayne. May the Lord long spare him and bless him.

D. B. SHERK.

In the Carpenter Building.

In order to accommodate the speaker, who could not be present Thursday, the weekly meeting held in the Carpenter Building for the discussion of the character of secret societies, was changed to Tuesday evening, March 6. It was a peculiarly gratifying success, and without exception the largest Anti-masonic meeting yet held there. Nearly every seat in the hall was occupied—quite a number by ladies.

Mr. Ronayne was the lecturer, and his subject, "The Relation of Christianity to Masonry," which was treated in the usual positive, direct and telling way. The grand old truths of the Bible were compared with the sophistical teachings of Masonry in a manner that must have impressed enlightened and impartial minds with the fact that they are antagonistic to each other, and no man can be a consistent Christian and adhere to the lodge. It was evidently too hot for several persons in the audience, for they left the hall during the lecture, looking very much like lashed spaniels, and retreated down stairs, displaying a remarkable ability for kicking up a racket. With this exception, nothing occurred to disturb the meeting. A minister from Hyde Park was present, took notes, and asked the speaker a number of questions, which were promptly answered.

The Crestline Debate and Exposition.

Crestline, Ohio.

The great discussion on secret societies, which was so generally noticed in the papers of this and surrounding towns and cities, came off on Feb. 19th and 20th, between Rev. D. I. Foust, of Cleveland, and Dr. S. P. Covert, of Crestline, on the one side, as challengers, and Edmond Ronayne, of Chicago, and Dr. Edwin Booth, of Crestline, on the other, as the challenged party.

The question was, "*Resolved*, that secret societies are wrong in principle and detrimental to society and the highest good of man." Mr. Ronayne opened on the affirmative with a clear statement of the principles involved and the baneful effects of secret orders, especially Masonry, on the good of society. He made a clear, beautiful, and telling argument. He was followed by Rev. Foust, who, after advancing some good arguments in a forcible manner, resorted to the old game of misrepresentation and abuse. Mr. Foust was followed by Dr. Booth, who made a clear, candid statement of his views, followed by telling arguments and proofs of the evils of secret orders, etc. Dr. Booth was followed by Dr. S. P. Covert, who held forth for half an hour in one unbroken tirade of personal abuse. Thus ended the first night's discussion.

The same order of discussion was repeated on the second night, save that Mr. Ronayne closed. All agreed, with scarce a dissenting voice, that Messrs. Ronayne and Booth literally annihilated their opponents.

On the following evening, Feb. 21st, Mr. Ronayne worked the third degree of Masonry in presence of a crowded hall of ladies and gentlemen, including more than a score of Masons; and such was the marvellous effect upon all—for all were convinced, beyond doubt, that Mr. Ronayne was well educated in Masonry—that there seemed to ascend a prayer from every heart for the preservation of the life and health of the speaker. The beautiful and scholarly language of Mr. Ronayne, uttered in a true Christian spirit, took away from Masons the sting and mortification of the perfect exposure of their pagan rites and ceremonies, and produced a quiet thankfulness in the hearts of Anti-masons, never before felt here. And to-day, so great is the esteem for Mr. Ronayne in this city by Anti-masons, and some, or, in fact, *most* of the leading *Christian* Masons, that a *mutual* effort is now on foot to secure his services to work the degrees again in Shober's Opera House, the largest hall in the city.

I must mention the fact that G. W. Pierce, owner of Diamond Hall, a first-class Mason and citizen, in the fullest sense, heard all the arguments, witnessed the working, etc., and expressed his belief that Mr. Ronayne was a pure Christian man and a gentleman; and this is one of the plainest proofs of the great work accomplished by Mr. Ronayne, that a leading Mason and citizen, owning the finest hall, in acoustic properties, and the most comfortable, for its size, for both speaker or listener, in the State of Ohio, and who is so very careful of his hall, to offer it again for a like purpose free of charge. How many, in the great day coming, will rise up and bless the name of Edmond Ronayne? Eternity alone will reveal.

Respectfully, Jas. L. Booth.

Bremer County, Iowa.

Perhaps there is no county in the State in which there is so much anti-secrecy sentiment as in Bremer. A year ago last fall they elected the sheriff, and if they were thoroughly organized they could carry the county election in every contest. The county papers, though both under Masonic control, are not entirely closed against the discussion of secretism by correspondents. Indeed, they are between two fires, and one of them is like the sailor, who in view of threatening danger, cried, "Good Lord, good devil," not knowing into whose hands he would fall. We were called to lecture at Waverly. Here we made the acquaintance of brothers Woodford and Smith, to whose exertions and influence the success of the cause in this county is chiefly attributable. They are active, persistent agitators; just such as we must have in every county in every State in the Union, before American principles will prevail.

The lecture was appointed at Lashbrook's Hall, where we met a good audience. It was held with but little disturbance. Here, as an exception to the rule, we were well compensated for our services. The men who have the ability and disposition to help this cause are yet, "like angels visits, few and far between." From Waverly we were taken by Bro. Simon George to Horton, where we lectured to a large congregation in the Freewill Baptist Church. In that community most of the people have been drawn into the meshes of the grange, and it seemed to be our duty to dwell particularly on that form of secrecy. It was bitter medicine for the patrons.—*Iowa Freeman.*

Correspondence

Another Escape.

Norwich, Conn.

I have reason to thank God and Bro. Conant, of Willimantic, for the *Cynosure*, because through its teachings I have been made to see "light" in God's light; and, whereas, I was once blind, I now see Masonry as never before.

Not many years since, I bowed at a Masonic altar, assumed the Masonic obligation, was instructed how and where to "search for light." But, as I "traveled," I found the light to be darkness, and its altars were to the "unknown gods," and its obligation in direct opposition to the teaching of the Bible, and not in harmony with a Christian profession. And with these facts before me I bade the order farewell forever, lest the time should come when God would say, "Let him alone, he is joined to his idols."

To-day I am a free man. Free to think; free to act; free to pray, to preach the gospel of Christ, and to expose sin wherever it exists.

A good work is being done in this city through Rev. Bro. Palmer, not only by the distribution of tracts, books, and papers, but also by word of mouth, and the brotherhood are becoming somewhat excited. At a prayer meeting the other day, Bro. Palmer dropped a word or two in reference to Masonry, and no sooner said than a brother in the church rose to his feet and replied by saying, It is about time Bro. Palmer shut up his head about Masonry, and if he did not, a way would be provided. Is this the spirit of Christ? or is it the spirit of Masonry? I am sure that it is not the spirit of Christ, and "if any man have not the spirit of Christ he is none of his," but that it is the spirit of Masonry, or in other words, the spirit of the devil, revealing itself in and through Masonry, I do not question, because it partakes of a "devilish disposition," and those who have received it have, in many instances, followed the example of one of old in that they have taken the life of a brother; that this is true of Masonry is beyond all denial.

In conclusion, let me say, though I am the only representative of our denomination in the State, yet I find a multitude of friends and brethren who have not bowed at the altar of the "unknown god," and have no fellowship with the unfruitful works of darkness.

De Witt Sterry.

The "Worshipful's" Hat.

The question is frequently asked by members of the craft, "Where does the Worshipful Master hang his hat?" and the answer is as frivolously and uniformly given, "On a peg," meaning, of course, on his head. As senseless as this query and reply seem to be, the ceremony and the act have a highly blasphemous signification. The Worshipful Master represents Almighty God, in whom dwells the fulness of the Godhead bodily. Says Morris, in his Dictionary of Freemasonry, page 345: "The seat of the Worshipful Master should, as nearly as may be, represent a throne." Now why should it? I ask. To which I unhesitatingly respond, Simply and for no other reason than that God is continually imaged to our minds as seated upon a throne, dispensing mercy and justice to all things here below.

The Masonic hat is the atrocious substitute for the crown of Almighty God. "The title of Basileus (king)," says Fellows in his Mysteries of Freemasonry, page 136, "given to one of the officers of the celebration of the mysteries, who is decorated with a crown, has doubtless caused the supposition that this character was the representative of civil temporal power, whereas the crown was originally the ensign of divinity. In the remotest antiquity the crown was only given to gods. Leo, the Egyptian, says it was Isis who first wore a crown, and that it consisted of ears of corn (grain) the use whereof she first taught men. In this most authors agree, that the crown originally was rather a religious than a civil ornament; rather one of the pontificalia than the regalia; that it only became common to kings, as the ancient kings were priests as well as princes, and that the modern princes are entitled to it in their ecclesiastical capacity rather than their temporal." Consonant with this idea, says the Grand Master to his successor in office (vide Gray's Mystic Circle, page 142), "I next deliver to you the emblem of that power with which you are now invested. Always make use of it for the good of our benevolent institution. "As Solomon wore a crown as an ensign of royal dignity," observes

Pierson in his traditions of Freemasonry, page 289, "so may such a brother (the Master of a lodge) * * * be permitted to wear (a hat) * * * as an evidence of his official superiority over his brethren." "Formerly," says Macoy in his Cyclopedia of Freemasonry, page 388, "Masons wore hats in the lodge as a symbol of freedom and brotherly equality. In English and American lodges it is now exclusively an attribute of the Master's costume.". "In most foreign lodges," observes Oliver in his Historical Landmarks, vol. 1, p. 138, "the Master wears his hat, while the rest of the brethren remain uncovered. This practice was followed by MacKenzie Beverly, Esq., when he held the office of D. P. G. M. (Deputy Provincial Grand Master) for the East Riding of York." But aside from these standard authorities, Duncan in his Masonic Ritual and Monitor, page 8, informs us that "On the evening of a lodge meeting brethren generally get together at an early hour at the lodge room, which has been opened and cleaned out by the Tyler. On arrival of the Master, and the hour of meeting, the Master repairs to his seat in the east, puts on his hat, sash, yoke and apron with gavel in hand, and says: "Brethren will be properly clothed and in order; officers repair to their stations for the purpose of opening," and on page 9 further advises us that "The Master always wears his hat, when presiding as such, but no other officer in the Blue Lodge." In these statements he is confirmed by Fellows in his "Mysteries of Freemasonry," page 262, which work may be very profitably consulted by all who desire to glean further light on Masonry and its infamous mysteries. Few, very few, outsiders attach much importance to the Masonic rites, forms and ceremonies enacted within the lodge room, generally considering them trifling and frivolous, but such opinions are very wide of the truth indeed. All these rites, forms and ceremonies have, on the contrary, a very deep interior significance which the mere ritualistic work of the order but very faintly discloses. Was Masonry thoroughly understood by the outside world, it would arouse energies now dormant in sufficient force to sweep it from the face of the earth in an incredibly short period of time. In its concealment lies its strength and only in its concealment. How many readers of the *Cynosure* ever imagined the Worshipful Master's hat, to symbolize the atrocious ideas herein shadowed forth? Not many I trow. Ignorance is the bane of the world, and in the matter of Masonry the great cause of the stolid indifference which exists on the part of the public. May God speedily open their eyes, ears and hearts to perceive and understand the iniquities which surround them. Their enlightenment is demanded by the pressing necessities of the hour. Let it be hastened by every just means known to human power and ingenuity. The awakening cannot come too soon.

J. H. H. Woodward.

"What Shall the Harvest Be?" And Who Shall Reap It?

Menomonie, Wis., March 6, 1877.

A very kind neighbor and respectable citizen of this place was buried by the Freemasons. He died declaring his trust in Christ. The funeral was in the Congregationalist church, and we are informed that the pastor, who is no secret society man at all, preached an excellent funeral sermon, and told the Masons that their morality would not save them.

There was a crowded house, and a goodly number of "white aprons," one of them adorning the rotund physique of one of the clergymen of the place. A combination of two brass bands accompanied the procession, with a dirge, and some other pretty lively music. A brass band would be well enough, made up of devout and sober Christian men, with music appropriate to the occasion. But such as devote a large share of their beer-scented breath to enliven the midnight dance, and the Sabbath desecration of the beer-garden carousal, are hardly in place at the burial of a professed Christian on the holy Sabbath.

It is but a few years since Masonry came to be so popular as now, and but few such funerals have as yet taken place in our country towns. But now Masons are so numerous that such occasions are destined to become of frequent occurrence. Whenever the deceased is a church member or church goer, the pastor will be expected to do the preaching from his pulpit in God's house, and then to go to the grave and silently witness the heathenish performances of the lodge, which sets itself up as better than the church, and sends members as such to the celestial lodge on high, and thus to give at least tacit consent to this mingling, or attempt at mingling of Christianity and paganism over the remains of the dead, with pall-bearers representing the saloon business, dram drinking, the boldest skepticism of the age, and the Bible suspended from the shoulders of open infidelity.

It will be strange if good ministers and churches can stand this a great while. By and by, at these white aprons in God's house, they will be constrained to cry out with the psalmist, "O God, the heathen are come up into thy sanctuary!" and to keep a good conscience will be obliged to take a stand, and say to all Masons, "If you wish to be buried as Christians, come out from the lodge, and we will do it for you in the name of Jesus Christ, who is 'the way,' 'the resurrection and the life.' But if you will be buried by the lodge, let them have the whole thing to themselves, in 'Masonic Hall,' but the Christ-denying institution shall not flaunt their regalia in the Christian sanctuary. Take your choice, and run your risk." Let the lines be drawn, and see who is on the Lord's side. The nation is going to heathenism fast enough, without the help of churches and ministers boosting, or looking silently at the drive-wheels.

W. W. Ames.

Works of Mercy and Grace in Chicago.

The occasional visitor or casual observer knows almost nothing of what is going on in this great city. Everywhere are to be seen evidences of wealth and of poverty, of plenty and of want. The home of affluence and the hovel of penury stand in the same row, and their occupants go and come, objects of little concern, save to a small immediate circle. The undercurrents of this great life stream are hid from the busy, restless throng, and can only be known by tracing the little streams back to their hidden springs. One must step aside from the feverish haste of business and professional life to the haunts of the miserable and wretched, if he would know anything, as it is, of the worst. One evening lately in company with a few others I visited one of the free lodging houses of the city. After spending a few moments in conversation with the gentlemanly manager in his office we entered a room where there were from fifty to seventy-five men, wretched and destitute, many of them bearing unmistakable marks of dissipation. A request to be quiet, accompanied with a few words of kindness, secured the attention of nearly, if not every one present. After singing from "Gospel Hymns" all bowed in prayer, and the solemn stillness of that refuge of sin and suffering was broken by words of earnest petition for the saving power and presence of Christ, to which many responded with heartfelt amens from lips accustomed to pronounce the name of God only in jest or blasphemy. Services of song, prayer, confession, counsel and admonition were continued for an hour in which a number of the refugees participated with an earnestness and in some cases an intelligence that gave promise of a better future. Just before the meeting closed one who had listened attentively and who had evidently been singing out of a full heart moved a vote of thanks to those who had visited them and told them of Jesus and his love. The response was unanimous, and no one could doubt its sincerity. On retiring I could but feel that some good had been done to these poor perishing ones, and trust that the "book of record" may show that some precious soul was made alive in Christ.

Bro. William Speakle who was himself but recently converted after sixty years spent in the hard service of Satan, inaugurated this truly Christian work, and to him under God is mainly due results over which every Christian heart will rejoice. May God's blessing be with our brother and his work.

J. P. Stoddard.

Our Mail.

Frank Heighway, Sevastopol, Ind., writes:

"I talked to a minister a few days ago and he acknowledged that the teachings of the lodge were against the Christian religion, 'But,' says he, 'it would never do for me to preach against it.' The time will come when men will have to show their hands. Our little town has a very strong lodge of Odd-fellows, and I know that two of its members at least are infidels, and another told me that all the salvation that any man needed was taught in the lodge. Salvation without the blood of Christ is worthless, yet I believe many who join the lodge are taught that morality is all that is required, and I am certain that many are led astray. I cannot understand how Christians can enjoy themselves so well when they are yoked together with unbelievers. Let us all stand for Christ and for his Word, and shun the very appearance of evil, and we will see the unfruitful works of darkness vanish from our land."

J. S Rice, Pownal, Me., writes:

"I am doing and intend to do all I can for the reform while God spares my life."

John Torrans, Manistee, Mich., writes:

"We are in the midst of a union revival here The Congregational, Methodist, Episcopal and Baptist churches have united under the lead of Mr. Potter, the revivalist. The Spirit of God is manifestly at work in our midst in the salvation of souls, and I trust he has come to stay. I would ask the prayers of your readers that such may be the case as this is our greatest want here."

Jas. Hervey, New Texas, Pa., writes:

"People are beginning to look into these societies more than they have done. Ronayne's lecture in Pittsburgh has opened the eyes of two or three of my acquaintances so that they can see. I hope he will visit our county again soon and open the eyes of a few more."

C. R. Morsman, Dartford, Wis., writes:

"I voted the American party ticket, and got one more who said he would do so. I gave him a ticket. There were a great many who would have voted that ticket, but for their fear that the Democrats would gain the day."

Laura L. Thompson, De Ruyter, N. Y., writes:

"I have been assured of one young man that was influenced by reading the tracts I left in his way, to shun the lodge."

E Gould, Pillar Point, N. Y., writes:

"Hard times here, and no President yet. I think we had better install Walker anyway."

Mrs. M. Wilson, Marseilles, Ill., writes:

"I like your paper the best of any in print, for it exposes the secret workings of evil and devilry in these dungeons of blood curdling iniquity and blasphemy."

D. B. Heckert, Ogden Center, Mich., writes:

"There is considerable of an anti-masonic stir here. We talk some of running an anti-secret ticket for town officers. We have had three lectures in the United Brethren church, and it is making its mark in the minds of the people. Hold the fort, for Ogden is coming to the front, and we expect to be one of the foremost in the cause of reform. We want equal rights before the law."

W. G. Walters, Leslie, O., writes:

"We cast seven votes in our township (Willshire) for the American party ticket, but saw no returns of them anywhere outside the township."

W. S. Spooner, Hebron, Thayer Co., Neb., writes:

"Threats, bullying and insults are the efficient weapons and arguments used to advance the cause of secrecy in this portion of God's country; but I am thankful, as it is just now doing a good work in arousing the public mind."

Andrew Alpaugh, Yates City, Ill., writes:

"Please send me another bundle of your paper containing 'Masonry at a Glance.' I have calls for it continually."

Mrs. C. G. Reed, now of Girard, O., or-

ders the address of her paper changed, and writes:

"I do not know how to do without my paper, even one week."

J. B. Carman, Maryville, Mo., writes:

"The Masonic question is creating a great excitement here. We had a discussion last night on secret societies. The Masons were out in force, but we gave them a good brush, and the decision of the judges was in our favor."

S. N. Grout, Macon, Neb., writes:

"The tide of secretism has already risen very high. It slushed over on to me more yesterday than ever before. A near neighbor was burying his much lamented wife, who left an infant and four older children. A church meeting was called at the funeral, and after the sermon was the touching ceremony of receiving to fellowship of the church (Congregational) the father, by letter, and three daughters—one about nine years old—by profession; the two infant boys receiving baptism; after which the seal of the covenant was placed upon them—a solemn and deeply impressive scene. But as the deceased was one of the Rebecca sisters the concluding exercises of the burial were handed over to the Odd-fellows and odd-sisters, and then followed ceremonies that might seem adapted to the intelligence of very small children; of putting on a fancy uniform and marching one after another to throw a sprig of evergreen upon the coffin, etc., etc. It would seem that Satan contrived secret societies as a means by which he could avalanche the dark ages with their superstitions upon us, grievously obscuring the precious light of the Gospel. Perhaps I am mistaken, but it seemed to me that much of the serious impression of the preceding religious exercises was thus stolen away. May God speed the day when this power of Satan shall be broken and the beautiful institutions of the Gospel be deemed all sufficient.

"Plowing, harrowing, stalk breaking, and even grain-sowing are familiar scenes during this pleasant month in this part of Nebraska, that despite its newness and numerous obstacles has for two years taken important agricultural premiums over the other counties of the State. Better crops of wheat were raised here last year than ever before, and of excellent quality. Considerable religious interest has been felt at Riverton, in this county. There have been several additions to the church. At one time it seemed that the whole surrounding country would be reached, but sectarian feeling arose, bursting proprieties and compacts, and suddenly killed the interest. Alas! alas! in how many directions there needs to be reform."

James S. McClelland, Oberlin, O., sends for 1,000 supplements and 500 Honeywell's tracts, and writes:

"We propose putting a supplement in every house and into the hands of every student."

"Rev. G. M. Elliott, Selma, Ala., writes:

"We are still laboring to overthrow the evil works of secretism, and prevent its spread among the down-trodden and forlorn of the south. The *Cynosure* has set many to thinking."

Ferdinand Huber, Mt. Heron, O., writes:

"We are to have a debate in one of our school-houses. The subject is: Resolved, that secret societies ought to be abolished. Please send me such tracts as will best suit the occasion."

We would be glad to hear of such discussions being held in every school-house in the country.

A. Housel, Osslan, Ind., writes:

"I have lived a member of the M. E. church almost forty-six years. I have now left it and joined the U. P. church. I could not live in a church that fellowshiped Masonry, and be fettered and bound. I wanted to give scope to my feelings and pray that God would annihilate Freemasonry and bring it to ruin and desolation. I believe if every one would come out of the church where Freemasons rule it would clean the churches of Freemasonry very quickly. May God raise up the means to bring it to naught."

R. J. Wylie, Rushsylvania, O., writes:

"All that is necessary to extinguish the craft forever is the dissemination of knowledge. We are in the midst of a large number of them. Their deeds of darkness are plainly seen. May God bless and prosper you in your work and labor of your hands, until the knowledge of the Lord shall cover the earth as the waters cover the seas."

R. B. Dawson, Baxter, Iowa, writes:

"The lodge influence is stirring itself here now, but I do not believe that it is satisfied with its progress. The *Cynosure*, and other literature from your office has done much good here, and, as we believe, has prepared the way for a good lecturer, and we expect Bro. H. H. Hinman with us soon."

D. J. Wilson, West Branch, Ia., writes:

'God speaks of visiting the nation, the city, the people that forget him and disobey his laws. The Jews when in trouble called their leaders or rulers together and put the laws of God on the table and sought to find out what part of the law was broken, then by fasting and prayer repented of their wickedness and put away the abomination. By so doing God returned to help them and not to destroy them. The laws of God were the first in use to establish the laws of the United States upon. Now, would it not be wise, even if it should be humiliating, to call the rulers together and search and compare the present laws with the good old Bible, which was so precious to our rulers one hundred years ago. Surely the American people cannot be ignorant of the fact that as a nation we have strayed far from the first principles of Holy Writ. Will not the rulers of the land be wise, and break in pieces the idolatrous systems practiced all over the land, or will they join in the cry, 'Great is the god of secretism, whose name is legion.' You may in a measure hide the blood of your murdered victims, and the guilty ones you clear and help to escape justice, but you can't escape the notice of a just God, who has promised to visit the nation that turns to idols with swift destruction. Will every city and village stick to their abominations until their doom is destruction? Remember Chicago, and other vicinities which have had their visitation. My prayer is that the people may take warning before it is too late; that they may take warning by Ronayne and many others who have come out from the evils of Masonry, which are shaking this nation to the very center. God bless the reformers who have taken their lives in their hands to carry on this great work."

James Barnett, West Geneva, O., writes:

"I am not one of the constituents of the nation; no part of the constituency of the nation. I am willing to have a connection with a Christian nation."

E H. Gould, Dundee, Ill., writes:

"I like the paper very much. I hardly know how to do without it."

Ebenezer Tucker, Spartansburg, Ind., writes:

"I am an anti-secretist, and have been for fifty years, ever since Morgan was killed I was brought up in Otsego Co., New York, and should like to take your paper. I have never belonged to a secret order of any sort, not even the Sons of Temperance, nor the Union League, though a total abstinence man since 1827, and an abolitionist since 1835."

Wm. H Sanderson, Brandon, Vt., writes:

"I am a seceding Mason, and the lodge has preferred charges against me, and I propose to defend my position, not only at the trial, but everywhere I have the opportunity. Trusting in God, I shall endeavor to speak the truth fearlessly. My trial comes off the 14th of March. I will inform you of the proceedings thereafter."

L D. Gardner, Unionville, Mo., writes:

"Masonry is all the go here, as there are only two real Anti-masons in our town, myself and one other, so we have a warm time of it. Oh! how long will men, and men, too, who profess to be followers of Christ, cherish this dark and villainous institution, and by so doing wound and darken their souls and put a damper on the cause of Christ. We have been members of the M. E church for years, and our house has always been a home for the preachers till this year. The minister came once to see us, but could not stand the Anti-mason. He called the *Cynosure* a novel, and seceding Masons perjured villians."

J. W. Baldridge, Sr., Cherry Fork, O., writes:

"The great trouble is to get men to see the dangerous tendencies of secret societies in church and state. But I believe in the efficacy of prayer, and sooner or later the prayers of the Christian people of this nation will be heard, and sworn secrecy will fail. The Odd-fellows are making greater inroads upon us in this immediate neighborhood ther any other secret order. The grange is on the decline. They started a new house in Manchester some eighteen months ago, but have been closed up for the last two months. So I think they won't last long."

Samuel A. Pratt, Shrewsbury Mass., writes:

"The good Lord is working in our midst and saving sinners from their sins. We are looking for great things in the way of saving sinners from death and destruction. We believe in the power of truth when spoken in all fullness and sincerity. Let the truth be spoken though the heavens fall."

James Love, Frederick, Ia., writes:

"Secretism has been a growing evil in our country. The gigantic proportions to which it has arrived under its various denominations of Freemasonry, Odd fellowship, etc., are truly alarming, and unless arrested in its onward progress, like a polypus tumor in the system it will never cease to grow, until it has subverted our liberties, civil and religious, and drained the last vestige of moral vitality from the free institutions of our beloved and highly favored country."

A. J. Smith, Cromwell, Ia., writes:

"My prayer is that God may prosper your association in this work of love for the Master and I pray that the good Lord may save our young men from the delusion of Masonry."

The Sabbath School.

LESSON XII.—MARCH 25, 1877.—QUARTERLY REVIEW.

GOLDEN TEXT—"But God is the Judge, he putteth down one, and setteth up another."—Ps. 75: 7.

TOPIC.—God's Dealings with a Kingdom.

HOME READINGS.

M. 1 K. 12: 12-20....The Kingdom Divided.
1 K. 12: 25-33 ...The Sin of Jeroboam.
Tu. 1 K 16: 23-34....Omri and Ahab.
1 K 17: 1-16. ..Elijah the Tishbite.
W. 1 K. 18: 5-18 ...Elijah and Ahab.
1 K. 18: 19 29 ...Elijah and Prophets of Baal.
Th. 1 K. 18: 3:46....Elijah and his Sacrifice.
1 K 19: 8:13....Elijah at Horeb.
Fr. 1 K. 21: 4:14....The Story of Naboth.
2 K. 2: 1:11....Elijah Translated.
Sa. 2 K. 2: 13:15. .The Spirit on Elisha.
Su. Acts 2: 2:21....The Spirit on the Disciples.

— The Wesleyan Methodist church of Australasia has 1,292 Sunday-schools, with 39,775 scholars. and 3 261 teachers.

—New English Sunday-schools in Nagpore and Kamptee are reported in the Indian *Sunday School Journal* for November.

—In the Temple Street Methodist church, of Boston, there is an adult Bible-class of three hundred members, says *The Golden Rule.*

—In connection with the Sunday-schools of the Methodist church, of Canada, there are 109,916 scholars, an increase, within a year, of 2,602.

—San Francisco has two of the largest hotels in the world: The Palace and the Baldwin. The former has 755 rooms for guests, besides its public rooms. The latter has nearly, if not quite, as many. Then there are four other hotels, with about 500 guest chambers each. Nine other hotels with accommodations each for from 300 to 400 guests. There are, in addition to these great caravansaries, no less than sixty-three smaller hotels, and 254 lodging-houses.

—In the naphtha district of the Caucasus are naptha wells 200 years old. In 1874 there were upward of 180 manufactories of petroleum around the town of Bakou, but American petroleum has since shut up many. The two largest are at Surakh-Khana, where the removal of a foot or two of earth in the midst of green fields and waving corn will expose a jet of gas that will raise an enormous blaze if ignited. It is here that the Hindoo monastery of fire-worshippers is established, and a tongue of flame is perpetually kept up.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 15, 1877.

"MEN DO NOT GOVERN THIS WORLD."

The above words were lately uttered by a man who has been more than twenty years in public life in the legislature of his own State and in Congress, and who now is general solicitor of one of our great railroads, with a salary of twelve thousand dollars. "I know," said he, "that men do not govern this world."

Salmon P. Chase, when I first knew him, was a young lawyer in Cincinnati, whose sister's house (Mrs. Colby's) was gutted and the furniture destroyed in the street in front of it, because she allowed a female anti-slavery prayer-meeting in it; one, by the way, which I often addressed. Mr. Chase prosecuted the mob, and was from that time treated as an abolitionist himself, though he had attended none of our meetings and spoken no word in our favor. The only public office he had then held was that of alderman in the city. Every coaxing art and all brutal language were employed by his friends and his enemies to induce him or force him to commit himself against abolition. Neither prevailed with him. In a few years he went from his seat as alderman, voting on curb-stones and sewers, to a seat in the United States Senate; afterward to that of Governor of the State; thence to be Secretary of the Treasury, and finally to be Chief Justice of the mightiest nation on earth. But few years before he died he said to me in his library at Washington, "I have no idea whether I shall be nominated, or if nominated whether I would be elected President of the United States; but, as when you knew me in Cincinnati, I regard the colored population as the wards of the United States, and our treatment of them the key of our national prosperity."

Stephen A. Douglas met and taunted Abraham Lincoln with his failure in public life. He had seen him, he believed, once in Congress, and for fourteen years afterward Mr. Lincoln had disappeared; "done," as Douglas elegantly expressed it. Andrew Johnson and other Freemasons laid, soon after, the corner-stone of Douglas' yet unfinished monument. Lincoln's monument was finished before Booth shot him. Like Washington, he had become the standard by which to test Presidents of the Republic. The newspapers now seize upon and hail every utterance of Rutherford B. Hayes which resemble the sayings of Lincoln.

To-day the lodge, like the slave power in the early days of Douglas and Lincoln, is omnipotent in this country. To-morrow it may be where the slave power now is. Aspiring young men would do well to study the history of the fall of the slave power, and remember that "Men do not govern this world."

A CATHOLIC EXCISION

The members of the secret order known as the "Ancient Order of Hibernians," in Scranton, Pa., were lately astonished at a public notice to leave from Bishop O'Hara, of the Roman Catholic diocese including that part of Pennsylvania. The "Hibernians" have been associated more or less with the notorious "Molly Maguires," with whose murderous character it has not pleased the Masonic lodge to allow any claim of affiliation. The pastoral of Bishop O'Hara, however, includes the whole lodge circle, though especially directed at the mates of the Mollies. While the Romish leaders are firm in meeting the inroads of the lodge, it will yet be perceived that it is for the sake of the *Church*, and to maintain *its* integrity that secret orders are put under the ban, and not for the direct war they make upon the honor of Christ himself. Though from motives which we cannot approve, yet the indictment of the lodge in the following extract seems to be well drawn, pointing out those evils which are most evident:

SECRET SOCIETIES.

Before we close our pastoral, we deem it opportune to call your attention to the prevalence of secret societies, and the endeavors of many among you to make new organizations under one pretext or another; sometimes from a motive of patriotism, the amelioration of your fellow-men, mutual protection, philanthropy, and finally for the promotion of the study of literature among young men, all binding themselves solemnly by oath to the strictest secrecy except to their brother members. You of the household of faith know well that you are not at liberty to bind yourself, rashly and blindly, without knowledge, by an oath to such organizations. They are specious schemes, organized by designing men, to premote their own interests, either that they may grow wealthy in the world through the members whom they dupe into their organization, or that they may make them useful tools to promote their own personal advancement. These societies are organized on certain pretended natural virtues. The members waive all obligations which bind them to the civil authority. They feel themselves under no restraint to listen to the voice of the church, the pillar and ground of truth, the mother of all the faithful. We make particular mention of one, the Ancient Order of Hibernians, which has been in existence among you several years. When we were first informed of its existence, we were disposed to regard it as all other secret societies under the ban of the church and forbade the members the benefits of our holy religion.

The address goes on to state that promises of reform were made and submission to the Bishop's authority by change of the constitution and of conduct of the members. These promises were not fulfilled; hence the ban was placed upon the order.

TOWNSHIP LAWS OF IOWA.—We have received from Samuel Holmes, Esq., counsellor at law, Hamburg, Fremont county, Iowa, his neat and concise volume of the Township Laws of Iowa, just issued from the press of Acres, Blackmar & Co., Burlington, Iowa. This book, which does credit to the publishers and binder, is specially designed to aid town officers, as trustees, clerk, constable, collector, assessors, and highway supervisors, within the State of Iowa. No justice of the peace, or grand or petit juror, and no lawyer with a country practice within that State can afford to be without it. Mr. Holmes has, with great industry and thoroughness, drawn together in a small compass the legal skeleton of civilized society in Iowa, from the organization of the township out of "raw prairie," with its first ten cabins, to the registration of voters and conducting an election; and foxes, swifts, wolves and gophers appear in this volume, rendering up their scalps to atone for their mischief; while cattle, hogs, horses and mules have each their share under the net-work of law.

How much better would it be for general readers, young and old, but especially the young, to read up the theory and practice of human society in such a volume than to read the endless flatulent fictions of many circulating libraries. The book can be had at the Iowa book-stores, or by writing to the author or publishers.

—The *Evangelical Repository* tells us how the "hearty co-operation" of of Masonic ministers with Mr. Moody's evangelical work may become something very different when he is out of sight. At a meeting of the Presbyterian ministers of Philadelphia a Dr. Allen gave his judgment as unfavorable to the Moody meetings. "This," says Dr. Barr, "surprised us, for we knew that he had taken part in his meetings in this city. We quickly remembered, however, that one day during those meetings, and just following a prayer by Dr. Allen, Mr. Moody hit secret societies a very hard whack. Dr. Allen is well known as a prominent Freemason, and we put this and that together, and our wonder ceased." Such outspoken opposition to the late revival has not appeared among the Chicago ministers, although the Methodist pastors decided, at the departure of Mr. Moody, to carry on the work in their own churches instead of participating in a farther union effort. A most serious opposition to Gospel work exists, however, in the practice of several pastors connected with the lodge. Revs. Fallows, Tiffany, Parkhurst, Truesdell, and Ravlin, who was lately chosen as "prelate" of a Chicago Knight Templar commandery, are surely responsible for the stumbling-block of their Masonic affiliation, the evil effects of which the final day only can reveal.

—The General Agent spent the greater portion of last week on the line of the Northwestern Railroad, in Kane and DeKalb counties, pushing on the reform.

—The reports of workers in various quarters will be read with interest this week. The record of the late Central Kansas Association waits another week to appear.

—From a brief note in the last *American Freeman*, we judge that the Freemasons of Sparta, Ohio, gained little reputation outside their lodge ring for their attempted persecution of Mr. Alexander Needles. A full report is promised of their disgraceful attempt to repay him for his defense of the truth against their institution by dragging him from one court to another, under pretense of punishment for violation of the election law.

—Rev. W. W. Ames, of Menominee, Wis., has a second thousand of the Moody tract printed. The following have been supplied from the first edition: J. F. McKee, Wis.; Alfred Osgood, Ill.; Conrad Stegner, Minn.; Stephen Waite, Mass., and Byron Park, N. Y. In connection with the above distribution, friend Chalfant is doing quite a local work in York county, Pa. He proposes scattering 4,000 of a new tract he has written on the "Court House Ring," which is a brief document, of a style to be of great use in enlisting the attention of thinking men who have not learned of the reform movement. This, he says, with other tracts of his own and others, will make 40,000 pages of Anti-masonic tracts scattered since 1868. A good work. May not only others, but himself, reap bountifully from this sowing.

Religious Intelligence.

—At the last communion the Chicago Presbyterian and Cong. churches received large additional accessions from the revival. It is estimated that the former have received 1,000 members by profession since last November. The city Congregational churches received 66 new members March 4th, and revivals and considerable additions are reported at Evanston, Wheaton, Olney, Turner Junction, Sterling, Dwight, Brimfield and Peru.

—An indication of the thoroughness of the revival in Chicago is the re-establishment of an Elders' Association of the Presbyterian churches, in which the duties and responsibilities of that office are being thoroughly discussed, and the Scriptural warrant for the office carefully studied. The result can but be good to the churches. A like inquiry has arisen among the Methodist churches in regard to the class-leaders, and some of the pastors claim that the office is being mis-used by men who neglect their duty.

—A meeting for Scriptural holiness is regularly held in the Baptist church in Wheaton. At a late meeting the pastor of that church remarking on the Scriptural injunction that all our trust should be in Christ said that was a reason for his leaving the Masonic lodge. He was

asked, "In whom do you put your trust?" but was not permitted to reply as his Bible commanded and his heart prompted, "In Christ." The lodge put the reply into his mouth, "In God." It was evidence to him of the un-Christian spirit of the institution.

—The new church property tax law of Maine exempts from taxation church property worth not more than $5,000.

—The revival work at Boston continues with great power, and is spreading into adjacent cities remarkably. Mr. Moody was temporarily indisposed and did not preach one day.

Rev. E. P. Hammond closed his work at Terre Haute, Ind., on the 3d inst., and is now conducting meetings in Syracuse, N. Y. A thousand conversions are reported in the former city.

—Rev. T. B. McCormick, a faithful standard-bearer in Indiana, is preaching at Mechanicsville, and his efforts have been blessed in the spiritual quickening of the church.

News of the Week.

—The new Chicago Postmaster is F. W. Palmer, a former M. C. from Iowa, a salary-grabber and machine politician.——The Ill. Legislature has passed an act that the city and town elections may occur on the same day, the first Tuesday in April, in the case of large cities. —A tenement house on Ludlow street, New York, was burned on Sabbath evening, four children perishing.——A panic took place in St. Francis Xavier Catholic church, New York, on Thursday evening, and part of the audience rushed out, trampling six persons to death.——A passenger engine, drawing the Omaha train towards Chicago, exploded last week at Gault, Ill., killing the engineer and fireman and injuring the station agent so that his recovery is doubtful.——In the burning of large dry goods stores at St. Johns, N. B., last week, eight lives were lost.——Two murders have been lately committed over the billiard table in this city.——President Hayes sent his cabinet nominations to the Senate on Wednesday, as follows: Secretary of State, Wm. M. Evarts, of New York; of the Treasury, John Sherman, of Ohio; of War, G. W. McCrary, of Iowa; of the Navy, R. W. Thompson, of Indiana; of the Interior, Carl Schurz, of Missouri; Postmaster General, D. M. Key, of Tennessee; Attorney General, Charles Devens, of Massachusetts. Considerable opposition was made by the Republican "ring," and the nominations were referred to several committees, but the opposition gave way and all were confirmed on Saturday.——The Herzegovinian insurgents have petitioned the Porte for amnesty and permission to return home.——Russia is yet negotiating with the Powers for Turkish supervision.——It is reported that outrages continue in Bulgaria of an atrocious nature.——A great fire in Yeddo, Japan, in December, destroyed 15,000 houses and two large bridges, with many lives. The government had to distribute food and clothing among the sufferers.——Judge Davis, the new Senator from Illinois, has taken his place among the Republicans in Congress.——It is understood that ex-Secretary Bristow will be appointed to the Supreme Court in place of Judge Davis.

THE GOSPEL MEETING.

Gospel Temperance.

At the Friday noon meeting, March 2d, in the Boston Tabernacle, after the opening exercises Mr. Moody said: Can the drunkard be saved? I am going to call out some witnesses who have been saved, to answer this question. A man from Philadelphia, Mr. Anderson, then presented himself and spoke as follows:

My Dear Friends: I don't tell my story to glory in it, but I tell it to glory in the power which Jesus has to save. I was brought up by kind, Christian parents; they taught me the way I should go, but when I was sixteen years of age, in a very large mercantile establishment in Philadelphia, where there were some twenty-one to thirty young men, they tried to persuade me to drink; they could not do it by persuasion, so they did it by ridicule. I could not stand the ridicule, so I fell into the snare the tempter had set before me, and for eleven years I was a respectable drinker, a moderate drinker. At the end of those eleven years I saw where it was leading me to and I joined in the temperance cause. For three years I was in the cause, but I never felt any security in me; I was always trembling for fear I would fall, and I did fall. I was blown up in a boiler explosion, and it was presented to me as a medicine, and right here I want to say there is no earthly use in it as a medicine, but it led me down; I went down faster during the short time since taking it the second time than I did during the whole eleven years. I slipped down so fast I didn't know where I was until about a year afterward, I found myself so besotted, running through the streets of Philadelphia, that when I earned money I could not take a cent of it home for my family. My desire to do so was good enough, but the devil had such a power over me that it was an impossibility for me to do it, and so I wandered for these long years. It kept increasing on me so that

I HAD TO TAKE MORE AND MORE EVERY DAY

almost, and while I was wandering along, both under the influence of liquor and sober, there was always a voice whispering within my soul solemnly, around about me and in my ears, that oftentimes in the streets I would turn around to see if it was some one asking me, and this is what it said, 'Turn ye, turn ye; why will ye die?" It followed me everywhere. I tried to drown it; I tried to get rid of it; my old parents, a father who is now eighty-four years of age, and a mother well up toward eighty years, were praying for me earnestly, and I knew I was breaking their hearts; I knew I was breaking the hearts of my wife and children, but I could not stop it. I tried everything. I signed the pledges; I took all those recipes that were going around as a substitute for rum; they were of no avail for me. I went to magistrates and took oaths, and thought the great respect and regard I had for them would give me a power to overcome this. I tried in every way; I went to Christian friends and asked them, wasn't there some help for me; they told me no, only to sign the pledge.

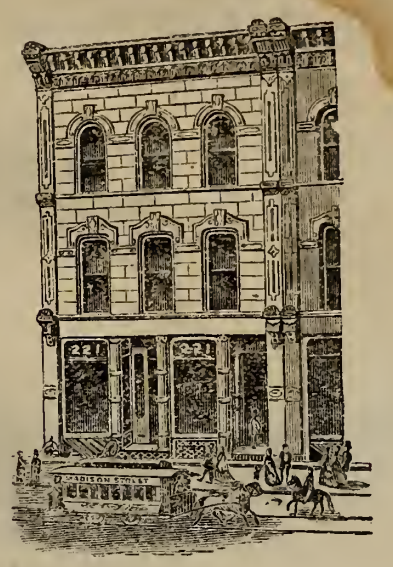
I HAVE NO FAITH IN THE PLEDGE.

My experience has taught me that there is nothing in the pledge; I tried them and kept on that way. Well, last Thanksgiving Day, a year ago, when Mr. Moody was in Phil-

[*Concluded on 13th page.*]

PRESIDENTIAL ELECTORS.

States for Hayes.		States for Tilden.	
California	6	Alabama	10
Colorado	3	Arkansas	6
Florida	4	Connecticut	6
Illinois	21	Delaware	3
Iowa	11	Georgia	11
Kansas	5	Indiana	15
Louisiana	8	Kentucky	12
Maine	7	Maryland	8
Massachusetts	13	Mississippi	8
Michigan	11	Missouri	15
Minnesota	5	New Jersey	9
Nebraska	3	New York	35
Nevada	3	North Carolina	10
New Hampshire	5	Tennessee	12
Ohio	22	Texas	8
Oregon	3	Virginia	11
Pennsylvania	29	West Virginia	5
Rhode Island	4		
South Carolina	7		
Vermont	5		
Wisconsin	10		
	185		184



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The Publishing House Fund.

January 1, 1877.

	Notes unpaid.	Cash.	Total.
California	$ 10 00	$ 10.00	$ 20.00
Connecticut	.....	110.00	110.00
Illinois	3,065 00	1,470.86	4 535.86
Indiana	2 175.00	287.50	2,462.50
Iowa	770.00	255 80	1,025 80
Kansas	5.00	14.00	19.00
Maine	....	35.00	35 00
Mass	25.00	60.00	85 00
Michigan	200.00	304 50	504 50
Minnesota	....	100.00	100.00
Missouri	....	6.00	6 00
New York	165.00	368.00	533 00
N. Hamp	....	8.00	8 00
Ohio	2,465.00	482.15	2,947.15
Oregon	....	1.00	1 00
Wisconsin	425.00	262.65	687 65
Penn	135 00	39.00	174.00
Vermont	....	2.00	2 00
Canada	....	1.00	1.00
Total	$9,440.00	$3 817.46	$13,257 46

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev L. N. Stratton, Syracuse, N. Y.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, J. B. Walker.

Treasurer and Recording Sec'y.—H. L. Kellogg, 13 Wabash Ave., Chicago.

Cor Sec'y and General Agent.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

'The object of this Association is:—

'To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Curches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.

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President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.
For State Lecturers State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
Henry Cogswell, Salem, Col. Co., O.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
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T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O
A. Mayn, Promise City, Wayne Co., Mich.
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Jas. Springer, Springerton Ill.
A. D. Carter, Deersville, Harrison Co. O.
James McCleery, Monroe, Iowa.
I. L. Barlow, Fentonville, Mich.

The Home Circle.

The Family Record.

'Ay, write it down in black and white—
The date, the age, the name;
For home has never seemed so dear
As since our baby came.
No child before was half so sweet,
And never babe so wise;
And John, the neighbors say, indeed,
It has its father's eyes."

"Nay, wife, I'm sure they're like your own;
The rogue's his mother's boy.
How strange that such a tiny form
Can cause such boundless joy!
And you will have him named for me?
Come, think it o'er again;
For 'John' is but a homely name"—
"Nay, do not drop your pen,

"For 'John' shall be his name, my dear;
It is his father's own,
And though a hundred more were given,
I'll call him that alone.
His father's eyes, his father's face,
His father's form, I'm sure;
God grant he have his father's heart,
Life's hardships to endure!"

'Well, there, 'tis written down at last,
The record is complete;
Henceforth we'll lay our loving hearts
Beneath our baby's feet.
Ah, wife, our home's a humble place—
We're humble folks, that's true,
But I'm a king with boundless wealth
In that young rogue and you.

"So, baby, wink and blink, my boy,
Your mother's eyes—"Nay, John,
They are his father's eyes indeed,
That I insist upon!"
"Well, be that as it may, his mouth
Is waiting for a kiss.
He's like you there at least, my dear;
Say, do I judge amiss?"

—[Selected.

Mrs. Somers.

Mrs. Wright called on Mrs. Somers Thursday afternoon. In answer to the ring of the bell, a pattering of little feet was heard along the hall, and a sweet little voice piped:

"Oh, won't you be a Christian while you' young? Oh, won't you be a —"

But here the steps halted at the door and after sundry jerkings of the knob, and the aid of Mrs. Wright, it was at length opened.

"Why, dood afternoon Missie Wight. Tum wite in. I'se teepin 'ouse all 'lone."

"Isn't your mother at home, dear?"

"No, nobody isn't 'ome but dess me. Sit down Missie Wight. 'Scuse my di'ty han's. I fought I'd black'e stove, 'tause muver told Bwidget 'is mornin' 'at it needed bwushing awfu'est, and I fought I'd 'spwise her when she tum 'ome."

"And it will be a surprise no doubt," was Mrs. Wright's mental comment as she looked ruefully at the handsome carpet besmeared with great drops of the black-lead, and the hearth rug entirely ruined; not to speak of the spectacle the stove itself presented, or of the delicate white frock, and stockings and slippers of the little midget engaged so zealously in her mistaken labor of love.

"Don't you think it will do now, dear? Wouldn't it be better to dress your dollies?"

"Why, Missie Wight, I dessed my dollies long adoe, Marfa's asleep, and Wosy and Maywie's studyin' 'ere wifmatic"—with a little sigh of relief that at this busy time all the dolls had been attended to. "Oh dea' I's so dweadfu' tiwed. I wish Bwidget would tum to weach me'e washbowl so I tould—Oh dere's muver tummin!" and she cast a rather foreboding glance at her soiled clothes, as her mother entered.

"Oh Mrs. Wright," exclaimed she, "how glad I am to see you; I have just attended a meeting of the Ladies' Foreign Missionary Society, and—why, Myrtle Somers!" she ejaculated in a tone of mingled surprise and anger as her eye fell on the result of the little housekeeper's work. "What in the world have you been doing? Speak quick, child!"—her anger getting quite the better of her—"Oh my! look at this carpet, and your hands and face and clothes! Did I ever see such a thing! You naughty girl, you deserve a good whipping"—as she caught the little one by the shoulder and alternately shook and slapped her—"Where's Bridget?"

"Don vay, sumferes," when she could speak for crying.

"Gone away somewhere, and left you to do as much mischief as possible!" with another vicious shake by the slender shoulder, as if she were to blame for Bridget's nonappearance. "I'll wash your hands and face and then do you go into my bedroom and stay there the rest of the day. Such a young one!" while she wiped the face, not very gently, it must be said, and ended by giving the tender little cheek such a smarting blow that Mrs. Wright involuntarily put forth her hand as if to shield her, while her eyes were dim for a moment, and she longed to clasp that little suffering baby in her arms and press the wounded cheek against her own. It was very weak in her, of course, but she had a little one laid away under the turf, and that makes the strongest woman weak sometimes you know.

"That Bridget gives me a world of trouble, Mrs. Wright, I often wonder if others have as much vexation with their servants. Were it not for so many calls upon my time and attention for benevolent enterprises, I should be tempted to dispense with even one; but as it is, I must bear the affliction, I suppose."

Poor Bridget, faithfully performing a commission assigned her by her mistress that morning, was happily ignorant of the unjust blame attached to her, as she thought—"Oh I do hope that little darlint wou't go into any mischief while I'm gone, for the mistress'll be mad as fury!"

Mrs. Somers proceeded to give an account of the meeting of the society which she had just attended; of which she was the most influential member. But though the recital would have been extremely interesting to her listener at any other time, scarcely a word was heeded now, for from the room where the little Myrtle was sent in solitude—not quite so oppressive perhaps since that was where "Marfa" had been put to sleep, and "Wosy" and "Maywie" were made to "study 'ere wifmatic"—her childish tones could be heard, seeking sympathy from "Marfa" who had been awakened for that purpose no doubt. Between the subdued sobs and cries, came a statement of grievances to the ever open ears of that personage: "I didn't fink 'twas naughty, 'r else I wouldn't have did it. I fought mebby muver'd say I was handy as a pituchion in 'e tole-bin 'e way papa did 'at time I shined his boots so nice wiv 'e bwush an' oil fwom 'e buwoe."

"What a splendid woman Mrs. Somers is," says one lady to another, returning from the society that day, "Her essay on 'the wants of the heathen' was truly admirable, I believe she does more than any other lady member of our church to advance the cause of religion. Always ready and on the lookout for what can be done, and so zealous and faithful."

But did the recording angel write of her that day – faithful?

"For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone."—*Am. Wesleyan.*

Meditation.

"O my soul, dignified with God's image, redeemed by Christ's blood, betrothed by faith, enriched by the Spirit, adorned with grace, ranked with angels—love him by whom thou art so much beloved! Be intent on him who is intent on thee; seek him who seeketh thee; love him who loveth thee—whose love anticipates thine, and is its cause! He has all the merit, he is thy reward! He is the vision and the end! Be earnest with the earnest, pure with the pure, holy with the holy! What thou shouldst appear before God, that should God appear to thee. He who is kind, and gentle, and of great compassion, requires the meek, the humble and the compassionate. Love him who drew thee from the lake of misery and from the miry clay. Choose him for thy friend above all friends who, when thou art bereft of all things, can alone remain to thee. In the day of thy burial, when every friend is gone, he will not forsake thee, but will defend thee from devouring foes, lead thee through an unknown region, bring thee to the streets of the heavenly Zion, and place thee with angels in the presence of his Majesty, where thou shalt hear the angelic melody, 'Holy, holy, holy!' There is the chant of gladness, there is the voice of exultation and salvation, of thanksgiving, and praise, and perpetual hallelujahs! There is accumulated bliss, and super-eminent glory."

Doubtful Questions; how Christians may Settle Them.

In religion many matters of minor moment (according to common judgment) are looked at and treated casuistically. That is, questions of doubtful propriety, of which many are coming up constantly to Christians, are resolved by their conscience, according to its notions of equity as learned from reason, the current maxims of religious duty around them, and the conduct of others.

Good people doubt many a time about the doing of this thing as to whether it would be right, or the not doing of some other thing. And these doubtful things are found turning up so often, that some well-meaning Christian people are kept in a doubting and half-condemned state of mind nearly all the time. In this particular they seem to be "all their lifetime subject to bondage."

What can be done, to settle all these questions? Can anything offer a final settlement of them? Can any such settlement of them be reached that doubtful questions will trouble no more? We say, yes. Do you ask "how"?

Get a clean heart! Get a clean heart! Get a clean heart!

Depend upon it, that is the way out of all dubiousness, double-mindedness and perplexity. And there is no other. A clean heart sees rightly because it sees purely. People who profess to be Christians spend their time doubting and discussing mooted things, because the love of sin is near by! Professors of religion are continually catechising and cross-questioning their hearts about the right of doing this thing, and the wrong of doing the other, because evil is at the bottom! The heart is divided. The eye is not single.

The spirit of holiness answers in one breath a thousand questions and resolves the whole army of doubts. A really sanctified Christian is never at a loss to see the God-side of every question. And he is never at a moment's hesitation in taking the God-side of it, and standing there. Stand there he will, though he stand all alone! Said a friend and well-wisher to one of the old reformers, "All the world is against you." "Then (said the noble man) I am against all the world." To such a point of moral isolation every holy Christian must come, at least in purpose. And more than likely before the end of life is reached he will have to stand practically alone upon some separating issue, and in very deed, be "against all the world."

The true deliverance and the only deliverance from wrong-doing in the matter of doubtful things, is simply right-doing. "Do right." This means be consecrated to the doing of that which is right, only. That is the whole of it. Then all

doubts vanish, all questions are answered. "But who can thus do right?" No one, but the holy man. "And can he?" Yes—for holiness is rectitude.—*Banner of Holiness.*

Children's Corner.

The Children's Letter.

PORTLAND, Mich., Feb. 28, 1877.

DEAR EDITOR:—I have written you two letters before, and you have published them both in the *Cynosure*, and I will write you another short one if I can. I am only fifteen years of age, but, young as I am, I am determined and willing to do all I can to put down this great evil, Masonry. There are a good many Masons here, and in the country, too. I wish we could have Mr. Ronayne come here and lecture for us. I think there is much need of having a lecturer that has been through the mill himself, and knows all about it from experience. I have lately learned that Mr. D. P. Rathbun is our lecturer, and I wish that we could get him here, and I guess we can. Father got a letter from C. B. Remington, saying that they wanted to labor in this county about two weeks. I hope he will come, for then the Masons can not say he does not know anything about it, only what he has read or heard some one say. When Mr. J. L. Barlow lectured here some one said he had taken 17 degrees, and, I tell you, the Masons looked down for awhile. I think, if it is a good institution, they would want it to be investigated.

Yours for the truth and good of the cause. JAMES W. MARCY.

The Eye of a Needle.

The passage from the New Testament, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," has perplexed many good men who have read it literally. In oriental cities there are in the large gates small and very low apertures, called "needles' eyes," just as we talk of windows on shipboard as "bulls' eyes." These entrances are too narrow for a camel to pass through in the ordinary manner, or even if loaded. When a loaded camel has to pass through one of these entrances it kneels down, its load is removed, and then it shuffles through on its knees. "Yesterday," writes a lady from Cairo, "I saw a camel go through the eye of a needle—that is, the low arched door of an enclosure. He must kneel, and bow his head, to creep through; and thus the rich man must humble himself."

The Young Skipper's Religion.

"No, sir," said John Bardwell; "my sloop does not take out parties on the Sabbath." The young sailor spoke with emphasis that left no room for an appeal. But his father, who was smoking on the hull of an ancient wreck that was secured to the wharf, quickly interposed.

"Wait a bit, John; you're too hasty! The foul weather has kept us from making a cent all this week; and money needed for the store bill, too. This gentleman's offer seems like a providence, as you call it, coming just when it's wanted. They're a quiet party; seems as if it wouldn't hurt anybody's conscience to give 'em a sail. You could sing 'em your hymns, and spend the day just as proper on water as on land."

"It is against my principles," was the brief reply.

The old man impatiently knocked the ashes from his pipe.

"These new notions o'yourn 'ill drive us all upon the town!"

John walked away, to end the discussion before the stranger, and also to battle with himself. He was sorely tempted. It was hard to withstand his aged father's pleading, and the pressure of circumstances. His business was fishing and taking out pleasure parties in a little sloop that was rocking gracefully a few rods from the wharf. The season had just commenced, his craft was all ready for excursions, the sum that was offered would relieve pressing family needs—was there really any harm in giving this quiet party a Sabbath sail?

Last summer the young shipper would have eagerly sought such an engagement, but now a new spirit governed his actions. During the winter he had publicly confessed Christ. It was no halfway transaction with the earnest man. He meant to carry his religion into his business and this was the burden of his petitions in the little conference meetings. The good people who were stirred and quickened by the young brother's eloquence, little dreamed what a sacrifice he intended to make, for a great part of his business was on the Sabbath.

"Your son cannot be persuaded to carry us out?" asked the stranger, as he watched the erect figure pacing the sands.

"He met with a change last winter, sir," replied the old man in an apologetic tone, "and ever since, he's sot agin Sabbath work. Now, I like a day's rest, myself, but poor folks can't afford to be particular."

"But you often say poor folks can afford to be honest, father," said the son as he approached. "The Sabbath does not belong to us, if we use it we defraud our Maker.

"There, he's gone, and it's all along o' your crazy notions!" cried the father, as the stranger withdrew. "Such a pile of money as he'd gin ye, too! They say he's a wealthy merchant from York State. Them's the kind that don't stand for a dollar, if they're sot on anything. If you'd hearkened to me, you'd been on the right side o' him. We'd had a fat job on't. As it is, nobody 'll patronize such an odd critter as you be, and we'll all come upon the town. She'll be mortgaged," pointing to the sloop, "and my poor old bones 'll lie in a pauper's grave!"

The next Sabbath the sloop rode at anchor in the bay, her clean decks glistening all day under the eyes of the pleasure-loving gentleman. It was a peaceful picture, but there was little peace in the heart of her owner. It seemed as if everything conspired to disturb his spirit; his father foretold evil, his wife looked shabby, little Harry could not go to church for want of shoes; on Monday a bill was due, and nothing to meet it with. John loved neat attire, and tried to be even with the world.

"It's no use to show ourselves," said his father, as they started for the wharf on Monday. "They're all down on ye at the hotel."

The old man's discourse on the folly of his son's "new notions" was interrupted by the wealthy stranger. He wished to secure the young skipper's services for the entire week.

"You're very kind to remember us, after my son's ill behavior!" cried the old fisherman, delightedly rubbing his horny hands.

"Your son was right to stand by his principles," replied the merchant, with a dignity that silenced the worldly parent.

So all the week the tiny craft sailed like a bird over the water, the young skipper at her helm, his rich voice often ringing out his gladness in songs of praise to him who is the rewarder of all who trust in him. The stranger and the young man had many talks together on these trips, and sometimes upon land.

John said little, but that, and his consistent Christian life, won him a warm friend.

The result of this acquaintance is still the theme for garrulous lips in the little sea town. The merchant made him master of a large schooner used in connection with his business. Of this the young skipper finally became half owner, and afterwards a successful man. But as his Sabbath draws near, each week, if possible he makes a harbor, the sails are taken in, and the stately ship, as did the tiny sloop of old, rides quietly at anchor.—*Congregationalist.*

Puzzle Drawer.

MIDDLETOWN, Vt., Feb. 18, 1877.

DEAR SIR:—I send an answer to one of the enigmas of Feb. 15: Elmond Ronayne." I send another, if you think it worth publishing:

I am composed of 20 letters

My 2 and 3 is a personal pronoun.

My 9, 20 and 11 is a kind of drink.

My 6, 18, 17 and 1 is something that happens to old iron.

My 8, 16 and 15 is something that every boy is.

My 7, 16, 12, 10, 11 and 15 is the name of a sea.

My 19, 14 and 3 is a kind of grain.

My 4, 5, 18, 19, 13 and 2 is the name of a public building.

My whole is the name of a paper printed in the United States. C. T. M.

I am composed of 13 letters.

My 3, 8, 12, 1 and 11 is something which all like.

My 6, 7, 10 and 11 is a kind of cart.

My 7, 4, 10 and 5 is the name of a color.

My 11, 13, 10 and 7 is a period of time.

My 2, 8, 3 and 13 is the highest part of the capitol.

My 3, 4, 8, 6 and 11 is the name of an evangelist.

My whole is a man who is an Antimason.

Yours, truly, GEORGE B. HELDMAN.
ELDENA, Ill.

Home and Farm.

A PRETTY WAY TO TRAIN FUCHIAS.—When a slip has grown six or eight inches high, nip out the top down to the last set of leaves; it will then throw out branches on each side. Let these grow eight or ten inches, then nip them out as before; the tops of each branch when grown to the same height as others, nip out again; then procure a stick the size of your finger, eighteen inches in length; take hoop-skirt wire, twine back and forth alternately, through holes made in the stick equal distances apart; place this firmly in the pot back of the plant, tie the branches to it, and you will have, when in flower, a beautiful and very graceful plant. Having one trained in that way last season, it was the admiration of all who saw it.—*Small Fruit Recorder.*

Children's Teeth.

Faith Rochester writes the *American Agriculturist*: I have been looking at my little girl's teeth, and neither she nor I can tell exactly which ones belong to the first and which to the second set. This leads me to regret that I have not kept memoranda of all such matters pertaining to my children's development. I have seen a book advertised especially designed for this purpose, and I think young mothers would do well to provide themselves with one on the first appearance of "a babe in the house." It should be kept private, and every important physical change noted, with its date. Facts of this kind are sometimes of great service to the family physician, when called upon to prescribe for a member of the family. Parents often try to remember just when some accident happened, or some childish sickness, which proves to have far reaching and unforeseen results. It is interesting to observe the dental changes of a child. The coming of each little tooth in the first set is a great event in the family, but to the child itself, the process of second teething is deeply interesting. Here is a little girl by my side who feels more pride over the vacant place among the front teeth of her lower jaw than over any other feature of her face. She is sure now that she is growing like other children, and she watches every day for the coming of her first "second tooth." Her sister, who never had any difficulty at all about getting her first set of teeth, used to complain, a year ago, of great uneasiness in her jaws when the new double teeth were pressing through. You know probably, that the first set of teeth has only eight double teeth (or molars), and the child gets one more of these grinding teeth on each side of each jaw, or four new molars, when it gets its second teeth. The "wisdom teeth" come later in life, and sometimes with considerable pain. Some dentists and physicians think it a matter of great importance that children should have a plenty of bone-forming food all through the growing years, and investigation has convinced them that children fed on a plain diet, consisting largely of milk, oatmeal or graham, with lean beef (if any meat), and vegetables and fruit, and little or no cake and sweet-meats, have better teeth—less trouble with the teeth every way—than children who eat considerable molasses, sugar, cake, and candy.

I saw a good dentist removing tartar from a lady's teeth after having filled several cavities. He used simple pumice-stone, which he said was the basis of many tooth powders. This he applied with a small pine stick, so scouring the teeth. Afterward I treated the teeth of two little girls in the same manner. Their teeth had been neglected until they had a dark yellowish border next the gums. Simple washing with a toothbrush would not remove this, but after one scouring with the pumice-stone they were easily kept clean by the daily use of a toothbrush. Well kept teeth do not need "scouring," and powders of all kinds should be cautiously used. Children should be taught to take care of their teeth, to keep them clean, and to avoid all abuse of these useful members.

He who does nothing is in a fair way to do mischief. An idle lad makes a needy man, and a miserable one, too.

The Presidency.

The great interest of the whole nation centers now about the executive chair, from which an incumbent of eight years arises to make way for the new administration whose plans, reforms and advisers are matters of the deepest interest to the whole country. The inaugural address of President Hayes on Monday, March 5th, was a frank and manly speech which has given the country a new inspiration of hope for the restoration of peace, harmony and an era of good government, when office-seeking, tax-eating politicians shall retire and their ring rule cease. The salient points of the address are herewith given:

THE INAUGURAL.

The permanent pacification of the country upon such principles and by such measures as will secure the complete protection of all its citizens in the free enjoyment of all their constitutional rights is now the one subject in our public affairs which all thoughtful and patriotic citizens regard as of supreme importance. Many of the calamitous effects of the tremendous revolution which has passed over the Southern States still remain. The immeasurable benefits which will surely follow sooner or later the hearty and generous acceptance of the legitimate results of that revolution have not yet been realized. Difficult and embarrassing questions meet us at the threshold of this subject. The people of those States are still impoverished, and the inestimable blessings of wise, honest and peaceful local self-government is not fully enjoyed. Whatever difference of opinion may exist as to the cause of this condition of things, the fact is clear that in the progress of events the time has come when such government is the imperative necessity required by all the varied interests, public and private, of those States. But it must not be forgotten that only a local government which recognizes and maintains inviolate the rights of all is a true self-government. With respect to the two distinct races, whose peculiar relations to each other have brought upon us the deplorable complications and perplexities which exist in those States, it must be a government which guards the interests of both races carefully and equally. It must be a government which submits loyally and heartily to the constitution and the laws of the nation and the laws of the States themselves, accepting and obeying faithfully the whole constitution as it is. Resting upon this sure and substantial foundation, the superstructure of beneficent local governments can be built up, and not otherwise. * * The evils which afflict the Southern States can only be removed or remedied by the united and harmonious efforts of both races, actuated by motives of mutual sympathy and regard, and while in duty bound and fully determined to protect the rights of all by every constitutional means at the disposal of my administration, I am sincerely anxious to use every legitimate influence in favor of honest and efficient local self-government as the true resource of those States for the promotion of the contentment and prosperity of their citizens. * * Universal suffrage should rest upon universal education. To this end liberal and permanent provision should be made for the support of free schools by the State governments, and if need be supplemented by legitimate aid from National authority. Let me assure my countrymen of the Southern States that it is my earnest desire to regard and promote their truest interests, the interests of the white and of the colored people, both and equally, and put forth my best efforts in behalf of a civil policy which will forever wipe out in political affairs the color line and the distinction between North and South, to the end that we may have not merely a united North or a united South, but a united country.

I ask the attention of the public to the paramount necessity of reform in our civil service—a reform not merely as to certain abuses and practices of so-called official patronage, which have come to have the sanction of usage in the several departments of our government, but a change in the system of appointment itself; a reform that shall be thorough, radical and complete—a return to the principles and practices of the founders of the government. * * The fact that both the great political parties of the country in declaring their principles prior to the election, gave a prominent place to the subject of reform of our civil service, recognizing and strongly urging its necessity in terms almost identical in their specific import with those I have here employed, must be accepted as a conclusive argument in behalf of these measures. It must be regarded as the expression of the united voice and will of the whole country upon this subject, and both political parties are virtually pledged to give it their unreserved support. The President of the United States, of necessity, owes his election to office to the suffrage, and the zealous labors of a political party, the members of which cherish with ardor, and regard as of essential importance the principles of their party organization; but he should strive to be always mindful of the fact that he serves his party best who serves the country best. In furtherance of the reform we seek and in other important respects a change of great importance, I recommend an amendment to the Constitution prescribing a term of six years for the Presidential office and forbidding a re-election. * *

I may be permitted to repeat here the statement made in my letter of acceptance, that in my judgment the feeling of uncertainty inseperable from an irredeemable paper currency, with its fluctuations of values, is one of the greatest obstacles to a return to prosperous times. The only safe paper currency is one which rests upon a coin basis, and is at all times and promptly convertible into coin. * *

The policy inaugurated by my honored predecessor President Grant, of submitting to arbitration grave questions in dispute between ourselves and foreign powers, points to a new and incomparably the best instrumentality for the preservation of peace, and will, as I believe, become a beneficent example of the course to be pursued in similar emergencies by other nations. * *

Looking for the guidance of that divine hand by which the destinies of nations and individuals are shaped, I call upon you, Senators, Representatives, Judges, fellow-citizens here and everywhere, to unite with me in an earnest effort to secure to our country the blessing not only of material prosperity, but of justice, peace and union—a union depending not upon the constraint of force, but upon the loving devotion of a free people; that all things may be so ordered and settled upon the best and surest foundations; that peace and happiness, truth and justice, religion and piety may be established among us for all generations.

THE ELECTORAL COMMISSION.

Created for an extraordinary emergency it is not to be supposed that the Commission has settled any principles that will stand as constitutional doctrine. The strict partyism of its votes preclude any such idea and it must be regarded only as a crude device made necessary by an exigency that ought never again to occur. Before another general election our laws relating to it should be thoroughly revised. The work of the Commission is thus summed up:

Four cases were submitted to the tribunal, those of Florida Louisiana, Oregon and South Carolina. In the first of these the canvassing officers of the State declared certain persons to be chosen as Presidential Electors, but in so doing they threw out certain returns of votes, deciding them to have been illegally cast or returned. These persons received a certificate of their election from the Governor, and voted for President and Vice-President on the day appointed by law. The courts of the State decided that the canvassing officers had transcended their authority and that the Electors were not legally chosen, but this occurred after their votes had been cast. The Commission says that their votes must be counted, because there is no power to go back of the certificate of the Governor, based on the determination of the canvassing officers, to inquire into the appointment of Electors. This is the most important principle established, and is, we believe, in accordance with the spirit and intent of the Constitution. It was adhered to in the other cases, and was virtually decisive of them all.

In the Louisiana case, in addition to deciding that the certificate of the Governor, based on the determination of the returning officers, was conclusive, the Commission pronounced the Returning Board a legally constituted body, the law under which it acted constitutional, and its action not vitiated by the existence of a vacancy. This would not appear, according to the principles laid down by the tribunal itself to be within its authority to determine, or to be essential to the validity of the vote. In the Oregon case the Governor's certificate was decided to be of no effect, because it was not based upon the determination of the legal canvassing officer of the State. The result of the election duly certified by the canvassing officer was to be regarded rather than the certificate of the Governor which did not correspond with that result. In the South Carolina case there was no new question. The lack of a registration law and the presence of military forces in the State were something that could not be inquired into. The votes presented by the State as ascertained by its proper authorities must be counted.

THE EX-PRESIDENT.

The following from reviews of his administration will be read with interest:

In nothing was General Grant more distinguished as a military man than his unerring judgment in selecting the agents for carrying out his plans, and in nothing has he more frequently failed as a civil magistrate than in his appointments in office. But the cause is not far to seek. The difference was, that in one case he selected men for a special service which he thoroughly understood, and on account of qualities whose value he appreciated, while in the other he was seeking to fill places whose requirements he did not comprehend, calling for faculties and acquirements of which he knew little or nothing. There is no reason to suppose that he had any wish but to appoint competent men, and probably when the loudest outcry was made at his bad selections, he was at a loss to know why, and attributed it to some incomprehensible whim of the public. Many of his appointments have been good, and doubtless were made when their fitness had been fully impressed on his mind. A peculiarity that has been the ground of much censure has been his preference for personal friends and associates. But this was natural enough. Learned statesmen, like Sumner and Schurz, he could neither understand nor sympathize with. Neither his tastes nor his training placed him on their level and their conscious superiority in civil matters was not calculated to put him at ease in their company. He probably disliked them, and saw no reason why he should take them as counsellors. There were men whom he knew and understood, and in whom he felt that he could repose his confidence, and from such he preferred to select his advisers and supporters. He wished them to share the honors which it was in his power to distribute, and he felt that he had a right to exercise his personal choice. The higher responsibility which he owed to the nation and to the people who had imposed upon him a grave and important trust, as well as an honor and a reward, he did not fully comprehend. Moreover, he did not appreciate that subtle power which is known as public opinion. His experience had not been such as to lead him to study it, or teach him to gauge its demands or foresee its censure. This lack of appreciation of the demands of the country and want of sensitiveness to the action of the popular will explain most of General Grant's mistakes, and are sufficient to acquit him of all intentional or deliberate dereliction of duty. They explain why he often appointed men to positions for which they were poorly fitted and favored his own personal and political friends in the distribution of patronage. Together with his strong personal feeling they afford an explanation of his resolute adherence to men whom the public condemned and called upon him to discard.—*Boston Globe.*

The New York *Evening Post* has not been classed among the friends of President Grant, but it says of him: "The President has lived frankly in the general eye. His biographer will have no secret faults to expose, no underhand political schemes to describe. The President has taken the whole people into his confidence, even in respect to his most annoying blunders. We believe that when party passion has abated this confidence will be repaid with a generous popular regard."

A civil guest will no more talk all, than eat up all the feast.—Herbert.

[*Concluded from 9th page*]

adelphia, on that morning I started out; I made up my mind and told my wife I would not touch a drop of liquor under any consideration whatever, that I would come home at noon sober so I could take her and the children out. I didn't go the route I first intended, but before I knew where I was I was drinking, and I got intoxicated before 12 o'clock. I went home in that condition, I had a mouthful of dinner, laid myself down on the lounge for three hours, I got up and started out again to see a relative; I talked with him for two or three hours and started to go to my home, but I was turned in another direction, I was turned up toward the center of the city. I didn't know what turned me at that time; didn't know what I was going up town for, and the first thing I knew I was drinking again. I got into a saloon down at Seventh and Arch streets, in Philadelphia, and met a couple of friends there and took three drinks with them inside of fifteen minutes at least, making about

NINE DRINKS I HAD IN THAT HOUR AND A HALF.

I started from there to go home, and when I was three-quarters of a mile away from where the meetings were being held a voice whispered within me, 'Go out to the Moody meeting." I said it was no use of going there, for they would be coming out; it was 9 o'clock at that time. I walked to the street where I should have turned down home. When I got to the corner a voice told me to go out to the young men's meeting. I went to go home but I was unable to do so. I got to the corner of the street where I ought to turn off to my home, and there I had another struggle, but thanks be to God, his power was the mightiest, and led me to the young mens' meeting. The meeting was filled and I was standing in a crowd in the center. The chairman of the meeting asked was there any soul that desired to be saved, would they rise? I heard then the voice telling me it was my last call. It was my last chance, and drunk and all as I was I went to the front. Two parties came and sat down on each side of me. They were praying all the time for some men that had risen. They got hold of me and got talking to me. The leader got up and asked again for any one who desired to be saved to rise. I attempted to rise, but

THESE TWO MEN PULLED ME DOWN,

and when he got up and extended the invitation again, they pulled me down again. I felt that if I did not get up I would not receive the blessing, and so I did get up when they were off their guard. I again asked the Lord God to remove the cursed appetite for drink. I had been praying to him from selfish motives only to take the appetite for drink away from me, but not that he would pardon me of my sins, and now I wanted to give myself, body, soul, appetite and all, to him, that he might receive me. So after the meeting was over they got around me, a number of the ministers and workers. It was after 10 o'clock, and they said it would be best for me to go home, and if I would pledge myself to pray for one hour they would pray each and every one in his own home for me. But, thank God, there was a brother there, one who spoke to you a few short weeks ago and told my story, and he said: "You know not what you are doing; I have been there; strike the iron while it is hot." He asked me if I would get down there and pray, and I did so with them. While they were praying I cried unto the Lord. He heard and answered me and sobered me up before I got off my knees.

THANKS BE TO GOD, HE TOOK THE APPETITE AWAY

then. I expected that the next morning I would be laid on a bed of sickness from this continued course of drink, for you might say I was drinking every day for three long years. I was so much under the power of it that three or four days of the week I would have to drink from thirty to forty drinks of whisky. So you may imagine how low I got. But thanks be to God, no man can get so low but what Jesus can reach him. He has taken that appetite away from me. I know it as surely as I know that I am standing here. Old things have passed away and all things have become as new. My dear friends, I have never been bothered about my appetite since. As often as I have addressed the Lord he has helped me out of my trials and troubles. He has fed me and clothed me and kept me and my family when I did not have a cent. I have gone from my home and left my family in the hands of Jesus, and he has kept them. I can point out eighty men that were as low as I was—some of them lower. Oh, may God bless you here this morning. Give yourselves to him and he will remove your appetites from you as he has mine from me.

The Gospel in Boston.

From a private letter we are permitted to publish the following interesting facts in relation to the great work now going on in Boston:

Mr. Moody's sermons I suppose are much the same as he preached in Chicago. The meetings are largely attended, and often crowded. Large numbers of these people are from the country, and many come a long distance. I do not mean to imply that Boston and vicinity are not interested in the meetings, for I believe nearly all of our evangelical churches and people are in hearty sympathy with Mr. Moody. The inquiry meetings are well attended and the signs are said to be very encouraging. There are doubtless many conversions. The most important and interesting features showing the progress of the glorious revival cannot be known.

The Gospel light is blazing so brightly in Boston this winter through Mr. Moody and Rev. Joseph Cook, that the preachers of darkness are obliged to be very busy, in order to convince men that black is white and that white is black.

Mr. Cook is doing a grand work through his Monday noon lectures in Tremont Temple. A much larger building than that great hall would be needed to fully accommodate the crowds who come every Monday to hear these wonderful lectures. The audiences are said to be the finest in thought and scholarship ever gathered continuously in Boston. Many hear from the lips of Mr. Cook the deepest truths of Christianity and the great foundation principles of life proclaimed in the most original and masterful manner, who could not be persuaded to enter a church where such truths are uttered, or even Mr. Moody's Tabernacle. Many who would hardly think Mr. Moody worth noticing are aroused to criticise and examine this unusual "preacher of righteousness," who has not only faith in the Bible as the word of God, but ability and learning enough to enable him to prove that the laws of Nature and the revelations of science are in full sympathy with the revelation of God in his written word. And to show from these known laws without appealing to the Bible, the necessity of the atonement, the doctrine of future rewards and punishments, etc. Taking these worshipers of Nature upon their own ground, he proves that in order to be consistent with themselves and truly scientific they must not be afraid of the inevitable results of the laws which they themselves confess to be "without variableness neither shadow of turning." If skeptics are not converted through Mr. Cook he will have done a great work in the strengthening of Christians. His power, as with all great speakers of truth, lies not only in his words, but in his intense personal earnestness, making evident to all who hear that the truths he utters have entered deeply into his own soul. Mr. Cook has preached once for Mr. Moody, and is to preach every Monday evening in the Tabernacle for four weeks.

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MARKET REPORTS.

CHICAGO, Mar. 12, 1877.

Grain Wheat—No. 2	$1 23¼	1 25¼
" No. 3	1 12¼	1 15
" Rejected	94	96
" Minnesota	1 32	1 35
Corn—No. 2		40½
Rejected		35¼
Oats—No. 2		32½
Rejected		24¾
Rye—No. 2	62	63
Bran per ton		12 75
Flour—Winter	6 00	8 25
Spring	4 50	7 00
Hay—Timothy	7 00	8 00
Prairie	5 50	7 00
Mess Beef	10 75	11 00
Tallow	6¾	7¾
Lard per cwt		9 25
Mess pork, per bbl		12 75
Dressed Hogs		5 75
Butter fancy yellow	25	30
common to choice roll	15	22
Cheese	10	14½
Beans	70	2 20
Poultry. Chickens per lb	8	10
Turkeys per lb	10	12
Eggs	13	13½
Seeds—Timothy	1 62½	1 80
Clover	8 25	8 70
Flax	1 40	1 50
Potatoes	75	1 10
Broomcorn	2	7
Hides green to dry flint	6	15
Lumber—Clear	32 00	38 00
Common	9 50	11 00
Fencing	10 00	11 00
Shingles		2 50
WOOL—Washed	33	42
Unwashed	20	26
LIVESTOCK Cattle Choice	5 25	5 85
Good	4 50	4 90
Medium	4 10	4 40
Common	2 00	3 75
Hogs	5 25	5 75
Sheep	3 00	5 50

New York Market.

Flour	$4 00	10 50
Wheat—Winter		1 55
Spring	1 25	1 43
Corn	54	57
Oats	28	55
Rye	83	84½
Lard		9¼
Mess pork		14 75
Butter	12	28
Cheese	9	15½
Eggs	15½	16
Wool	12	51

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Publishers Department.

A general opinion that better times for money are coming prevails. The *Cynosure* cash book for the first ten days of March this year gives a much more encouraging report than the same ten days last year. This shows that some friends are hard at work. We have assurances from others that they will do their part. One friend writes: "I have tried and tried and tried, and I WILL YET TRY MORE." Last year was a hard one on the *Cynosure*, cash receipts, and occasionally a friend has said, Cut down the size of the paper; give your readers only eight, ten, or twelve pages, instead of sixteen. Others say, If the *Cynosure* can keep afloat through the present stringency, we think she will swing nicely soon. This we believe is true. The prospect is encouraging for a much better year than the last one.

We desire, in price as well as in all other respects, to make the *Cynosure*, the paper for the masses, and for this reason we intend to keep our low club rates all through this year.

Clubs of ten, old or new subscriptions, *the money to be sent at one time*, $15.

In those localities where the Spring and Summer are not good times for canvassing, we hope our friends will be scattering tracts, *Cynosures*, encouraging debates and discussions preparing for a harvest of new subscriptions in the fall.

The ignorance which prevails concerning the evils of secret societies is great and alarming. Conscientious people, old and young, in high and low positions, educated and ignorant, do not understand the evils of secret societies, and look upon those who oppose them as enemies of the public good. Even as Ahab looked upon Elijah as an enemy.

Let us patiently, lovingly, and wisely educate our neighbors by our example and by other means. Let us seek to build up the kingdom of Christ as we tear down pernicious counterfeits of it.

W. K. Morley, Brush Creek, Iowa, sends a club of twelve for a year, and writes: "I intend to keep trying."

Samuel A. Morse, Worcester, Mass., was credited last week, but it should have been Samuel Pratt. Jason C. Bartholomew and Abel T. Curtis together have secured a club of nine subscriptions for a year and one for six months. Mr. Bartholomew, who will be seventy-one years of age the tenth of next May, writes: "Bro. Curtis, of Shueyville, helped get up this club. * * We will try for another club. We are determined to fight this battle in Church or State as long as we live."

P. Nicklas, Chambersburg, Pa., sends a club of ten for a year, and two for six months each.

Who will send in clubs of five or ten next week?

Cyrus Clingman, Danville, O., writes: "I will try and raise a club for the *Cynosure*." Earnest words are received from others. God has given us a great work.

'And blessed, thrice blessed the diligent few
Who finish the labor He's given them to do."

Books sent Week ending March 10, 1877.

By Express.

S Y Miller, A A Garrison, S M Whitcomb, J A Bell.

By Mail.

M M Haines, J Grout, J A Plummer, H R Thrall, H Scheele, A S. Aiken, C S Jenkyn, S Cummings, J Gamble Jr., S W Bode, G O Somers M. D., O H Northrop, D V Eakin, J A Mansfield, A H Beightler, J Masters, S P Salisbury, S P Page, A C Hall, W Townsend, E P Howell, W H Keith, J S Gard, J B Hudson, G W Vail, J N Brush, A Cowan Jr., W W Morey, A Baird, F E Cobb, V L Collison, B Webster, W T Powers, J Macauley, J F Parker, L Conner, W M Love, H Haywood, W E Mann, W H Sanborn, A M Newcomer, J L Adams, T Wood, J Adams, J Moyer, W A Walker, J V Bradley, T M Watson M D., G C Ainslic, J Stump, J Claflin, R. A. Lyttle, B Gray, H C Constance, T H Kinde, J Blagbrough, J F Hoyne, L D Bishop, W H Payn, T S Wilson, S H White, G W Varney, Rev W Hall, J Kay, S C Shreiner, N S Abbott, A J Eggleston, Runyan & Melice, G Haig.

Donation to Tract Fund.

T Kingsworth $2.00.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING MARCH 10, 1877.—From D Alter, J C Allaben, E Alden, Jesse Adams, James Adams, J C Bartholomew, A Baird, S Bingham, J Brown, G A Brown, L D Bishop, A D Carter, J Craig, C Conkling, G Durfee, C Denham, A T Dempsey, W H Figg, Mrs A S Fisk, W H French, O Gregg, M Gage, A Grattan, G D Gallup, J A Gibson, C T Hussong, J H Hanna (2), J S Hickman, H H Hinman (2), M Hawley, J W Hott, T Horton, T Hodge, J Jackson, T Kingsworth, A Lull, P Lee, W M Love, W M Lacey, L B Lathrop, U D Lathrop, J A Morehouse, H W Marsh (2), W K Morley, J L Moyer, P Nicklas, S A Pratt, E T Preston, J W Pierson, P Persons, M H S Pomeroy, J F Padelford, C Rowley, J A Rouser, J R Richey, T Stewart, W W Scott, D P Sturgis, O W Sauger, J M Shellabarger, J Tillotson, S Wright. J H Wilcox, R Wilkin.

THE SABBATH OF THE LORD,

BY JOHN J. McKAY New York.

Contents, Sabbath Profanation, Sabbath Sanctification, Hindrances to Sabbath Sanctification and the evils of Sabbath Rail Road Traveling and Transportation, ALSO THE CLAIMS OF THE SABBATH AGAINST THE ASSUMPTIONS OF REV. HENRY WARD BEECHER.

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CHICAGO, THURSDAY, MARCH 22, 1877.

VOL. IX., No. 25.—WHOLE NO. 365. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE TENTH NATIONAL CONVENTION of the National Christian Association will be held this year in Dayton, Ohio. The time will be announced.

IMPORTANT, that every reader of the *Cynosure* should read the Publishers' Department. What can be done before spring's busy season leaves little time for reform work? Work now for subscribers. Sow the seed with willing zeal, and in due time ye shall reap if ye faint not.

IOWA AND SECRETISM.—The Iowa State Convention, opposed to secret societies, will meet at Oskaloosa April 24. This place is a stronghold of Masonry, and the writer hopes the churches and societies will be fully represented, and that everybody will come who can come. Let not the enemy laugh at our insignificant numbers. It is desired that all who intend coming will send in their names in due time, so that arrangements can be made for entertainment. Address

R. A. MCAYEAL,
Oskaloosa, Iowa.

REV. JAMES L. ANDRUSS, late of Jamestown, N. Y., now of Oberlin, O., will respond to calls to lecture.

REFORMERS OF MICHIGAN, ATTENTION!

There is to be a quarterly meeting of the Michigan Christian Association opposed to Secret Societies to be held in Howell, Livingston county, April 24th and 25th, commencing at 2 P. M. Tuesday, the 24th. All reformers are expected to be in attendance. Preparations are being made to accommodate all with a home who are from a distance. By order of COMMITTEE.

CALIFORNIA—ANNUAL MEETING.

An annual meeting of the committee and friends of the anti-secrecy cause in California will be held, Providence permitting, in Sacramento, commencing Tuesday, April 10th, at 1 P. M., at Central Hall, south side of K street. As quite a number of the friends are determined, by the grace of God, to engage a lecturer this year, and liberally subscribe to the lecture fund, and as we are now in correspondence with parties east, and may make the engagements by that time, it is important that as many of the friends, and especially of the committee, as can possibly come, be present to help make the needed arrangements, &c. Those who cannot come, please write to the friends assembled there. Address the same to Rev. A. Musselman, Sacramento, Cal. By order of the Chairman.

PHIL. BECK, Secretary.

Topics of the Time.

"He serves his party best who serves his country best," and "No change except for cause, and no appointment except for merit," are brief, comprehensive rules that have a wonderful effect on the crowd of office-seekers in Washington. At one of the earliest cabinet meetings Evarts and Schurz were appointed a committee to draft rules governing appointments, with the understanding that one rule should provide that the recommendations of members of Congress shall not be considered; the benefit of their judgment may be used if necessary, and this seems to be the extent of their responsibility. Postmaster General Key, who was a rebel officer, seems thoroughly committed to the President's policy, and has taken his nearest advisers from the Republican ranks. The other day a South Carolina gentleman came in with strong recommendations and a stronger speech for an important post office, now held by a colored man. The Secretary heard him patiently, found the office administered efficiently, and told the applicant that only United States troops or a direct order from the President could turn him out. Many appointments, especially in the foreign department, will be delayed until the Southern question is settled, and that more care may be taken in selecting capable men.

The Senate confirmed three appointments last week which are noticeable both for their importance and the men chosen. They were Frederick W. Seward to be Assistant Secretary of State; J. N. Tyner, First Assistant P. M. General, and Frederick Douglass, U. S. Marshall of the District of Columbia. The first named held the same position under his illustrious father, and was severely wounded when the assassin Surratt attempted his life as part of the plot to which Lincoln was a victim. He inherits greatly the abilities and integrity of his sire. Tyner was promoted from the office to which he now returns when P. M. General Jewell was so unexpectedly deposed last summer by President Grant. Mr. Douglass will have a very important post, and President Hayes held to his appointment against great opposition from members of the Senate. This recognition of the abilities of Mr. Douglass and of the race of which he is the foremost representative indicates the policy of the new administration.

President Hayes' Southern policy is not yet clearly defined. It is said that the United States troops now guarding Governor Chamberlain in Columbia, and Governor Packard in New Orleans, will be withdrawn to their barracks, and for the present there will be complete non-intervention and non-recognition of either of the governments in these capitals. As the Senate has decided to lay over this question until next winter or an extra session of Congress, the administration will be unhindered in its measures of reform. It is not understood, however, that these measures will less faithfully protect the freedmen and white Republicans at the South if they show little respect for party names.

Between "Prof." A. S. Bell, of Boston, and "Prof." Elisha Gray, of Chicago, there seems to be a dispute about the discovery of the telephone, an instrument for transmitting sounds by telegraph. We believe the latter has by right the honor, but both are equally skillful in bringing the wonderful power of the telegraph before the public. Mr. Gray calls together a Chicago audience and allows them to converse with persons in Milwaukee and listen to music played in that city, and the other evening he dismissed them to the sweetly audible strains of "Home, Sweet Home," coming all the way by wire from Detroit. It is a special wonder that the tones of the human voice are so accurately transmitted as to be plainly recognized by acquaintances. What facilities we may yet have for correspondence with friends who dare conjecture!

—A New York dentist, in whose chair a lad died a few days since, under anæsthetics, is proved to have been drunk. The companion of the deceased noticed the doctor's intoxication and he warned his friend not to trust him. Who shall write the ruin rum has wrought? A woman was arrested in the same city after a week's spree. When she became sober, she said that her little girl of six was at home uncared for. The poor little thing was found nearly dead. No food, not even water, had passed its lips, but its left hand had been sucked out of shape during the process of starvation. All that was left of the child was a gibbering idiot.—*Ex.*

MASONRY — HOW LITTLE UNDERSTOOD!

BY J. H. H. WOODWARD.

We often hear the declaration that the religion of Masonry is deistical. That it is a system of worship of the true God, with the name of Christ omitted and himself as a Mediator ignored. That it is a system which professes to carry men to heaven without the intervention of Christ, without the means of Divine grace, and so on and so forth. Now nothing is further from a clear understanding of Masonic lodge religion than this, and the fact of the prevalence of these ideas only proves what a feeble expose of the true *esotery* of the Masonic systems are the rituals of Morgan, Bernard, Allyn, Richardson, Duncan, Ronayne and others. These men have given a true exposition of the ceremonies as they actually occur in the lodge, but the ritual does not lay bare the blasphemy of these ceremonies, nor dare it do so. How frequently have we seen writers in the *Cynosure* and other papers, quote the term "Acacian," and the exact words of its definition, as given by Mackey in his Lexicon of Freemasonry, page 16, without catching the true significance of his language and ideas. The following is the quotation alluded to:

"*Acacian*—A term derived from *akakia*, 'innocence,' and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, IS FREE FROM SIN. First used, I believe, by Hutchinson."

Now, I ask, what is the true meaning of these words? What makes the Mason free from sin by living conformably to the Masonic obligations and the precepts therein inculcated? Manifestly because those obligations are the law of the God of Masonry and obedience to God's law of course carries with it freedom from sin, but it may be asked, Who is the God of Masonry that reveals to the Mason this law? The ceremonies show that the God by whom he is invested with this knowledge is the three principal officers who constitute and rule the lodge and none other! For evidence whereof by Masonic authority consult my pamphlets entitled, "Every Freemason a Blasphemer," and "How to Defeat Masonic Scoundrelism within the Courthouse," wherein you will find ample proof of this fact. But to continue upon the religion of Masonry, I quote from

Mackey's Lexicon of Freemasonry, page 402, as follows:

"Freemasonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree—the belief in God and in his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples on other and sectarian points, perfectly untrammeled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion then of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry."

This paragraph is frequently quoted by Anti-masonic writers without being understood by them. The reason Masonry requires a belief in God and in his superintending providence as a prerequisite qualification on the part of her initiates for admission into the order, is because the theory of her lodge government is that of a Godhead wielding and directing the affairs and destinies of her membership; though in that Godhead, in so far as the worship, law and ceremonies of the lodge are concerned she recognizes no Over-ruling or Divine Power save that of the triumvirate of officers who constitute and rule the lodge as heretofore stated. And, in respect to her initiates, composed as they are of Moslems, pagans, Jews, professed Christians, deists and the odds and ends of every religion, true and false, in the world, it is not material to her, whether the God professed by them be the true or a false God. Any God at all will answer her purposes equally well. Her universal religion, which is comprised within the terms of her obligations, tolerates and recognizes all the Gods of equal standing with each other, she considering that whatever kind of God her initiates may individually recognize, the conscience of one is as firmly bound as that of another; for, in so far as the government, objects and designs of her institution are concerned her triumvirate of officers as a Godhead, replaces the individual or private Gods of all her initiates, be they of whatever character they may, on entrance into the lodge, such Gods being all tiled out and left at the threshold or door of the lodge. The Masonic Godhead rules over the membership in love and fear in all that concerns Masonry, in the same manner and to the same extent, as their individual or private Gods may, or are presumed to do, in all other affairs incident to life. But recurring to the language of Dr. Mackey we will limitedly investigate what he declares the religion of Masonry to be. He says in direct and positive terms that it is *pure theism.*

Now to get at the exact import of this word, let us turn to Webster. We find it thus defined by him: "The belief or acknowledgment of the existence of a God, as opposed to atheism. Theism differs from deism; for, although deism implies a belief in the existence of a God, yet it signifies, in modern usage, a denial of revelation, which theism does not."

So by Dr. Mackey's information we learn, that although the word deism which implies "a belief in the existence of a God" and which would seem to fill the measure of Masonry's requirements, yet it does not define the religion of the institution, but that theism does; and by Webster we learn that the word theism, in taking cognizance of a God, includes within its meaning what the word deism excludes and denies, to wit: "A revelation from God." So by uniting Mackey and Webster we are led to conclude that the religion of Masonry embraces within itself a recognition of a God and his revelation. Now as all the revelations of a God in the possession of mankind in the outer world, are rigorously excluded from the lodge, it follows that the God of the lodge must of necessity make a revelation for himself, and this he does when he administers the obligations of the institution to the candidate at the altar. The obligations of the institution, then, are the revelations of the God of Masonry to his initiates. Is this not evident? It must be so, for the revelations of a God embody his will, law and commands. And there is no law in Masonry but what is publicly proclaimed and acknowledged save the obligations of the institution which as a law are alone revealed at the altar. And how are these obligations revealed? There can be but one answer and that is, upon the Holy Bible. And why upon the Holy Bible? Simply and for no other nor better reason than that it is the symbol of these obligations! That this is so, we quote from Mackey's Lexicon of Freemasonry, page 60, as follows: "The Bible is used among Masons as the SYMBOL OF THE WILL OF GOD, however it may be expressed." A symbol, mind you, and nothing more, and expressed however it may be.

[*Concluded next week.*]

MASONRY SUPERHUMAN.

BY REV. J. B. SLIGHT.

It is beyond the power of man, or human skill, to invent an institution that all men can participate in without interference with some of their views of religion and political economy. Yet Masonry claims to be an institution of that kind, and if that claim be just, then with propriety may they sing "Masonry Divine." There are hundreds of religious creeds in the world, and a vast number of national politics among the many kingdoms, empires, dominions and nations, all varying; some as widely differing as the sunbeams at noonday and the darkness of midnight. Yet Masonry proposes to initiate its candidates into its sublime mysteries, without any conflict with religion or politics, no matter what their religious or political principles may be. Hence an Arab with the wild barbarous nature, peculiar to his race, is just fitted for the institution, and it is fitted to him. The Hindoo with pagan mythology has just the religion suited to the lodge, and the lodge is suitable for his religion. The Ethiopian may find a genial home among the brotherhood, with all the Mohammedan religion he can bring in with him. The Jew, filled with Judaism, and hatred against Christ, has the promise that nothing shall be introduced in the lodge that will interfere with his religion. The American Christian knocks for admittance and the assurance is given him that the obligation he is to take shall not affect his religious nor his political principles; yet he is sworn to confide more in a hater of Jesus than in a Christian brother or even his own wife. He is required to "Promise and swear that I will always hail, and ever conceal and never reveal, any part or parts, art or arts, point or points of the sacred arts and mysteries of Ancient Freemasonry, which I have received or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason." A brother Mason whether pagan, Mohammedan or Jew, must be his confidential friend, in preference to all others in the known world; no interference, however, with his religion. And when he reaches the seventh degree, of this, so-called, divine temple, he is sworn to "Aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong." This is an oath, binding that Christian to espouse the cause of one guilty of high crime; and yet the assurance is given that nothing shall conflict with his religion. An institution that can harmonize in one common brotherhood all shades and degrees of character and principles as Masonry professes to do must be superhuman, for nothing short of divine wisdom and power can so subdue the passions of men as to bring them into a state of true unity and brotherly love. But is it true that all who enter the lodge find nothing there to interfere with their religion? Perhaps it may suit the pagan quite well, for many of the forms and silly, low, contemptible ceremonies are better adapted to heathen mythology than to civilization and human decency. The Jew may in some particulars be pretty well suited, especially when Christ is set at naught. But how can the Christian endure the thought of "Counting the blood of the covenant wherewith he was sanctified an unholy thing?"

The Christian man who attempts to enter the lodge with the assurance given him that there shall be nothing there to affect his religion, is insulted, deceived and swindled; therefore, Masonry is a lie and a cheat.

OUGHT WE TO SECEDE?

E. W. WHEELER.

MR. EDITOR:—As expected, my article of January 25th has called forth a reply which opens the way for the thought had in mind when I wrote. Without attempting a formal answer I will state a few facts upon which I base the idea of "vantage ground" upon which our objector builds so many assumptions.

I write in the interest of no sect; for I hold that there is not one that can be called "*the church*," neither strictly speaking *a church*, but each may be considered a sort of vestibule to the one church of Christ, of which it is said, "Now ye are the body of Christ and members in particular." And "that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 28, and the 25th and 26th verses.

It may be assumed from this position that some of the partition walls should be removed, or that the whole building should be open to the center, but this by no means invalidates the argument; for truth never contradicts itself. It may shake the foundation of human organizations and bring the towering domes of sectarian pride to the dust, but the church of Christ will still stand, based upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20.

But we leave this point to be resumed hereafter, if the Lord will, and now introduce your readers to

A BATTLE WITH MASONS

upon the "vantage ground" of M. E. Methodism in which the writer was engaged a few months since while attending a ministerial association of St. Lawrence District, W. N. Y. Conference, held at Canton, St. Lawrence county, N. Y.

Before this the enemy had tried to dislodge him; and failing in this to cripple him; and, strangely, some of his friends advised him to leave, saying, "It is no place to war a good warfare." But, not liking to turn his back to the foe, nor caring to weaken his strength by flight, he still holds his position, expecting that there are more battles to follow and greater victories to be won.

We are assembled in the M. E. church, a congregation of ministers and people, some of whom are Masons, with at least one Anti-mason. The chairman and secretary are Masons, while near by sits a minister who is a Royal Arch Mason. At length the writer is called upon to

read his essay upon the theme assigned, viz., "Our Rule on Diversions." It reads: "The taking of such diversions as cannot be used in the name of the Lord Jesus." (See General Rules Methodist Discipline.) Among other things he claimed that this rule forbade Masonry, and more especially because Masonry shuts the name of the Lord Jesus from the lodge, even cutting that sacred name from the Scriptures which it profanely uses at its altars. He gave the Bible view of the mystic order, Ez. viii., and testified that in this order we have a striking illustration of modern Freemasonry. He declared that if Masonry is not only bad but *very* bad, then there can be no such thing as bad; falsehood and even murder cease to be crimes; conscience becomes a fiction of the brain no longer to be heeded, and moral principle is only the result of a morbid fancy.

The reading was followed by remarks, all in harmony with the essay, but the question of Masonry was untouched, until at length a brother arose desiring to know something about this part of the essay also. He had attended a Masonic funeral not long before and had noticed that the name of the Lord Jesus was not used in the service. "Now," said he, "why strain at a gnat and swallow a camel?" This brought the Royal Arch Mason to his feet, who said that the writer had no right to introduce that question in the essay, and the chairman endorsed him. "But," continued he, "I can relieve the brother's mind. Masons *do* recognize the Lord Jesus."

As he took his seat I arose, but the chairman declared all further discussion out of order. But on appealing to the Association I was voted a hearing. Stepping forward and holding Sickel's Monitor in my hand I said, "I know what I am talking about. I suppose Bro. W. [the Royal Arch Mason] does. He ought to." Then holding the book open before them all I continued: "I hold in my hand Sickel's Monitor, an open book which all may read. In this book is the charge given at the opening of the Royal Arch degree of Masonry. It is taken from 2 Thess. 3: 6–16. In this lesson the name of the Lord Jesus Christ occurs twice, but in the charge it is left out in each case. Now let Bro. T. [the chairman] take this book and another brother the Bible and let them read and compare and see whether I state the truth or not." This was declined, and I continued: "As to the shutting of the name of the Lord Jesus out of the lodge, I once thought this a 'Wesleyan humbug' until a Masonic paper fell into my hands in which the question was asked by a correspondent: 'Is it lawful to use the name of Jesus Christ in the lodge in prayer?' The answer was given by one high in authority, the name is forgotten, but this is the answer: 'I had supposed this question settled long ago. It is well known that Masonry admits the Christian, the Jew and the Gentile, but no brother is allowed to introduce anything sectarian or anything that will wound the feelings of another. To use the name of Jesus Christ in the lodge even in prayer, is sectarian, and if a Jew were present it would wound his feelings. Therefore, to use the name of Jesus Christ in the lodge is Anti-masonic.'" I added, "Further, I could quickly open the lodge here and show the ridiculous position of these brethren who are Masons, but I have respect for their feelings and will not unless pressed to it. Neither do I care to discuss this question at length, but if it is desired, can do so at any length needful."

To these remarks there was no reply, further than an apology from "the brother of high degree" for having spoken at all in defense of Masonry. He lost his "jewel," but more than that, and what is of real value to all, he lost the confidence of some very worthy men. I know whereof I affirm and write it with regret.

The immediate results were very apparent, as a few illustrations will show. Just after the scene a brother standing near me asked: "Is Bro. T. a Mason?" I answered, "he is." "Well," said he, "he'll get no more of my support." Again, thinking it possible that Bro. W. who claimed that Masons did recognize the name of Jesus Christ, was not until then aware that this name was left out of the Scripture noticed, I suggested this thought to the brother, when, under evident excitement he said, "Yes, he did know it." Again, the brother with whom I was stopping who until now seemed quite indifferent upon the question on meeting me directly after the meeting closed said, "It is awful," referring no doubt to the spirit manifested by the Mason brethren and the evident prevarication of a brother of "high degree." The family with which I was stopping were very kind to me all through, but on leaving the brother gave to me a very substantial token of further kindness in a five dollar bill.

Masonic Oaths not Binding.

REV. A. D. FREEMAN.

Because untrue in every particular and savagely impious. The first statement in the Entered Apprentice's oath, is not true, as follows: "Of my own free will and accord," which refers to and is based on the following question put to the candidate in the preparation room: "Do you sincerely declare upon your honor, before these gentlemen, unbiased by friends, uninfluenced by unworthy motives, etc., you freely offer yourself a candidate, etc." Now these two statements can in no case be true. "Unbiased by friends," can not be true; for some one or more persons who are regarded as friends, in whom confidence is reposed, must in some way have commended the order or no person would give his money and time to it. Much of this commendation may be and is done by the public displays of regalia and gaudy trappings at their great gatherings at festivals and other convocations. The kind that can be caught by these flashy displays are as essential to the order as any. Then it is said to be "benevolent," "religious," "secures friends," "helps among strangers," "benefit *every* where." These, whether given publicly or privately, are the means employed to bias men in its favor. So that it cannot be true that he is "unbiased." He therefore starts on his journey through or in the order with a false oath and travels on this line as far as he goes.

Then second, he swears that the lodge is "dedicated to God." This cannot be true because based on falsehood, cruelty and blasphemy: Its oaths are false, penalties savage cruelty, and prayer ("so help me, God, etc.,") blasphemous.

Then third he swears that the lodge is "Held forth to the holy order of St. John," making him the head and patron of the order, and so dating back the institution near nineteen hundred years, whereas it is a little short, at this writing, of one hundred and sixty years old, having first existed in June, 1717. So his oath is opposed to the fact and therefore false.

And now comes, fourthly, the oath of secrecy: "I will always hail, forever conceal, and never reveal," etc., which is directly in opposition to him who is "the WAY, the TRUTH, the LIFE;" who says, "Whatsoever is spoken in the ear in the closet shall be revealed upon the housetop;" and when uttering it (being omniscient), his eye swept through all coming time and detected every thought and word spoken. They each and all swear that they will "forever conceal and never reveal," and so swear against Christ's testimony and prophecy, for both are in his statement. Hence they swear that his testimony is untrue and his prophecy shall fail.

Then the penalty: "No less than to have my throat cut across and tongue torn out by the roots." Then also the impudent and blasphemous prayer, "So help me God and keep me steadfast in the due performance of the same." Due performance of what? Why these false and profane oaths and imprecated savage and worse than savage penalties. Can an obligation made up of false and profane oaths, backed by such infernal penalties, to the support of which God's aid is blasphemously invoked, be binding? No! *all truth* says "NO." The *Spirit of truth* says "NO!" Universal common sense and universal truth-telling conscience say "NO!"

It seems to me that the foregoing facts and considerations should break every fetter and chain that binds the conscience of every candid mind which desires to be free from the bonds of secretism; for it is plain that the oath and penalty above considered are directly opposed to God and the Christian religion.

Civil Service Reform.

Aside from the Southern question the Civil Service Reform marked out by President Hayes will be by far the greatest battle he must fight, if indeed it prove not to be the most severe. An article in *Blackwood's Magazine* by an English gentleman for some time resident in this country is very suggestive on this point in the following extracts:

Withal, though its provisions have been perverted and violated, the Constitution is still spoken of with respect and apparent veneration. In this, perhaps, is an element of safety. If it be still alive, the American Constitution has shown itself of wonderful vitality. It is hard to believe that any other could have survived the perversions, mutilations and infringements to which it has been subjected. Let any one fancy the political and social condition of Great Britain if, upon every change of government, every civil employe, from the highest officers of state to the last exciseman, were taxed to provide a fund for the expenses of the party, and then were made to fight the political battle of their leaders under penalty of losing their subsistence. Add to this the questionable blessings of universal suffrage, throw in some twenty per cent. of negro and foreign votes, and then imagine how long it would be before the utter annihilation of every beneficent provision which has been introduced into the British Constitution from the time of Stephen Langton and John Lackland to the days of Victoria. Looking to the operation of the American Constitution before its spirit became so exceedingly perverted, it seems, nevertheless that a few vigorous measures of reform might do much toward re-establishing it in its purity. The first glaring evil to be eradicated is confessedly the vicious system of "rotation in office." As it is the most obnoxious and most prominent, so it may be the most difficult to be got rid of. The President who does it will need the support of the great body of the nation and to be able to thrust the professional politicians of the American type aside. Much, however, will depend upon his personal character, and especially upon his persistence in carrying his intentions into effect. Gen. Grant could have readily exercised sufficient influence, had he been so inclined, on his first accession to the Presidency. Indeed, something was heard of his intention to reform the civil service; but if he ever commenced, he did not, as in his military operations, "keep pegging away," and nothing came of it. Indeed, it is said that he now believes it to be impracticable. It may prove to be so, if future presidents surround themselves with similar characters to those who have infested the White House for the last few years.

Nevertheless it is the first thing to be done. The necessity is known and felt. Hardly a respectable man in the nation approves of the system. Even those most greedy in pursuit of place denounce it, as suf-

fering drunkards do the evil of intoxication. In theory it is easy to commence the reform. There is no necessity for a complicated scheme of new organization — no absolute need of competitive examinations. Nothing is at first required but to draw the line in each department, distinguishing the offices involving purely administrative duties from those whose incumbents must be associated with matters of government policy. Let it be established that the holders of the former retain their situations during efficiency. Disfranchise each one of such officials, and make it penal for them to contribute money or active assistance to forward political purposes of any party whatever, and the first great measure of reform is accomplished.

The public patronage being thus in great part disposed of, the hordes of small venal politicians must disappear. There will be nothing to support them. The contributions of the office-holders to the political purse being cut off, will extinguish a source of corruption on the one side. The opposition having but small chance of reimbursing themselves from the spoils of office, should they succeed to power, will not find it profitable to subscribe to another. Other reforms will readily follow. A change in the method of electing the President; a provision for a legal solution in case of a disputed contest involving such a dangerous deadlock as now exists; a provision for the immediate responsibility of cabinet ministers to Congress, and especially the elevation of the Presidential office above that of a mere party paymaster, all suggest themselves as of the highest importance. It would be interesting, perhaps, to consider the manner in which they should be introduced; but at present it is useless. We must all await the great initiative measure of reform in American government, the withdrawal of the enormous quadrennial bid for votes in the Presidential elections. On every occasion of considering the magnitude of this openly offered bribe, surprise that its injurious effects have hitherto been kept within any limits whatever is intensified into amazement.

Government appointments, carrying salaries in the aggregate value of many millions of dollars annually, have in greater or less degree been put up every four years for half a century, to be scrambled after by needy partisans and idlers. For the last thirty years the whole amount has been periodically offered in the market. The effect has been continually to debase the national character; to produce numberless instances of detected disgraceful frauds of immense magnitude on national, state and municipal treasuries, and probably many more which have never been exposed; to embitter private animosities; to array one section of the country against the other; to incite and continue the most stupendous civil war known to history; to subjugate and inflict years of misery on the fairest portion of the land, and now has brought about such a condition of affairs that it is yet questionable whether the deadly struggle is not to be renewed in greater intensity than before.

A writer in the *Lutherische Herald* relates the experience of a Lutheran pastor in Charleston, South Carolina, with the Odd fellows. Finding the gathering of an English congregation in that city slow work, he was advised to connect himself with that secret order, and assured that this step would insure his success. Not being acquainted with the fraternity and supposing that this would be an easy method to accomplish his end, he applied for membership, was received, and in due time was elected chaplain. He began a prayer in the name of Jesus, but was stopped at the very first sentence and informed that the lodge does not pray in Jesus' name. In answer to his question on the subject, he was told that such prayers could not be tolerated, upon which he stated that, under such circumstances he could not pray at all, took his hat and departed. If only all professing Christians had sufficient faith and charity to come out from among those who want to pray in some other name than that of our only Mediator!—*Lutheran Standard.*

Reform News.

Anniversary of Iowa State Christian Association.

To the Christian Churches of Iowa and Christians and Reformers Everywhere.

Brethren and Friends:—On the last Tuesday of April next at seven P. M. the Christian Association of Iowa will meet in regular annual convention at Oskaloosa, Iowa, to remain in session until Thursday evening.

This Association has been organized to combat various growing evils — evils dangerous alike to church and state. It aims its power especially at secretism, intemperance and the violation of Christian institutions. To discuss the grave issues connected with these questions and to secure a more thorough organization of earnest men and women in their efforts to oppose and overthrow these monster evils is the object of the coming convention. It is at once seen that interests the most weighty and vital are involved.

Secretism, especially oath-bound, by its silly, barbarous rites, false religion, clannishness and favoritism is sapping piety and vitality from the churches, and so corrupting the body politic as to hinder effectual reform and in many instances thwart justice.

Intemperance is not only striking down the young men of our land, ruining homes and poisoning society in a general way, as it has been doing for generations, but in order to more effectually carry on its work of ruin and death, it has *organized* and is led by men of position and backed by immense sums of money. The Personal Liberty League of Iowa is such an organization and is sustained by a special fund of $250,000 in its determined and powerful efforts to break down our temperance law and abrogate the Sabbath.

This is a movement in which various Christian denominations are engaged, and in which Christians of every name, and all reformers should heartily join. Let each auxiliary society, church and community send at least three delegates. Also every college and academy should especially be represented. Let every one interested in this reform be present.

Able speakers from our own and other States will address the convention. A committee will provide for the accommodation of delegates.

M. S. Drury, *Pres.*
Lewis Bookwalter, *Cor. Sec.*

Michigan Reform Work.

Our State Lecturer, D. P. Rathbun, arrived February 20th, and the next day we started on our mission work, leaving Fenton for the Free Methodist church north-east of Fenton some seven miles, where we were to have our first lecture.

Here we expected a full house, as the Free Methodists have quite a class; but were disappointed as far as they were concerned. Their pastor went about three miles from there and held meeting that evening and all his church followed him, except our old and tried friend, Mr. Hoit, through whose influence the church building was secured for us to speak in, and a Mrs. Gundry. But Mrs. Gundry felt terribly because we were going to have the church; seemed to think we were going to desecrate their house by having an anti-secret lecture there; said their house was not built for lectures but to worship in, free from Masonry, and that B. T. Roberts, their General Agent, instructed them to that effect, and that if Mr. Rathbun was what he ought to be he would go back to his preaching again and not be around making disturbances. *Can this be Free Methodism?* Bro. Hoit says if it is he shall go bask to his old church, the Wesleyans, who are true to their profession. But despite all opposition we did dedicate this Free Methodist church by giving a lecture against Masonry in it, having some twenty or more to listen, and I hope good was done in this vicinity.

Thursday evening we spoke in the Baptist church of Mundy. Here is where Elder J. L. Barlow is stationed as pastor. Here we had a full house. Bro. Barlow opened the meeting and read his last poem, "The Masonic Minister's Lament," after which D. P. Rathbun gave his lecture on the Religion of Masonry, closing by giving a brief sketch of his life since leaving the order and his experience in exposing Masonry, which worked up the feelings of the audience very much, all apparently sympathizing with the speaker. No lecturer has been better received here. all wanting him to come again.

From Mundy we went to Burton, giving two lectures there, which were well attended and much interest manifested. At the close, Rathbun invited any that were Masons present, if they could, to disprove any statement he had made; when an old gentleman by the name of Roberts arose and said he had been a Mason for over forty years and he knew the Masons as an order never published any books, proving his statement by saying "that all Masons had to swear that they would not write, print, stamp, stain, cut, carve, mark or engrave anything pertaining to Masonry," thus disclaiming everything published by the craft, thereby showing how ignorant he is on the subject of Masonry.

From Burton we went to Ortonville where we had the pleasure of seeing the officers of the Masonic lodge of that place "properly installed," their "goose yokes" put on, etc., after which a lecture was delivered by the Grand Chaplain of this State, proving that it was true that they did not pray in Christ's name in the lodge, and gave as a reason that Christ's name could not be found in the Lord's prayer; but that at the burial of their friends sometimes they did pray in the name of the Lion of the tribe of Judah. This installation and Masonic address was given in the Baptist church. I applied for this church for Rathbun to lecture in but was refused; but having a church meeting immediately after my application they recanted. So on the next evening after the installation Rathbun gave his lecture against the order, and it was a telling affair, for it must have convinced all present of the Christlessness of the institution as well as of its anti-republican tendency. From here we go to Goodrich.

Before closing let me say the great call for Rathbun is to hold revival meetings; everywhere we have yet been the question is asked, Can you stay with us and hold meetings, and I am surprised that any church should want Rathbun and yet close their doors against anti-secret lectures. The work of reform is progressing here in Michigan and I trust that our friends will soon be awake to the cause, and that we shall soon hear from various parties asking for lectures.

C. B Remington.

Chicago Christian Association.

This association met in regular monthly session in Carpenter Hall, 221 West Madison street, Tuesday evening, the 13th inst. In the absence of the President (Rev. J. W. Bain), Mr. C. R. Hagerty presided. Prayer was offered by Rev. E. S. Cook, after which the Secretary read the record of the previous meeting. The record was corrected and approved. The Treasurer, Mr. J. B. Blank, then presented a report, which showed a small balance on hand. Accepted. A report from the Committee on Reading Room was called for, and Mr. Thos. Hodge, a member of said Committee, responded. He announced the reading room as an accomplished fact, open every day, Sabbath excepted, from 8 A. M. till 9 P. M., and in charge of a reliable and competent young man, who is always ready to answer inquiries and attend to the wants of visitors. Mr. H., in the course of his remarks, made some valuable and practicable suggestions, which, acted upon, will, no doubt, further the interests of this important branch of the Association's work. The report was ac-

cepted and the Committee continued.

Persons to serve on the following standing Committees, provided for in our constitution, were selected, as follows. On "Committee for laboring with professing Christians who adhere to the lodge, which shall endeavor to enlighten them and lead them to separate themselves from the unfruitful works of darkness"—Mr. Thos. Hodge, Rev. Wm. E. Holyoke, Rev. A. M. Wait, Mr. R. Stratton, and Rev. J. P. Stoddard. Committee on lectures and public meetings—Messrs. Edmond Ronayne, J. B. Blank and A. G. Laird. The Secretary read a number of communications from various quarters relative to reading matter for reading room, which, upon motion, was referred to the Reading Room Committee. After passing a resolution inviting Mr. Ronayne to give a public exposition of Masonry in the hall Tuesday evening, March 20th, the meeting adjourned.

A. G. LAIRD, Secretary.
Rev. J. W. BAIN, President.

CENTRAL KANSAS CONVENTION.

STERLING, Rice County,
March 3, 1877.

Editor Christian Cynosure.

Although a little late, I will submit a few items to you concerning the proceedings at the "Central Kansas Anti-Secret Association," which convened at Good Will, near Sterling, Rice County, Kan., Feb. 9th and 10th, 1877.

The President, Rev. G. W. Keller, was in the chair, and there were fifty-two members in attendance, yet we very much wanted to have more from a distance.

Rev. H. T. Besse, President of the "Kansas State Anti-Secret Association," was present, to the satisfaction of all. He delivered an address on Secrecy and the evils arising from it. Rev. G. W. Keller delivered an address on the "Oaths of Masonry and Obligations of Kindred Orders." Rev. R. W. Parks spoke on the General Phases of Secrecy.

We also had a kind of social "experience" meeting, at which about a score of "seceders" from different secret orders made short speeches, four or five Odd-fellows among the number, and quite a number spoke that had not had experience in these orders. There were two delegates appointed to attend the next regular meeting of the State Association—H. T. Dunlap and G. W. Keller.

The following resolutions were reported and adopted:

Whereas, Many are uninformed of the evils of organized secrecy, and, believing that the circulation of literature on the subject is one of the best means of imparting information; and,

Whereas, Many are not sufficiently interested to pay for such literature; therefore,

Resolved, That we will raise a fund for the gratuitous distribution of anti-secret literature to such as will read the same, and that the Vice Presidents have the supervision of the matter.

Resolved, 2nd, That each Vice President be requested to report the roll of members secured at each regular meeting, and the Corresponding Secretary be requested to notify those absent of the fact.

Whereas, There is but one political party recognized in this county, and that very corrupt; therefore,

Resolved, That we put in the field an anti-secret, anti-whisky ticket for the fall campaign in Rice County, Kan.

Resolved, That we invite Edmond Ronayne to attend our Association in September next, and that the Corresponding Secretary be requested to correspond with him and with friends of the cause in other parts of the State, to arrange for a series of meetings at different points in the State.

Resolved, That we hail the *Christian Cyuosure* as very important in the dissemination of truth and light upon the dark orders; and,

Resolved, That we seek to extend its circulation.

Whereas, There is in contemplation the publication of a paper in this State in the interest of anti-secretism, to be edited Sexton and Kiggins, Topeka;

Resolved, That this Association is in favor of the movement and will seek its immediate circulation.

Taken altogether, the friends of the cause think it a success. There was much other business transacted that we will not ask room for in your paper. The place of the next meeting is Sterling, Rice County, Kan.

WM. L. HINSHAW, Secretary.

A MAJORITY FOR THE TRUTH.

Editor Christian Cynosure:

On my way home from the Convention at Sandy Lake, Pa., I met a man in Franklin, Pa., who was glad to hear of the reform and wanted light. I sent him some papers, and at his request, I went, the 4th of March, to visit him, and lectured that evening on secret societies in a school house secured by him for that purpose.

The evening was rainy, so that not a large crowd was out. At the close I gave opportunity to reply. An old man arose and claimed never to have belonged to any secret order, but classed Masonry with church organizations; said they were all institutions of men, and were all wrong. An Odd-fellow arose and showed the gilt edge of his order by its boasted charity, but would not deny anything I had said concerning Odd-fellowship. One Odd-fellow said to me he took the first degree, but promised God, if he would forgive him for that, he would never enter the lodge any more. They tendered me a vote of thanks, about 45 in favor and only 4 or 5 opposed, truly a majority in favor of the truth, and the reform has a foothold in Hendersonville, Mercer County, Pa. I am yours in the good work. A. J. WEAVER

FROM KOSCIUSKO CO., INDIANA.

SEVASTOPOL, Ind.,
March 8, 1877.

Editor Christian Cynosure:

I thought I would write a line or two and try and encourage all workers in this great reform. I feel encouraged myself. Some months ago I commenced working against secretism in a weak way, when there was not a man in the township, that I knew of, who was outspoken against the lodge. Now there are several who oppose it and are not afraid to let it be known. I am right in the midst of Odd-fellows and grangers. Sometimes they make it a little warm for me, but I find great consolation in knowing that "they that be with us are more than they that be with them."

I feel certain that the exposition of Odd-fellowship is correct from the following circumstance: I was trying to speak on the subject not long since; in the course of my remarks I read a part of the obligation in the second degree. After I got through I gave an opportunity of replying. A leading member of the lodge in Sevastopol came forward and said he would like to read the balance of that obligation; that it was not treating them fairly to only read a part of it. Here was conclusive evidence that the exposition is correct, and that given by an adhering member.

What we want to do is to take a decided stand in this matter. If we believe the lodge is wrong in its teaching let us say so and stand firm. I believe the best way is to work on those who do not belong to any order but are thinking about joining one. If we can persuade men not to join them they will be discouraged, and some will leave them because they do not increase. Let us take courage and renew our efforts and be in earnest and we will see the giant tremble. Yours in earnest. FRANK HEIGHWAY.

THE WORK AT HARMON.

HARMON, Lee Co., Ill.

Eight years ago this present winter Rev. Francis Smith, the pastor of Harmon church, wrote for me to come and assist him in a protracted meeting. I came at the time appointed accompanied by my daughter. The Lord was with us in great power during the meeting and a number were converted. The people were drawing stone for the foundation of a new Wesleyan church. When they were ready to lay the corner stone I was requested by the pastor to make an address, and arrange the afternoon exercises to suit myself. I gave an address against secretism. The people of God were blessed, but the Baal worshipers were offended, of course.

Now some timid Christians tell us that we must not preach against secret societies in a protracted meeting; it will injure a revival because it will get up an excitement. All such reasoning is false; this I know from several years' experience. Our corner-stone exercises were in the midst of our protracted meeting. That evening after preaching sinners came forward as usual and there was no interruption in the work because lodge worship had been exposed and denounced.

Rev. H. R. Will was the next pastor after Bro. Smith and he kept the subject before the people by giving some telling lectures against secret societies. During the last four years my residence has been here, and I have lectured occasionally as necessity required.

This winter, the last of February, Rev. Philo Elzea, came here to lecture for us. He gave us four lectures, thorouhgly exposing the evils and evil influence of all secret societies. His arguments were strong, deep, and convincing. Bro. Elzea is a very forcible speaker. The consequences of our continuous lectures against secrecy are these: We have no Masonic or Odd-fellow lodge in our village; nor even a Good Templar's lodge. Will the Lord bless and protect the lives of all those dear brethren who are preaching a whole Gospel regardless of consequences.

MRS. H. E. HAYDEN.

—Bro. Hinman is still in Indiana. He writes, on the 15th. that when his appointments are all filled he will have spoken more than thirty times. The weather has been bad and roads worse, but no meeting had failed. He could bless the Lord and take courage at the results already manifest.

Correspondence.

THE PUBLISHING HOUSE.

The following from the pen of Dr. J. A. Bingham, who has been associated with reform work for more than forty years, and who did more to save the "Western Book and Tract Society" from financial ruin than any other one man when the pro-slavery minions North and South determined its utter extinction, will be read with interest. It bears the marks of experience and mature thought, and although not intended for the public I trust the doctor will remember that he belongs to the Master and his best thoughts to the public and so exercise his accustomed generosity.

J. P. STODDARD.

"Your editorial statement of Publishing House labors is refreshing as giving assurance of triumphant results. The new accessions to the subscription list are hardly less encouraging. A large circulation of that organ of truth is indispensable to the dethronement of the lodge power in the land. Our work is imperative. The public mind must be enlightened. The literature must do this. The *Cynosure* and the Pub-

lishing House are the instruments to effect it. The pulpits (with few exceptions) are silent, and will remain so until the world so far reforms itself as to be ready for their utterances. The tract societies, the Sunall day school associations and almost religious publishing houses and periodicals fail to see the duty of bearing testimony against Satan's great embodiment of anti-Christ. Hence the great work of publishing the literature iudispensable to save the church and nation from destruction is thrown upon the National Christian Association. Will you do it? Can you do it? Not without means. Can the means be had? A few more Carpenters and a few more Leutys would furnish the funds. But there are thousands of others who by contributing less sums could readily furnish the six or seven thousand dollars required to complete the $50,000 aimed for. * * * I trust that twenty thousand copies of the *Cynosure* will be in circulation before the next anniversary."

Who says amen to this?

"Come Out from among Them."

Woodson, Ill., March 7, 1877.

Editor Christian Cynosure:

Through the providence of God I can state to the readers of your paper, that by the preaching of our evangelist of the M. E. church, Bro. Pellet has conducted a series of meetings at Murrayville in the M. E. church, and some six or eight have left the Masonic lodge of Murrayville. They saw it was the work of darkness; not of God, but of Satan. They loved God more than Satan, and so separated themselves from the work of the devil. Some of these brethren are S. Fanning, and White, and B. W. Gunn. Those three men are professors of the blessing of sanctification, and through the preaching of Bro. Pellet they could not stay in the lodge. I trust that all our ministers will soon see that Masonry is a greater curse to our nation than slavery ever was. I can say for one that in the late rebellion I saw the bad effects of Masonry in the South.

J. R. C.

Must Give up All.

Ridge, O.

Editor Cynosure:

There has been a general outpouring of God's Spirit this past fall and winter upon the people in general almost throughout this vast country, and thousands have been happily converted to Christ and are now able to rejoice in hope of eternal life beyond the grave. Hundreds have been added to the different orthodox churches in my knowledge close around us; many of whom I am well acquainted with, and many were as bright conversions as ever I saw. Although a portion were Freemasons who joined, I did not see them converted, neither do I know whether one of them was converted or no, but must say that I have seen one of my nearest neighbors who is a Mason, seeking at the altar at different times, but he has failed to receive the forgiveness of his sins. In an experience of thirty-four years I have never seen or known an adhering Mason converted, but think that if they all would withdraw from that system of iniquity it would be as easy for them to come to Christ as for others. Unless all is laid upon the altar it is useless to approach a sin-pardoning God.

When we look at the maneuvering of the different secret organizations now in the land we may justly conclude that they are "the sum of all villainies," and are of that nature that "loveth and maketh a lie," and as an old Odd-fellow and a preacher said to me, when I asked him what difference there was between Odd-fellows and Freemasons, he answered, "hair of the same dog." I think the same. When we read the manual of one we are very apt to think of the others, even down to the grange.

I am battling with the monster alone, scattering the precious seed as fast as I can, to some effect it is to be hoped. I cast a few of Bro. Woodward's lists in the highway, and a well-known Master Mason found them and gave me two or three of them, with bitter curses, and said that he had written to Cincinnati as though he would take an agency for the pamphlet and get one himself. He told me to get all I could. He claimed that the Anti's were doing the Masons in Chicago a good thing; that they were burned out, and now the Anti's were buying their literature and helped them to rebuild their lodge again. Any way, you know, to dodge the issue and cover up their supposed hidden mysteries. "Masonry at a Glance," was shown to a newly-made Mason a few days ago, and asked if that was true. His answer was: "I will not tell you whether it is true or false." He kept his jewel pretty well. But an old preacher, while setting in conversation with myself and others, said that "he had taken one degree." To try him I pulled out a copy of the oath, and handed him to read. He read it, and handed it back, and exclaimed, "That man is a perjured man;" as good as to say that it was true.

W. W. Stringer.

An Unevangelical Evangelist.

Elkhart, Ind., Mar. 12, 1877.

Editor Christian Cynosure:

Allow me to say that there was a Mr. Brown here from the West somewhere, an evangelist, who went around a great ways to say some bad things about a good cause. In one of his Bible readings here he said that Odd-fellows and Freemason societies are doing some good as well as churches and ought to have credit for it as well. He said in a certain place, I forget where, there was a woman who would not attend his services because he (Mr. Brown) was a Freemason, and went on to ridicule people for having such notions about Freemasonry, and said there was a paper published in Chicago called, he believed, *Cynosure*, or something like it that would make any man crazy to read it, etc.

For a man to profess to be an evangelist and yet talking up his creed I think he has not as much of the Spirit as he ought to have and too much of the flesh.

John Guipe.

Not the Idea.

I see in the *Cynosure* frequently a suggestion that somebody start up a new church, excluding from it all persons who are members of a secret society. Now, Mr. Editor, why should the world be burdened with another anti-secrecy church, seeing there are some half dozen already? Cannot all find a congenial home in these churches? Will some one give to the world the reasons why we should have another church organization?

W. S. Titus.

Note.—Brother Titus has mistaken the views of the writer in the *Cynosure*. We do not recollect of any advocacy of a new church organization. The name "United Churches of Christ" suggested by the worthy Adam Crooks before his death was simply to designate a mutual alliance of the testifying churches, something like the "Prayer Alliance" of churches of the Northwest formed at the Moody Convention here last November.

Why are Criminals Pardoned?

What Freemasonry is for, is for the people to know. They will inquire before long, and will have an answer. If Freemasony is to bulldoze the people, and escape punishment, they will assuredly ascertain it.

The question at the heading of this article arises from reading a "List of the pardons granted by the last six governors [of New York] in each of their terms of office," on the suspicion that Freemasonry is the reason why criminals are pardoned. The list is from the New York *Evening Post:*

Morgan, 1st term, 184; 2d term, 187. Seymour, 297. Fenton, 1st term, 343; 2d term, 289. Hoffman, 1st term, 235; 2d term, 269. Dix, 144. Tilden, 242.

"The constitution of this State [New York] vests the pardoning power absolutely in the governor, and hence he cannot be controlled in its exercise by any legislative restriction." From this entire absence of restraint upon the governors of New York in the exercise of the pardoning power, they are open to solicitations for the executive clemency, grounded utterly in wrong. They may be Freemasons or may not, yet, by the constitution they are open to a foul approach upon the subject of pardons from the Masonic order. If they are Freemasons then the Masonic sign before them must be all-sufficient to command an act from them condemned on every principle of patriotism and law. If they are not Freemasons, then a reminder given them of the votes that may hang on their decision when asked for a pardon, must command away their conscience and manhood in an act that only makes public life a smell, on account of its corruption.

But what had Freemasonry to do with the pardons in the foregoing list? It contains two thousand one hundred and ninety. They are of men proven criminals in the courts of their country and sentenced according to the fealty of sworn judges at law.

It is not stated here that Freemasonry explains these pardons. It is affirmed that the people will yet ask their public servants, and will not take subterfuge from them for an answer, "Why have you set these criminals free?"

It is not to be forgotten that in the gubernatorial line, the six governors here alluded to, are successors to Governor DeWitt Clinton, of whom it is on record that a communication from him to the lodge during the Morgan trials in New York, set forth that if the Masons concerned in the murder of Morgan were convicted, he would pardon them.

While on this subject, it is in place to say, the papers report that General Grant has pardoned the last of the whisky ring criminals. If Freemasonry is not at the bottom of these pardons what shall we say to the administration of the law by the courts of this country?

C.

Lodge Learning.

York, Pa.

We presume no reader of the *Cynosure* was surprised to hear of a Masonic treasurer going off with other peoples' money. A man who receives a Masonic education and learns to admire all the dark-lantern doings of the fraternity; that dresses George Washington up in fancy toggery,—people cannot be too careful how they confide in those who love secrecy, craftiness, hypocrisy, and all the Masonic virtues.

Not long ago a treasurer of one of the Masonic orders of this place

"Folded up his tent, like the the Arab,
And silently stole away,"

taking about $150 belonging to some foolish men, who have only a few grips and passwords to comfort them in their distress.

Now, as many other sly rogues are no doubt getting ready to decamp, we advise every secret society dupe to pay no more fees or dues to such fellows; for to do so is to tempt the vicious to crime. A better plan will be to assert your manhood. Become free and independent in fact. Renounce and expose all the secret swindlers, who grow rich by selling foolish gew-gaws and moonshine at an enormous price.

E. J. Chalfant.

Our Mail.

Jehiel Claflin, East Westmoreland, N. H., writes:

"In Morgan's time I often gave great offence because I preached against Freemasonry and charged it with the murder of Morgan. The Masons here peremptorily deny that there is any oath whatever in Freemasonry. They assert that if a man is a real, true Mason, it is sufficient to save him, thus plainly and boldly denying the declaration of God's Word."

J. Macauley, Pittsfield, Ill., writes:

"We are all well pleased with the *Cynosure*."

"Wm. Townsend, West Branch, Iowa, writes:

"The Masons here are about starting a lodge, and I want to enlighten the young people on the subject, if possible, before they get the cable-tow around their necks."

Should not all these people have "Freemasonry at a Glance?"

F. M. Waldron, Cascade, Minn., writes:

"I gave a lecture on Masonry at the school-house at Pleasant Prairie, Feb. 26, to nearly a full house. I showed them through the first three degrees according to Mr. Ronayne. There were two Masons present. One of them confessed it was the truth, but said that Masonry was not a religion, but a moral institution. He said that their chaplain, Rev. Mr. Remington, of Rochester, prays in the name of Christ in the lodge. Most of the people gladly received what I said as the truth. * * * Publish nothing but the truth, but the whole truth, and let the devil rage and people imagine vain things."

Milton Hawley, Humboldt, Kan., writes:

'Our cause is brightning up here. We are looking forward to the time when we shall be able to have some lectures here. The little we have done seems to be working."

A friend near Elgin, Ill., writes:

'Be encouraged. The reform is progressing. As in Elijah's day, the reserved force still exists, though in obscurity, and under popular proscription; yet it is of God, and is mighty and will prevail. I am trying in a quiet and unassuming manner to be a rebuke to the works of darkness, manifesting sympathy towards those usually well disposed, who have through ignorance and indiscretion been insidiously drawn into the coils of secret societies. May disenthrallment speedily come."

G. D. Galluk, Genoa, O., writes:

"I wish some one of the lecturers would call here and give one lecture, if no more. It would open the eyes of some men who do not belong to any of the secret orders."

J. A. Gibson, Brownington, Vt., writes:

"The cause is of God and must succeed whether we do or not."

Eld. Isaac Jackson, Harrison, Me., writes:

"The grangers are much in the way of reform. If you say anything against the Masons they take it up and go with the Masons. I have been out on a tour of one week. I obtained one subscriber for three months. Two others gave some encouragement of taking it when I come around again. I delivered one lecture, and had good liberty, a good congregation, and good attention. The place was South Baldwin, Maine. One other place is open for a lecture, after a while I shall attend to it."

D. Alter, Fairfield, Ia., writes:

"I have great reason to thank the Lord and take courage, for the light is spreading from your excellent paper to the pulling down of the secret combinations of sin and Satan so prevalent in our day."

Philester Lee, Lebanon, Oregon, writes:

"Non-masons to whom I show Ronayne's Freemasonry at a Glance, express great surprise, and remark, 'That is too thin. I can't believe that.' I tell how they can learn the grips and passwords, and try them on strangers, who, if they are Masons, will return the compliment. After they have tried it they say Ronayne is correct."

Rev. A. D. Carter, Deersville, Ohio, writes:

"There were three votes cast for the American ticket in Franklin township. The lodge has been waning here for the last four years. May it grow beautifully less."

J. W. Hamilton, Whigville, O., writes:

"The *Cynosure* is a sheet that is very much needed in these days of evil. May it speak in no uncertain sound against the image of the beast."

Thos. Kingenerth, Battle Creek, Mich., sends seventeen dollars to help in different departments of this reform work, and writes:

"I am very glad to read that the work of reform is going forward in some places I am trying to do something."

Jasen C. Bartholomew, Eli, Iowa, in explanation of his letter published in 'Our Mail," Jan. 18, writes:

"I located the U. B church wrong. Instead of North Liberty I should have said North Bend. North Liberty is in North Bend. It is called the church at the Corners, some three or four miles from North Liberty. Please correct."

Adna Lull, Greeley, Ia., writes:

"I have taken the *Cynosure* for four years, and hope, if I live, I shall take it four years longer. I have given away and lent more than nine-tenths of the whole of them. People seem to be very glad to read them."

Rev. C. T. Hussong, Ascension, Ind., writes:

"I am holding a meeting in our own community. We are having a glorious revival. I belong to the United Brethren church. It stands opposed to Masonry, and I pray God that it ever may."

The Sabbath School.

LESSON XIII.—APRIL 1, 1877.—THE OIL INCREASED.

SCRIPTURE.—2 Kings iv. 1-7

GOLDEN TEXT.—"And God is able to make all grace abound toward you."—2 Cor. 9: 8.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is is come to take unto him my two sons to be bondmen.

2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy handmaid hath not any thing in the house save a pot of oil.

3. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her. There is not a vessel more. And the oil stayed.

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest

HOME READINGS.

Su. 1 K. 17: 8-16 ...The Widow of Sarepta.
M. 1 K. 19: 35-43....The Sons of the Prophets.
Tu. 2 K. 6: 1-6 ...The Log House and Borrowed Axe.
W. Matt. 18: 23-35. ..The Two Creditors.
Th. Mark 10: 46-52 ...Blind Bartimeus.
Fr. Matt. 14: 15-21....Bread Increased.
Sat. 2 K. 13: 14-19....The Doubting King.

The circumstances under which a Hebrew might be reduced to servitude were: 1. Poverty; 2. the commission of theft; 3. the exercise of parental authority. In the first case, a man who had mortgaged his property and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance, and perchance a surplus sufficient to redeem his property. Lev. xxv. 25-39.

The servitude of a Hebrew might be terminated in ways: 1. By the satisfaction or remission of all claims against him; 2. by the recurrence of the year of jubilee—Lev. xxv 40; and 3. The expiration of six years from the time that his servitude commenced. Ex. xxi. 2; Deut. xv. 12.—*Smith.*

BIBLE COMMENTARY.

1. And there was a widow in that city; and she came unto him saying, Avenge me of mine adversary. Lu. 18: 3 Ye shall not afflict any widow or fatherless child. Ex. 22: 22. They take the widow's ox for a pledge. Job 24: 3. There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration Acts 6: 1. A father of the fatherless and a judge of the widows is God Ps. 68: 5 Deut. 10 18 14: 29; 26: 12-13; 24: 17 21. 1 Ki. 17 9 Job 29: 13. Ps. 146: 9. Is 1: 17. Jer. 7 6. Zec. 7: 10. Mal. 3: 5. Mark 12: 42. Mat. 25: 14.

And Elisha called one of the children of the prophets unto unto him. 2 Ki. 9. 1. I Paul, . . . unto Timothy, my own son in the faith. 1 Tim. 1: 1; 2 Tim. 1: 1. To Titus, mine own son after the common faith. Titus 1: 1. My son Onesimus, whom I have begotten in my bonds. Phil. 10. My little children. 1 John 2: 1; 3 John 4.

Yea, Lord, thou knowest that I love thee. John 21 15. And ye shall be witnesses unto me. Acts 1 8 For your obedience is come abroad to all men Rom. 16: 19. A book of remembrance was written before him for them that feared the Lord. Mal 3: 16. Fear God and keep his commandments, for this is the whole duty of man Ec 12: 13; 8 12. Ps. 34. 7 9. 85: 9; 103: 11, 13, 17; 111 5

And every one that was in distress, and every one that was in debt, and every one that was discontented [bitter of soul] gathered themselves unto him 1 Sam 22: 2. Which of my creditors is it to whom I have sold you. Ps. 50. 1. There was a certain creditor that had two debtors. Lu. 7: 41. Owe no man anything, but to love one another. Rom. 13: 8. How much owest thou unto my lord? Lu. 16 5. Thou owest unto me even thine own self besides. Phil. 19. Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy. Deut. 15: 11. Forgive us our debts. Matt. 6: 12.

2. Elijah said unto Elisha, Ask what shall I do for thee. 2 Ki. 2. 9. What wilt thou Queen Esther? and what is thy request? Es. 5: 3. And Caleb said unto her, What wilt thou? Judg. 1: 14. O woman, great is thy faith; be it unto thee even as thou wilt. Matt. 15: 26; 20: 32 And he said unto them, What would ye that I should do for you? Mark 10: 36. Ask and it shall be given you. Mat. 7: 7. Whatsoever ye shall ask in my name I will do it. John 14: 13; 16: 23. Let us therefore come boldly unto the throne of grace. Heb. 4: 13 Wilt thou not revive us again? Ps. 85: 6.

A man's life consisteth not in the abundance of the things which he possesseth. Luke 12: 15. I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse. 1 K. 17: 12. The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head. Matt. 8: 20.

3. Thus saith the Lord: Make this valley full of ditches. 2 Kings, 3:16. And let every man borrow of his neighbor and every woman of her neighbor, jewels of silver and jewels of gold. Ex. 11:2; 12: 35. Give to him that asketh of thee, and from him that would borrow of thee turn not thou away. Matt. 5:42. And of the devout Greeks a great multitude, and of the chief women not a few. Acts, 17:4. If any man lack wisdom, let him ask of God. James, 1.5. Ask and ye shall receive, that your joy may be full. John, 16 27.

The Lord hath brought me home again empty. Ruth, 1:14. To make empty the soul of the hungry. Is., 32 6. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Matt., 5.6

4. Enter into thy closet, and when thou hast shut thy door, pray to thy Father. Matt. 6:6. And when he had sent the multitudes away he went up into a mountain apart to pray. Matt., 14:23 He went in, therefore, and shut the door upon them twain, and prayed unto the Lord. 2 Kings, 4:33; Mark, 4:40; Lu., 8:54; Acts, 9.40.

And was baptized, he and all his. Acts, 16:33; 18:8. And himself believed and his whole house. John, 4:53. For the promise is unto you and to your children. Acts, 2 39.

5. If I will not open you the windows of heaven and pour you out a blessing. Mal, 3:10. Behold, I will pour out my Spirit unto you. Prov., 1:23; Is., 44:3; Joel, 2:28; Acts, 2 17 Let the skies pour down righteousness. Is., 45:8 He hath poured out his soul unto death. Is., 53:12. This is my blood of the new testament, which is shed for many. Mark, 14:24.

6. Be filled with the Spirit. Eph., 5:18; Acts, 2:4; 4:31; 13.52; Luke, 4:1; John, 1:14. That ye might be filled with all the fulness of God. Eph., 3:19; 4.13; Col., 1:19; 2 9.

And he smote thrice and stayed. 2 Kings, 13:18. And Aaron and Hur stayed up his hands. Ex., 17 13. And the sun stayed and the moon stood still until the people had avenged themselves upon their enemies. Josh., 10:12, 13.

7. Yet have I not seen the righteous forsaken nor his seed begging bread. Ps., 37:25. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Matt. 6: 33. Increase our faith. Luke, 17,5.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 22, 1877.

TEN THOUSAND.—The weekly report of our workers for the paper on the 16th page shows more and more encouragement for the 10,000 subscribers by May. The long-looked for revival of business is at hand. Let it include the subscription list of the *Cynosure*. This is practical work—the leaven of truth permeating, particle by particle the whole lump. Let it never stop while one secret lodge remains.

"STEADY, THERE! STEADY!"

This is the order of the captain to the helmsman at the wheel below, when the steamer is on her course. The *course* of the anti-secret reform is toward a cleansed communion table and jury-box. Forty-five years ago, the United States, north of Mason and Dixon's line, were almost literally flooded with testimonies against the lodge, but the churches and court houses were left open to unrepentant Masons; and the lodge, like the harlot which she is, has walked back into more than her lost power without answer or reply, in face of, over, and trampling under her feet the recorded testimonies of churches, theological seminaries, associations, presbyteries, synods, conventions and legislatures.

Now when some brave, believing soul, like Mr. Moody, dares to utter a guarded condemnation of the lodge, while brothering and using lodge-men as helps in his meetings, the cry is raised upon some toil-worn veteran of our cause, though he may meek and Christian and gentlemanly: "Why can't you be wise like Mr. Moody? He does not get mobbed or insulted. Why not push the reform as he does?" Or, "Why not do as our good and faithful pastor does? He has preached one whole sermon against the lodge, as the antagonist of the church; and has several times alluded to it in his prayers. If you could be as wise as these noble brethren, you would not all the time be getting us into hot water."

Nothing could be more cruel, weak and unjust than such criminations of God's faithful prophets, who have prophesied in sack cloth until it is safe for others to echo their testimonies while dressed in purple and fine linen.

Yet such things must be. Christ's disciples were all the time importuning him to make religion easy and popular; to set up a worldly kingdom and make them prime ministers in it. Why not? Were not his doctrines simple truth, and popular with the masses? Did not the "common people hear him gladly?" and follow him in swarming multitudes? "Surely a little discretion and kind common sense will put Christianity in the ascendant." So thought poor Peter, and he "took him (Christ) and began to rebuke him." (Mark viii. 32.) But Jesus rebuked Peter, or the "Satan" who influenced him, and then uttered those memorable words: "*Ye shall be hated of all men.*" "He that will save his life" (much more his reputation) "shall lose it." "Whosoever forsaketh not all he hath cannot be my disciple."

Yet there are many things unpopular besides the truth, and we must not throw on Christ the blame of our own rashness, want of sense and crabbedness of temper. Mr. Lathrop, of California, wrote me the other day that he "had not madded but two Masons yet." It reminded me how the seventy returned with joy, saying, "Lord, even the devils are subject unto us through thy name." And it is doubtless true, that "when a man's ways please the Lord," sooner or later "He maketh even his enemies to be at peace with him."

Still the man who hopes that Freemasons can be put away from the communion table, out of the jury-box, and away from the ballot-box, even, without somebody's enduring bitter scoffing and reviling has very inadequate ideas of men and reforms.

THE BROTHERHOOD OF THE FOOT-BOARD.

When the secret organization of locomotive engineers ordered a strike on the Boston and Maine railroad February 12, they reckoned on certain victory. Their order extends all over the country, with a membership of 13,000, including a majority of the best men in the business. They had the prestige of success in half a dozen strikes within a year. But a new agency was met in Massachusetts, and they were defeated and the strike broken up. This agency was the State Railroad Commission (Messrs. Charles F. Adams, Jr., Albert D. Briggs and Francis M. Johnson), who investigated the case, and placed it within the compass of the State laws, requiring railroad companies, under heavy penalties, to carry on their legitimate business. The strikers thus appeared as preventing the roads from complying with law. The commissioners further reported that from the arbitrary action of the order, with all its attendant losses, dangers and inconveniences, "the community has no protection whatever' if the principle of the strikers is justified. Their able report shows the same spirit of selfishness that pervades the whole family of secret orders; the same subservience to despotic rule; the same violent spirit toward any opposing interest. From this long report we venture to make an extract, which will be interesting as a sketch of the order and its character. To the whole traveling public such facts are important:

In point of fact, however, the numerous witnesses among the engineers who gave their evidence at the hearing wholly failed to agree in assigning the cause of the strike to any one ground, whether wages or anything else. Some said they struck because the others did. Others gave as a reason the belief that the wages were to be yet further reduced, or that promotions were not to be made, or that the twenty-five cents a day contingent on good behavior was to be stopped. One party acknowledged that the pay had nothing to do with his action, that he struck because he wanted to, and because he had heard that Superintendent Furber was hostile to the Brotherhood of Locomotive Engineers.

It scarcely needs to be said, also, that a railroad strike is not like other strikes. Those are simple questions between employer and employed, involving outside interests in only a slight degree. A railroad strike, however, almost necessarily entails an incalculable amount of loss and inconvenience on wholly innocent third parties. It can only be looked upon as an extreme measure - one not lightly to be entered upon and for trivial motives by any body of men. The very essence of such a strike in fact is that it inflicts such a degree of injury, loss and inconvenience, not on the parties to it, but on the public, that it cannot last. The community is throttled that a corporation may be subdued. From a public point of view nothing can justify the recourse to such a remedy save the existence of grievances of the most indisputable character. That so respectable, intelligent and reliable a set of men, therefore, as the Boston and Maine engineers—picked men in every sense of the word—in receipt of large and regular wages, sure of their situations and with families dependent upon them, should, in times like the present, and without the slightest sense of personal ill-will to their employers, quit at a moment's notice a service in which some of them had passed thirty years, to engage in a railroad strike for which they could assign no adequate ground, is a fact which demands an explanation. To those listening to the evidence given in this investigation and observing the men, that explanation was obvious and impressed itself at once on all the members of this Board. It was made apparent from the statements of Mr. Arthur in regard to the Brotherhood of Locomotive Engineers, and the part that organization, as such, had taken in several recent similar strikes elsewhere.

According to his statements, which are undoubtedly correct, the Brotherhood of Locomotive Engineers, dating its organization from 1863, was originally intended to be a society of a social and charitable character, having for its object the improvement of locomotive engineers as a body. In this work it has certainly been very successful. It has inculcated principles of sobriety and fidelity among that important class, and has accomplished a very great work in providing for their sick and destitute. It has also grown rapidly, until it now includes among its members a very great majority of the best locomotive engineers of the country, and possesses a large amount of accumulated funds. It is in some respects a secret society, made up of divisions having headquarters in all the principal cities of the country, the whole bound together by a central organization of salaried officers, who reside at Cleveland, Ohio. More recently the Brotherhood has made itself, as Mr. Arthur freely stated, somewhat unfortunately notorious by its active participation in and support of several railroad strikes. These have almost uniformly been successful through the great strength, resources and *esprit de corps* of the association, and more especially from the fact that it has not scrupled recently to use as a weapon the position its individual members hold as trusted agents in the work of modern distribution. Its strikes have always been marked by the same characteristics and *modus operandi*. The corporations between whom and whose employes the difficulty has arisen have declined to accept the offered mediation of the recognized head of the Brotherhood. A strike has thereupon been authorized by it. Without this permission a strike is impossible for if it is attempted the organization at once exerts itself to fill the places and to break the strike down. The permission to strike, on the other hand, carries with it the assurance that the large resources of the Brotherhood shall be devoted to securing success to the movement, and all those engaged will at once pass from the service of the corporation to that of the Brotherhood, which undertakes to provide for them until the railroad corporation succumbs; or in case it holds out successfully, until the strikers can secure other situations. In every instance, regardless of the season of the year or the public convenience, the strike takes place at a fixed hour and all trains are abandoned by their engineers wherever they may then happen to be. So far as the organization is concerned, a state of warfare, within the letter of the law, between it and the railroad corporation—the "enemy," as Mr. Arthur termed it in his evidence—then ensues. The single object of its members is to paralyze its opponent, to stop the whole movement of trade and traffic on its lines, and to compel its submission. That they may the more surely and quickly succeed in doing this they wholly ignore the rights and interests of the public; they consider, as was openly stated at the meeting, that the responsibility for every consequence rests upon the corporation from its refusal to yield. Every means, short of open violence, is in practice regarded as legitimate to prevent others from taking the places of those who have struck.

The rapid manner in which these strikes, so conducted, have of late followed one upon another, and their uniform success under Mr. Arthur's lead, it was apparent throughout the hearing, had inspired both himself and the members of the Brotherhood with an absolute faith in themselves and their organization. They no longer believe that any corporation could stand out against them, or that another strike meant anything but a new triumph. The Commissioners can entertain no doubt that it was this sentiment among them which led to the otherwise inexplicable action of the Boston and Maine engineers on the 12th inst. It was little better than a wanton exhibition of power.

—Secretary Stoddard went to Wisconsin last Friday, expecting to be gone a week or more. He will speak in Footville, Fond du Lac, and possibly at other points.

—The State, county, and other conventions now meeting or preparing to do so should not forget the appointment of delegations to the National Convention at Dayton, which will probably be held in June, some time after the 12th. Friends should be forecasting and arranging visits or business journeys so as to take in this important meeting.

—It is reported that a temperance sanitary colony has been organized in Fresno county, Cal. The members pledge themselves to preserve the sanitary condition of the colony by maintaining the purity of the air, to sell or make no intoxicating liquors, and to belong to no secret organization. That is surely a long step toward a normal condition of society which can maintain such principles; with true Bible piety added, what more could be asked here below.

—The Cleveland *Leader* notices the suicide of Samuel H. Austin, of Toledo, Ohio, on the 10th inst., without any assignable cause; says he was Master of Sanford L. Collins' Lodge No. 396 Free and Accepted Masons of Toledo, an officer of Toledo Commandery No. 7 Knights Templar, and a member of Ohio Sovereign Grand Consistory No. 32 degree Ancient and Accepted Scottish Rite. A correspondent suggests that this complication of lodges may be an explanation of the suicide, such, however, as Freemasons are unwilling to accept.

—Though the First Church in Oberlin has for a generation been "as a city set on a hill," and has overcome great and strong enemies of the Cross "through the word of their testimony," a recent case shows the necessity of perpetual vigilance against the assaults of the lodge which would spy out and destroy the liberty testifying believers have in Jesus. The church, before or about the time of the first convention at Aurora, in 1867, adopted a rule against the admission of acting Masons. One such lately asked to join in the face of that rule, an open attack on the testimony of the church. The application was put off, but next week was renewed, with a promise to leave the Oberlin Lodge and have nothing more to do with it, though not agreeing with the position of the church, and unwilling to give up his oath. On this promise he was received by vote of a majority. This action is a grief to many faithful brethren in Oberlin, colleagues and pioneers with the great President Finney in this reform.

News of the Week.

—Another murder for a wife's sake took place here last Wednesday afternoon. The victim, S. S. Jones, editor and proprietor of the *Religio-Philosophical Journal*, a Spiritualist paper, was shot by a "lecturer on psychology, phrenology," etc., named Pike, the alleged reason being criminal intimacy with Mrs. Pike. All the parties were Spiritualists, and, though Jones combatted the free-love doctrines of Mrs. Woodhull, it is claimed by the papers and those who knew him that his theories and practice disagreed. The Coroner's Jury ordered the imprisonment of Pike without bail.

—It has been decided by the Cabinet that an extra session of Congress will be necessary. The session will probably be called for the 15th of May. This is because the Democratic majority in the House defeated any appropriation for the War Department. The appointment of some 2,000 officials will need confirming then also.

—Ex-Postmaster General Tyner has consented to go back to his old position as First Assistant Postmaster General. The object of the Postmaster General is to have the general appointments in control of a Republican and man of experience.

—The Republicans of the Pennsylvania Legislature have obeyed their old "boss" unanimously and nominated J. Donald Cameron to succeed his father in the United States Senate.

—The "Permanent Exhibition" is to be opened shortly in Philadelphia in the main building of the Centennial show. It is expected to be a sort of Crystal Palace, to which pilgrimages will be made from all quarters to see the wonders of industry and art. It must be added, with sincere regret, that the rule for Sabbath closing adopted for the great exhibition will be disregarded by the managers of this. Few Christian people will patronize such a display.

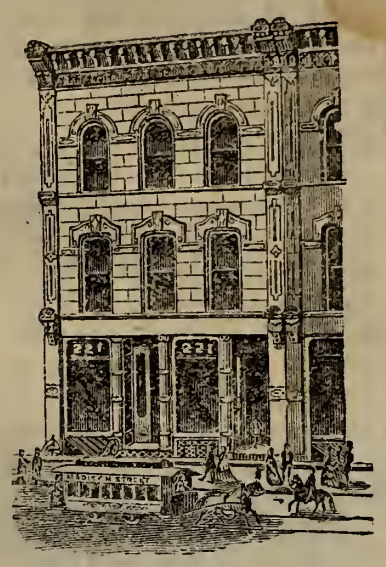
—The President and his advisers are overwhelmed by applicants for office. They will remove few and appoint none until assured of personal fitness. The husband of Mrs. Hayes' favorite cousin had to give up his chance for an office the other day because of his relationship.—Great objection was manifested in the Senate last week to confirming the nomination of Fred Douglass as Marshall of the District. He was confirmed, however.

The *National Sabbath School Teacher* for April. Elisha the Prophet, by Rev. W. H. Daniels; The Temperance Problem, by Jennie F. Willing; Imagination as a Factor in Teaching, by Marg ret E. Sangstu; A Prison Sunday School, by M. E. Winslow. Beside the above valuable articles, the lesson notes, comments, Biblical outline and other helps make the journal one of the lest for S. S. workers. Adams, Blackmer & Lyon Pub. Co., Chicago.

Art of Propagation.—A concise, practical work on the rapid increase and multiplication of stock amply illustrated. Price prepaid by mail, 50 cents. Published by Jenkins' Grape and Seedling Nurseries, Winona, Columbiana County, Ohio. Catalogues sent free.

The publishers of the *Metropolitan Pulpit*, New York, announce that they have now in press the first number of a new monthly, to be called the *Complete Preacher*. In this serial, sermons are to be published *in full*. The first number is to contain sermons by the following eminent clergymen: Theodore Christlieb, D. D., Professor of the University of Bonn, Germany—the manuscript, forwarded by Dr. Christlieb, is translated for this publication by Dr. Wedekind, New York; Right Rev. Archbishop Tait and Charles S. Spurgeon, England; John Hall, D. D., New York; J. P. Newman, D. D. Washington, and John A. Broadus, D. D.. LL. D., Professor in the Baptist Theological Seminary, Greenville, S. C. These were stenographically reported for the *Complete Preacher*. This is a valuable publication for all who love good sermons. The price of this monthly is $2 per year; 25 cents single issue.

Will those whose time is out in March who have not renewed, do so promptly?



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

THE PUBLISHING HOUSE FUND.

January 1, 1877.

	Notes unpaid.	Cash.	Total.
California...	$ 10.00	$ 10.00	$ 20.00
Connecticut.	.....	110.00	110 00
Illinois.....	3,065 00	1,470.86	4,535 86
Indiana.....	2 175.00	287.50	2,462.50
Iowa.....	770.00	255.80	1,025 80
Kansas.....	5.00	14.00	19.00
Maine.....	....	35.00	35 00
Mass.....	25.00	60.00	85.00
Michigan....	200.00	304 50	504 50
Minnesota...	....	100.00	100.00
Missouri.....	....	6.00	6 00
New York...	165.00	368.00	533 00
N. Hamp....	....	8.00	8.00
Ohio.....	2,465.00	482.15	2,947.15
Oregon	....	1.00	1 00
Wisconsin...	425.00	262.65	687 65
Penn.....	135 00	39.00	174.00
Vermont....	....	2.00	2 00
Canada.....	....	1.00	1.00
Total.....	$9,440.00	$3,817.46	$13,257.46

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The object of this Association is:—

To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Curches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

What She Could.

In a quiet and darkened chamber,
Shut out from the happy sky,
And the pleasures that make it so sweet to live,
And make it so hard to die,
Lay one with her meek eyes heavy,
And her hands on her heart astrain,
Because she could do no more than bear
Her burden of hopeless pain.

On the pillow of sleepless childhood,
Harrassed with the wearing day,
A mother emptied her tired arms,
And dropped on her knees to pray.
A sob to her lips kept rising,
That her strength had only sufficed
For the needs of home, when all the while
She had wanted to work for Christ

At her seams through the long, long summer,
One sat with a drooping head,
And sighed as she thought of her fresh, young life,
Just slipping away for bread.
But the tear that dropped on her needle,
Held in it a prayer—"Ah, who,
Dear Lord, hath labored so little for thee,
And there is so much to do?"

"They perish for lack of knowledge;"
'Twas a maiden heard the call;
And the sacredest things the soul holds dear
She freely renounced them all,
To sit with the dusky Hindoo,
In her sad zezena's gloom,
And tell her the story of Bethlehem,
The manger, the cross, the tomb.

And yet unto each, as she suffers
In patience, and prayer, and trust—
As she ministers, lavishing life and love,
Or toils for her daily crust,
Or lays her soul on the altar—
Alike will the Saviour say,
"She hath done what she could;" and the spikenard scent
Shall never dissolve away!

—[Selected.

No Particular Work for Jesus.

Have you any particular work for Jesus? What! None? Surely you are mistaking the fact. The truth is that he has given to *every* man his work, and you are not an exception.

Are you not a servant of his? No. Then this accounts for your mistake. He has bought you with his own blood, and that after having created and sustained you by his own power, and you belong to him by every right of ownership; but you have failed to acknowledge it to him and to yourself. You belong to him, but you hold yourself as your own. What right have you to do that? Have you any other right than that of possession?—the robber's right. Will your claim stand when he cometh to judge the world?

But are you a servant of his? Yes. And yet you have no particular work for him? What are you doing then? Nothing but your own work? Your *own* work, and yet you yourself are not your own. Ah! I see you are holding your every-day work as your own. You are thinking of religious work as work for the Lord, and of daily work as for yourself.

Here is your mistake, and a very sad one it is, too. You really rob God without knowing it, and you rob yourself, too. It would be true to the Lord, and a glory to his name if you should live in everything every day of your life as not your own but the Lord's; then you would do all things, whether you eat or drink, or whatever you do, to the glory of God. And it would enrich you, too, in every way, and would bring into your daily life a dignity, a calmness, a peace, a joy, a divine glory, which now it lacks so entirely.

"'Tis he appoints our daily lot,
And he does all things well."

Yes, and if we receive the appointment of our daily work as from his hand, and for his glory, and do it as unto him, we shall no longer be in the false position of acknowledging in word that we are not our own, while yet living as if we were our own, and saying we have no particular work for Jesus.

What then shall you do? Begin aright at once. Accept the fact that he has appointed you your daily lot, and do it well; that you belong to him in fact in your daily lot, and that the lot which he has appointed you is his work given you to do for him. Do this and you will no longer think or say that you have no particular work to do for Jesus. You will have a particular work for him, and it will be a very precious one, too, both to yourself and to him, and you will find yourself blessed in it as you never yet dreamed you could be in anything this side of the kingdom of heaven.

Keeping books is very dry work. One whom I knew found it so, and longed to get out of it. At last his work became an awful drudgery. He was doing it for himself, and this weighed him down. The only relief was that he had his mother and sister to support. They, however, were to him only like the ball and chain of the prisoner, holding him from escape to something better.

The book-keeper, however, was told he might turn over a new leaf, and begin keeping books as unto the Lord. who had given it him to do, not for himself, but as his particular work for Jesus, and he did so. Then his drudgery was immediatly turned into love-service, and the dry work became full of the sweetness of contentment, gratitude, and delight.

Plowing in rocky, rooty soil is no easy work. And if the horses are restive, and break harness and plow, again and again, it is provoking as well as hard. A small farmer on a rough farm, well known to me, found this to be true. His patience was not equal to it, and his temper broke worse than harness or plow.

A change came, however, while he was in the middle of his worst field. He gave himself up to Jesus as quite too difficult for himself to control; and gave up also his horses, harness, plow and field—all up and all over into the hands of Jesus as his own, and began work as a farmer for Jesus.

He had not the least pre-conception of the difference this transfer would make. Really it made himself, and his horses, harness, and plow—yes, and his farm, too, with all its rocks and roots—over anew; all the old ill-temper, impatience, and complaining of his lot passed away, and all things became new. He sang as he followed the plow as if his lot had been that of an angel, and praised God for roots and rocks, and all other provocations, as the very things that served to make manifest the greatness of his power in keeping those who believe. And his heart was full of thanksgiving for the particular work in the particular spot, given him by the Lord as his own particular work for Jesus.—*Rev. W. E. Boardman, in Times of Refreshing.*

The Old Hundredth.

This unique psalm tune first appeared in John Calvin's "French Psalter," published at Geneva, in 1548, as the "proper tune" to the 134th Psalm. Guilleaume Franc was musical editor of this work. He was a master in music, and yet all that will be found in ordinary musical history regarding him is that he was an 'obscure musician of Strasbourg, of the sixteenth century." The Church owes him not a few of her finest melodies. A melody in Luther's great psalter, published from 1524 to 1560, seems to have suggested the ideas of this inimitable chorale. One of Luther's hymns of eight unequal lines, which was set to a melody of the Moravian or Waldensian early church, contains the elements of the Old Hundredth. But these are reset and remodeled by Franc, who left Strasbourg, and became "canteur," or precentor, to Theodore Beza, at Lausanne. He subsquently settled and died at Geneva, leaving as his imperishable monument the music of the "French Psalter." The music was afterward adapted to the Hundredth Psalm, in the first "English Psalter" ever published, edited by John Calvin, and printed for the use of the congregation of English-speaking refugees at Geneva, in 1556, of which, at that time, John Knox was minister. The musical editor of the Psalter was Claude Goudimel, of Rome, who suffered martyrdom at Lyons, at the time of the massacre of St. Bartholomew, because he had set the English psalms to music. This Geneva-English Psalter was reprinted in 1563-4 by "John Day, over the pump in Aldgate," and Andrew Hart, in Edinburgh, and laid the foundation of the psalmody of the Protestant churches of the world. The words of this psalter contained first thirty-seven psalms, written by Sternhold and Hopkins, the remainder being written by ten of the refugees at Geneva. William Keith, from Aberdeen, wrote the "Hundredth Psalm." This psalter, words and music, was for some time universally used by the Protestant churches of England and Scotland. When Oliver Cromwell got the Westminster General Assembly of Divines to prepare a new version of the psalms in common meter, for the use of the churches, the Parliament sanctioned it, the English church at once adopted it, but the Scottish people rebelled, on the ground that they had already a better psalter of their own. Cromwell had to come to a compromise with the hardy Scots. (The only other compromise he ever made was with Cameron of Lochiel, when he and his army got bewildered in the wilds of Lochabar.) This compromise was, that in Scotland a number of their favorite psalms from the old psalter might be published as second editions. This was done, and the music is thus called "old"—the Old First, Old Forty-fourth, Old Hundredth, Old Hundred and Thirty-fourth, Old Hundred and Thirty-seventh, etc.—*Boston Transcript.*

To Whom Shall We Go?

Jesus Christ is the Lord Treasurer of heaven and earth, as Joseph in Egypt; if any one would have corn they must goe to Joseph for it; if they came to Pharaoh but for a peck or a gallon, presently he sent them to Joseph. So the Lord sends all that would have any drop of mercy to his Sonne; if ye will not goe to my Sonne, yee shall not have one drop, yee shall dye in your sinnes. No salvation but onely by believing in his name; he hath all the seven spirits of God; no spirit of grace at all can be had but onely by him; he was the rock that Moses must stand on, that the glory of God's goodness might passe before him.—*Old Author.*

Punctuality.

Few things are so important in life as a just estimate of the value of time. Every thing in a course of education should promote its attainment. It will be learned or unlearned, practically, every day. If a teacher is in his place at the minute; if he has every scholar in his place; if he has all the instruments and apparatus ready, down to the chalk, the pointer. and the blackboard wiper; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up to the last drop—such a one is teaching the true value of time as no sermon can teach it.

Nothing is more incumbent on teachers than perfect punctuality. To be late one minute is to lose five. To lose a lesson is to unsettle a week. Children are ready enough to "run for luck." They count upon a teacher's failures and turn them into claims. At the same time none are so severe, in their construction of uncertainty in teachers. as those who take advantage of it. It is with children as with servants—none are such task-masters.

Great minds, like Heaven, are pleased in doing good, though the ungrateful subjects of their favors are barren in return —Rowe.

Every duty we omit obscures some truth we should have known.

Children's Corner

Books of the Old Testament.

If our young readers will commit the following little poem to memory it will enable them to recollect the order in which the books of the Old Testament stand, and this they will find of great advantage to them in after life:

The Great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers, see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand,
Samuel and numerous kings appear,
Whose Chronicles we wondering hear.
Ezra and Nehemiah, now,
Esther the beauteous mourner show;
Job speaks in sighs, David in Psalms,
The Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet Song of Solomon;
Isaiah, Jeremiah then,
With Lamentations, takes his pen;
Ezekiel, Daniel, Hosea's lyres,
Swell Joel, Amos, Obadiah's—
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai calls,
Wrapt Zechariah builds the walls—
And Malachi, with garments rent,
Concludes the ancient Testament.—[Ex.

Letter from John Ruskin to Girls.

Not long since, John Ruskin, the famous English art critic and author, received a letter from a little girl. The following is an extract from his reply:

"The first order is always, in whatever you do, endeavor to please Christ (and He is quite easily pleased if you try), but, in attempting this, you will instantly find yourself likely to displease many of your friends or relations; hence, the second order is that, in whatever you do, you consider what is kind and dutiful to them also; and that you hold it for a sure rule that no manner of disobedience to your parents, or of disrespect and presumption toward your friends can be pleasing to God. You must, therefore, be doubly submissive; first, in your own will and purpose, to the law of Christ; then, in the carrying out of your purpose, to the pleasure and orders of the persons whom he has given you for superiors. And you are not to submit to them sullenly, but joyfully and heartily, keeping, nevertheless, your own purpose clear, so soon as it becomes proper for you to carry it out. Under these conditions, here are a few orders to begin with:

Keep absolute calm of temper under all chances, receiving everything that is provoking or disagreeable to you as coming directly from Christ's hand! and the more it is like to provoke you, thank him for it the more: as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember it does not in the least matter what happens to you, whether a clumsy school-fellow tears your dress, or a shrewd one laughs at you, or the governess doesn't understand you. The one thing needful is that none of these things should vex you. For your mind, at this time of your youth, is crystallizing like sugar-candy, and the least jar to it flaws the crystal, and that permanently.

A little girl who was sent to the pasture to drive home the cow fell and was severely scratched and bruised. On returning home, she was asked if she cried when she fell. "Why, no," she replied, "what would have been the use? There was nobody to hear me."

How Indians Cure Meat and Dress Skins.

When her lord has killed a buffalo the woman's work begins. She has to skin it, the meat to secure, and all to pack upon ponies or mules and carry to camp, where the meat must be cured. This is done by cutting it into thin sheets and hanging it over poles in the hot sunshine, where it is soon dried thoroughly; then it is packed fresh in packages of about one hundred pounds each, and enclosed in a nice folding sack of thick buffalo skin, prepared especially for the purpose. This is not dressed down thin after being fleshed, but well tanned and of the full thickness of the skin; the hair side nicely ornamented with paint, for the outside of the sack. This is cut out like a huge envelope, so that the ends and sides will fold over whatever is put in them, and secured by strong buckskin strings. By being thick it retains its form, and is very useful for carrying other things besides meat and tallow. After the meat is taken care of the skin must be looked after. Those taken in the warm season are mostly dressed for lodges. They are first staked on a smooth spot of ground, and water put upon them, when they are ready for fleshing. This consists in removing the flesh with an instrument made of a straight bar of iron, about a foot in length, flattened at one end and filed to an edge. This being grasped in the hand and a succession of quick blows given, the work slowly proceeds. The skin is then dried, after which the hair is removed in a dry state, and the skin reduced to the proper thickness by dressing down on the hair side. This is done with an instrument made by firmly tying a flat piece of steel, filed to a beveled edge at one end, and with the corners rounded, to a large prong of a deer's horn. This is so trimmed, in connection with the body of the horn, as to form an elbow, and is used a little as a carpenter uses his adze. This work is usually done in the cool of the morning. The brains of the animal, having been properly taken care of for the purpose, are now soaked and squeezed by the hand until reduced to a paste, and applied to both sides of the skin, which is afterward worked and rubbed until flexible. The preparation of robes is from winter skins, and differs from the foregoing only in being dressed down on the flesh side, so as to leave the wool and hair upon the robe, and is more thoroughly worked, and scoured by means of a sharp-gritted stone.—*Battey.*

The Loaf of Bread.

In a time of famine, a rich man allowed twenty of the poorest children in town to come to his house, and said to them: "In this basket there is a loaf of bread for each of you; take it, and come again at the same hour every day till God sends better times."

The children pounced upon the basket, struggled and fought over the bread, because each wished to have the largest and best loaf; and then they went away without a word of thanks to their friend.

But Francesca, a little girl, meanly though neatly dressed, stood at a distance, and gratefully took the loaf that was left in the basket, which was the smallest; then she kissed the good man's hand, and went quietly home.

The next day the children were just as naughty and ill-behaved, and this time there was left for poor Francesca a loaf that was hardly half as large as the others. But when she reached home, and her mother cut the bread, there fell out a number of new pieces of silver. The mother was frightened and said: "Take back the money this moment; for it is certainly in the bread by mistake."

Francesca took it back. But the kind man said: "It is no mistake my good child; I had the money baked in the smallest loaf in order to reward you. Be always as contented and yielding as you now are. He who is contented with the smallest loaf, rather than quarrel for the largest, will receive abundant blessings."—*Children's Prize.*

A little girl who had just believed on Jesus, wrote to a Christian friend, saying: "I always used to say my prayers, but I never prayed till lately"

Puzzle Drawer.

Ridge Prairie,
St. Clair Co., Ill.

Mr. Editor:—In the *Christian Cynosure* of Jan. 18, 1877, there was one verse of poetry with the vowels missing, and I don't think any one has sent an answer to it yet. Sister and I have supplied the missing vowels. Please tell us if we are right:

Do not stand idly waiting
For some great work to do:
Improve each passing moment,
For the moments may be few.
Go and toil in any vineyard;
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

ANSWER TO VERSE IN MARCH 1, 1877.

Neath a spacious top light
An artist was eating his supper one night;
Not a star nor a cloud in the sky to be seen,
Though the window above was perfectly clean;
So clear was the light, and polished so bright,
That plainly were viewed by the lamp's brilliant light,
The artist, his wife, and the child of their love,
The table and dishes all mirrored above.
Oh, mamma, I see God way up in the sky,
And he is eating his supper of bread and mince pie;
He looks like papa, his eyes are so blue,
And, mamma, his wife looks exactly like you.
A nice little girl I see,
And she is laughing at me;
She holds in her hand a cup full of water;
I wonder, mama, if it's God's little daughter.

We all love your paper, and pa has been turned out of the M. E. church because he does not believe in secret societies.

Ever your loving friends,
Ella and Sophie Young.

Bellevue, Mich.,
March 11, 1877.

Dear Mr. Editor:—I will send you a puzzle which, if you think worth while, please publish. I also send an answer to Carrie Moon's enigma. It is my pa's name, "S. P. Poole." He takes your paper, and likes it very much.

I am composed of nine letters.
My first is in peg but not in nail,
My second in zebra but not in horse,
My third is in rise but not in fall,
My fourth is in peach but not in plum,
My fifth is in rat but not in mouse,
My sixth is in cape but not in hood,
My seventh is in house but not in barn,
My eighth is in wagon but not in gig,
My ninth is in keep but not in give.
My whole is productive of more light than the "old handmaid" desires.

God bless your paper. Your little friend,
Perlia E. Poole

Home and Farm.

A Short Sermon

On the Duty of Christians in Relation to the Houses they Live in.

BY THOMAS FILER.

Text: "He that provideth not (a comfortable dwelling) for his own household hath denied the faith, and is worse than an infidel."

The Christian's home being the grand primary temple where the great first principles of our holy religion must be taught, in order to save the world, no one can doubt that it is one of the first duties of every Christian house-holder to see to it that his or her home is a little paradise, so far as it is in their power to make it so. But this is far from being the case with a large majority of the houses of both Christians and infidels in this enlightened land.

But it may be said that our Christian forefathers lived in much worse houses than we do. Were they therefore sinners above all men? By no means. They probably lived up to the light they had, and were therefore excusable. But this is our condemnation, that light is come into the world on this subject, and we disregard it.

The Patriarch Abraham, King David, and many other excellent men of ancient times, did many things, the which if we should do them we should make ourselves as bad as a Mormon, and worse than an infidel. Some of our very remote ancestors were not ashamed to go entirely naked, and I suppose dwelt in the open air, without any house. But who will pretend that it would be proper for us to do so?

Who then can be saved? I answer, "With men it is impossible, but with God all things are possible." "The times of this ignorance God winked at, but now commandeth all men everywhere to repent."

Fullersburg, Ill.

How to Run a Hard Coal Stove.—There is a lamentable amount of ignorance displayed in the management of coal stoves, and the result is an unnecessary waste of fuel and an uneven supply of heat. The principal mistake is made in the manner of replenishing, and the *Miners' Journal* offers the following advice on the subject: Furnaces or grates should be fed with a little coal at a time, and often; but, servants, to save time and trouble, put on a great deal at once, the first result being that almost all the heat is absorbed by the newly put on coal, which does not give out heat until it has become red hot. Hence, for a while the room is cold, but when it becomes fairly aglow the heat is insufferable. The time to replenish a coal fire is as soon as the coals begin to show ashes on their surface; then put on merely enough to show a layer of black coal covering the red. This will soon kindle, and, as there is not much of it, an excess of heat will not be given out. Many also put out the fire by stirring the grate as soon as fresh coal is put on, thus leaving all heat in the ashes when it should be sent to the new supply of coal. The time to stir the fire is just when the new coal laid on is pretty well kindled. This method of managing a coal fire is troublesome, but it saves fuel, gives a uniform heat, and prevents the discomforts of alternation of heat and cold above referred to.—*Ex.*

THE GOSPEL MEETING.

FAITH, THE SOURCE OF FAITHFULNESS.

SERMON BY REV. JOSEPH COOK.

The readers of the *Cynosure* have become somewhat familiar with the name of this great preacher through the letters of Rev. H. T. Cheever and others descriptive of his Boston lectures. He has been aiding Mr. Moody heartily, preaching in the Tabernacle frequently on Monday evenings. The following discourse delivered March 12th, from the *Boston Globe*, is a specimen of his convincing logic and eloquence:

"At midday, O King, I saw on the way a great light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me, and when we were all fallen to the earth I heard a voice speaking unto me and saying, I am Jesus, and I send thee to the Gentiles to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, an inheritance among them which are sanctified by faith that is in me."

The topic to-night is "Faith, the source of faithfulness." The text is, "Sanctified by faith," in the eighteenth verse of the twenty-sixth chapter of Acts. Who are faithful? Those who have faith. What is faith? That which makes a man faithful. These majestic words are our Lord's own, and when faith is discussed we ought to take the intonations which came to Paul out of a light bright above the brightness of the noon, for there is not in the Scripture any more majestic proclamation as to the nature and the necessity of faith than this passage constituting Paul as a teacher of the globe in religion. After hearing this message from the unseen holy, "I," says Paul, "was not disobedient to the heavenly vision, but taught first those at Jerusalem and then those elsewhere, repentance, faith and the sanctification which is the result of both." We must never forget that our Lord had many things to say to his disciples after he left the world, and that this supreme proclamation of the necessity of faith made to Paul when his apostleship began, is a proclamation equally for you and me here in Boston to-night. Many of us have a kind of faith that doesn't sanctify us. To-night I wish to be very elementary, and therefore I must speak from human example, in order that, drawing nigh in the daylight, we may not be dazzled by the glory of the atonement until we are bewildered, as many a philosopher has been in Boston and elsewhere.

ALCOTT'S DISCIPLINE.

I propose to take a Boston school, that of a great philosopher whose name ought always to be mentioned with that of Emerson—I have done so already, once at Concord, in his presence—Professor Alcott, who has had some of the subtlest thoughts that ever were put before New England. Once, on the slope of Beacon Hill yonder, he had a school of children, and it was his theory that the child brings into the world a nature comparatively pure. He wanted to let that nature have its course so far as it was wise. He looked with reverence on the outfit that comes into the world with us. It wrought earnestness into the warp and woof at this school. What did he do under the impulse of that earnestness? He made a rule that whenever a child violated the regulations of the school the master should take the chastisement instead of inflicting punishment on the child. Bronson Alcott told me this himself, and said that one regulation almost Christianized the school. "I remember," said he, "a rude boy who had violated some proper regulation, and was brought before me for punishment. I extended my own hand; I put into his hands a ruler and told him to strike. The boy was apparently moved from head to foot. The very innermost fibers of his nature seemed to be taken hold of by this new kind of discipline. His face began to have in it struggling emotions, and a new sort of light appeared to begin the instant he saw my extended hand and heard my command to give me chastisement." This is not a story out of the newspapers. It does not come from Greece. It is not a thing to be guessed at. It is a fact; it is actual history in Boston. That is the way human nature is made here in New England; here on Beacon Hill. And my impression is that human nature is just the same everywhere. If Bronson Alcott had done that with a Greek boy the effect would have been the same. It would have been the same with a Brahmin boy, a negro boy, or an Esquimaux boy. Alcott saw everything in the boy begin to be woven by a different set of shuttles the moment he got his eye on that condescension of authority. Now, will you be so kind, my most restless and unbelieving friends, as to take a little arc of the moral law revealed to you in the example and extend it through the whole circumference of the circle? You say that law is a unit everywhere. You say that physical law is the same here and among the stars. You say that if you know what gravitation is here you know what it is in the North Star. Now, if physical law is the same thing everywhere,

MORAL LAW IS THE SAME THING EVERYWHERE,

and you, standing on the atom we call earth, can take a little arc of the physical law and estimate what that law is everywhere. You may take a little arc of the moral law and estimate what that is everywhere, and you are just as scientific in the last act as in the first. So our Lord assumes in his parables that the moral law is the same everywhere. Now it is not enough for me to say that this boy would have been affected just as he was if he had been a Greek or an Italian or an Esquimaux boy. I think he would have been affected just as he was if he had been a lost angel. Any free being anywhere in the universe would have been affected in just that way. I cannot think that the moral law is so very different in other worlds, that I have not the right to draw an inference as to what it is from its operation here by extending the circumference of it from any arc I can accurately measure. Now, I say that was a natural operation of the boy's mind when he saw the master extend his hand for chastisement; it was natural for him to be moved as he could not be in any other way. Moved to what? Moved to shame, in view of his own transgression; moved to reverence of and love for the master; moved to loyalty to that rule which he had broken. Bronson Alcott told me that the boy struck his hand once. This was here in Boston, positively, there is no doubt about it. People say that all illustrations of the atonement are imagination, taken out of some doubtful corner of the newspapers; but, if you please, this occurred in Boston among the philosophers, and to a Concord philosopher. I have tears sometimes, and sometimes groans for that style of unrest which will not believe the deep instincts of the soul, which draws down upon itself God's supreme curse of blindness, because it will not use the light it has, which, by sinning against the light, loses all the light it possesses. Now, I say that we all know that it is natural for human nature looking on the chastisement of a ruler for the punishment of the subject to feel two things: first, that the violation of the law is not excused, that there is no letting down of the dignity of the law at all; and secondly, that there could not be brought to bear upon the rebellious subject any motive so likely to win him to loyalty as does that substitution of the ruler for the punishment of the subject. There is not anything known to philosophy, or imagination, or to human experience that takes hold of the soul like that. That is fact. It is just as much a fact as anything about geological strata. And it is just as hard a fact, and will bear the microscope and the scalpel just as well. We are made so that that sight which Bronson Alcott saw takes hold of us. I am not asking now whether an atonement has ever been made, but I do say that if one has been made on that principle, then that is what we want, for that is what will take hold of us as nothing else can. That is what is to be held up above all philosophy; that is what is to be placed over Beacon Hill and the North End. That is what is to be told over and over, in all ways, until men gazing on that spectacle are transformed by the gaze into loyalty—into glad allegiance to their Saviour as their King. My friends, I am not ashamed of the power of that natural law which lies behind what we call

THE PRINCIPLE OF THE ATONEMENT.

I am not ashamed of the cross of Christ, for it is, as we look on it in all the rays that proceed out of it, a part of the nature of things, and it takes hold of us according to natural law, transforming us as we gaze upon it into entire loyalty to him who has taken chastisement in place of our punishment. But somebody says that Christianity teaches that in the atonement an innocent being must be punished, and that personal demerit is transferred from one being to another. Please be clear about that. I put it to you as a matter of plain common sense. Was Professor Alcott in that case guilty of anything? Was he in a strict sense made to suffer the punishment? Was the personal demerit of that pupil transferred to Bronson Alcott? You have been told for fifty years in this city that Christianity as comprehended by those who teach it here, is demoralizing, because it teaches that an innocent being was punished, and that it is unscientific because it teaches that personal demerit was transferred from the sinner to an innocent being, and transferrence of personal demerit is an impossibility in the nature of things. Was the demerit of this boy transferred to Bronson Alcott? Not at all. Was Bronson Alcott in any sense punished? Not at all. What did happen? The master of that school substituted his voluntary, sacrificial chastisement for the punishment due to that pupil. What happened then? After that substitution could you ask that that pupil be punished again? Suppose the boy, after going back to his seat, had been called up again and punished, would the school have said that was right? But still the boy's demerit has not been transferred; the master is not to blame, there cannot be any transferrence of personal demerit from that boy to that master, but that master can pay the debt that boy owed to the school. Isn't that clear, straightforward reasoning? And when some of these long-eared infidels endeavor to bring on you a mist on this thing, just make a distinction between chastisement and punishment, between the impossibility of transferring personal demerit and the perfectly plain possibility of having the obligation to pay the penalty of a violated law transferred. Guilt, in the sense of its being transferred to another, cannot be removed. But Boston says that evangelical Christianity teaches that you can. This is one of the most ghastly of all misconceptions. Hundreds and thousands in our educated circles have not been taught what clear thought is about religion. Bronson Alcott's experiment illustrates two things. That boy goes back to his seat

AT PEACE WITH THE LAW

of the school. How? By his good works? No. Without good works? No. You say it is a mystery that people preach when they say a man is not saved by good works and yet not saved without them. That boy has violated the law, he has seen his master's substituted chastisement for his punishment, and he goes back to his seat at peace, and you cannot demand from him another payment of the debt; but would that payment be of any value if the boy were to lose loyalty to that master? If you can suppose that the boy would disregard that supreme exhibition and fall into his old ways, do you think that he could quote the substituted chastisement as a ground of peace? It is not in natural law that he could, and it is not in Christianity that he could. It is not taught anywhere in the Bible that he could. It is not taught anywhere in the Bible that men can be saved except by loyalty to God as our King as well as our Saviour. You say that the Bible says, "Believe on the Lord Jesus Christ and be saved." But to believe and believe in or on are two very different things. Many a statement of a bad man I can believe, but there is not a bad man that I can believe in. I believe Congress when it puts forth a public statement, but I don't believe in Congress—at least not in all the members of it. There is an immense difference between believing and believing in. Saving faith means the glad acceptance of Christ as our prophet, priest and king.

For a last thought, let me point out the difference between faith and belief. Two sets of soldiers, one Federal and one Confederate, hear the news of Lee's surrender. They may both believe it. But there is no virtue or vice whatever in their merely believing the fact. But the Federal soldiers hear it, believe it and are glad. The Confederate soldiers believe it and are sorry. The virtue and the vice are in the attitude of the heart. We all hear that Christ is our Saviour and our Lord. But we are not all glad. I should give as a set definition of saving faith, the conviction of the intellect that God in Christ is, and the affectionate choice of the heart that he should be both our Saviour and our Lord. The first half of that definition is mere belief, the whole of it is faith. The whole of it, without the last two words, would be nothing but a mere sentimentality, it would not be enough to save the heart.

Let us close then, my friends, by gazing once more on the clearness of these stupendous truths that lie behind

THE CHASTISEMENT OF THE RULER

for the subject. In Russia a gentleman was driving in his sleigh with his wife and children, when one of them started and said, "What is it I hear? It is not the wind in the trees." It grows more distinct and fiercer. The father listened and found it was two great packs of wolves, and then said to his little ones, "You must say your prayers and fall asleep." They said their prayers but they didn't go to sleep. They were five miles distant from a place of safety. Holding the reins with a steady hand, and driving at a fearful speed, the father catches the gleam of their eyes as they come eagerly and hungrily on, and shoots down many of their number. But the death of their mates only infuriated the rest. On still they came, panting for blood, and their number was so great that it was evident death must be close at hand unless some unexpected rescue came. At last, when they were close upon the sleigh, the father gave his servant the order to cut through the traces and let one of the horses go. And he did it, and one horse fell back, and for a time the wolves were left behind. But soon they were heard again in hot pursuit, and once more they were about to leap on the sleigh, when the master gave his servant orders to cut the other traces and let the other horse go. It was quickly done, and the second horse fell behind and was killed. They were nearing a place of safety now, and the sleigh kept on its course—it was all down hill. But before they could reach shelter the wolves were upon them again. Nevertheless they reached it, but when they came to look around they found their servant, who had been in the family all his life, was gone. At the very spot where the danger had been greatest he had given his own life; and there, next day, they found a few bits of human clothing and a few bones to tell of his fate, while his blood stained the snow all around. All that was left of him they gathered together, and over these few remains they erected a monument, and on the monument put these words: "Greater love hath no man than this, that a man should lay down his life for his friend." All the world is such a monument.

Rev. Mr. Cook and Mr. Moody have both recently called attention to the great national duties, as well as grief and suffering that this country has twice been apparently prepared for in a preceding religious awakening. The great revival under Whitefield and Edwards, in 1740, preceded the Revolutionary struggle, and that of 1857 preceded our civil war. Is God leading us up to other scenes like those through this spiritual awakening and purifying? It is a solemn question. Let us give it solemn attention. Whatever may be in store for us, whether war, or famine, or pestilence, only God's saving presence can enable us to meet it safely. Let us seek that presence, and then, whatever comes, whether it be prosperity and blessing, or the reverse, all will be well.—*Morning Star.*

REVIVAL IN YORKVILLE, WIS.

Editor Cynosure:—

DEAR SIR:—The special meetings which are being held in the B. C. church here are well attended, and much good has already been accomplished. The Holy Spirit has been poured out upon the church and congregation, and quite a number of young people have given their hearts unto the Lord. We have had some blessed meetings. There has not been any wild-fire, rant, or noise, but we have an abiding, clear, satisfactory evidence of the presence and power of God with us. He is moving by his spirit upon the hearts of a great many. I hope they will soon come to Christ, and by trusting in him be saved from sin. There is a great work to be done here. Very few in this place have been converted here during the last decade. Special prayer has been offered, and great anxiety has, and still is being felt, on behalf of the young. I believe we shall have, by the blessing of God, a great revival here.

Yours, truly, W. R. ROACH.

Religious Intelligence.

—The Christian Convention in Boston, in connection with Mr. Moody's work, was held last week, with large delegations from all over New England and New York city. It is said that Moody and Sankey will remain in Boston until June. Several cities are trying to get them next, Hartford, New Haven, Amherst, Mass., Montreal and San Francisco among the number.

The ninth biennial Sabbath (First day) School Conference of the Friends will be held in Plainfield, Ind., during the coming autumn.

—Pan-Presbyterianism is to hold its first general meeting in Edinburgh in July, and if all the branches of the family tree are represented it will overshadow all previous assemblies. Among those expected to go from the United States are Drs. Adams, Crosby, Schaff, Dickson, McCosh, Van Dyke, Eells, Moses Hoge, Stuart Robinson, J. B. Alger, Messrs. Wm. E. Dodge, Stanley Matthews, Judge Olds and others.

—Miss Smiley, who assisted Mr. Moody for a time in Boston in a supplementary woman's meeting has been holding daily Bible readings in this city for the past fortnight, while Miss Willard, formerly at the head of the women's temperance work here, has taken up the work in Boston.

—Major Whittle's work continues in this city with unabated success. He leads the noon prayer meeting in Farwell Hall and preaches or holds a Bible reading in one of the churches in the evening.

—The activity of Christians here seems rather to increase than otherwise. New fields are opened and entered in the name of Christ. A continued work of grace is being carried on at the Bethel Home, under the superintendence of Benjamin Frankland, a Friend, and the free lodging house work has attracted other helpers beside the old Yorkshireman who first began to tell the story of the Cross to these miserably poor after he had broken his few loaves of bakers' bread among them.

—The Reformed Presbyterian Congregation of Pittsburg (Rev. Dr. Milligan's), lately held an unusually interesting meeting. This congregation has taken from twelve to 18 of the Chinamen in the city as pupils, instructing them in the rudiments of English literature, and in the doctrines of the Christian faith. They are attentive and diligent students, and make rapid progress. Not long ago five of these students returned to their native land, able to read the Bible intelligently and believers in its truths. February 12 is the first day of the Chinese year, and as a testimonial of their gratitude to the congregation, especially to the ladies, their teachers, they prepared a handsome banquet and invited all to partake of it in the lecture-room. There, with Chinese and English songs, and social intercourse they passed the evening, exhibiting at least one means of doing good and reaching the heathen element lying at our doors, but so soon certainly to return to its native land.- *Ex.*

—The revival at Asbury University, Greencastle, Ind. has been the means of adding two hundred students to the church.

—The *Advance* reports over 2,000 additions to the Congregational churches of the country at the communion service, March 4.

—Week after week the *Religious Telescope* publishes brief reports of revivals in the United Brethren churches, filling three or four columns weekly. The last number notices a good work in Ligonier, Ind., with 71 accessions; at Warrington, where Rev. Halleck Floyd assisted, the additions were 109; at Money Creek chapel, Ill., Rev. M. Ambrose assisted, and there were 16 conversions. Rev. D. B. Keller reports a dedication at Ransom, O., which desperate Masonic influences attempted to break up, but without avail; the fine brick church was consecrated and the debt cleared off. At Walla Walla, Mission, there have been many conversions, but Masonic opposition is active to prevent union with a testifying church.

OBITUARY.

REV. RICHARD HORTON, author of the "Image of the Beast," a work of high standing in our reform literature is dead. The following from the *Wesleyan* is the only notice we have received:

Rev. Richard Horton, the gifted preacher, the pure patriot, the faithful author, the President of the Central Ohio Conference is dead. He had during the past year, been reanointed in the holy work of the ministry, with the mysterious and mighty unction of the Holy Spirit. Coming home from unusual labors in a revival meeting, where a great victory for Christ had been gained, he announced to his family that God had given him "an honorable discharge," and in a short time his failing strength gave entirely out, when in great tranquility he passed within the portals of a pure and perfect peace.

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Publishers' Department.

The last week has been an encouraging one. A friend residing in Indiana sends twenty dollars to be expended in sending the *Cynosure* to different persons for three months each.

P. Bacon, Weatogue, Ct., sends a club of 33 subscribers for six months and one for three months and writes:

"Through the help of earnest Christian friends at Putnam, I am enabled to send you a list of 32 names from Putnam, Windham Co., Ct., and two from Pomfret, Ct. I do believe that these papers in connection with the prayers that are being offered will accomplish great results."

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D. B. Heckert, Ogden Center, Mich., sends a club of five for a year and one for three months.

L. Monteith, Martin, Mich., writes: "As soon as I get time I will take a trip out and try to get up a club for the *Cynosure*. I hope to get five and if possible ten names."

Rev. F. Fisher, Mt. Pleasant, Pa., writes: "I will send other names soon."

Remember a list of ten thousand subscribers is our aim for the *Cynosure* this year, and this object can only be accomplished by persevering and earnest efforts.

Let us be thankful for the work of the past week, and take courage for the future.

Who will send in a club next week? How many will send in one new subscriber? Every *one helps* the subscription list and the reform.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING MARCH 17, 1877.—H Ashley, L M Boyd, G. O Bayles, P Bacon, L Bookwalter, O P Chesebro, E J Chalfant, A C Chittenden, O Chamberlain, S B Daniel, S H Davidson, T Drew, S H Evans, J Franklin, C G Fait, H H Hinman, Mrs J Hubbard, C Hutchins, W H Herrington, D Horning, T Hodge, G Jamrin, W Kitely, L Landon, G N Le Fevre, C Marshall, S Martin, D Miller, Mrs. M B Nichols, C K Prens, J Peterman, W Pattison, A Pontius, S Peebler, J W Rownd, W H Smylie, J Smith, J P Stoddard, J Storrs, J H Sellars, D H Shelly, H S Thomas, I Weaver C Winter.

Books sent Week ending March 17, 1877.

By Express.

P S Hoffman, L G Loomis, S M Good, J Auten, Rev H H Hinman.

By Mail.

J C Daniel, C E Bemis, W H Smylie, A G Barnes, A Hart, C E Ripley, M Hughes, J C Johnston, L B Lathrop, Z A Godfrey, N Bingham, P Heid, S Adams, S Beck, J Lanz, J Pickering, P V Randiez. M D, O D Grover, A Pontius, E W Dinwiddie, W R Perry, S Beck, D O Hunter, S B Daniels, L G Loomis, A A Endris, Mrs N Brunlow, Emma E Martin, J Starns, O F Coons, J H Garner, J M Lawson, P H Norton, J A Wagle, C Neusness, J T Gromer, L Landon, D B Heckert, B Burtch, A Burtch, Rev S Smith, Q R Berry, C Hutchins, U P Publishing Co, Rev E Thomas, T Lawrence, H H Mills, W J Bradford, C H Wetherell, J H Brown, J Crapsey & Co, W O Shearer, W J Gard, F F Koeblitz Rebecca Jane Roberts, E H Patterson, J J Sugden, C Beek, E Henwood, H Williams, M M Haines, J T Herrick, W J McAllister, J W Cudworth, O Wells, S Rider, Mrs E Parks, G W Varney, W E Carter, W M Boyd, W Adamson, W F Longer, H L Sook, Rev H S Thomas, J M Lawson, T Davis, J Cowgill, H Ashley, J E Hark, J Compher, W F Mavity, C W Kohr.

Tracts Sent.

Eld C Barnett, G S Chase, A E H Doyon, A S Aiken, J W Thompson.

Donation to Tract Fund.

S M Good, $5; L Landon, $1; A Friend, $30.

—The statistics of the Congregational Churches of the United States, as given in the *Quarterly*, show a net increase of 12,345 members in 1876; the increase of churches is 71, which is above the average yearly increase for 19 years. The increase of members is the greatest ever reported. The total of members is 350,658; of ministers, 3,333; of churches, 3,509. Of the ministers, only 1,783 are settled pastors; the others are acting pastors or supplies. The whole amount contributed for the support of foreign missions in 1876 was $456,862; for home missions, $383,632.

Bright little four-year-old Lulu was very much afraid in the dark, and for that reason had great dread of bed-time. Complaining of this to a friend one day, she was told that if she would remember always that darkness and light are alike to God, she would no longer be afraid. The next morning, upon entering the breakfast room, the little one exclaimed: "Well, Mrs. ——, I was 'fraid again last night!" "Why, how was that?" asked the lady, "did you not remember what I told you?" "Oh, yes," replied Lulu; "I 'membered it, but the 'fraid is in me, and can't be got out of me."

How to Send Money.

Post office orders, checks or drafts on Chicago or towns east of Chicago, and currency by express may be sent at our risk. If it is not possible to send by either of the four ways named, money in a registered letter may be sent at our risk, but it is not as safe.

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MARKET REPORTS.

CHICAGO, Mar. 19, 1877.

GRAIN—Wheat—No. 2		1 23½
" No. 3		1 14
" Rejected	96	97
" Minnesota	1 24	1 36
Corn—No. 2	38¾	40¼
Rejected		36½
Oats—No. 2		33¼
Rejected	25	25¾
Rye—No. 2	63	64½
Bran per ton		13 00
Flour—Winter	6 00	8 00
Spring	4 00	7 00
Hay—Timothy	7 00	8 50
Prairie	5 50	7 00
Mess Beef	10 75	11 00
Tallow	6¾	7¾
Lard per cwt		9 20
Mess pork, per bbl		13 80
Dressed Hogs	5 60	5 80
Butter fancy yellow	25	31
common to choice roll	15	22
Cheese	10	14½
Beans	1 80	1 90
Poultry. Chickens per lb	8	11
Turkeys per lb	9	10
Eggs	13	14
Seeds—Timothy	1 45	1 65
Clover	8 25	8 60
Flax	1 40	1 50
Potatoes	90	1 10
Broomcorn	2	7
Hides green to dry flint	6	14
Lumber—Clear	32 00	37 00
Common	10 00	11 00
Fencing	10 50	11 00
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	27
LIVESTOCK Cattle Choice	5 25	5 75
Good	4 50	5 00
Medium	4 10	4 40
Common	3 00	4 00
Hogs	4 00	5 55
Sheep	3 25	5 75

New York Market.

Flour	$4 00	10 50
Wheat—Winter		1 55
Spring	1 25	1 43
Corn	54	57
Oats	38	53
Rye	80	93
Lard		9½
Mess pork		14 75
Butter	12	26
Cheese	9	15½
Eggs	16	16½
Wool	12	53

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CHICAGO, THURSDAY, MARCH 29, 1877.

VOL. IX., No. 26.—WHOLE NO. 366. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

IOWA AND SECRETISM.—The Iowa State Convention, opposed to secret societies, will meet at Oskaloosa April 24. This place is a stronghold of Masonry, and the writer hopes the churches and societies will be fully represented, and that everybody will come who can come. Let not the enemy laugh at our insignificant numbers. It is desired that all who intend coming will send in their names in due time, so that arrangements can be made for entertainment. Address

R. A. McAYEAL,
Oskaloosa, Iowa.

REFORMERS OF MICHIGAN, ATTENTION!

There is to be a quarterly meeting of the Michigan Christian Association opposed to Secret Societies to be held in Howell, Livingston county, April 24th and 25th, commencing at 2 P. M. Tuesday, the 24th. All reformers are expected to be in attendance. Preparations are being made to accommodate all with a home who are from a distance. By order of COMMITTEE.

CALIFORNIA—ANNUAL MEETING.

An annual meeting of the committee and friends of the anti secrecy cause in California will be held, Providence permitting, in Sacramento, commencing Tuesday, April 10th, at 1 P. M., at Central Hall, south side of K street. As quite a number of the friends are determined, by the grace of God, to engage a lecturer this year, and liberally subscribe to the lecture fund, and as we are now in correspondence with parties east, and may make the engagements by that time, it is important that as many of the friends, and especially of the committee, as can possibly come, be present to help make the needed arrangements, &c. Those who cannot come, please write to the friends assembled there. Address the same to Rev. A. Musselman, Sacramento, Cal. By order of the Chairman.

PHIL. BECK, Secretary.

Thus far, Mr. Ronayne has heard from N. Gay. of Batavia, and J. B. Nessell, of Ellington, N. Y.; J. A. Conant, of Willimantic, Conn; E F. Morgan, of Middletown, Vt.; John Glen, of Dover, N. J.; A. J. McFarlnad, of Stanton, Pa., and from A. D. Carter, of Deersville, Ohio. As he is going again to Ontario in a short time, and as he proposes to proceed thence through New York State eastward, he would like to hear from other localities, and that definite arrangements be at once completed. He will visit Ohio and Pennsylvania on his way back. Address him at 104 Bremer street, Chicago, that the time for each place may be set and disappointments or delay avoided.

Mr. Ronayne is completing arrangements with friends in which to visit Union City, Coldwater, Sherwood, and Bronson. He intends, unless otherwise decided, to be at Union City on Wednesday, April 4th, from which he goes on to Ontario, and from Ontario to the East.

Topics of the Time.

Were the Rev. L. Foster, of blessed memory, now living, none would more heartily rejoice at the regard for the Sabbath and its institutions by President Hayes and family. It had been planned in Washington that the oath should be privately administered to the incoming executive at noon on Sabbath, March 4th, when Gen. Grant's term legally closed. But the better counsel of Mr. Hayes prevailed, the sanctity of the Sabbath was maintained, and the law fully satisfied by the private administration of the obligation of office on the evening before. Then, on the first Sabbath after the inauguration, what a strife to get the President's family to this or that church! One has a President's pew purchased for $5,000 which President Grant used to occupy. The telegraph and other influences were brought into play around the White House; but on the morning of that Lord's day the President and his wife quietly and on foot joined the church-going throng on the street, hardly being recognized, and made their way to a humble Methodist Episcopal church near by. He is not a professing Christian, but Mrs. Hayes is a Methodist and directs in religious preferences. Her simple good sense and piety on this occasion well recommend her to the high station she has providentially been called to fill, and is in conspicuous contrast to the Pharisaical extravagance too often displayed on the Sabbath.

Mountain Meadows begins to be revenged. In 1857 a body of Mormons and Indians met a rich emigrant train in the southwestern part of Utah; and, while acting under the guise of friendship, massacred the whole company saving two or three of the children. After twenty years the leader of the Mormon band, John D. Lee, was led out last Friday upon the same fatal plain and shot under the execution of the law—the nearest approach to poetic justice our courts have lately known. It is yet a question whether Brigham Young himself was not the instigator of the massacre. Lee, in a written confession, says it was by Young's order; and claims, moreover, that the high priest of Mormon Masonry had found it necessary to sacrifice some one for the good of the Mormon order and appease the unrelenting courts. Lee was the chosen victim, and the jury, part Mormon, were instructed from Salt Lake City to agree. Further developments in this drama may be yet more wonderful than the acts already finished.

Some of our liberal papers who love the beer, wine and Sunday holiday of Europe, and would force them upon us, are greatly grieved at one result in the late New Hampshire election. That State voted on a new constitution. One of the amendments proposed upon the old was the striking out of the word "Protestant" as a qualification for Governor, Senators, Representtives and Counselors. The good people of New Hampshire rejected a similar amendment in 1850, and they will do well to keep on so. Germany has been giving us some lessons we are slow to learn. The late book by our new Secretary of the Navy on "Papacy and the Civil Power," may enlighten our citizens on this question.

The New York *Herald* has just published letters from Stanley, written in the heart of Africa last August. He is expecting to solve the problem of the great interior river system, left unexplained by Livingston and Cameron, and thus open that interior to intelligent commerce. As to the practical results of all this exploration, the *Herald* says:

"Within the equatorial rainy belt of Africa and that vast extent of country known as Soudan, there are 40,000,000 or 50,000,000 of people, who, just as they are, want only a railroad to the navigable Nile or the sea coast, to give the outside world a trade of many millions of dollars. The explorer and the missionary have prepared the way for the diplomat and the complete abolition of the African slave traffic. This work has so far progressed that the railroad builder may proceed to his surveys. In England they are talking of a railway from the mouth of the Congo into the rich countries of the interior and the Egyptian Khedive is building a line into Soudan. The heart of Africa is mostly a region of grassy plains and hills, abounding in cattle, and capable of supplying all Europe with salt beef and leather, to say nothing of corn, cotton, sugar, coffee and tobacco. In a word, these African explorers are the pathfinders for new markets and new settlements for the civilized nations of the earth, and this is the work in which Stanley is engaged."

THE EXPERIENCE OF ENTIRE SANCTIFICATION.

BY REV. H. H. HINMAN.

And the very God of peace sanctify you wholly, and I pray God your whole spirit soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that hath called you who also will do it. 1 Thess. 5: 23, 24.

This inspired prayer implies that the church at Thessalonica were not all wholly sanctified and that the apostle expected them to become so. And this leads to the inquiry, In what respect does the experience of the wholly sanctified differ from the experience of Christians who have not attained that experience? I answer, it is not different except in degree. True Christian experience is thus described, Rom. 5: 1, 2: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God." Nothing short of this is true Christian experience, and nothing beyond this belongs to the highest Christian attainment. The difference is not in any particular state of feeling. Paul had "continued heaviness and great sorrow of heart," moreover there was given him "a thorn in the flesh, a minister of Satan to buffet him;" yet he was doubtless holy. Jesus was a man of sorrows, "tempted in all points like as we are and yet without sin." It is not a change in the physical nature of man so that he is no longer susceptible to the influences of evil. To speak of either regeneration or sanctification as anything but a moral change, a change in our moral nature to which we are persuaded by the Holy Spirit through the truth, is unscriptural and misleading.

In what then does this experience consist? I answer, it is a state of *abiding* in Christ. It is being rooted and grounded in love. It is to be like the tree planted by the river of water, whose leaf does not wither. It is to have a faith that overcomes the world. It is to have on "the whole armor of God that we may be able to stand in the evil day and having done all to stand;" and especially it is to have the "shield of faith wherewith we shall be able to quench all the fiery darts of the wicked."

Now such an experience differs from the experience of those not wholly sanctified mainly in its completeness and not in being different in its nature. None of us are perfect in knowledge, but must forever grow in it,and hence forever grow in grace; but we may have a perfect confidence in Christ, and we may love him with a perfect love. All true faith in Christ works by love and purifies the heart. All who overcome do eat of the hidden manna and of the tree of life that is in the midst of the Paradise of God; but not all continually abide in Christ. Peter's faith was doubtless genuine and sincere when he asked his Lord to bid him walk to him on the water, but it was a very weak and imperfect faith. When he saw the great waves he lost his faith and began to sink. He was very sincere when he told Jesus that he would lay down his life for his sake, but he forgot this and denied him. His love was real, but imperfect; his faith was sincere and earnest, but weak. Peter's faith at Pentecost was something far beyond this. He had then that "perfect love that casteth out fear," and could declare the whole counsel of God and count it a glory that he should suffer shame for his sake.

Like him let us remember that "God is love, and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect,that we may have boldness in the day of judgment, because as he is, so are we in the world. There is no fear in love for perfect love casteth out fear. He that feareth is not made perfect in love." 1 John 4: 16–18. O that we may have that perfect love which comes from perfect faith, which always makes us to triumph through our Lord Jesus Christ!

Were the Saint Johns Masons?

[Conversation between a Mason and his wife.]

Husband. Well, wife, our great celebration comes off next Wednesday. It is to be a grand affair, I can assure you. All the orders will turn out in fine style and parade, and the Knight Templars on their splendid steeds, with their plumes waving, will make a fine show. Music, an address and collation in the park will fill out the bill. I want you to prepare some refreshments, and get the children ready. Of course I cannot take you out myself, but I will get cousin James to attend to that, and we'll all have a good time.

Wife. Why, husband, you are not going to put on your gaudy regalia and that ridiculous little apron again, and march through the streets with that motley throng are you? I confess if anything could make me ashamed of you it would be this. If it were only in a good cause I might endure the humiliation.

H. Why, wife, it is one of your saints whose day we are going to celebrate; you ought to be glad to see us honor him.

W. And what right have you to claim either John the Baptist or John the Evangelist as a Freemason? If they were not Masons are you not setting up false pretences—acting out a lie? Do you really believe they were Masons? What proof have you?

H. Why, I have never investigated the subject, but of course they were, or our order would not hold to it. I presume it was handed down by tradition. You look incredulous. Can you prove that they were *not* Masons?

W. I think I can prove that it is absurd to suppose they were, even if Masonry existed in their day. Speculative Freemasonry had its origin in London in 1717. I know you will dissent, for this admitted, what would become of all your fine stories about King Solomon, Hiram Abiff, etc.? Indeed it would take all the poetry out of the "Ancient and honorable institution," and reduce it to a very common-place affair.

H. You don't intend to insinuate that Masonry is a humbug, do you?

W. I don't insinuate anything. I prefer to stand on facts. But let us first consider the case of John the Baptist, the saint of the coming celebration. He was the messenger foretold by Malachi several hundred years previous to his coming, who was to prepare the way for the promised Messiah. His mission was to clear away obstructions, introduce, baptize and exalt the Son of God. Born in the hill country of Judea six months before the Saviour, the Bible simply states that he "grew, waxed strong in spirit, and was in the desert till the day of his showing unto Israel." When he appeared at the age of thirty in public, was it to sport fine clothes, regalia, sheepskin aprons, etc.? No; "his raiment was of camel's hair and a leathern girdle about his loins." His voice was not confined within secret walls but flung wild and free upon the air of the Judean wilderness; it resounded with tremendous power through all that region, calling around him multitudes of men of every rank and condition in life. His stirring cry was, "Repent, for the kingdom of heaven is at hand." He laid the ax at the root of the tree, and told them to give up their sins; not to band together in secret associations to cover up and conceal them. He spoke to them of the coming Saviour as one whose shoe latchet he was unworthy to unloose; as one who was to increase while he was to decrease; who was to baptize them with the Holy Ghost and with fire. And you remember, husband, the interesting scene on the banks of the Jordan when with unfeigned humility and reluctance he administered to him the rite of baptism—how when Jesus walked out of the water the heavens opened, the dove descended and lit upon him, and a voice said, "This is my beloved Son, in whom I am well pleased." Twice after this John is mentioned as pointing to Jesus as he walked and and saying, "Behold the Lamb of God who taketh away the sin of the world." Do you suppose that after all this he ever entered a blue lodge of Masonry that virtually ignores the Son of God? Do you believe he would sanction a system that takes all sorts of men to the Grand Lodge above without any Saviour at all? Absurd! "What communion hath light with darkness, and what concord hath Christ with Belial." Not very long after this he incurred the anger of Herod by boldly reproving him for his gross immorality; was cast into prison, and lost his head through the influence of Herod's partner in guilt. Husband! do you believe that a man of that stamp ever knelt down in a lodge and swore that he would keep a Master Mason's secrets as secure and inviolate in his breast as his own, murder and treason only excepted; or that he would swear not to violate—

H. (*Interrupting*). Why, wife, where did you get hold of that stuff? Have you been listening—I mean I fear that you have got hold of some of those vile tracts, that some hot-headed fanatics have been industriously circulating of late. You must not suppose that we really promise any such things.

W. I think if I had listened, as you unwittingly admit, I should have heard those very words, but you have not only taken away the key of Masonic knowledge from us women but you guard the key-hole. So I did not learn it in that way. If you wish to have me consider you truthful, however, you will not make any evasions. I wish a real John the Baptist would stumble into your lodge by mistake. Wouldn't he make sweeping work there?

H. Well, wife, I think we have had enough of John the Baptist. He certainly did not have a very long time, in which to practice Masonry. But John the Evangelist lived to be very aged, did he not?

W. Yes, and that gave him a long time in which to prove his devotion to Christ, and to utter many things in his epistles directly opposed to the system of Masonry. Indeed, how your fraternity could have ever fixed on the Saints John for their patron saints is a wonder that can only be explained on the supposition that they were either wholly unacquainted with their character and writings, or altogether unscrupulous. Why, the very first verse of St. John's Gospel is, 'In the beginning was the Word (Christ) and the Word was with God and the Word was God.' He speaks of his glory as the glory of the only begotten of the Father, full of grace and truth. He calls him the light that lighteth every man that cometh into the world. He says that he who doeth evil hateth the light; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God. He was the beloved disciple of Christ, who with Peter and James shared his inmost confidence. He witnessed his transfiguration on the mount, was with him in the garden of Gethsemane, followed him to the palace of the high priest, stood by him through all the horrors of the crucifixion, and at the dying request of his Master took his mother to his home. He was prominent in the scenes following the resurrection, and led a long life of unswerving devotion to his Master, suffering severe persecutions, though he did not wear a martyr's crown. Banished to the Isle of Patmos, the grand Apocalyptic vision was unfolded to him, in one portion of which he saw the Lamb surrounded by an innumerable host "saying with a loud voice, Worthy is the Lamb that was slain," etc., and also "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." Do you suppose that this man after beholding all this glory, and after uttering as he did in his epistles the strongest denunciations against anti-Christ—would appear in a Masonic lodge in a half nude condition, hood-winked, cable-towed, as a blind candidate seeking light! Don't wince, I have learned all about it. Or do you suppose that he would tolerate others in the thing? Do you think that after recording the words of Christ, 'No man cometh unto the Father but by me;' 'Whatsoever ye shall ask the Father in my name,' etc., he would boldly rush into the presence of the Grand Architect of the universe, as you Masons do, without any mediator, and ask his blessing on the profane ceremonies of the lodge? The very idea is absurd and I am almost ashamed to be arguing the point; and yet, husband, you sanction all this when you as a Mason celebrate this day.

H. Well, wife, you are more learned in the Scripture than I am, but I think there must be another side to this question. Only think how many ministers and church members are Masons. They certainly *ought* to know about it. Why, the Rev. Mr. Carleton, of the High Episcopal church is to deliver the address on this occasion.

W. This very man, last winter during our interesting revival, when we needed aid so much, wrapped around him the robes of his saintly and apostolic dignity and would not even engage in labors to save souls with our faithful pastors here, and yet you know what degrading ceremonies he has gone through, and who he brothers in the lodge. He reminds me of the Saviour's words, "Ye blind guides that strain at a gnat and swallow a camel." Do you think I want to hear him roll off his fine periods about the loveliness of charity, when at the best Masonic charity is no better than an insur-

ance policy. To turn from the beautiful picture of pure and disinterested benevolence drawn by our Saviour in the parable of the Good Samaritan, is like turning from a perennial spring to slake one's thirst in a muddy rivulet.

H. I have not wholly lost my love of truthfulness, and I will look into this subject. I will see Mr. Carleton himself, and if he does not give a satisfactory reason for the faith that is in him—why I despise shams—there is no knowing where I may land, but it will be some distance from him.

Masonry — How little Understood!

BY J. H. H. WOODWARD.

[Concluded.]

[The argument last week closed with these conclusions: The obligations of Masonry are revealed only at its altar. They are thus revealed upon the Bible, which in Masonry is considered only as a *symbol* of these obligations.—Ed.]

Let us examine into this term a little and see if it does not verify our statement concerning the part we allege the Holy Bible is made to play in Masonry. On referring to Mackey, Lexicon of Freemasonry, page 464, we find he defines the word *symbol* thus: "A sensible image used to express an occult but analogical signification." Now a sensible image is one that can be readily seen, and surely the Holy Bible is such an object, and in a Masonic lodge is conspicuously so, for it occupies a central and prominent position on its altar, opened at different passages of Scripture according to the degree upon which the lodge may be engaged. An occult signification is a hidden or concealed one, and an analogical is one having a resemblance or relation to the original idea. Now the only thing in the whole range of Masonry, which, by any possibility, in respect to her human Godhead, can be analogically represented by the Holy Bible, is her infamous and blasphemous obligations; these standing to the Masonic membership in the same relation that the Holy Bible does to the Christian world! The obligations of Masonry are revealed to the initiates of the order by the God of the lodge as his will and law, as the Holy Bible has been revealed to man by Almighty God as his will and law. By which comparison we see how it is, and that it is, that the Holy Bible as a symbol in Masonry is made to express an occult but analogical though blasphemous signification. That it is but a symbol and nothing more in Masonry we may safely and correctly conclude, from what Sayre, the Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Alabama, in 1855, as reported in Chase's Digest of Masonic Law, pages 207-8, officially and authoritatively declared. He said of the Bible: "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else. The position which Christian (?) Masons assign to the Bible is a very natural but not a necessary one. It is thus to them as Christians, and not as Masons." Thus we see, that other than as a mere symbol it has no Masonic signification whatever.

Mackey in his Masonic Jurisprudence, pages 33-4, in setting forth and defining the twenty-first landmark of Masonry, dubs the Holy Bible (symbolically though) the "Book of the Law of Masonry." He thus descants: "It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which, by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe. (Or symbolically and analogically speaking the God of the lodge.) Hence, in all lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith the Old Testament alone would be sufficient, and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples except so far as relates to the belief in the existence of God and what necessarily results from that belief, (which in Masonry is the obligations of the institution). The Book of the Law (that is the obligations) is to the speculative Mason his spiritual trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect, (that is the God of the lodge) constitute for him this spiritual trestle-board and must ever be before him in his hours of speculative labor, to be the rule and guide of his (Masonic) conduct. The landmark, therefore, requires that a Book of the Law, a religious code of some kind, (not particular what) purporting to be an examplar of the revealed will of God, shall form an essential part of the furniture of every lodge." Says Pierson in clearer and more explicit language, in his Traditions of Freemasonry, page 372, "The system of Masonry, as in its original conception, still claims to be a system of religion in which all men can unite and the Book of the Law furnishes the key to its mysteries." To which we respond, of course—how else could it be? "The Masonic Law Book," says Ashe in his Masonic Manual, pages 74-5, "is laid before the Mason, that he may not say through ignorance he erred. Whatever sacred precepts (duties) have been administered, and whatever laws (decrees) have been recorded, by sages of old, (bah) the same are faithfully comprised in the Book of the Law of Masonry." From what has been now said, and from the extracts given, cannot every reader of the *Cynosure* fully understand how it is that a Mason "by living in strict obedience to the obligations and precepts of the fraternity *is free from sin?*" If there be any such reader as cannot, he or she is to be commiserated. A noonday sun could not make it more manifest. Masonry is blasphemy, and as such a system is but little understood, notwithstanding all the exposes and rituals that have been given to the world. Let the light of God's truth break upon the benighted. See, read, and understand.

Southwick's Experience as a Mason.

It was, he informs us, through the influence of his friend, the paper-stainer, that Southwick was induced to get a glimpse of the "glories that beam with such sublime effulgence within the four walls of the lodge-room and within reach of a cable-tow." In this connection he states a fact which deserves to be repeated the world over. He tells us that his friend and monitor advised him to get—informing him "on the five points" where he could get it—a copy of "Jachin and Boaz," and to study the first three degrees of the craft preparatory to admission; that he did make a sly purchase of it, of an honest Quaker bookseller, and was catechized from its pages by his friend, who had assured him that by previously studying it he would get along with the sublime mysteries with more facility. What could impress us more strongly with the utter vileness of the Masonic imposture than the fact of thus privately confessing the truth of a book, for writing which the author had been murdered in London, and for republishing which, Smith of Vermont, had met with the same fate? Another fact is thus stated by Southwick: "During the last winter, certain Royal Arch Masons, of this city of Albany, procured the publication of from five to ten thousand copies of that silly book, which they caused to be peddled through the western parts of this State and elsewhere, by a young man whose name is Morgan, and by which means a twofold imposition was to be accomplished, first to pass off the book as that of the ill-fated, murdered Morgan, and, secondly, to lead the public to believe that he was alive and peddling his book."

But the reader will desire to know how Southwick got along with Jachin and Boaz and what befel the dear twins one day. We quote:

"It was perhaps fortunate for me that my wife (I had been married a year only when I joined the sons of light) was a very prudent woman, for a sad accident happened shortly after my initiation—and that memorable event took place on the evening of April Fool's Day, 1795,—an accident, the bare recollection of which might bring tears into my eyes, if I were not a laughing instead of a crying philosopher. But you that have tears prepare to shed them now. I took the grand text-book, the Alpha and Omega of the first three degrees in Masonry (I mean the Masonic masterpiece, Jachin and Boaz) home to study—if it be not a gross perversion of the term thus to use it, with my present experience. So very careful was I of this precious revelation—this magazine of Masonic mysteries—and so fearful that my good wife would find it, that I sought a hiding place for it as carefully as a dog does when he hides away a bone, and after a most profound cogitation, I concluded to lay it away very slily on the canopy of my bed curtains, which came so nearly in contact with the ceiling, that I could but congratulate myself on 'the wisdom of Solomon;' for I really thought the sublime Sibylline as safe as it would have been in the sanctum sanctorum of the order, in Br. ——'s garret. But my unlucky stars prevailed about that time, as they often have since; and as I had very properly, though not intentionally, commenced my Masonic career on All Fool's Day, it seemed as though the continuance of it was to be in good keeping with the commencement; for without giving me the least warning, my wife had declared war against certain intruders that had disturbed our sweet slumbers now and then. And having called to her aid an Amazon well qualified for the battle that was to be fought, both the bedstead and the curtains were suddenly and completely discomposed, turned topsy-turvey! The awful consequences was that Jachin and Boaz were hurled upon the floor by the rude hand of a pot-wrestler:

"Oh! what a fall was there my countrymen!"
My long-eared brethren of the mystic tie!
"When you, and I, and all of us fell down,
Whilst 'Betty Bouncer' flourished over me."
E'en now methinks I see her brawny arm,
Sun-burnt and freckled, soiled with soot and grease,
Aloft extending to the curtain top,
With rude hand hurling from its sly retreat
The hidden jewel of the holy craft—
The great Masonic master-piece of wit
And wisdom, such as nincompoops have claimed
As all their own, and proudly hid from all
Since Babel's contrariety of tongue:
For there it was our worthy craft begun—
And well it might—for folly then had raised
Its brazen crest among the clam'rous crowd,
And beat down Wisdom; and with madness fired
Dared e'en attempt to scale the throne of heaven!

Oh! Betty Bouncer! Betty Bouncer! Oh!
Did'st thou mistake great Boaz for a bug?
And Jachin for an ear-wig, or a flea?
If not why did'st thou rudely thus disturb
Their sly repose, and drag them forth to light?
Weep brethren, weep; unlucky was the day,
And full of woe! (Oh, blot it ever out,
Ye that make almanacs, and planets trace
Through all their orbits in the realms of light)
When a mean chambermaid was seen to grasp
The Sibylline, so rare that Tommy Thumb,
With thimble full of scouce, might compass it:
And yet, since Babel's bold abortive scheme,
How many dumpling heads have conn'd it hard,
And thought themselves the wiser for its lore!
Without the aid of pungent Maccaba,
Or Onion juice, what sapient son of light,
What Lambskin Knight or High Priest of the Sun
Would not have wept, had he been there to hear
How Betty, with an arch, sardonic smile,
Called on her mistress to behold the fall
Of Jachin and of Boaz—mighty props
Of mean deception, fraud and quackery!
Dear twins, sweet twins, of mystic mother born,
Who tread the midnight maze where noodles meet,
And knaves that fleece the noodles; calling them,
While they fleece 'em, tender names, as—brothers!
Sweet brothers!—kind, faithful, loving brothers!
"Ye gods! it doth amaze me," Betty cried;
"That men—since women could not—should be found
So simple, to be made the dupes of knaves,
Coxcombs, charlatans, and vile pretenders!
Why I myself—that here am doomed to war—
Ignoble strife—with cob-webs, bed-bugs, fleas!
Rude ignorant, uncouth in speech and manners!
Who never had the benefit of cunning
So much as A, B, C, in any school,
But trained from infancy by cruel fate,
To handle mop-sticks, spits and frying-pans,
Wash-tubs and water pails, and pots and kettles,
And ply the greasy art of cookery;
Yet would I scorn to wear a cable-tow
For all Masonic noodles ever known."

No sooner did my wife discover what it was that had called forth the eloquence of the chambermaid than she started back as though she had encountered a rat, or an apparition; but being possessed of good Irish spunk she soon mustered courage to pick up the Sibylline, and in less than the twinkling of an eye come running into my office, where I was quietly at work among the types. not dreaming of the sad mishap that had upset the curtains and exposed the "divine mysteries" to the profane eye and the vulgar curiosity of honest Biddy. In she came, I say, her eyes sparkling with the mingled scintillations of half-stifled anger and full-flowing pity, if not a little contempt, exclaiming as she entered that she had found me out! that she well knew where I had been on All Fools' night, as well as some other nights, and that "there was the evidence of it!" throwing the book upon the table and asking me if I was not a very wise young man to have been led by that cunning, red-coated Yankee (red coats had just gone out of fashion in New England, but one of them still lingered on the back of my brother and preceptor) to spend my time and money in that way! Here was something a little more alarming than a "tempest in a teapot." But what could I say to this ill-timed discovery, as I then thought it? What I did say I cannot now recollect. But though the "wisdom of Solomon" had failed, I am proud to say that my wife, on a little reflection, behaved like a sensible, prudent woman; and not long after I, for once in my life, at least, behaved like a prudent man; for I determined to throw off forever the undue influence which my Royal Arch Yankee brother had acquired over me. Accordingly, after taking the fourth degree, I told him frankly that I would never go a step further in Freemasonry. He pretended to be much surprised, but I could clearly see it was sheer affectation, and began the old story of something worth knowing, which was yet behind the curtain.

"Stop, my dear sir," said I, "and I will give you briefly what I believe to be the history of all your science and your secrets."

"Well," said he, "what is it."

[*Concluded next week.*]

Reform News.

Travels and Labors in Central Indiana.

Marion, Ind., March 16, 1877.

Dear Brother K.:—Two weeks of almost incessant bad weather and worse roads have not prevented our regular series of meetings from taking place, nor made the congregations other than respectable in numbers and character; but it has involved much hardship.

On the evening of the 6th I lectured at Fairmount to a full house with good attention. Rev. Wm. Hall, U. B. minister, made most appropriate and excellent remarks. On the 7th I participated in an excellent religious meeting at the Friends' meeting house and in the evening went to Little Ridge Friends' meeting house, where notwithstanding the darkness and rain there was a fair audience which gave a respectful hearing.

On the 8th I rode nine miles on horseback through the rain and deep mud to Maple River meeting house, where I met a small congregation. On the 9th I walked and carried my baggage to Bellfield, a colored village four or five miles distant. An old colored man piloted me through the swamp, which we crossed partly on logs and partly by wading. I found rest and entertainment with a family of ex-slaves from North Carolina, who are intelligent, Christian people, and who have my profound thanks for their hospitality. I found, however, that no notice had been given of my meeting, and that it would be impossible to get out a notice that day. I was told that if I would wait till 10 o'clock next day they would give me a hearing. This I did and met a good congregation, all colored, in their large and well-furnished school house. Quite a number of these colored people belong to the colored lodge of Masons in Marion, and one of them, a Wesleyan, supposed that I was finding fault with their Masonry because it was clandestine. He assured me that their Masonry was as good if not better than the white man's Masonry. When he found out that I opposed *all* Masonry, and when I showed him "Freemasonry at a Glance" he was very angry. He said, "That man is a perjured man," and that I was "in very bad business." Most of the people, however, assented to what I said; and one, a seceder, gave me a hearty endorsement in his own quaint, outlandish way.

After finishing my work here I shouldered my satchel and walked five miles to Deer Creek Friends' meeting house to find quite a small audience, but some very warm and faithful friends.

On the Sabbath I attended meeting at the Bethel Friends' meeting house and spoke both in the forenoon and in the afternoon at three o'clock. My subject was the religion of secretism. Four seceding Masons were present and all expressed approval of what was said. One of them said he had left the so-called "Holy of Holies" of the lodge and was seeking to enter the real Holy of Holies by the true and living Way. May abundant entrance be administered to him.

From here I went to West Branch Friends' meeting house, where there came through mud and rain quite a congregation; and on the 13th went to Roseburgh, where I spoke morning and evening in the Wesleyan church to a full congregation. I had the pleasure of being replied to by a Mason who had the candor and good sense to say he was mistaken on the points he had raised.

On the 14th a walk of two and a half miles brought me to Westfield Wesleyan church, where I met a fair audience, but was continually interrupted by a very religious Mason, much to the annoyance of the rest of the congregation. He informed me that what I said was false, and that I knew it to be so; but afterwards said he should not dispute anything, and had no doubt but that I was perfectly honest.

Last night our meeting at the Friends' meeting house near here was given up for a revival meeting, but it will probably be held in a few days. To-night I am to speak at Liberty chapel and to-morrow is the county convention.

Yours for righteousness,

H. H. Hinman.

Ronayne at Bloomington, Indiana.

We have just passed through a season of great excitement in Bloomington, Indiana. This is one of the strongholds of secretism. We have Masons, Odd-fellows, Knights of Pythias, Heptisophs, Red Men, Good Templars, and all the Greek satellites, and the Anti-mason element is compelled to withstand the united influence of all these. The Odd-fellows are required to cry "perjurer" in order to keep some of their many disaffected members from divulging their valuable (?) secrets.

Mr. Ronayne worked the first degree of Masonry on Monday evening and the third degree on Tuesday, and then lectured on "Masonic symbols" on Wednesday afternoon. His audiences during the first two evenings were very large, and he has forever settled the question in this community that Masonry has been revealed. This is indeed the special mission of Mr. Ronayne. Masons are constantly repeating the absurd falsehood that Masonry never has been and never can be revealed. They cry against the Anti-mason lecturer, that he is talking about something he knows nothing about. No one will say that of Mr. Ronayne after hearing him. The next favorite cry is that all persons who reveal Masonry are perjurers.

Mr. Ronayne shows: 1st, That the Masonic obligation is taken conditionally and that Masonry violates the condition by requiring what is inconsistent with a man's duty, to the state, the church and the family; and, therefore, the condition being violated the obligation is void. 2d, That the obligation binds a man to keep the secrets of Masonry and that Masonry has no secrets, since every rite, ceremony, grip, password, ritual and obligation, have been published and may be bought for twenty-five cents in almost any book-store. 3d, That it is impossible for any man to keep a Masonic obligation, and that all the members violate their obligations almost daily. 4th, That the obligation requires a man to do sinful things and therefore ought not to be kept. And in consequence of these four things it is the man who stays in the lodge and not the man who comes out that is unworthy of being believed.

I hope he will be kept going until he works the degrees in all the principal cities of the United States. Some one ought to take up the same work in reference to Odd-fellowship, and when the exceeding silliness of their rites and the unchristian nature of their religious teachings are fully exposed the world will have no more use for them. Infidels and triflers may still want to keep them up, but good men will not take any interest in them.

W. P. M.

Wisconsin Revisited.

March 22, 1877.

A brief trip to Wisconsin last week, continuing over the Sabbath, was attended with several pleasant incidents, and resulted in a liberal donation to our Publishing House fund. Reaching Oshkosh at 7 P. M. Saturday, I walked over to the North Town, or across Wolf River, and took lodgings at the Tremont, where my wants were well supplied. There was one department of this establishment, however, which was anything but pleasant, where men stepped just through the door to take their drinks. Everything was quiet and orderly, but, judging from appearances, some who entered that door could but illy afford even the "nickel" which I suppose the "mug of ale" costs. After supper I visited and spoke at a meeting of the "Reform Club," where I listened to a number of testimonies to the efficacy of the "blood of Christ" to take away the appetite for strong drink. One man said he had tried pledges, temperance lodges, and resolutions, but all to no purpose, but when he gave his heart to Christ, it made a new man of him, and it had wrought not only a most wonderful change in him, but in his home and in his business.

On Sabbath I went to the U. B. Church, or the "hired house" where they hold their meetings, and found Bro. Lindsey at his post, or, rather, he found me in the congregation, and, after giving me a few words of caution, invited me to speak to the people, which I did as the Lord gave me a message. The morning services were followed by class meeting, which was earnest and spiritual, and participated in by something over fifty members. I accepted an invitation to dine with Bro. Roberts and then returned to preach in the evening. The room was crowded to discomfort, and many who came failed to gain admission. After preaching services, a second meeting was held, to which a goodly number remained. Ten persons requested to be prayed for and a number recently converted spoke in very interesting and feeling words. Bro. L. began his efforts with a band of seven, which has now increased to near one hundred souls in a short time. I have some fears, not to say misgivings, as to the future of this U. B. class, for I saw several Odd-Fellows, if not Free-

masons, whose names were on the church roll, and was several times cautioned not to touch upon the delicate subject. I learned, however, during my brief reconnoisance of this field, that our cause has some warm and true friends at Oshkosh, and it is proposed to have a course of lectures there in a few weeks.

At Fond du Lac, Bro. Varney, Rev. Collins, and others made me welcome, and here the preliminaries were arranged for a future campaign. Returning by the way of Sharon, I made arrangements to spend the Sabbath there, preaching in the Free Methodist Church in the forenoon, and speaking to the Y. M. C. A. at 3 P. M., and to lecture in the place Monday and Tuesday evenings. I shall have something further to say of Sharon and its people and of our reform work there at some future time, as it has been a point of much interest.

J. P. STODDARD.

Correspondence.

FATHER FINNEY ON THE PUBLISHING HOUSE WORK.

MANSFIELD, Ohio,
March 13, 1877.

Will our friends read Rev. J. P. Stoddard's account of the Publishing House in Chicago, in the *Cynosure*, March 8, 1877, with care? God says, in Haggai 2:8, "The silver is mine and the gold is mine, saith the Lord of Hosts." Please let an old friend, who has stock in the American party, and works and votes and prays for the success and the blessing of God to rest on it—let him entreat and persuade all who have a portion of the Lord's money waiting for an opportunity to be used, take stock in the Carpenter Building in Chicago. Thanks to Mr. Carpenter for his donations, but I want that house to have more names and men taking stock in it in every State in this nation. The time is coming when the children of all who helped first in the above party will boast of the glorious work for God and his cause when their parents have gone to their graves. You remember that President Lincoln gave the slaveholding States one hundred days to return to loyalty and keep their slaves. We have about a year to work to raise enough to get a building worth about $20,000; and you have God's funds to give away. Take stock in our light-house, 221 West Madison street, Chicago. Shall we "Hold the Fort?"

A friend of mine in Ohio had one thousand dollars of his Lord's money. He put it into the light-house last year. He expects to reap here a good harvest, and in the world that John Bunyan describes in his Pilgrim's Progress, to reap through all eternity. Where can you put part of your Lord's money in a better place. I fear that, among other sins, one is holding the Lord's money from him.

I can say to any that wish to help, please send their cards to J. P. Stoddard or H. L. Kellogg, 221 West Madison street, Chicago, Ill., and either will help you with pleasure. You remember Lincoln's proclamation freeing millions of colored people; our work is to free preachers, elders, and church members, and young men that Satan has caught in his oath-bound trap. You know that Beelzebub has made a nice business in getting many good men into his den and then polluting them in bad company.

Yours in Christ,

JOHN FINNEY.

MASONIC STOOL-PIGEONS.

Editor Christian Cynosure:

DEAR SIR: I have just come across the following invitation of the spider to the fly, which I send you, to be laid before your numerous and intelligent leaders, as one further evidence of the truthfulness of the Anti-masonic charge that the cratty Masonic order is at the bottom of all the mushroom, outside, secret, oath-bound organizations that now afflict and curse the world of mankind at large. The invitation is thus presented:

"INDEPENDENT ORDER OF FORESTERS.

"Your attention is called to the above order, a lodge or court of which I am about to start in Cincinnati. According to its constitution, any sound, healthy man, between the ages of 21 and 50 years, and who has a good moral character, can become a member, and at his death his family will receive a sum at present $400, but not to exceed $1,000. The dues range from $4 to $10 per year, as you may determine by the by-laws, and weekly benefits, if sick or disabled, of from $3 to $5.

"This order springs from the ancient order in England [Oh!], where they have a larger membership than any other order there, but, on its introduction into the United States, was changed to the Independent Order. Brother A. B. Caldwell, of New York, at present the head of the order, is a member in good and high standing among Masons, Odd-Fellows, K. of P., Red Men, &c., and a man of sterling integrity and moral worth. To his exertions is due the large increase in membership from a few hundred who started the order in June, 1874 [ancient, is it not?], to the present time, where they number over 4,000, and increasing at a rate that promises a membership of 10,000, or enough to pay a full policy before two years are past. All candidates must pass a stringent medical examination previous to admission, and it may be relied on that only sound men will be admitted. The policy, at the death of a member in good standing, is paid by an assessment of only ten cents for each member of the court; so that you will see that this order offers inducements at a cheaper rate than any other benevolent order now in existence. This is not intended to compete with or decry any other order, but as an additional insurance for those who wish it. The charge for charter, ritual, seal, and necessary books is only $40, and no charge for institution by the Deputy.

[Here he fails to inform us that ministers are taken in free. But, perhaps this is done on the sly, and not to be told out of school].

"The fee for charter members has, owing to the hard times, been put at only $3, which includes the fee for examination.

"Any wishing to join this new lodge, or wishing any further information can be satisfied by calling on the undersigned.

"JOHN MCK. SEARS,
"No. 14 East Fourth Street,
Or, after 6 P. M., at No. 413 Baymiller street." [Cincinnati, Ohio].

So we go. 'Twas ever thus from childhood's hour. In the language of the great and astute Barnum, "Mankind love to be humbugged, and will pay well for it." And the multiplication of secret societies in this day and generation is a living exemplification of this vital truth. Just about the close of the war, Rathbun and several other restless Masonic spirits in and about Washington city, conceived the notion and carried it into effect of instituting the Ancient (?) Order of the Knights of Pythias, of which, according to Pythian tradition, Pythias and his next friend, Damon, were both honored members and founders, and also, of which, according to the record, the undersigned was at one time an honored or dishonored (as you please) member. Not content with the bantling as at first brought forth, Worthy Grand Chancellor Berry, of Illinois, tried his 'prentice hand, some four years ago, upon the ungainly creature, and, by the aid of his Masonic art, reduced its crude form from the rough to the perfect ashlar, whereat the whole brotherhood clapped their hands and, with one universal yell, cried, "Eureka!" Even Rathbun and the other worthies looked on, saw, and were conquered. They admitted the superior genius of Berry, and acquiesced in his handicraft. They said, 'tis Berry who has given expression to our conceptions, which we ourselves were incapable to utter. He is our oracle, and his wisdom we accept. Berry is enthroned and Pythianism has gone up the Masonic gamut a notch. There, for the present, it rests, and the world draws a breath, wondering what next will be.

J. H. H. WOODWARD.

THOROUGH SECESSION.

CROMWELL, Iowa.

Editor Cynosure:—

I am a seceding Mason, third degree; Odd-fellow, fifth degree; granger, second degree. Seceded from the Masons in 1872. In proof of which statement I send you a copy of charges preferred against me in Spring Hill, Kansas. The specifications were that I said I was conscientiously opposed to Masonry; second, that I would not pay lodge dues, because I told the membership I did not wish to invest any more money in Masonry.

So you see that God taught me to come out from among, and not to be unequally yoked with unbelievers before I knew of the great Christian Association that is battling for the overthrow of the stupendous anti-Christ in the world.

Baal has his altars erected all over this western country, and his name seems to be legion. The man that will dare to oppose the hideous monster is a target for the "lewd fellows of the baser sort" to wreak their vengeance upon. But we are told not to fear them who can only kill the body, but to fear him who is able to destroy both soul and body. I have no personal ill-will toward individuals, but am opposed to the impiety and hypocrisy of Masonry.

A. J. SMITH.

CHARGES.

SPRING HILL, Kansas,
Dec. 28, 1872.

To the Worshipful Master, Wardens and Brethren of Spring Hill Lodge, No. 56, A. F. & A. M.: I hereby charge Bro. A. J. Smith, a member of this lodge, with unmasonic conduct, in this, to wit: Specification 1st. For that the said Bro. A. J. Smith, on or about the 30th day of October, A. D. 1872, did use unmasonic conversation. Specification 2d. Refusal to pay lodge dues and obey summons of said lodge.

Dated this 28th day of Dec., A. D. 1872.

Signed, IRET RHINEHART, J.W.
[Seal.] By order of said lodge.

SUMMONS.

Hall of Spring Hill Lodge, No. 56,
A., F. and A. Masons.

BRO. A. J. SMITH: You are hereby summoned to attend a communication of this lodge on Saturday evening, being the 16th day of November, A. L. 5872, at 7½ o'clock, at the usual place of meeting.

Object of the meeting: Special business.

Witness my hand and the seal of said lodge, at Spring Hill, this 2d day of November, A. L. 5872.

[Seal.] J. R. SKINNER, Sec'y.

I did not comply with the above. Next came summons to answer charges; intended doing so, but Master advised me to stay away.

A. J. SMITH.

SHALL WE STAY WITH THE LODGE IN CHURCH?

Dear Cynosure:—I read a reply to E. W. Wheeler's article that was in the *Cynosure* of January 25th. I wish to make a few remarks on both articles. I differ with E. W. Wheeler about working the degrees in public, for men believe their eyes more than their ears. This was what the men of the Circle said in the "castles" in the South as we are told by Edmond Wright in Levington's "Key to Masonry," and I believe it. Wheeler says: "I can say it is disgusting in public or private." The more disgusting it can be proved the sooner it will cease to rule our nation and the M. E. church. I believe as Rev. Wheeler that there

are too many sects. That is where the cause of Christ loses strength, for in unity there is strength. If all the churches would unite against secrecy then it would leave them, for it is governed by the bad that is in man, and to be converted to Christ would make them all Anti-masons. One adhering Mason told me, "When you can convert the world there will be no more Masonry." This was a plain confession that it was the work of the devil. Another told me, "We do let our good works shine;" and I told him, "Then it is something devilish you wish to conceal." This he could not deny and so he quit conversation. I am glad to know that some of the members of the M. E. church petitioned conference in regard to secrecy and wish their petitions had been granted.

I think Geo. Richey is too hard on E. W. Wheeler. I will give some reasons why. If all the ministers would do as he says, "Hold up your Anti-masonic light," Masonry would leave the church and other wrongs with it. I would not advise any one to leave a church that forbids secrecy and join one that allows it, nor would I advise a seceder from Masonry to leave the Methodist church, if he was a lecturer, and join the U. B. church, for I know how the Masons talk. They would say the church he used to belong to had turned him out and the poor Brethren had taken what no other church would have, and they would send such reports ahead of him to destroy his influence so people would not believe him. I have had Masons talk as meanly as that about the United Brethren to me.

If we would love our neighbor as ourselves we should invite the vile to church for he has more need of hearing the Gospel preached than the Christian, but not let him become a member until he is converted. Some churches err in this way.

Yours for the truth,

BENJAMIN BORTON, JR.

WARRENS CORNERS NOT YET WIPED OUT.

Editor Christian Cynosure:

DEAR SIR:—It is reported on good authority that the presiding elder of Niagara district, Genesee Conference, has said that they intend to wipe out this spot (Warrens Corners). To publish to the world the only known cause for such a threat, and put in a remonstrance, in behalf of the church, is the purpose of this article.

Our great sin in the eyes of the board of presiding elders, as well as in the eyes of ministers in league fraternally, who have been sent to fill our pulpits, is simply opposition to secret oath-bound societies, and particularly Masonry, which has hung to us for years, a dead weight to any spiritual advancement in the church. We bore up heroically under this load for years, supporting the cause of the devil as a necessary accompaniment to religion, under protest of conscience, until further patience seemed no longer a virtue and a few said, "Down with the brakes." We refused to support a false religion in our midst any longer, or to aid and comfort it in any shape. We were told our course was entirely wrong, that the way out of trouble was to petition to conference for a man we wanted. We took that advice and acted upon it, with what results it is now my purpose to relate as concisely as possible.

A petition, signed by over fifty members and supporters of the church, (mostly members), asking politely the authorities of the M. E. church assembled one year ago last fall at Buffalo, N. Y., to send us Rev. Woodruff Post, the only minister we were sure fully represented our sentiments. We did not get him. Masonry could not grant us the request. It implied taking their oppressive thumbs off Brother Post. Of course Masonry could not think of doing that; her thirst for vengeance on him wouldn't be half satiated; and as to our request, that could be got along with easy enough. They had a man under their thumb who had never been initiated, didn't know anything about Masonry; had never tried to inform himself on the question; had attended one Masonic installation the year before at Wilson and still he knew nothing about the order. He was set down for our place, with the expectation that he would fill the bill of course, —he wasn't a Mason. He came among us, and with one exception, the Anti's who had refused to fellowship Masonry, came right forward to his support and are to-day among his best friends, (that ought to mean a great deal more than it does). Although we are his friends and he ours, we were never satisfied with his position on the great enemy of the Christian church. We believe a minister's duty is to know his whereabouts on this great sin in the church, draw his sword and warn the people that an enemy is among them. Anything less than this is short of duty. We thought the brother a little rough on Warrens Corners in some of his sermons, one in particular proved very detrimental to his interests. His influence in the last conference, at Rochester, in bringing about a division of Cambria charge, if report be true, was made to count against us; at all events there was an influence brought, that hurt us badly. In short, to cut off the point on Cambria charge having the parsonage, without so much as a word or hint to the brethren at the other two points of the charge, we characterize as a downright insult to common sense and common decency. * * * This is the key to their action: Warrens Corners is anti-secret, through and back, up and down from head to foot, and Masonry had got to do something, sure enough. They would just cut off the parsonage and leave no place to put a minister, weakening us so that we should have to take whatever they had a mind to send us. They had just the man to carry out their plan, a rich farmer, a man that can r e a d (preach) a little, with plenty of money and everything. "Pay me anything you have a mind, or nothing at all. Stay I will, if I don't get a cent," is the position taken.

After the conference at Buffalo had refused us Brother Post, one of the presiding elders was asked to explain the reason. He answered: "You don't want him! He is no preacher; he is insane, he is riding a hobby! He has never had any success as a preacher where he has been, and the board of presiding elders passed a unanimous resolution that he was utterly disqualified for a successful Methodist preacher." If that isn't downright slander of the good character and reputation of one of the purest minded, most devoted Christian ministers in the Genesee conference, then Webster has got to get up another definition for slander. Masonry virtually says to Brother Post, Get up from your knees, you are altogether to devoted for modern notions; do as we have done, take (or let some one else) every rag off your person, except your shirt, mind and leave that open at the top and bare your left breast, (because modern Christians to be accounted sane must be pricked a little with a sharp instrument right there), in short, make yourself look as near as you can just as you were born into the world, except an old pair of drawers and a slipper on the right foot. You must learn to *lie* a little; but you will not be required to do anything that conflicts with your religion; but to start off just right in the narrow path you must have on the hoodwink and cable-tow about your neck. We want nothing more to put you through the Entered Apprentice degree, except a man at the other end of the rope to pull you about so you can show a lodge of drunkards, robbers, thieves, murderers and infidels, how a minister of Jesus Christ can let himself down from his exalted state, on the square and level with the whole of them. Brother Post come join us, you are only injuring yourself by staying out in the cold. Heaven, in this order, is sure, without any of Christ's help. What do you say? If you will, you shall have Charlotte, or Cambria charge. The latter before we split her was one of the best country charges in the conference. Well, if you can't fill the above bill, you can't help cultivate our vineyard. There is not an honest minister in the conference but what knows that is a true picture, and in God's name, Warrens Corners asks you to stand up and defend the right the very first opportunity that presents itself.

SUBSCRIBER.

TRAIN WORK.

SEEMLY, Ill., March 8, 1877.

Editor Cynosure.

I made a flying business visit this week through Vermillion and Champaign counties, passing through the towns of Hoopeston, Rossville, Bismark, Danville, Catlin, Fairmount, Homer, Sidney and Philo, in most or all of which places I distributed more or less of our tracts, *Cynosure* supplements (illustrated), and secured the money for a year for the *Cynosure*, and selling nearly or quite a dozen of Odd-fellow, grange, Morgan and Ronayne publications. I aimed to pleasantly and quietly do all this, which did not in the least interfere with my trip, which was undertaken purely as one of business.

I made a number—to me—of very pleasant acquaintances, and in one or two instances, I think very important ones, one of whom is a banker, and who, for quite a while, was engaged in the practice of the law. He bought Ronayne, and gave me an account of how the craft, in one of the above towns, conduct themselves during work or labor, and at intervals, when *refreshment* was in order, how they would freely indulge in drink. This banker is not a member of the craft, but got his information from a seceder who has descended to the 32d or 33d degree in Masonic infamy, but it would be unpleasant to drag this seceder's name into the public prints now, as he has just left the lodge and is endeavoring to be a Christian, and is now reading up doctrine and getting ready to intelligibly attach his name to the Presbyterian Church at Toledo, Ohio. This repentant Freemason advised this banker to keep entirely aloof from the lodge, saying the lodge to which he had belonged in Illinois was only a club house where drunkenness was freely indulged in, and he had often seen the hall littered over with fragments of chicken bones, etc., at their festings.

We also refer to another acquaintance made on this trip, as we were returning home, and that was of a gentleman who "hails on the square," and who said of himself that his position in the lodge was in the South (Junior Warden), and who was a member of that famous Rossville lodge of mob fame, where it was resolved that the interests of the craft would be endangered if Ronayne should successfully "raise Hiram." This last acquaintance was formed on a caboose between Danville and Rossville, and, there being in all about ten or twelve men aboard, arranged on either side of the caboose, not unlike two rows of jurors who sit to hear and decide matters in dispute in our law courts.

The affair of which I write came on very slowly at the first, but finally became desperately warm, our Junior Warden defending with the utmost determination the mob that

prevented Ronayne "raising Hiram" at Rossville, calling, finally, such men as Ronayne as being "perjured." This he did in two or three instances, so plainly and undeniably that every one on the train could understand him. I called out, "*I rest my case here!*" and claim you, sir, as a witness for my side, and as corroborating Ronayne. The point," said I, "we make is this: If Ronayne had told things outside of the lodge which are untrue, he could not be 'perjured;' but since Ronayne has given what he calls the secrets of the lodge, you, Junior Warden, by calling him 'perjured,' confirm him as having told the truth, and right here we rest and submit our case to the jury," pointing to the men on each side of the car. Our Junior Warden of the famous Rossville lodge not saying anything for about five minutes, nor do I know that I, or any one, either moved or spoke, every thing being still except the slight jolting of the train as it kept moving along, until finally, seeing the case was against him, and to call attention from this fact, and to his relief, the hogs in the car ahead of us set up a sudden squealing, my Junior Warden friend broke the almost deathly silence by saying, "*There's some hogs aboard!*" This was undoubtedly done to cover his defeat. J. S. HICKMAN.

OUR MAIL.

Samuel Martin, Parshallville, Mich., writes:

"I was a voter in the Morgan war of 1826. There is a Baptist church on one side of me and a Methodist on the other. Both have Mason preachers. There are four or five Mason members in the Baptist church and one or two in the Methodist. Two or three Freemasons will rule a church. What a lamentable condition the church militant of Christ is in with teachers who embrace a pagan doctrine, traveling toward the pagan temple. When shall men forsake their idols and turn to the Lord?"

Calvin Marshall, Stanford, Iowa, writes:

"We are pegging away at the lodges and linked fraternities, holding meetings in adjoining neighborhoods, and meeting the lovers of secrets in open discussion. Their arguments consist of assertions, only proved by the indiscriminate use of profane adjectives."

E. C. Spencer, Myersburg, Pa., writes:

"I think the leaven which has been sent to this place is working. All who read your paper seem to like it. At first our Odd-fellow postmaster received it at the office with a kind of scoff, but gradually he began to get some of its contents when there was no one looking, and now has become more bold in reading it, and a little more plausible in his criticism. I hope and pray that it may lead him to see the inconsistency and demoralizing tendency of lodge rule, both in church and state."

Lorenzo D. Brown, Montmorenci, Ind., writes:

"I do not allow myself to needlessly make enemies to myself or the good cause by bitter personalities, but in the name of the Lord Jesus Christ, the God of Love, I attack the principles of the institution, the foundation stones of which are lies, and murder, and treason. 'For their rock is not as our Rock, even our enemies themselves being judges.' 'The hail shall sweep away the refuge of lies.' For God's truth is like the pelting hail that leaves nothing alive that is not securely sheltered within the cleft of the Rock of Ages. Masonry boasts its benevolence. Allow me to give you a specimen. I had a brother who was a Mason, and in good standing, but death called him away from his wife and three boys, leaving them all only $50 after the debts were paid. So you see the woman could not keep house, but had to let her children shift for themselves; and they did it, too, for the 'glorious institution' never gave them a cent, but Anti-masons aided according to their ability in schooling and supporting those orphans, whom I have seen in winter time with their bare toes peeping through their worn out shoe Some Masons helped them too, though not as Masons, but as men."

John T. Gromer, Placerville, Cal., writes:

"About three weeks ago the Presbyterian minister of Placerville preached a sermon against secret societies, showing that they were keeping people away from Christ This sermon was answered on the next Sabbath by the minister of the M. E. church, who belongs to several secret orders. These sermons have caused a great deal of excitement in our little city. The secret societies here have over 400 members. The following are the names of the societies: Masons, two lodges; Odd-fellows, two lodges; Red Men, one lodge; grangers, one lodge."

L. Landon, Kennebec, Kan., writes:

"I rejoice greatly in the progress our cause is making under your leadership. I long to see the good work go on, and hope the powers of darkness will soon be driven to the wall. I hope the good work in Kansas, begun by C. D. Sexton and others, will prove effectual to the pulling down of the strongholds of the enemy."

Ed. Charles Barnett, Nebraska City, Neb, writes:

"I am challenged by a Mason to discuss the question of Masonry versus the Gospel as revealed by the Lord Jesus Christ, which has done the most good for mankind?"

We wish this question could be discussed until every citizen of our country would cry out: "The Lord Jesus, let him be God."

J. W. Thompson, Peoria, Ill., writes:

"I am 61 years old, an old abolitionist, and always an anti secret society man. I wish I were able to help the good cause mightily."

H. S. Thomas, Elida, O., sends for the sermons by Revs. J. G. Carson and J. Williams, also the tracts, "Thirteen Reasons," and "Freemasonry Contrary to the Christian Religion," and writes:

"I want the above tracts to read from the pulpit of our church at least once a week."

S. H. Evans, Chelsea, Mass., writes:

"I prize the *Cynosure* above all the other papers or periodicals I am acquainted with."

W. P. King, Stafford, O., writes:

"Your paper contains much information not obtained from any other source in regard to the secret combinations of the day, which is interesting to those who do not favor secretism. I should have heard but little of Mr. Moody's testimony against the lodge outside the *Cynosure*."

The Sabbath School.

LESSON XIV.—APRIL 8, 1877.—THE SHUNAMMITE'S SON.

SCRIPTURE.—2 Kings iv. 25-37. Commit 32-36. Primary verses, 34, 35.

GOLDEN TEXT.—"O woman, great is thy faith; be it unto thee even as thou wilt."—Matt. 15: 28.

TOPIC—God Honors Faith.

25. So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in, therefore, and shut the door upon them twain, and prayed unto the Lord.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

HOME READINGS.

M. 1 K. 17: 1-24....The Widow's Son Restored.
Tu. Mark 5: 22-43 ...The Damsel Raised.
W. Luke 7: 1-16....Widow of Nain Comforted.
T. John 11: 1-45... The Raising of Lazarus.
Fr. Acts 9: 32 43 Dorcas Raised up.
S. Acts 20: 1-12. ..Young Man Brought to Life.
S. 1 Sam. 2: 1-10 ...The Lord Maketh Alive.

"It shall be well." No matter what the outcome may be, to a Christian, "it shall be well." "We know that all things work together for good to them that love God." Gen. 50: 20; Ps. 119: 71; Rom. 5: 3-5; 8: 28; 1 Cor. 3: 21, 22; 2 Cor. 4: 15-17; Heb. 12: 11; Jas. 1: 12.

There are many staves that men lean upon, and trust in to do for them what God only can do. Men trust in riches—in wicked (sharp) practices—in lying—in their own works—in their own strength. He only is not confounded who puts his trust in God alone. Job 31: 24-28; Ps. 52: 7; Prov. 11: 28; 28: 26; Is. 47: 10; Jer. 13: 25; 17: 7, 8; 48: 7; Matt. 26: 33; Luke 12: 19-21; Eph. 5: 15.

We are helpless in ourselves; but who can measure the power that the humblest Christian exerts who calls the Holy Spirit to his aid! No one can estimate that who cannot estimate the power of the Holy Ghost. "I can do all things through Christ which strengtheneth me." John 15: 5; Acts 1: 8; 4: 33; 6: 5, 8; 8: 5, 6; 1 Cor. 2: 3-5; 2 Cor. 4: 7; 12: 9, 10; Eph. 3: 20; Phil. 2: 12, 13; 4: 13; Col. 1: 29.—*Nat'l S. S. Teacher.*

PARALLEL PASSAGES.

V. 25.—Ch. 1: 9, 11, 13; Ps. 9: 9; 46: 1; 145: 18; Lu. 15: 20; Ps. 139: 2; v. 8-24.
V. 26.—Ps. 128: 2; Ec. 8: 12; Is. 3: 10.
V. 27.—Mar. 7: 25; Matt. 28: 9; Mar. 10: 13, 48; Job 27: 2; Ps. 6: 2, 3; 30: 7; 44: 24; Is. 8: 17.
V. 28.—Lu. 1: 18-20; Rom. 10: 20; Is. 65: 1.
V. 29.—Num. 20: 11; Lu. 10: 4; Acts 19: 12.
V. 30.—Ruth 1: 16; Ch. 2: 2, 4, 6.
V. 31.—Matt. 17: 16; 1 Ki. 18. 43; John 11: 11; Acts 7: 60; Matt. 9: 24.
V. 33.—Ch. 4: 4, Matt. 6. 6; 9: 25; Acts 9: 40.
V. 34—1 Ki. 17: 20, 21; Acts 8: 7; 20: 10
V. 36.—Luke 7: 15; Heb. 11: 35; 6: 10; 10: 41.

HIS OWN RECEIVED HIM NOT.—Ulysses, says Dr. Guthrie, after his fabled absence of twenty years at the siege of Troy. returned to his home at Ithaca. His friends did not recognize him. Even his wife spurned him from her presence as an impostor. Seizing a stout bow, he bent it with his herculean might, and so proved his identity by his giant strength. His wife now recognized and embraced him. If we may be allowed to compare small things with great, our Lord came a stranger to his own, and was despised and rejected; but he bent the stubborn laws of nature to his will, and proved himself Creator by his mastery over creation.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 29, 1877.

Our Approaching Anniversary.

Our next anniversary is to be at Dayton, Ohio, a locality where there is more real moral and intellectual power exerted against the secret orders in this country than in almost any other within our knowledge. Our first president, the good Bishop Edwards, came to our Pittsburgh meeting in 1868, when and where we organized our National Association. He then lived at West Sonora, near Dayton; and Bro. D. Berger, then editor of the *Telescope*, came with him, and worked ably and well in launching the reform. We had a warm reception and large audiences, at Oberlin; but Dayton is the headquarters of the United Brethren church, concerning whom it is no exaggeration to say that they are not outdone by any other denomination in protesting against the American leprosy. There is their large printing house. There the seat of their *Telescope*, through which one may see the mountain tops of the land of right principles in the blue distance. And there we shall meet a Christian people, cultured without intellectual pride, simple-hearted without rusticity, zealous without fanaticism, and loving dearly their own denomination without contemning others. The city is a delightful one. Large enough to afford good daily papers, and yet not like New York or Philadelphia, whereinto a convention like ours, though large, may drop like a pebble in the "yest of waves" on an agitated sea and be lost to sight as quick. Will our dear brethren Wright and Tobey tell us how many of us they wish to see there next time and what the Dayton friends wish us to say and do when we get there?

Meantime, let us not forget that every meeting of this kind held yet on earth, has always proportioned its usefulness to the amount of believing prayer which has preceded and attended it. Let us go looking for and expecting to feel, if we do not see, the cloven tongues of fire.

President Hayes on Secret Societies.

Some Southern Republicans lately called on the President and had an interview, which is thus given by the Chicago *Tribune:*

"The President's visitors expressed a hope that, in any event, the freedmen would be protected, and he replied very emphatically, 'They will find me their friend, but we need to win other friends for them from among those who, because of the color line, are now regarded as their enemies, and we must, in some judicious way, divide the Democratic party of the South and make the Republican party better than it is. Conway thought that any effort to econstruct the Republican party by dividing the Democratic party of the South would fail, because, he said, the Democrats are all members of the White League and Ku-Klux, and could not possibly become Republicans without putting their lives and social position in jeopardy. The President replied that he hoped it was different, and that the better class of white men in the South would gladly break away from the Democratic party if they saw a good opportunity, and mentioned the fact that the recent national Republican success in Louisiana was due to the bold and dignified statement of Albert Leonard, of that State, and added that none but the vile and lawless would belong to those secret organizations."

Our readers have already seen that "The Brotherhood of Locomotive Engineers," a secret despotism, whose king, or "Chief," as he is named, is P. M. Arthur, of Cleveland' is declared by the Massachusetts Railroad Commissioners a conspiracy against the State and traveling public generally.

President Hayes is entirely mistaken in supposing "none but the (reputedly) vile and lawless" will enter such secret conspiracies. Thousands of good men are drawn or driven into such secret bands by importunity, pressure, curiosity, or such other motives as crafty, idle, and capable men devise. And once on the route of initiation, with bandaged eyes and stunned moral sense, they swear, in some shape or form, to put their lives in forfeit if they violate their vows. They are then the timid tools of the men who have sworn them. The only possible security for travelers on railroads or for Southern Republicans is to prohibit secret orders under adequate penalties.

Saved by Grace.

The Lord is greatly encouraging the hearts of his faithful ones by a large and constantly increasing number of seceders from the lodge.

Scarcely a week passes without bringing tidings of some one, and frequently of several who have turned away from what they believe to be "unfruitful works of darkness." Renunciations often accompany reports of revivals, but never, in a single instance, has a man been led by the baptism of the Holy Ghost into fellowship with these "cunning devices." This is both significant and suggestive. It indicates a positive antagonism between the two and suggests Christ as the great and only remedy for this evil.

If the lodge was of God then a man filled with his Spirit would go into it. God would lead him there. But if of the devil then the opposite would be true; when converted he would turn away from it. This is just what multitudes are doing, turning away from the lodge; and the more a man has of Christ in his heart the less he thinks of Masonry or any of its recruiting offices.

Let those who have come out encourage themselves in the Lord, and let us all be of good cheer, for the day of deliverance makes haste. "It may not be my way, it may not be thy way," but it will be accomplished in God's way. J. P. S.

—As intimated in his report of Wisconsin work, the General Secretary is again in that State. His first point was Sharon, where he preached on the Sabbath and lectured on following evenings.

—Bro. Hinman, having filled his his appointments in Indiana, has gone on to Ohio, where he will remain for a short time. He tells us of the earlier part of his work among the friends of Grant county in this number.

—The lodge is just now using the utmost diligence to recover their lost supremacy in Albion, Iowa. This week they have brought in a lecturer from abroad to browbeat the opposition and comfort the craft. Their triumphing will be short, for the truth has been too surely sown in the community, and the odious nature of Freemasonry made too manifest to suffer a return to public favor.

—Returning from Leesville and Bloomington, Ind., last week, Past Master Ronayne conducted a public initiation in the Carpenter building, on the invitation of the Chicago Christian Association, on this (Thursday) evening. He will soon open that lodge in Michigan and Canada. See notice.

—A post-office clerk was arrested in the Chicago office last week in the very act of stealing letters, and he confessed to having taken hundreds of letters since December last when he began his work. All who send subscriptions will note and act accordingly. The post-office order, registered letter or draft make loss by such theft almost impossible, and in any case where money is not acknowledged in some way in due time inquiry should be made for it. Post-office orders have been lost when the money they would have drawn was waiting for months.

—The sequel of this arrest has a very Masonic appearance. Gross, the clerk, was put in charge of the new U. S. Marshall, Jesse S. Hildrup. A bailiff named Adams was caring for him and left him in a room with two or three busy clerks while he went down stairs to change a bill. When he came back his prisoner had gone, no one yet knows where. Now Mr. Hildrup is a Freemason and may have discovered marks of craft in his prisoner. Nothing was easier than to let the man slip out on the square.

—The Brooklyn *Eagle* lately reviewed the secret order of the United American Mechanics (O. U. A. M.) and objected to the organization for the reasons that the order takes credit for carrying out those works which are enjoined upon men by Divine authority; that it excludes foreign born citizens; and deprives them of their rights; that it is a Know Nothing organization; that it is engaged in very suspicious work, as are all similar societies which fear the light and are compelled to work in secret. A member objects to this arraignment and the *Eagle* replies:

'A member of the order of United American Mechanics writes to us in its defense, and argues that since it is all right for foreigners to form secret societies, it cannot be wrong for natives to do so. This argument will apply to those who say that foreign secret societies in this country are all right. It does not apply to the *Eagle*, for the *Eagle* is opposed to foreign and native alike. We look upon them all as hostile to the spirit of our institutions and favorable only to intolerance. There is no defensible American interest that cannot be forwarded by frank, honest means. The obvious inference from secrecy is that those who resort to it have objects that will not bear the light of day. The political interest that cannot be openly submitted to the inspection of every American citizen is, we may rest assured, at variance in some respects, with the best interests of the whole country. If this were not so secrecy would not be necessary. Popular sentiment would be its sufficient defense.

—In commenting on the Boston and Maine railroad strike the Chicago *Tribune's* remarks also are very true and of a wide application among the lodge ranks, when it says:

"It is fortunate, even at this late day, that it be established that the general public have some rights, and that governments have the power to enforce them whenever combinations, under the form of trades-unions or any other form, are made to obstruct, embarrass or destroy the privileges, or convenience, or interests of the public. Such a combination becomes of necessity a conspiracy against the State, and must be met promptly and vigorously."

Call for a Northwest Convention of the National Reform Association.

Our country was settled by Christians who founded our civil institutions on a Christian basis. They believed, as our first Presidents, Washington and Adams, solemnly declared, that there can be no true national prosperity apart from religious principles. To-day our highest welfare as a nation is threatened by determined and persistent attempts to obliterate every Christian feature of our civil life. It has become the patriotic duty of every citizen who values the Christian institutions of government bequeathed to us, to unite in maintaining and securing them against all assailants.

The National Reform Association has been organized to maintain all the Christian elements of our government and to secure a sufficient Constitutional basis for them by an acknowledgment in our National Constitution of the authority of Christ as the Ruler of nations, and of the supremacy of his law. Co-operating with this Association, we whose names are subscribed, unite in calling a Convention of the citizens of Illinois and neighboring States, who favor such a movement, without distinction of party or creed, to meet in Farwell Hall, 148

Madison Street, Chicago, on the 10th and 11th days of April, 1877.

The Convention will open Tuesday afternoon, April 10th, at 2:30 o'clock, and will hold two evening and three day sessions, closing Wednesday evening. All citizens of Illinois, Indiana, Michigan, Iowa, Wisconsin, Minnesota, and other neighboring States, to whose attention this call is brought, are requested to hold meetings and appoint delegates to the Convention.

OBITUARY.

ALANSON POMEROY, ESQ., of Strongsville, Ohio, an earnest reformer and supporter of the National Association, died at his home on January 4, 1877. He was born in Southampton, Massachusetts, and in 1822, with his father's family, he located in Strongsville, where he resided until his death, a period of over sixty years. A local notice of his death says: "He led such an intensely earnest, active and useful life, as gave him a high position in society, and rendered him a marked man. To be in his presence, when at his prime, was truly inspiring. His form and bearing were dignified and commanding; and though his cold remains now sleep in solitude, one familiar with him can hardly realize, on entering the quiet village of Strongsville, that he will no more see that form somewhere about the premises of the brick dwelling on the corner, or the store, or the "Brick Church"—three monuments of his industry in part, fraught with precious memories; the house, of a devoted husband and father, the store, of a man of large business capacity, the church, of an active, consistent Christian." The funeral services were attended by a large body of friends from Strongsville and neighboring towns, and among the ministers who took part at the mournfully interesting occasion was Rev. Willard Burr, of Oberlin.

—The following biographical sketch of Rev. Richard Horton, whose death was noticed last week is from the *Am. Wesleyan:*

Rev. Richard Horton, of the Central Ohio Conference, died at his residence near Summerfield, Noble county, Ohio, on the 27th of February, 1877, aged sixty-eight years, nine months and eleven days. He gave himself to God and his service in early life. He was among the first in Ohio who espoused the cause of temperance. He became the friend of the slave, and a fearless and able advocate for freedom, when few had the moral courage to stand by his side. He has been a faithful and honored minister of the Central Ohio Conference for about thirty years. He has many spiritual children in the "better land," and many more that are on the way. His talents as a speaker and writer were far above medium. He is the author of that remarkable book, called "The Image of the Beast." At the last meeting of our last General Conference, Bro. Horton was a member of that body, and took an active part in its deliberations. At the last session of the Central Ohio Conference, he was re-elected president of that body, and appointed to Bennington and Oxford charge. He continued on his field, laboring with marked success, until about three weeks before his death, when his health became so poor he was compelled to cease. When he came home he said to his wife, "Well, mother; God has now given me an honorable discharge." He sunk rapidly but peacefully down to the grave. He professed to enjoy the blessing of heart-purity, and his life proved it true.

Religious Intelligence.

—Rev. R. Loggan reports in the *Telescope* a precious work of grace among the students of Lane University of Lecompton, Kansas, during the winter. Lebanon Valley College, a United Brethren institution at Annville, Pa., has also been graciously visited in like manner. The churches of this denomination at Westerville, O., and Western College, Iowa, where colleges are located, have also experienced revivals.

—Rev. M. S. Drury, of the Iowa State Association, was engaged last month at Lettsville, Iowa, in revival labors with Rev. E. S. Bunce. Between eighty and ninety conversions were the fruit of their work.

—The Baptists of Ohio number 46,315. They have thirty-three associations, of which three are colored and one Welch.

—A note from Rev. J. A. Richards, of Fort Scott, Kansas, to the *Wesleyan* shows that earnest reform work is by no means unfavorable to a revival. He says: "Rev. G. L. Shepardson, of Topeka, is here, doing good work for the Master. The church is much revived, and sinners are awakened. We organized an anti-secret Christian Association last week, and expect to organize another in the city of Fort Scott this spring. The "craft" is troubled, some are losing their "jewels," and some do "repent." One "Master Mason" said, that grace had saved him from sin and *secretism* too.

—Hon. R. W. Thompson, the new Secretary of the Navy, is a member of the Methodist church, and was a delegate to the General Conference of 1872. His recently published work on "The Papacy and the Civil Power," is a work of great value.

—The village and vicinity of Paw Paw, Mich., has been blessed with the most general and powerful religious awakening the community has ever known. The Presbyterian and Methodist churches held union meetings, conducted by their pastor. Over two hundred persons of the village and neighborhood have given evidence of conversion.

—The Nestorian Patriarch of Persia has forbidden any other missionaries than those of the Church of England to address his people; and the American missionaries, who have held their ground there for forty years, have memoralized the Archbishop of Canterbury on the subject.

—The first Protestant church in Turkey was established at Constantinople in 1846, and in the thirty years succeeding more than a hundred have been organized.

—Rev. S. Smith, the veteran Wesleyan and reformer of Iowa, has so far recovered health as to begin pastoral labor again. He is now stationed in Ringgold county, and in connection with his preaching gives an occasional lecture against the lodge.

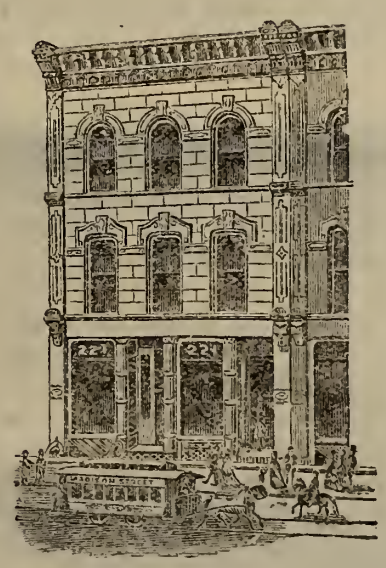
—A revival work of great power in Elm Grove, Ill., has resulted in the beginning of a Free Methodist church. The Presbyterian church was also richly blessed in the same effort.

—A like work and result has been experienced in Oswego, N. Y., under the labors of Mrs. Carter. The meetings were beset with roughs who came to disturb, until the police arrested the leaders.

News of the Week.

—The reported withdrawal of U. S. troops from the State capitals of South Carolina and Louisiana was premature. The situation of the dual governments remains intact except that Chamberlain in S. C. is about giving up the case. Pres. Hayes and the Cabinet discussed the matter seriously last week and resolved to send a commission of reliable and conservative men to Louisiana to examine thoroughly and determine upon what basis a settlement can be made.

—The special legislative commission appointed to investigate the Ashtabula disaster reported last week that from eighty to one hundred lives were lost; that the bridge was defective in its original construction; which defects could have been discovered at any time by proper examination. The report is accompanied by a bill on bridge construction. The coroner's jury on the same case reported previously charging the blame of the disaster entirely to the railroad company.



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To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

Saturday Night.

The supper is over, the hearth is swept,
And, in the wood-fire's glow
The children cluster to hear a tale
Of that time so long ago—

When grandmama's hair was golden brown,
And the warm blood came and went
O'er the face that could scarce have been sweeter then,
Than now in its rich content.

The face is wrinkled and care-worn now,
And the golden hair is gray;
But the light that shone in the young girl's eyes
Has never gone away.

And her needles catch the fire's light,
As in and out they go,
With the clicking music that grandma loves,
Shaping the stocking toe.

And the waking children love it, too,
For they know the stocking song
Brings many a tale to grandma's mind,
Which they shall hear ere long.

But it brings no story of olden time
To grandma's heart to-night—
Only a ditty, quaint and short,
Is sung by the needles bright.

"Life is a stocking," grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

"With merry hearts we begin to knit,
And the ribbing is almost play;
Some are gay colored and some are white,
And some are ashen gray.

"But most are made of many a hue,
With many a stitch set wrong,
And many a row to be sadly ripped
Ere the whole is fair and strong.

"There are long plain spaces without a break,
That in youth are hard to bear;
And many a weary tear is dropped
As we fashion the heel with care.

"But the saddest or happiest time is that
We court and yet would shun,
When our Heavenly Father breaks the thread,
And says 'our work is done."

The children come to say good night,
With the tears in their bright young eyes;
While in grandma's lap, with a broken thread,
The finished stocking lies.—[Selected.

"*Pour Contempt on all my Pride.*"

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The Son of man hath not where to lay his head."

Pride of respectability—"Can any good thing come out of Nazareth." "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form nor comeliness."

Pride of reputation—"Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners."

Pride of independence—"Many others, who ministered to Him of their substance."

Pride of learning—"How knoweth this man letters, having never learned?"

Pride of superiority—"I am among you as he that serveth." "He humble himself." "Made a curse for us."

Pride of success—"He came unto his own, and his own received him not." "Neither did his brethren believe on him." "He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazareth, and was subject unto them."

Pride of ability—"I can of mine own self do nothing."

Pride of self-will—"I seek not mine own will, but the will of him that sent me."

Pride of intellect—"As my Father hath taught me I speak these things."

Pride of bigotry—"Forbid him not; for he that is not against us is on our part."

Pride of resentment—"Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with me." "The Son of man must suffer many things and be rejected."

Pride of sanctity—"This man receiveth sinners, and eateth with them."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6: 14.

Bible Arithmetic.

Addition.—Add to your faith, virtue; to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. 2 Pet. 1: 5–7. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. 1: 8, or idle and inactive in the acknowledgement of our Lord Jesus Christ.

Subtraction.—He that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pet. 1: 9. He that saith he is in the light, and hateth his brother, is in darkness, * * and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes. 1 John, 2: 9–11.

Multiplication.—Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, (2 Pet. 1: 2,) or, by the acknowledging of God and of Jesus our Lord. For those who acknowledge him in all their ways, he will direct their steps. Those who know Christ and do not acknowledge him before men, can get no multiplication of grace and peace.

Division.—Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 17, 18. God's promise here, is that of the most affectionate father towards his tender and best beloved child, on the condition that they take him as their God, depend on him and be separated from the works and workers of iniquity; otherwise he will not receive them or be their God, neither shall they be his people.—*The Bible Standard.*

Save the Seconds.

A late statesman, one of the conspicuous names on our country's roll of honor, said that he always carried in his pocket a small volume, now one author and now another, which he took out and read while he was waiting for others. In this way he had used the little intervals of time through many years, and had, though without early educational advantages, made himself a learned man. Scarcely a day passes in which we have not to wait five, ten, or fifteen minutes, in office, parlor, or committee-room, for others to meet their engagements with us, or for others to attend our call. This waiting is done away from our own business-places, so that we cannot attend to our own business vocations, and so the precious moments are usually wasted. Suppose we have an average of fifteen minutes a day of such waiting. It will make, in the business days of the year, a total equal to seven and a half business days of idle waiting! Now, think of seven and a half days of careful reading in history—seven and a half long days, of ten hours each.

A small Bible or Testament is an excellent pocket companion, and "seven and a half days" would afford ample time to read it through. Many a Bible student has largely gained his knowledge of the Word of God in odd moments and intervals of labor.—*Ex.*

The Talmud.

Jews, Protestants and Romanists all agree in receiving as canonical the books of our Old Testament. But as the Romanists would add to these the apochryphal books, so the Jews insist in adding their oral law. They say that when the written law was given to Moses, inscribed on two tables of stone, God also gave another and verbal law explanatory of the first, which he was commanded not to commit to writing, but to deliver down by oral tradition. When Moses came down from the mount, they tell us that he first repeated this oral law to Aaron and his sons, and then to the seventy, and finally to all the people, each of whom are obliged to repeat it in his hearing to insure its correct remembrance. Just before his death, they say, he spent a month and six days in repeating it to them again; and then, they assert, he committed it in a special manner to Joshua, through whom it was imparted to Phineas, and so on through the long line or prophets, and afterward of teachers, down to the time of Judah the Holy, who lived in the second century. by whom it was committed to writing lest it should be lost. This work, consisting of six books, is the famous Mishna of the Jews, which, with its Gemara, or commentaries, constitutes their celebrated Talmud.—*Scribner.*

India.

The first regular and complete census of India which has ever been taken was in 1871. British India, including the feudatory states, was found to have an area of 1,450,744 square miles, or about one-third the area of the United States, and its population was 238,830,958, or about six times as large as that of the United States. There are in India vast tracts of forest and waste land, so that the average density of population in the inhabited districts is greater even than would be indicated by the above figures. In Bengal the average is 397 persons to the square mile: for the Northwest provinces 430, and for Oude 468. The population per square mile in Great Britain and Ireland, taken together, is only 265. Therefore, it will be readily imagined how crowded India is. Calcutta with its suburb, Howrah, which is to Calcutta what Brooklyn is to New York, has 895,000 inhabitants; Bombay has 644,000; Madras 398,000, and Lucknow 285,000. British India has 140,500,000 Hindoos and Sikhs, 40.750,000 Mohammedans, and 9,250,000 Buddhists, Jains, Jews, Parsees, Brahmoes, Hill-men and Christians. Of the Christians there are not quite 900,000, and of these 250,000 are Europeans. The greater portion of the Christians are in Madras. There are not less than twenty-three distinct languages spoken in India, exclusive of the almost innumerable dialects of the various hill tribes. The variety of castes is bewildering; in the northwest provinces not less than 307 distinctive castes of Hindoos are specified and in Bengal the number of castes is 1,000. Of British-born subjects excluding the army and navy, there are only 59,000 resident in India, and the Americans number only 940. Taking the population as a whole the number of males is about equal to the females, but among the higher castes the females are in a minority—a circumstance due to the fact that the practice of female infanticide still prevails to a great extent. In regard to the occupations of the people, it appears that 1,236,000 persons are employed in the government service; 629,000 are engaged in religious or charitable occupations, including 849 Christian priests or ministers; 30,000 are devotees and religious mendicants; 10,000 astrologers; 5 wizards; 465 "devil-drivers;" 189,000 are engaged in education, literature and science, of whom 518 are poets; 33.000 lawyers; 75,000 doctors; 218,000 "fine artists," under which head are included musicians, acrobats, wrestlers, snake-charmers and monkey-dancers and only one "speech maker" in all India. The agriculturists number 37,500,000; 950,000 are engaged with elephants, camels, horses and cattle, or get their living by hunting; the commercial classes number 3,441,000 and the artisans 8,747,000. There are only 22 gamblers, 5 pigeon flyers, 49 spies, 361 thieves, and 30 rogues and vagabonds—all these being the voluntary designations of the persons so classed. There are, however, no less than 103,000 persons whose occupation is described as "guests."

It has been estimated that the changes in the new version of the Bible, now being made by the English and American committees, would be so slight that 95 per cent. of those hearing the Scriptures read in churches would be unable to tell

to which revision, the new or the old, they were listening. It would seem from this there was little danger that Christians would miss in the new what they had learned to love in the old, or would have their feelings wounded by numerous unimportant changes. Among the corrections which would probably be made were such as these: "Straining at a gnat" corrected to "straining a gnat;" "baptizing in the name" should be "baptizing into the name;" "one fold and one shepherd" should be "one flock and one shepherd;" the articles "the" and "a" should be frequently changed, as "the love of money is the root of all evil" should be "a root of all evil."

Children's Corner.

Be Careful what You Say.

In speaking of a person's faults,
  Pray don't forget your own,
Remember those with homes of glass
  Should seldom throw a stone;
If we have nothing else to do
  But talk of those who sin,
'T'is better we commence at home,
  And from that point begin.

We have no right to judge a man
  Until he's fairly tried;
Should we not like his company,
  We know the world is wide;
Some may have faults—and who has not?
  The old as well as young;
Perhaps we may, for aught we know,
  Have fifty to their one.

I'll tell you of a better plan,
  And find it works full well:
I try my own defects to cure
  Before of others tell;
And though I sometimes hope to be
  No worse than some I know,
My own shortcomings bid me let
  The faults of others go.

Then let us all, when we commence
  To slander friend or foe,
Think of the harm one word may do
  To those we little know.
Remember, curses, sometimes like
  Our chickens, "roost at home,"
Don't speak of others' faults until
  We have none of our own.

—[Selected.

The Muddy Penny.

When I was a boy a circumstance happened which I shall never forget.

As I was playing in the streets of a large city where I lived, I saw a little boy, younger than myself, who seemed to be in great distress. His eyes were much swollen by crying, and his loud sobs first attracted my attention.

"What is the matter?" I inquired.

"Why—why, I've lost my penny, and mother will whip me," he replied, and then burst anew into tears.

"Where did you lose it?"

"It dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow," I thought, as I really sympathized with him, and offered to help him to find the lost treasure.

The boy brushed away the tears with his arm, and his countenance brightened with hope as he saw me roll up my coat-sleeve and thrust my hand into the gutter. How intently did he watch each handful as it came out freighted with the mud, the pebbles, and pieces of rusted iron. Perhaps the next would bring out his penny. At last I found it.

"Oh, I am so glad!" I hear the little reader say. "And how glad you must have been, too! Now you could dry up the little boy's tears, and make his face bright, and his heart happy. And he would skip and run all the way home without the fear of his mother's displeasure."

But, dear children, listen to the end; and while I know it will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime. *I kept the little boy's penny.*

As soon as I felt it in my hand, all covered with mud as it was, I forgot all the lessons I had learned at home and in the Sabbath School. I forgot about God, that his eyes were looking right down on me. The wicked one entered into me, as you know he once did into Judas, when for money he betrayed the blessed Saviour. I sold my honor, my good feelings, and my truthfulness, all for a penny.

I searched a little longer, after I had washed it and contrived to hide it; and then, putting on a sad face, told the little boy that I could not find it—that there was no use in looking any longer for it.

Oh, how the big tears ran down his face, as, with disappointed look, he turned away. How mean I felt! I felt guilty; and well I might, for I had already broken three of God's commandments. I had *coveted;* that led me to *steal;* and then came in regular order the *lie*, to cover up all. Alas! what one sin leads to.

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and a good many other sins I have committed; and, although I love my Saviour, and hope that in his mercy the sins of my youth and of my after years will not be remembered against me, yet I can never blot out of memory's page the dark spot which the muddy penny has imprinted upon it.—*Times of Blessing.*

Little Strings.

You may have amused yourself with a face made of gutta-percha; pinching it one way and pulling it another, and remarking what different expressions it will assume. When you left off pulling it, it returned to the same face it was before.

Now your faces are softer than gutta-percha, and they are full of little strings called muscles; and these muscles pull them one way or another, just according to your feelings. You feel sad; the little muscles pull your face into a doleful expression. We can tell, by looking at you, how you feel. Or, you feel merry; then the muscles pull your face into smiles and dimples.

But often there are wicked passions at work at the strings. Anger pulls, and oh, what a disagreeable look the face puts on in a minute! Pride pulls the strings, or vanity, or discontent, or deceit; and each brings its own expression over the face.

The worst of it is that when these passions pull very often, the face does not return to what it was before, but the muscles harden and retain that ugly expression. By indulging in evil passions people may work their faces up into such awful faces, that sometimes when you meet a man in the street you can tell, by looking at his face, what his character is. A face that was very lovely when it was that of a child, has had the passion of anger pulling at it so often that it always wears a sullen, cross, dissatisfied look.

Now, dear readers, do you want to have pleasant faces that every one will love to look at? Then don't let the ugly passions get hold of the strings. Put them into the hands of love and charity and good-will and truth and honesty, and then they will be beautiful faces.

I have seen faces without a single handsome feature, that were sweeter to look at than the most perfect features that were ever formed. And why? It is the expression. And what makes the expression? O, it all depends upon whether the bad passions or the lovely graces get hold of the little strings.—*Sunshine.*

Puzzle Drawer.

Our little folks will find some curious results by multiplying the nine digits used as one number, either in their natural order or backwards, using 9, or any two figures whose sum is 9, as a multiplier, thus: 123,456,789 multiplied by 36 gives 4,444,444,404; also, 987,654 321 multiplied by 36 gives 35,555,555,556; and the same number multiplied by 9 gives us 1,121,111,101; and 987,654,321 multiplied by 9 gives 8,888,888,889. These might be counted as a few only of the very many of just such results.

Mr. Editor:—Father has taken your paper for several years, and we all love to read it, and if not asking too much I would be pleased to have you print these two verses for the young folks to supply with vowels. May God bless your noble work.

Ella and Sophie Young.
Ridge Prairie, Ill.

g-v- m- l-f- f-r th- -,
M- pr-c- - -s bl- - d - sh-d,
Th-t th- - m-ght'st r-ns-m-d b-,
-nd q- - ck-n-d fr-m th- d- - d;
- g-v- m- l-f- f-r th- -,
Wh-t h-st th- - g-v-n f-r m-?

-h l-t th- l-f- b- g-v-n,
Th- - - -rs f r m b- sp-nt,
W-rld f-tt-rs -ll b- r-v-n,
-nd j - - w-th s-ff-r-ng b-nt;
G v- th- - th-s-lf t- m-,
-nd - w-ll w-lc-m- th- -.

Wright's Corners, N. Y.,
March 20, 1877.

Dear Mr. Editor:—I send you the answers to puzzles in the *Cynosure* of March 15: "The *Christian Cynosure*" and "Edmond Ronayne," and send another for the Puzzle Drawer. Charles J. Miller.

I am composed of 32 letters.

My 27, 21, 5, 12 and 9 is something every family has.

My 8, 22, 20 27 and 2 is a useful animal.

My 18, 15, 6, 7, 25, 26 and 31 is a wild animal.

My 14, 22, 16, 17, 5 and 23 is the name of the largest city in the world.

My 19, 15, 17 and 1 is the name of the first man.

My 3, 12 and 32 is the name of the first woman.

My 28, 29, 19, 31 and 4 is a measure.

My 11, 10, 13, 12, 2 and 6 is a number.

My 24, 3 and 19 is a kind of drink.

My whole is something all Masons do.

Perlia E. Poole, Bellevue, Michigan, also answers the enigmas of March 15th correctly.

The origin of the word "quiz" is curious. A theatrical manager in London made a wager that he would invent a word of no meaning that shou'd be the talk of the town. He caused this absurd combination of four letters to be chalked or posted all over the city during the night. Of course everybody wondered what it meant—and so it came into the English language. At first every hoax was called a "quiz," but now its meaning is restricted to some little "sell" or trick.

Home and Farm.

Thermal Architecture.

BY THOS. FILER.

The science of thermal architecture is the art of constructing houses in such a manner that they will be cool in hot weather, and easily warmed in cold weather.

This can be done in only one way, and that is by using such materials as will prevent the rapid transmission of heat through the walls, the floor, the ceiling, the doors and windows.

It is a popular fallacy that a house can be made warm by making it air-tight, without any regard to the materials used. No house was ever made warm by air-tight patent weather-strips to the doors and windows. Neither will the air-tight sheathing paper shut out the cold, even though it shuts out every particle of air. It is not necessary that anything shall come *into* a room to make it cold. It becomes cold only by the heat going *out*; the same as it becomes dark by the light going out. Neither the darkness nor the cold comes in.

The object of this article is to prove the correctness of the above theory. This I shall attempt to do by quotations from several popular authors, to wit: Wells' philosophy, Johnston's chemestry and the Chicago *Inter-ocean.*

The *Inter-ocean* says: "Heat, or coloric, is a property that, to a greater or less extent, pervades all known substances, but there is in reality no such thing as cold, it being only the absence of perceptible heat. For this reason cold cannot be driven from one room into another, although heat can. Cold cannot be shut out of a house, nor can heat be shut in permanently. All substances are conductors of heat, some being better than others. Heat is constantly seeking an equilibrium, just as water is. Now, warm a house or room and shut it up; the heat is conducted off by the walls and other materials of which the room is built, and the temperature reduced nearly to that of the air without. If this occurs in winter the room is cold because there is no heat in it, just as it is dark at night when there is no light in it."

Wells' philosophy says: "Heat is a physical agent, known only by its effects upon matter. In ordinary language we use the term heat to express the sensation of warmth." "Cold is a relative term expressing only the absence of heat in a degree; not its total absence, for heat exists always in all bodies." "Different bodies exhibit a very great difference in the facility with which they conduct heat; some substances oppose very little impediment to its passage while through others it is transmitted slowly."

"All bodies are divided into two classes in respect to their conduction of heat, viz., into conductors and non-conductors. The former are such as allow heat to pass freely through them; the latter comprise those which do not give an easy passage to it.

Dense, solid bodies like the metals are the greatest conductors of heat; light, porous substances, more especially those of a fibrous nature, are the least conductors of heat."

"The conducting power of all bodies is diminished by pulverizing them, or dividing them into fine filaments. Thus saw-dust, when not

too much compressed, is one of the most perfect non-conductors of heat. Straw, from its fibrous character, is an excellent non-conductor of heat.

"The non-conducting properties of fibrous and porous substances are due almost altogether to the air contained in their interstices, or between their fibers. These are so disposed as to receive and retain a large quantity of air without allowing it to circulate. Air, in this condition, is one of the greatest non-conductors of heat.

"An apartment is rendered much warmer for being furnished with double doors and windows because the air contained between the two surfaces opposes the escape of heat.

As a non-conducting substance prevents the escape of heat from within a body, so it is equally efficacious in preventing the access of heat from without." So what will make your house warm in winter will make it cool in summer.

"Refrigerators, used for the preservation of animal or vegetable substances in warm weather, are double walled boxes, with spaces between the sides filled with powdered charcoal or some other porous, non-conducting substance. The so-called fire-proof safes are also constructed with double or treble walls of iron, with intervening spaces between them filled with gypsum or plaster of paris. This lining, which is a most perfect non-conductor, prevents the heat from passing from the exterior to the books and papers within."

The following from Johnston's chemistry, is a confirmation of the same principle: "Advantage is taken of the imperfect conducting power of bodies to prevent the passage of heat in any direction, particularly in confining it. Hence double windows, as in Kensington Palace, England, and double doors, with an interposed stratum of air, are sometimes used. Ice houses are constructed with double walls which have their interstices filled with fine charcoal, or some other non-conducting substance, to prevent the influx of heat from without."

"An ingenious plan was adopted by Count Rumford for ascertaining the relative conducting power of the different materials employed for clothing. He enveloped a thermometer in a glass cylinder blown into a ball at its extremity, and filled the interstices with the substance to be examined. Having heated the apparatus to the same temperature in every instance by immersion in boiling water, he transferred it into melting ice, and observed carefully the number of seconds which elapsed during the passage of the thermometer through 135 degrees. When there was only air between the thermometer and cylinder, the cooling took place in 576 seconds; when the interstices were filled with lint, it took place in 1032 seconds; with cotton, in 1046 seconds; with sheep's wool, in 1118 seconds; with raw silk, in 1284 seconds; with beaver's fur, in 1296 seconds; with eider down, in 1305 seconds, and with hare's fur, in 1315 seconds."

This experiment by Count Rumford, is a perfect proof that an empty air-space is not near so good a non-conductor as an air space filled with some proper material.

By conforming to the principle taught by the foregoing quotations I have succeeded in constructing a house that can be kept perfectly comfortable in winter, with one sixth part of the fuel generally made use of in houses of the same size and fashion.

A house of this kind is also much cooler in hot weather. Our best room is frequently ten degrees cooler than the shade outside.

I fully believe, that if all the people of the United States would make their houses as warm as they can cheaply, they would save enough, in the article of fuel alone, to pay the principal of the national debt in less than ten years.

Millions of property and hundreds of lives are sacrificed every cold winter in consequence of making great fires to warm cold houses.

Fullersburg, DuPage Co., Ill., Mar. 13, 1877.

THE GOSPEL MEETING.

Francis Murphy and the Pittsburgh Temperance Work.

From a sketch in *Our Union* by Miss F. E. Willard the following is selected:

His boyhood's home was in county Wexford, Ireland. By birth he was a peasant and a Romanist, and in early life almost his only teachers were the fields and trees, the birds and sky. Born with a brave and gentle soul, much of romance and poetry lay wrapped up in his brain and heart which the ministry of nature was well fitted to conserve. Twenty-five years ago, when but sixteen, he came to seek his fortune in America.

Landing in New York, he was induced by an acquaintance to go to Quebec, Canada. Not finding work here, he went on to Montreal and secured a place in a hotel which, through his drinking habits he subsequently forfeited. He then went to New York State, and in the quiet of farm life, succeeded in controlling his appetite for intoxicating liquors. Here he remained six years, retrieving his character and meeting his first great good fortune in the noble Christian woman who became his wife. Next he removed to Portland, Maine, and became proprietor of a hotel there, remaining for ten years. Under the renewed temptations of this occupation, upon which he entered in spite of the tearful protest of his wife, he again began to drink. The sequel of his dissipated habits is well known in Maine, and Mr. Murphy has never sought to conceal it. Over this most grievous chapter of his life we draw the curtain of a charity as gentle as he ever manifests toward those who like himself have sinned and suffered. Soon after this turning point in his history, the wife he loved went home to heaven, but not until he had declared to her his change of purpose and of heart. The first earnest invitation to become a disciple of the Lord Jesus, that was ever personally made to Mr. Murphy, came from Captain Cyrus Sturdivant, of Portland, and was at once accepted. "If this good friend is interested for me, I shall make an effort to be a sober man," said Mr. Murphy to himself, as the noble captain left his prison cell. "And so"—as we have often heard him say—"I was saved to a redeemed life and pure manhood, by the touch of a Christian's hand."

Encouraged by good people, Mr. Murphy, who has a natural gift of oratory, began to speak on temperance, his first lecture being given April 3, 1870, in the City Hall of Portland. He told his story with streaming eyes and trembling voice, and there was in it that "touch of nature which makes the whole world kin." The great audience wept with him over his griefs and rejoiced with him in his victory. From that time he has gone steadily forward, leading an earnest prayerful Christian life, leaving off the use of liquor and tobacco and setting before him, in all things, "the new man in Christ Jesus, created unto good works," as his only standard and example. With such a Divine force projected into his life, Francis Murphy could not fail to be successful in the truest sense. He lectured in Maine, Rhode Island and Massachusetts, and always with excellent results. Going West in November, 1874, by invitation of the Chicago Woman's Christian Temperance Union, he held large meetings in Chicago and in all the chief towns of Illinois and Iowa, everywhere inducing drinking men to renounce their habit and "seek the Lord behind the pledge." He received one year thirteen hundred applications to lecture, and his engagements kept him speaking every night in the week.

He was, in almost every instance, engaged by the Women's Temperance Unions, our temperance workers, with the ministers of all denominations, cordially co-operating in his meetings, which were always of a strongly religious character. In Monmouth, Illinois, he secured, in fifteen days, fifteen hundred signatures to his pledge. In Sterling, where he gave eight lectures, fourteen saloon keepers voluntarily closed their doors. As a result of the temperance revival begun, through God's blessing on his Western labors, numerous reform clubs were established and thousands added to the church of Christ.

In November last, by invitation of Chancellor Woods of Pittsburgh, Pennsylvania, Mr. Murphy went to "the smoky city," where he has now been holding meetings about twelve weeks. It is safe to say that never, in the history of the temperance reform, has so much been achieved in so brief a space. One hundred saloons have been closed for want of patronage; one hundred husbands and wives, separated through strong drink, are reunited; sixty thousand, (mostly drinking men) have signed the pledge, and sixty per cent. of these have become Christians. The movement has included all classes. Lawyers, manufacturers, business men, mechanics laborers have all taken their stand on the common platform of a blessed deliverance. Immense crowds gather nightly in the thirty different meetings held in the twin cities of Pittsburgh and of Alleghany and their suburbs. The noon prayer meeting, numbering twenty-four hundred, is thronged—persons coming as early as ten A. M. to secure seats. The meetings are all earnest and spiritual. Prayer, Bible reading, Gospel songs, and "testimony" are delightfully intermingled. Mr. Murphy's favorite hymn is, "I hear thy welcome voice," and blessed is the inspiration as these great audiences of newly redeemed souls roll out their chorus:

"I am coming, Lord!
Coming now to thee."

In presence of scenes like these—participated in by all classes—taking place in United Presbyterian and Episcopal churches as naturally as in any others—we are sure to ask, "What is the secret of this abounding life where all was dead before?" Well, first of all, the presence and power of God's Spirit. And, after that, upon the human plane, an explanation is found in the fact that, though as an individual believing in prohibition, Mr. Murphy, as a reformer, deals purely in moral suasion and urges only religious motives. He says: "I feel that it is my mission to first break up the soil and plant the seed. We must do this before we can have blossoms and fruit. So we must first get men's eyes open and men's hearts tender. A reformed man means a great deal, and among other things, it means one more conscientious ballot."

On every pledge he offers, Mr. Murphy has printed "With malice toward none; with charity for all." This is the key note of his work.

He is not a remarkable speaker. There is great room for improvement alike in his logic, his rhetoric, and his grammar. But, through the gentleness of Christ given him in answer to constant prayer, he has, beyond most persons whom we meet—

"A heart at leisure from itself
To soothe and sympathize."

He believes in people—trusts them—loves them. For each and all alike—for the dirty little Arab of the street, the blind old negro, the red-faced rum-seller, the gifted lawyer, the elegant lady—Mr. Murphy has a kindly smile, a friendly hand, a brother's heart.

Pen Sketch from Boston.

The audience from the platform is a study; the hurry of every one to find a seat when the doors are opened prevents care in selection of neighbors; a young lady fashionably dressed is seated by a colored woman whose night out it is, and the fastidious young man finds he is sandwiched between two burly teamsters, who, having finished a good day's work, are ready, as seen by their honest, open faces, to get what good they can. It is wonderful what power Mr. Moody has over such men. At the men's meeting, held from 1 till half past 1 o'clock, and, of course, after the regular noon meeting, hundreds of working men meet, and our first attendance at these meetings gave us a very different idea of the man, Moody, than we had before. In the great audience hall, with its inspiration and his terrible enthusiasm, we sometimes felt, as he spoke, it was too much sledge-hammer work, and having found a place for a nail, he was never satisfied till he not only clinched it, but sent the head clear out of sight. But at the men's meeting he was as

TENDER AS A CHILD,

his words you can feel are words of love, and the smile that often flits across what little of his face his beard shows is a perfect benediction. These men's meetings are for prayer, and selections of personal experience, as Mr. Moody said it would be impossible to so throw the meetings in the tabernacle open. After a hymn or two, Mr. Moody said, yesterday, "Now, what requests have you to bring, either for yourselves or others that we may pray for? We always want something to pray for." And very soon many lips are unstopped. One rises to thank God for His goodness in receiving him. "When was that?" asked Mr. Moody. "Last Tuesday," said the man; and, with a hearty "Bless God," Mr. Moody rushes off the platform to the man and gives him such a grip of the hand as everybody in the hall feels as if from a battery. Another rose to ask prayer for himself. "I begin to see," he said, "but I don't just understand it all." Mr. Moody said, "Last night, in the inquiry room, that man who has just spoken said to me, I would rather be shot than speak at a meeting.

"Now," said he, looking at the man, "isn't it easy when God asks you, and if you don't understand it all now, I am glad of it; you never will here; you first receive, accept, and then keep on growing." One day a young man said he was

A BACKSLIDER.

"I have been so for seven years." "Was you ever converted?" asked Mr. M. "Yes, ten years ago." "Three years a Christian and seven years a backslider," said Mr. Moody; "you need to be prayed for, and, my brother, pray for yourself as you have never yet done." A colored man said he had been a slave to drink for fifteen years, had tried every remedy to get rid of the appetite, but it was of no use. Said he, "Some one told of the new cure at the Tabernacle, and I have been at eight meetings, but it does me no good." "Are you willing to give yourself to Christ entirely?" "Well, I am ready to do anything to get rid of this appetite." "Well," said Mr. Moody, "are you ready to give up all for Christ—all your sins?" "I don't know as I am just ready to say *that*, but I want the appetite killed." "Ah," said Mr. M., "Christ doesn't do any piece work; it is all or nothing with Him." We have seldom heard a more touching prayer than was then offered for this man hardly ready to give up all for Christ. As Mr. Moody said, he was more honest than many. Mr. Moody said, one day he had a great many letters calling him a liar for saying an infidel ever was converted. "I never answer such letters and seldom mention them, but there is a good answer to them here today," and, calling upon one who said he was well known to the frequenters of Tom Paine Hall, where, for years, he was "as bad as the worst, but, four years ago,

A MOTHER'S PRAYERS

were answered while he was reading the Bible his mother gave him when he first left home. He opened it to scoff, but the Spirit convicted him, and now he is an ardent worker for Christ. This case was not the result of the movement in Boston now, but it is proof that the Cross is stronger than reason and philosophy. Mr. Moody could have used other material present, but, as their experience was so recent, it might have been open to criticism, and yet we know the cases are as well founded, and give evidence of sincerity. There was not a dry eye as a man of sixty spoke of how, for over thirty years of his life, he had been a slave to drink. His story was terrible, but was vouched for in every particular by a man well known in Boston. Previous to his conversion he had not seen or heard from his mother for thirteen years, and the meeting of the two was told in great simplicity. His mother asked him to pray, but no, no use to pray; but, urgently asked by his old mother, he knelt down with her and there gave himself to God. For months after his life was despaired of, from so sudden a transition to total abstinence, but even in his terrible weakness and suffering, and sometimes even solicited to take stimulants in very small doses, he positively refused. At last strength and health slowly returned, and for eleven years he has never had the slightest appetite. This case, like the last spoken of, is not the result of any present revival, but Mr. Moody asked the man to relate his story as a proof of what Christ can do; not only take away sin, give peace, joy and hope, but kill appetite; an encouragement to every sinner.

THE INQUIRY ROOMS

are largely attended. So far, the number of church members who come in is very marked. Many are sincere and come for strength and quickening, and show the necessity of deeper work all the time in the various churches. Many are backsliders, but the spark, very weak at first, was never kindled into a flame. Many who come call themselves backsliders, but a moment's talk with such shows they never were converted at all, and this is generally a difficult class to deal with. Many skeptics have come, we believe, only to bother the workers, but some have gone away rejoicing, and many more have gone away ashamed. Another class, and the most interesting, are those who come burdened with sin and a humble sense of helplessness. To all such Christ is ready to fulfill his promises: "Thy sins are forgiven thee;" "My strength is sufficient." A Sabbath school teacher, last Sabbath, finding her seven scholars were very tender, and the Spirit present with them, led them all to the inquiry room Monday night, and five of them gave bright evidence that they had found true peace, and now these five, with their teacher, are very anxious for the other two. We could multiply cases. Care is taken to prevent others from going to the inquiry room, but those who ought, either as seekers or workers. The other evening, a gentleman well known in the community, a church member, on going in, was repulsed and told it was no place for him; it was a meeting for inquirers. "Ah," said he, "then it is for me. I am a sinner, and must find Christ." One result of the preaching on confession of sin and forgiveness of others' faults, and a desire for reconciliation where there has been alienation, is manifested in several cases of

RESTITUTION OF PROPERTY

wrongly taken, perhaps, years previous, and old enmities, even among ministers, have healed. It will be a deep awakening indeed if all men in Boston give up and restore unlawfully got gains; what an immense amount must change hands.—*Letter to the Interior.*

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Publishers' Department.

The past week has left a better record than the previous one, for which we thank God and take courage.

This condition of things meets the demands of the *Cynosure*, and must be continued if any great or permanent enlargement of the *Cynosure* subscription list is secured.

The last report of *Cynosure* subscriptions was made in the *Cynosure* issued March 1st. Another will be made next week, April 5th.

There is only about one month left before the 1st of May. What report of subscribers will we have to give then?

Cynosure subscriptions can be secured easier this year than last in many localities. To illustrate this: Martin Holt, Barton, Wis., last March, sent seven subscriptions for a year each. Last week he sent TWENTY SUBSCRIPTIONS for a year each and one for six months. He writes:

"I started out on my mission with the calculation of getting a club of ten, and I kept going, and, behold, it is doubled and one over. Mr. Hamlyn secured a few names for me and I told every subscriber that I wanted he should get a subscriber by another year, so we can swell the list. The stone has commenced to roll, and may it continue to roll until this reform is established throughout the entire United States. I think the hand of the Lord is in this great work, and may we wrestle like Jacob of old until we come off victorious, is my prayer. We will keep trying, and if we get more subscribers we will send them in."

H. M. Woodford, Waverly, Iowa, sends a club of fourteen for one year.

J. S. Yaukey, Fayetteville, Franklin county, Pa., sends $15, together with seven subscribers for a year, and seven for three months each. He writes: "I will try and send you some more subscribers soon."

E. B. Palmer, Batavia, N. Y., sends six subscriptions for one year.

Preston Allen, West Newton, Ind., sends five subscriptions for a year each, and writes; "I have undertaken once more to get up a club of ten. I have made two or three efforts before this, but could never get the full number. I have now got five subscribers, with the promise of three or four others soon. I will send you the five and promise you the ten."

Will not this encourage others who have made similar efforts without success? There is nothing like persevering in a good work.

President Samuel B. Allen, Westfield, Ill., sends six subscribers for a year, and writes: "I hope for health to run up to the magical number ten or upward."

A. J. Smith, Cromwell, Ind., sends seven subscriptions for three months each.

Who will help us in making out a good report for next week?

Encouraging words have been received from several, and we trust that workers in this reform will do their best in circulating the *Cynosure* (sowing good seed in this spring time), looking to our Heavenly Father for an abundant harvest of honest, Christian patriots in due season.

"Ye shall reap if ye faint not."

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING MARCH 24, 1877.—From Mrs S B Allen, P Allen, S Allen, M W Bicknell, W M Beden, L Clark, Chicago Ave. Church, R R K Cole, H Cole, P Cromwell, Sr, A Day, J Dawson, Mrs S Durkee, G L Emerson, S Fry, C Goodfellow, L Gibson, B J Hunt, I A Hodge, M W Holt, J J Hayden, D B Heckert, J L Kiplinger, J C Mahan & Co., H J McMaster, W T Moffet, H McLaughlin, Mrs M Newbauer, E B Palmer, J Pixley, Mrs L E Packard, A A Rathbun, E Ronayne, Mrs L Rouse, C Stine, A J Smith, W H Sawyer, J Swickard, G Thompson, A S Wilson, L Wood, H M Woodford, J S Yankey, J Zick, S Zumbrun.

Books sent Week ending March 24, 1877.

By Express.

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By Mail.

E S Hazelton, J H Zartman, W Johmids, W H Smallwood, W Hughes, J Brown, Mrs J B Stall. W J Corey, J Kaif, J H Card, P Barber, T B McCormick, J F Ruggles, S Radcliff, G P Harrison, S South, W C Bishop, W P O'Haver, H H Bott, J Fike, C E Widger, A H Burnham, J H Fine, Rev A G McCoy, Rev J R Alwood, M C Greenland, R F Morrison, C H Wood, W S Mathews, T Windley, S P Littlefield, W T Powars, W L Rowell, E Taylor, J Q Burkholder, C Robinson, J A Hiet, P Browning, H P Decker, J Drake, E Haviland, L R Walter, F L Hampton, J T Roberts, W M Brown, A K Stevens, A Larabee, J Macauley, Mrs C A Collins, G W Daskam W Hoffstot, A L Talbott, S H Axline, G Rolf, P Kribs, B T Mitchell, D Metzger, W H Ford, A J Lewis, W J Liberton, I Hames, J H Duncan, J Pugh, W H Eustice, A W Kittle, T Krandall, E J Neil, J Swickart, P Scott.

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GRAIN— Wheat— No. 2		1 26¾
" No. 3		1 17
" Rejected		98
" Minnesota		1 40½
Corn—No. 2	39	41½
Rejected		36½
Oats—No. 2		32½
Rejected		27
Rye—No. 2		68
Bran per ton		13 75
Flour—Winter	6 00	8 00
Spring	4 00	7 00
Hay—Timothy	7 00	8 50
Prairie	5 50	7 00
Mess Beef	10 75	12 00
Tallow	7	7¾
Lard per cwt		9 42
Mess pork, per bbl		13 90
Dressed Hogs	5 60	5 80
Butter fancy yellow	25	31
common to choice roll	15	22
Cheese	10	15
Beans	1 80	1 90
Poultry, Chickens per lb	10	12
Turkeys per lb	12	14
Eggs	15	16
Seeds—Timothy	1 66	1 80
Clover	7 50	8 63
Flax	1 40	1 50
Potatoes	90	1 10
Broom corn	2	7
HIDES green to dry flint	7	14
Lumber—Clear	32 00	35 00
Common	10 50	11 00
Fencing	10 50	10 00
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	27
LIVESTOCK Cattle Choice	5 35	5 85
Good	4 65	5 15
Medium	4 25	4 50
Common	3 00	4 00
Hogs	4 25	5 75
Sheep	3 25	5 50

New York Market.

Flour	$4 00	10 50
Wheat—Winter		1 55
Spring	1 25	1 48
Corn	55	56
Oats	38	38½
Rye	80	83
Lard		9¾
Mess pork		14 90
Butter	12	26
Cheese	9	15½
Eggs	16	16½
Wool	12	53

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VOL. IX., No. 27.—WHOLE NO. 367
WEEKLY (post paid) $2.20 A YEAR

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Notices.

THE NATIONAL CONVENTION to be held at Dayton, Ohio, (probably sometime in June) will be the tenth in the list of these great meetings. No Centennial attraction will interfere this year. Let our prayers, backed by our efforts, make this the greatest and best of the decade.

EXPOSITIONS.—Mr. Ronayne will speak in Union City, Mich., on Thursday, Friday and Saturday, the 5th, 6th and 7th of April. Next week from the 9th to 11th he will visit Sherwood; from thence he goes to Berlin, Ont., which he reaches on the 13th, and will expect to meet the friends promptly.

Thus far, Mr. Ronayne has heard from N. Gay. of Batavia, and J. B. Nessell, of Ellington, N. Y.; J. A. Conant, of Willimantic, Conn; E. F. Morgan, of Middletown, Vt.; John Glen, of Dover, N. J.; A. J. McFarlnad, of Stanton, Pa., and from A. D. Carter, of Deersville, Ohio. As he is going again to Ontario in a short time, and as he proposes to proceed thence through New York State eastward, he would like to hear from other localities, and that definite arrangements be at once completed. He will visit Ohio and Pennsylvania on his way back. Address him at 104 Bremer street, Chicago, that the time for each place may be set and disappointments or delay avoided.

THE NATIONAL REFORM ASSOCIATION will hold a convention in Farwell Hall, Chicago, on the 10th and 11th inst., beginning on the evening of the 10th. Among the gentlemen expected to make addresses are Rev. Dr. Everts and Prof. F. L. Patton of Chicago, Prof. C. A. Blanchard of Wheaton, Prest. Wallace of Monmouth, and Dr. Edwards of Peoria. The Ill. Central and Alton and St. Louis roads return delegates for one-fifth fare, and reduced hotel rates are also provided.

IOWA AND SECRETISM.—The Iowa State Convention, opposed to secret societies, will meet at Oskaloosa April 24. This place is a stronghold of Masonry, and the writer hopes the churches and societies will be fully represented, and that everybody will come who can come. Let not the enemy laugh at our insignificant numbers. It is desired that all who intend coming will send in their names in due time, so that arrangements can be made for entertainment. Address

R. A. McAYEAL,
Oskaloosa, Iowa.

REFORMERS OF MICHIGAN, ATTENTION!

There is to be a quarterly meeting of the Michigan Christian Association opposed to Secret Societies to be held in Howell, Livingston county, April 24th and 25th, commencing at 2 P. M. Tuesday, the 24th. All reformers are expected to be in attendance. Preparations are being made to accommodate all with a home who are from a distance. By order of

COMMITTEE.

Topics of the Time.

The settlement of vexed questions in South Carolina and Louisiana has begun in earnest. President Hayes requested an interview with the rival Governors of the former State and both came to Washington about a week ago, and have met the President and members of the Cabinet in a friendly way. It appears that Hampton, the Democratic claimant is exercising about all the functions of the office possible, while Chamberlain has only been able to maintain his title by United States troops. As the former promises to fairly administer the laws toward all classes and has possession in fact, his "nine points of the law" will probably cause a recognition of his claims as the only State government able to maintain itself and preserve the peace. The Cabinet has decided on a commission to visit Louisiana and will reach New Orleans to-day. It is composed of the following gentlemen of high repute for ability and integrity in public affairs: Judge Charles B. Lawrence, Illinois; Ex-Gov. J. C. Brown, Tennessee; Ex-Gov. Joseph R. Hawley, Connecticut; Gen. John M. Harlan, Kentucky; Wapne McVeach, Pennsylvania. The result of their mission will be awaited with some anxiety.

The Moody meetings in Boston continue with the usual full attendance. There have been reports buzzed about, started by Rev. Mr. Murray (the "horse" preacher) and others of that temper, that the efforts in that city were a failure, the audiences small and decreasing and "not many wise, not many noble" had been reached. Reports in the daily press do not give such a coloring. Twenty thousand attended the various meetings a few days ago; and if the stubborn infidel or the proud Scribes and Pharisees reject the gospel call the "common people" hear God's message "gladly," and many drunkards are being saved from the deadly cup and the power of the devil. Mr. Sankey said the other day that the work would continue, probably, until the first of May; after that no promises had been made. Summer is the time of their rest. The great tabernacle buildings too, are comparatively low, large structures that would be so heated by the sun in summer as to make evening meetings very uncomfortable.

New York is agape over the operations of justice almost as strange as the execution of Mormon ex-Bishop Lee, in the laggard but continued vindications of law against the old "Tammany Ring." The leader has passed through the sensational scenes of prison-life, escape, flight, recapture in Spain and return to his cell, while the millions of his stolen wealth have vanished. Sweeney, another of the Ring, fled early, but returned the other day in a humble way to meet his trial and will give up all his remaining property to the city he robbed. Hall, a subordinate member while acting as Mayor of New York, disappeared last week, and either so effectually as to deceive everybody, or else his friends are using deception to cover his escape, but it is believed that he has fled to avoid the fate of Tweed. Late have these men learned to esteem the proverb and the policy of the honest waterman.

Mr. Hall always defied public opinion so far as it connected him with the Tammany frauds, yet if his flight is confession of guilt he has found his secret order of St. Tammany a useful agent, for the time being at least. Whether he might be summoned as an important witness against the "ring," or whether he was personally implicated and liable to the fate of Tweed, in either case St. Tammany would serve his purpose as does the Masonic lodge those who trust in it. As the *Tribune* pertinently says:

"That 'ring' would furnish him the money for royal living abroad, and maintain a scrupulous care over his matters at home. It would bewilder those in search of him, and, if possible, clap, with significant selection, court-plasters over the eyes and mouth of that venerable spinster, Justice. In the end it will be found, we predict that Hall is alive, well, and kept away by Tammany's diplomacy."

NEVER GIVE UP.

Never give up! It is wiser and better
Always to hope than once to despair;
Fling off the load of doubts cankering fetter,
And break the dark spell of tyrannical care.
Never give up! or the burden may sink you;
Providence kindly has mingled the cup;
And in all trials and troubles bethink you,
The watchword of life must be, "Never give up!"

Never give up! There are chances and changes
Helping the hopeful a hundred to one;
And through the chaos, high Wisdom arranges
Ever success, if you'll only hope on.
Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup;
And of all maxims, the best as the oldest,
Is the true watchword of, "Never give up!"

Never give up! Though the grape-shot may rattle,
Or the full thunder-cloud over you burst;
Stand like a rock, and the storm or the battle
Little shall harm you, though doing their worst.
Never give up, if adversity presses,
Providence wisely has mingled the cup;
And the best counsel, in all your distresses,
Is the stout watchword of, "Never give up!"

—Selected.

A GLANCE AT THE PAST.

A very few, if any, of our writers even analyse the events that occur among us, and point out what the Jesuitry of the lodge may have had to do with those events. The reason is because no one suspects such holy men as Freemasons of having anything to do in shaping our destinies and interfering with our affairs, as Jesuits do in Latin countries. The average American would no more suspect a Freemason of playing the villian in a real drama than he would suspect his own clergyman of doing such a thing, so holy is the Freemason supposed to be.

But let us revert to the past for a few minutes, and see what we can trace there. In the grand yet wicked plot for surrendering West Point to the British, and thus suffocating the revolution by cutting off the New England head from the body, we see Benedict Arnold, the chief figure on the scene, a great Mason. Were Andre and the British leaders also Masons? It is very probable that they were; because Masonry is an English institution, and it furnishes a very convenient means for holding intercourse with traitors.

The plot that threatened the colony with such imminent peril, was broken up by three honest men, who probably did not understand Masonic flummery, since they would not take money in exchange for love and duty to their country.

In the duel between Hamilton and Burr, the latter was a Mason; and his bearing throughout the whole affair showed a deliberation and apparent confidence of success which

might naturally spring from the assurance of Masonic aid and assistance. For instance, if the seconds of the two parties should happen to be Masons, which might very probably occur, (since holy Masonry would never be suspected, even by Hamilton himself) then Burr could feel almost certain of killing his adversary. It is certain that Washington, in his farewell address, spoke against Masonry; and Hamilton might well have been suspected of putting this illustrious chieftain up to it. Hence, true Masons could not wish him well for that.

In General Jackson's duel, growing out of his getting possession of another man's wife, how far lodge-Jesuitry may have prevailed, no one knows, any more than in the case of Hamilton. But it is certain that Jackson was a high Mason, and that he deliberately killed his man.

In the case of the duel between Mr. Cilley and Mr. Graves, no one knows, perhaps, whether the latter was a Mason; but it seems pretty certain that his second, Mr. Wise, was, and that this second encouraged his principal by urging him to take better aim until Mr. Cilley was killed.

In these cases we have but little knowledge of how far the actors were under the influence of Masonry; but we can see enough of the cloven hoof, knowing as much as we do now of the monster, to desire to know a great deal more of the matter. Such and similar cases would, doubtless, be very instructive in illustrating the ancient and honorable character of Freemasonry.

In 1852 a noted man of the South visited a man in the heart of New England, and said to him, we may suppose, in signs, symbols, winks, and nods, something like this: "You are the descendant of the true Bunker Hill; a son of the Puritans; a Democrat, and a New Englander; now will you bring all these glories to the support of slavery if we will give you the chair of state?"

Reader, both of these men, one of whom proved to be rebel a general, were said to be Masons; and such was the power of Masonry at that time throughout the whole country that political transactions could be carried on by it in about the style and manner which we have here supposed. At the same time General Scott, a man of too noble a character and of too much true patriotism to ply the tricks of Masonry; who had stood the whole pressure of the Southern democracy, with the great Mason Jefferson Davis at its head, resisting its covert temptations and persecutions to the last; who had identified his whole life with the most distinguished services to the country, but who would not sacrifice his love of country and his good name to slavery—this General Scott and his claims to the country's respect, were run over by the lodge as by a locomotive. The lodge was on its way to blood, and war, and havoc; and the old hero, in his efforts to oppose it, was crushed, never to hope again.

His adversary went on, into the Presidency; for Masonry always wins. He was succeeded by another Mason, James Buchanan, and Buchanan was succeeded by a man who, though not a Mason, yet suffered his administration to be run by the lodge. Lincoln was succeeded by a thorough-going Mason, Andrew Johnson, who was followed by General Grant, a warm friend of the lodge, and he is succeeded by an Odd-fellow. Though Mr. Hayes is probably the best man that has been in the presidential chair since the days of John Quincy Adams, yet it remains to be seen whether he, too, will not have to succumb to the power of the lodge.

It would be an interesting study to go back to the days of Andrew Jackson, that great Mason and great Democrat, when the people turned aside from following up the broken and routed ranks of the minions of the lodge to join themselves to democracy, and see how much the Jesuits of the lodge have had to do in managing our national affairs. I imagine it would be found that almost all the presiding officers of Congress from that time until now have been Masons, or secret society men. And all the Presidents and Vice-presidents have been either secret society men, or men who would suffer themselves to be ruled by the lodge, except few who have been removed by sudden death.

It is time that the American historian should begin to take into account the effect that the Jesuitry of the lodge may have upon all the events that transpire among us. Unless this is done, our history will be imperfect and incomplete. No one can have a correct understanding of it. For instance, when an European looks upon all the licentiousness of tongue and pen, all the low, tricky management, all the puerlity, all the violence and murder that have been committed during the last presidential election, he would regard it, very likely, as an inevitable result of republican institutions; but if traced to the bottom it would be found, I believe, entirely due to Masonic Jesuitry. The base spirit of secret association has taken possession of both parties. Masonry is the animating principle of the Republican party, and Kukluxism that of the Democratic party; and if they are not arrested in their career, the country will soon become divided again into two hostile camps upon the field of martial strife. If the country should be plunged into war by Masonic machination, imperial government, the end toward which the lodge aims, would probably be the result.

There is one thing to be said in favor of our Anti-masonic movement: it will put the people on their guard hereafter against the sanctimonious pretensions of the Jesuits of the lodge; and in thus being forewarned they will be forearmed. What the Republic needs is a party of pure American principle; one that will not allow itself to be controlled and maddened as if by the small pox, with this injection of secret association which has come into the country from the cast off garments of the old world. This virus, which has now become a seated disease in the North and the South, should never be received into the young veins of the West. It is there that we should look for the conservation of American institutions and of American health, but which can never be accomplished where Freemasonry poisons the moral atmosphere. The West has almost entirely grown up since that humble individual, yet an American citizen, William Morgan, undertook to arrest the spread of Masonry westward from New England; but the West is still young and powerful and may yet, by an effort, purge itself of the fell disease which has already seized upon it.

There is one question that the American voter should always ask himself, which is: Does the candidate appeal to me for office through the influence of a foreign institution—is he a Mason or sustained by Masons, or simply does he stand before me on American grounds, as an American man devoted exclusively to American institutions? Upon the manner in which this question is settled will depend the safety of the Republic.

AMERICAN.

OMENS OF GOOD.

Editor Christian Cynosure:—It is both refreshing and suggestive to read an article in the Chicago *Evening Journal* (weekly) of the 14th inst., headed "Undercurents."

No careful reader of the *Cynosure* can fail to appreciate that article, so truthful, so pertinently drawn, so traceably clear in all Masonic history both ancient and modern. "Undercurrents" in politics, in religion and in social life, is at once the *nomen capita* for all organized secrecy, of which Freemasonry is the most fitting representative.

My pen cannot do a better service to our anti-secret cause than to ask the students of Masonic history and readers of the *Cynosure* to not only read that article, but compare its points with historical facts.

Some of these facts, pointed out so clearly in this article, are: These "undercurrents" (secret societies) undermined the Israelites in both church and state; drove them into idolatry and into exile. They have driven France into infidelity and into great political confusion. They used slavery in the United States to form a political maelstrom, in which our civil government was well nigh wrecked. Most pertinently are these truth-telling words applied to our late political struggle: "Step by step, foot to foot, inch by inch, hand to hand, have honesty and right been fighting against corruption, peculation and perjury—these "undercurrents"—to secure a peaceful and sound administration of our public affairs."

This thought is suggestive: It is a noted fact, that while both political parties share largely of these secret societies (undercurrents), a distinct classification is discernable in the men belonging to these socities. Class first are men in whom manhood ranks above the Mason. Class second are men in whom the Mason ranks above manhood. The former are the lovers of our free government, and are ready to sink every other consideration but moral principle to secure our loved country; the latter are those in whom party, clan, clique or spoils predominate over principle, whether they be Democratic or Republicans.

Hence the *Journal* is correct in saying, "It was a narrow escape; it was too close a shave to be comfortable. But it was a valuable lesson. It will teach the better class of society that it will not do to trust weapons of destruction in the hands of fools or knaves. It will teach us the real value of the ballot-box, of national stability, of political integrity and the utter worthlessness of the so-called Democrats (undercurents—Masonry) in this country." Here the *Journal* shows that party spleen films his eye, and refracts his vision from the true position of our national enemy, Masonry, not Democracy.

The *Journal* rights itself up again: "It is better to trust in a Divine Hand that helps integrity to win victories and maintain a foothold in national affairs, than to believe that human ability alone has twice extricated the United States from ignominious destruction at the hands of its internal enemies." Thank God for that. "Our new President believes in Providence, and from that source expects and asks for courage and help to perform his intricate duties." Thank God for that. Then let him cut loose from these secret undercurrents that God may bless him and the nation under him.

J. C. GRAHAM.

VIOLA, Ill.

The faithful observance of one principle alone made Charles Sumner's name immortal. Through evil and through good report, amid sneers and plaudits, with the favoring wind and against the opposing gale, he always remained true to the principle of equal and exact justice to all men. No matter where he stood, or with what party he acted, when the rights of the colored race were threatened, or halting statesmen would leave their rights in jeopardy, he came out like Peter the Hermit recounting the woes of Palestine, and nerved the popular conscience by his matchless appeals for justice and humanity.—*Ex.*

Southwick's Experience as a Mason.

[Concluded from last week.]

"You have heard, sir," I replied, "of one of our Yankee brethren who advertised, as a rare show, a wonderful horse, which exhibited the queerest freak in nature imaginable; for the tail of the beast was precisely where his head ought to have been! The virtuoso of the vicinity read the advertisement and were all exceedingly puzzled to account for so rare a phenomenon! The village attorney had found no precedent of the kind in that magazine of wonders called Every Man His Own Lawyer; the knight of the pill and pestle had searched Buchan's Family Physician in vain for any likeness of such a *lusus naturæ;* the honest parson, who did not happen to be a Boanerges, declared that he had never heard of such a wonder since the beast with seven heads and ten horns, but these were all at the right end; the village matron—I may as well speak out plainly—the shrewd midwife well knew that a child might be born with two heads, or a horse with two tails! She had had seen the one, and had heard of the other from the farrier man, and was, therefore, quite 'sartin' it might be so; but even she had never, 'in all her born days,' heard of any creature coming into the 'univarse' with its head at the tail end! While these sage speculations occupied the minds of the village philosophers, the people were crowding round the stable door and clamoring for admittance. The cunning showman, like my Masonic monitor, knew full well that by *taking in* one at a time the game would last the longer. The first that entered came out after a while, apparently well pleased, and, to the question, 'Is his tail where his head ought to be?' readily answered in the affirmative. Others, equally prudent, and resolved not to expose their own credulity, followed his example. At length a clown among the crowd pushed his way in and behind the curtain; but he soon came out again and, with honest simplicity, cried out, 'Damnation sieze the fellow; he's tied the tail to the hay rack and let the head poke out the tother end of the stall!' I need not add the effect which this disclosure had on the gaping multitude at the barn door, nor that which my relation of it produced on the countenance of my sage friend and preceptor in the occult and sublime science of Freemasonry; but of one thing you may rest assured, that in every Masonic lodge, from that of the pin-feathered Boaz, or apprentice, to the full fledged ineffable, you will find the horse with his head where his tail ought to be. And if any of you wish to be made asses of, you have only to pay him a visit, and the length of your ears will soon equal the extent of your wishes.

Southwick had occasion, after all, to rejoice in the fall of the curtains. He did not take leave of the institution until he had taken the fourth degree, but he informs us that, previous to mounting that step in the ladder, he had "become pretty well disgusted with the mummery and quackery of the lodge room," in proof of which he quoted an epigrammatic correspondence which took place between him and that "cunning, red-coated Yankee," as Mr. Southwick styled him, who was, nevertheless, a talented, good-hearted, amiable man, barring his rage for speculating in Masonry. The following squibs, passed and repassed in good humor at the time, while the Monitor was presiding at the old Union, and Southwick was at the Secretary's desk, concludes these quotations:

In a garret in Court street there mingles a set
Of sharpers and asses and noodles, well met,
Who pretend to a secret—all folly and fudge—
He that pays for admittance his money will grudge,
When he finds to his sorrow his business fail,
And he feels like a fox with a trap at his tail,
For the way to bankruptcy and ruin is clear,
To the flats that come hither for secrets and beer,
Old Jamaica, gin, brandy, and frolic and fun.
Silly dupes of delusion! their race is soon run.
When their cash and their credit and fame are no more,
Then in vain will they knock at Freemasonry's door.
They are no longer worthy to meet on the square,
To relieve them the lodge has no money to spare.
"Let them go to the poor house," each dear brother cries;
"For in that they may learn to be sober and wise."
For my part I've seen full enough of your joke;
May I never again "buy a pig in a poke."
I shall bid you farewell, for a parcel of geese.
And I hope I'm the last Yankee booby you'll fleece. S.

This produced from the presiding officer the following impromptu:

Be quiet—I know it—say never a word,
Our craft is to blind and bamboozle the herd.
The world is a goose, and pray where is the man
Who'll not pluck a feather whenever he can?
You may go—but remember, the fate of the fool
Will be yours, if you dare to tell tales out of school. W.

To which Southwick rejoined:

I shall go; but to talk of the tineel and trick,
The arts that are taught in this school of Old Nick,
Would be idle indeed; for the world would cry "Boo!"
To the goose that was plucked by such sharpers as you. S.

Should Christians Fellowship Masons?

Editor Cynosure:

In the *Cynosure* of Feb. 22, among the mail items, is a letter from N. H. Dorsey, whose letter expresses the views of many candid conscientious Christians, and to me it seems they take a wrong view of the subject. I wish to "show also mine opinion."

The Bible is the rule to which every Christian should conform, both in faith and practice, so, "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them.—Isaiah 16:20. The teaching of the Bible is that all sacrifice, all worship, and all prayers, not offered to God through Jesus Christ, is devil worship. "No man cometh to the Father but by me."—John, 14:6. "But I say that the things which the Gentiles sacrifice they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." Read the whole chapter.—1 Cor. 10. The two passages prove that there is no approach to God but by Jesus Christ, and that all Gentile worship is devil worship. "And they shall no more offer their sacrifices unto devils."—Levit. 17:7. "They sacrificed unto devils, not to God."—Deut. 32:17. "And he ordained him priests for the high places, and for the devils, and for the calves which he had made."—2 Chron. 11: 15. These passages prove that all idolatry is devil worship. "Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them."—Exodus 23:24. "If there arise among you a prophet (teacher), or a dreamer of dreams, and give thee a sign or a wonder, and the sign or wonder come to pass, * * * And that prophet, or that dreamer of dreams, shall be put to death.—Deut. 13. To quote all the scriptures that forbid and denounce idolatry and class it as devil worship, and that prove that there is "none other name under heaven, given among men, whereby we must be saved," would be to rewrite a very large portion of the Bible. The above should suffice for samples.

Now, to prove that modern Masonry is the same ancient idolatry that the whole Bible so strongly condemns, we will quote from the high Masonic standard authority, Albert G. Mackey's Masonic Lexicon, page 553, under the word Phallus. After giving the history of this god or symbol, he says:

"In the Indian mysteries, it was called *lingam*, and was always found in the most holy places of the temple. It was adopted by the idolatrous Israelites, who took it from the Moabites when in the wilderness of Sin, under the name of Baal-peor." [See Numbers, 25:3. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel.] In short, the veneration of the Phallus, under different names, was common to all the nations of antiquity. We shall again have occasion to refer to it in the article on the 'Point within a Circle,' with which Masonic emblem the Phallus has been identified by Dr. Oliver."

On page 366, same authority, "Point within a circle."

"This emblem is to be found in every well regulated lodge, and is explained as representing: the *point*, the individaul brother; and the *circle*, the boundary line of his duty. But that this was not always its symbolic signification, we may collect from the true history of its connection with the Phallus of the ancient mysteries, * * * —pp. 367-8. But it is useless to multiply examples of the prevalence of this symbol among the ancients, and now let us apply this knowledge to the Masonic symbol. We have seen that the Phallus and the point within a circle come from the same source, and must have been identical in signification. * * * The present signification of the point within a circle, among Masons, is, doubtless, comparatively modern, and has superceded the original meaning of the symbol."

Here we have the highest Masonic authority declaring that the Phallus is the same pagan god as Baal-peor of Scripture, and that the "Point within a Circle" and the Phallus come from the same source and are identical in meaning; that the Phallus, or *lingam*, always occupied the most holy place in the temple, and that the "Point within a Circle" is to be found in every well regulated lodge; thus proving that Masons have the same

for this pagan idol that the ancients had, and the funeral service of Baron de Palm, celebrated last May in the Masonic temple, New York, was the same Phallic worship which was practiced in ancient Egypt, and the same as practiced by the Israelites above referred to, and for which 24,000 idolaters were slain on that occasion. Now, if God forbade such idolatry then, and he is the same God yet, "yesterday, to-day and forever," where shall we find the law and the testimony for fellowship, charity and brotherly recognition now; and, having shown from Masonic authority that Masonry is pagan idolatry, we cite the same authority to show that Masonry and Christianity cannot be connected. On page 404, article "Religion," Mackey says:

"The religion, then, of Masonry is pure Theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

So that a Christian is not permitted to connect (join) the truth of Christianity with Masonry; thus it is impossible for any man to be a true and sincere believer in both religions, and if he is hypocritical in either should Christians fellowship a hypocrite? Paul says, Ephsians 5:11, "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" and we have good authority for saying that these works of darkness were the same pagan mysteries which we have quoted from Mackey. Again Paul says, 1 Cor. 5:11: "But now I have written unto you not to keep company, if any man that is called a brother be an idolater, with such a one, no not to eat." How is that about eating the sacrament?

I know that Masonic ministers will deny these statements about paganism, but that can be accounted for by their Masonic oath, which is, in substance, they swear never to tell the truth on the subject of Masonry under no less penalty than to have their throat cut. Their professions of godliness is entitled to no more credit than the scribes and pharisees, priests and high priests in Christ's day. They certainly made as great claims to holiness as Mason preachers do now, and as to judging them, etc., in the same chapter where Christ says, Judge not, He also says, "Beware of false prophets (teachers) which come to you in sheep's clothing but inwardly they are ravening wolves." Paul says: "Now the spirit speaketh, expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

years I occupied the same standpoint. I could not believe but what these ministers were good Christians, but by degrees I had to change my mind. I will give one item: When I was almost crazy on the subject, in a social meeting where one of these good Masonic preachers, a Mason for fifty years, was leading the meeting, I rose and stated my trouble and in deep feeling asked all to, then and there, pray for me that God would show me what was truth; if Masonry was an institution of God calculated to help men to heaven, I would be a Mason, fight for it as hard as I had against it; but to my surprise the preacher left the house in a rage, and was followed by the Masons, one by one, when they were all gone the rest of the brethren and sisters prayed earnestly for me and light came. Since then I have not had a doubt. Afterwards I asked the old minister, "What made you run? Why did you not pray for me?" His reply was, "I dare not bring that subject before God in prayer." And the others said the same in substance. HIEL LEWIS.

LETTER TO AN EDITOR.

CHAMBERSBURG, Pa., Jan. 22, 1877.

ED. GOLDEN CENSOR:—I look upon your paper as a "child of providence." God in his divine wisdom having raised you out of obscurity as its editor, endowed you with natural wit, nerve, and grace as a "watchman upon the walls of Zion," and given you a penetrating eye and a nimble pen, capable of exploring every nook and corner; yet, with all your excellent sayings and withering rebukes, you will suffer the demon secrecy, with its satanic blight, to stalk abroad unnoticed. And yet as a wise man of God, you see plainly, I am assured, that it is sapping out the vitality of both church and state; and while you remain dumb, the fearful contagion is spreading, wicked men are laughing in their sleeves, and devils are holding a jubilee, while God is dishonored, and Zion bleeding at every pore. As a conscientious editor, how can you remain silent? O think of the brevity of time, the value of human souls, and the fearful judgment awaiting us. Can you expect while mute to hear the judge say, "Well done, thou good and faithful servant," after shunning to declare the whole truth?

But you are ready to say, many of my patrons would revolt, and forsake me. If so, let them go. The ranks would soon be filled up by others. Is it not better to "obey God than man?" If you but confide in him, you have all to hope, and nothing to fear; and by leaning upon divine power, your paper may form one of the principal agencies in moulding Christian life. You are my superior, but I claim to be your senior—will you therefore receive a word of admonition all in love. REV. JOHN FOHL.

EDITORIAL NOTE.—We must again disclaim any merit found in the *Censer*. Give God all the glory. * * * As for the withering rebuke of our aged brother, we gratefully and thankfully accept it. The [illegible] of secrecy is one that truly from the fact that so many excellent men are found in the *secret* clans from the Masonic fraternity down to the children's "Cold Water Temple." The curse of *secrecy* has eaten into almost every home, and honeycombed every society, and none are more sensitive than these adherents of the lodge when one attempts to open his mouth against them. However the public may view the course of the *Censer* upon this issue, we wish it distinctly understood that we are above fear of man. "In God we trust," and no power on earth shall frighten us into a "dumb dog." It is our firm conviction that a man can become so full of religion that he will have no need of these externals. We have not space to enlarge upon this subject, and can only say to every young man, beware of the fetters which secret societies, in the very nature of things, bind around your souls. The principles upon which secrecy is based, in a republican form of government, and among a *free* people, are all wrong—subversive of the interests of humanity. To us it is simply astonishing, how a child of God can belong to one of them, and at the same time be in full, impartial sympathy with *all* mankind.—*Golden Censer.*

LODGE POLITICS IN OHIO.

SPARTA, O., Feb. 25, 1877.

Editor Freeman:

I thought you and the readers of the *Freeman* would like to hear from this part of the country again, as there was some excitement here about election time concerning an old gentleman by the name of Alexander Needels, who thought he was born in a free land and had the right to vote for whom he pleased; but he found that he was sadly mistaken. Now I wish to say this old gentleman is eighty years old, and has always been known as a man of strict veracity, and not only so, but as a Christian, having been a member of the Methodist Church for a great many years. I very distinctly remember, in my childhood, of hearing him tell the story of the Cross. This old gentleman believes in only one true and living God, and he also believes in the commandments, where this same God says, "Thou shalt not kill." And because he is not a friend to murderers, especially the murderers of Morgan, they have set themselves at work (I mean the Masons) to see if they can destroy his character in his old age. The readers of the *Freeman* will recollect that this same old gentleman was arrested last Fall and bound over to court, and was to be tried in this present month. I suppose you will be anxious to know whether he has been hung or sent to the penitentiary for life. I will say that his trial is past and he still lives. I saw him the other day, and I cannot see that Masonry has caused the furrows of sorrow to deepen any as yet. He thinks that he is yet able to whip six or eight of the very best (I mean intellectually) men that were ever brought to bow the knee to Baal. But I will now tell how he came off with his trial. After he was arrested, the noble lawyer that was at the bottom) he being a Mason) of the affair, who expected to scare the old gentleman out of one or two hundred dollars, to add to his store of dishonest gain, began to find that the voice of the people was down on such dastardly conduct; consequently he began to get very sick, and finally sent word to Mr. Needels, if he would come and pay [illegible] something and be friendly, he would settle it up all very nice. But the old gentleman did not scare worth a cent. Consequently, when court set, the grand jury had more good sense than to pay any attention to the case. Now, instead of getting a little, he may have to pay out a little to settle the cost. The way of the transgressor is surely hard. I must here say that the man that swore out the warrant is a gentleman, and had no thought of anything of the kind, until three of the most unprincipled characters in this county went and actually scared him into it; and all three of them belong to the lodge. Let me say a word with regard to the progress of secret societies in this community. We had Sons of Temperance, grangers and Good Templars; but they have all passed away, and are only to be remembered among the things that were. We still have Masons and Odd-fellows, but whenever we come across a man of any standing in society and ask him if he is a Mason, he will say (looking very sad) "Why, I was once, but don't attend any more." This must be so or they are actually ashamed of themselves; but I will leave it to your readers to say which. * * This lawyer of whom I have been writing, has received a challenge from Mr. Needels to discuss the question, whether Masonry is not anti-Christian. But he has as yet refused to accept the challenge, but has disappeared as a dark cloud behind the scene, and remains speechless as the chambers of eternal silence.

AN EYE WITNESS.

—*Am. Freeman.*

Reform News.

—The General Secretary expects to attend the Michigan State meeting at Howell, April 24th and 25th.

—Mr. Ronayne conquers the proverb "A prophet is not without honor." His work during last week was confined to a single evening in the Carpenter building of which our reporter gives us an interesting account.

—Bro. Hinman has continued his present lecture trip from Indiana into Ohio. He has spoken at Wakeman, Camden, Litchfield, Chatham and York. At last writing he was arranging for meetings in Medina county, and was the guest of the veteran Dr. Bingham.

—Bro. Cogswell's letter tells us of new and hopeful arrangements for the reform in California. The friends on the Pacific slope have been calling for such help for a year or two, and we believe their expectations will not be disappointed.

ACKNOWLEDGMENT. — Since my appeal through the *Cynosure* I have received on the amount pledged me at our last meeting, the following: William Cheetham, of Lowell, $5.00; Daniel Leggett, of Allegan, $2.00. The latter, however, was not pledged but was a free will offering. Many thanks to these brethren for their response. The sums received were greatly needed to help meet the increased expenses caused by the helplessness of my dear wife, for whom, though not entirely without hope, I am yet fearing the worst. I need greatly what is still due, but shall make no more appeals in this way. In God is my trust, though human sympathy is very precious.

J. L. BARLOW.

Fentonville, Mich., Mar. 20.

FIRST EXPOSITION IN THE CARPENTER BUILDING.

The announcement that Past Master Ronayne would give a public exposition of the First degree of Masonry on the evening of March 29th, at 221 West Madison street, brought together an audience that filled Carpenter Hall to repletion.

The usual devotional exercises were observed, the Rev. J. P. Stoddard offering prayer. Mr. Ronayne having arranged his assistants on the platform and perfected his arrangements for "work," proceeded to make the preparatory remarks, in the course of which he requested the audience to refrain from applauding or any noisy demonstration during the evening. It is worthy of note that this request was cheerfully complied with, and a more respectful and orderly assembly could not be desired. The candidate was now led in and submitted very gracefully to the humiliating ordeal through which he passed. As the initiation progressed Mr. Ronayne, in a masterly manner, dissected and explained the various rites peculiar to the degree, and exhibited them to the ridicule of his hearers. He showed himself to be thoroughly conversant with the subject in hand; possessed of a tenacious memory, enabling him to go into even the minutest details; clear and logical in the treatment of his theme; sarcastic and witty at times, and frequently creating merriment at the expense of the lodge. The exposure had a visible effect, and no doubt helped to open the eyes of many to the real character of Masonry.

Among the charges brought against the institution and substantiated are these: 1st, That its teachings are in opposition to the Bible and subversive of the fundamental doctrines of Christianity; 2d, That it degrades and totally ignores the Word that "was with God, and was God, without whom was not anything made that was made;" 3d, that its initiatory rites and worship are essentially pagan; 4th, that its god is a myth; 5th, that it swindles men out of their money and freedom. It was amusing, at times, to notice the efforts of some in the audience, especially ladies, to control and restrain their feelings of disgust and aversion at the silly and iniquitous mummeries of the lodge room. One lady in particular surprised her neighbors frequently, as with quivering lips she broke forth vigorously in these and similar expressions: "To think that men would make such fools of themselves!" "Why, the whole thing is nothing but a mixture of tyranny, bigotry and paganism!" The counterpart of this was displayed by a man, evidently a Mason, seated on

the window sill in the rear of the hall, and on whom the exhibition seemed to have a peculiar effect. Unlike the lady mentioned, he kept mum, but substituted a series of facial distortions and with clinched fists went through a system of gymnastics that would be creditable to a professed acrobat.

A large number of tracts were distributed among the audience in the early part of the evening, which were thankfully received and which will, in due time, bring forth fruit. At the close of the initiation a number of queries were put to Mr. Ronayne, all of which were satisfactorily answered. The benediction being pronounced by the Rev. J. P. Stoddard the meeting separated.

From Rev. H. Cogswell.

Salem, Columbiana Co., Ohio, March 24, 1877.

Dear Bro. K.:—A long time has elapsed since I wrote any thing for the *Cynosure;* my pen seems to have been idle and my mouth closed through my connection as a pastor where I dared not speak out. "This bondage has now ceased with me," and I buckle on the armor to contend with my foe, if I die in the contest.

I am pleased to inform you that arrangements have been made with me by the California Association, whereby I am to serve them as their lecturer. I expect a hard time, but I believe God in his providence allowed me to enter the lodge, so that I may see its evils the better to fit me as a witness against them. I feel an irresistible conviction of duty urging me on to do all I can to overthrow this and other evils. But when I look abroad, and over the vast field, it seems almost a hopeless case, a hopeless task. Then I am comforted with the thought that it's God's work, and if good seed is sown in faith and prayer it must germinate and bear fruit in due time. "He that goeth forth weeping, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." So thoroughly am I convinced of the evil influence of Masonry in churches (as well as every thing besides,) that I have resolved to take no charge of a church where I cannot speak out on this subject. My experience in this has been thoroughly tested the last year, giving me more insight than ever before of its great power in the congregations. I am longing for the time when it shall become a test of membership and fellowship in all our churches. "I do not know but I am doing wrong," but when I come in contact with preachers who are lodge men I feel a distrust and kind of scorn toward them (I cannot help).

I expect to reach California the latter part of April or early in May. I should like to be with you at Dayton in June, to participate in what may be done there. I trust that the brethren will come up with new zeal and energy for the cause; it requires patient endurance in well doing; every inch of influence gained in the cause must be held morally and politically. And now I close by a request to all those who love our Lord Jesus Christ every where, that when you gather around your family altars to offer up your morning and evening sacrifice of prayer, that you will remember those who are laboring in word and doctrine against this evil.

Brethren, let us have much prayer, much labor and much paying, then we shall move on slowly but surely to final success. May grace, mercy and peace abide with the entire brotherhood.

Henry Cogswell.

Routed at Sharon, Wis.

According to notice in last week's *Cynosure*, I visited Sharon, Wisconsin, for a few meetings. Reaching the town at 8 P. M., Saturday, I learned that there was quite a stir and serious objections to my addressing the Y. M. C. A. of the place in the M. E. church on the following day. The ostensible reason so far as I could learn, was, that, as I was not a member of the Y. M. C. A., they had no right to invite me to speak before them. I have grave apprehensions, however, that this was not the real objection. It was something else which parties interested had not the manhood to name. The Directors of the Y. M. C. A. were in session and decided to hold their Sabbath service in the Congregational church, which was tendered to them for that purpose. At 9:30 A. M., Sabbath, I met with the Young Men's Association in a prayer-meeting, which was made exceedingly profitable and blessed by the Master's presence. At 10:30 I preached to an attentive audience in the Free Methodist church, and at 3 P. M. spoke to the young men in the Congregational church, and by request of the pastor preached in the same place in the evening. The audience was good and the attention marked. There was evidently a growing interest in the community to hear what might be said on Monday concerning the "Unfruitful Works of Darkness," which was the topic announced for that evening. All sorts of rumors were afloat as to what would occur, and among other things it was gravely intimated that the speaker would encounter something worse than eggs and brickbats. Up to this time I had not said one word publicly, either for or against Masonry, but somehow a certain class in the community were seized with fearful forebodings. Something dreadful was about to happen. There was running to and fro and heated street-corner discussions as the hour for the lecture approached.

Soon after 7 P. M. the Free Methodist church was filled to its utmost capacity and after reading the Scriptures and prayer, I spoke for a couple of hours, contrasting the religion of Freemasonry with the religion of Christ. I then gave an opportunity for any one who wished to speak, which brought a member of Byron, Ill., lodge quickly to the front, who made some startling declarations and repeated some very fine quotations for the edification of his "brethren," the relevancy of which to the subject under discussion *some* of us, at least, were too stupid to see. As a specimen of the religion of Masonry, after telling us they had *no religion*, he told us that their meetings were opened with prayer, etc., and that they "*worshiped the Grand Ideal of Infinity and Eternity.*" I thought how delightful it must be for some of the brethren in Byron lodge (whose names I withhold) to kneel at the feet of their Worshipful Master with "brother" Wilson, and pour out their souls into the ear of "the Grand Ideal of Infinity and Eternity."

As a specimen of the barbarous vandalism of Byron lodge opponents, he told us that after the decease and burial of a brother in that place, a tombstone was erected over his grave, on which was cut the "square and compass;" but the zeal of these men would not permit such an insult to remain, and so proceeding to the cemetery with mallet and chisel they actually removed this sacred emblem from the stone. I asked the name of the man whose memory was insulted, but not wishing to betray this valuable Masonic secret before the audience, he promised to tell me privately. The next day when asked he did not feel quite sure, but thought it was Geo. Walters. When I told him that I was recently in Byron and that "his 'brother,' George Walters, was then alive and kicking," he thought he might be mistaken; but he would write soon and then let me know. If "Brother" George, or any of the rest of the Byron brotherhood, have suffered such indignity at the hands of men in Byron, I hope they will not fail to notify their "speaking brother" Wilson at Nora, Jo Daveiss Co., Ill., of particulars, at least give him the name of the sufferer, as it places their brother in a *peculiar and embarrassing* predicament to make such an assertion and then, when pressed for the name of the man, to give that of a man who is known to be alive. It is fearfully damaging to the character of their "worthy brother," and not at all favorable to the reputation of the craft.

Monday evening's discussion only intensified the feeling on both sides and gave a splendid chance for those field-officers commonly called "busybodies," to exercise their vocation. The hour came for the encounter, but sometime before its arrival the house was crowded and scores, I am told, went away unable to obtain even standing room within hearing. The topic for the evening was, 'Freemasonry systematic and unmitigated despotism." The lights of Masonry were permitted to speak for the craft, without a single allusion to the testimony of such "perjured villains" as C. G. Finney, E. Ronayne, or Milo H. Smith, in an address of sixty-five minutes, when the undaunted redoubtable Robert M. Wilson, from Byron Lodge, No. 274, whose name and fame had all day filled the hearts of his grateful and applauding 'fraters" with "with hopes that burn like stars sublime," took the stand. After a few unsuccessful attempts at witticism and rather emphatic comparisons, in one of which he told his hearers that "the best illustration of the heart of an anti-mason was the scum of hell put into a cauldron and boiled down to its minimum capacity." It became evident that he wanted to say *something* to the point, and equally evident that he had nothing to say. He did not like to encounter A. G. Mackey, Dr. Rob. Morris and others of similar Masonic calibre, and to collapse in silence would be a confession of defeat, and so he toiled on. His good genius had evidently forsaken him, and the supplications and invocations of his devout "brethren" offered to the "Grand Ideal of Infinity and Eternity," failed to bring this celebrated Masonic dignity to his relief. Poor man, forsaken by his Titular Deity, "The Grand Ideal of Infinity and Eternity." It was a pitiable sight. His brethren shaded their eyes and bowed their heads, either in reverence or shame and after the meeting closed "went out one by one." And here I will drop the curtain, adding this single suggestion, viz: That this "brother" would do well before he attempts to speak on Masonry again, to inform himself on some of the principles and primary elements of the system, for he will otherwise incur only the pity or contempt of his hearers. He ought to know, and *does know*, that it is a gross imposition upon the people to ask an audience to sit and listen to a man for an hour, when the only thing he is able to establish beyond question is that he is himself in the grossest ignorance of what he assumes to teach his hearers.

J. P. Stoddard.

Correspondence.

We Must Preach against the Lodge by Name.

West Newton, Ind.

So far there is no cause whatever for discouragement at this place; on the other hand favorable reports are coming to light continually; and certainly not the least encouraging among them is the fact that so many Masons are leaving the lodge, and openly and fearlessly denouncing it as a pernicious and sinful institution. Not only do we notice this in all other parts of the field, but in some cases within our own community.

Still some object to the plan of operations adopted at headquarters for conducting the coming campaign. Bro. A says, "Convert the people to Christ and then they will leave the lodge." But while we would be happy to see every man on this footstool soundly converted to Christ, we contend that this would be a very impracticable method for breaking down the institution of Masonry. Why did not Uncle Sam send a corps of preachers into the South to persuade slaveholders to come to Christ that they might see that slavery was wrong, and thus break down the degrading institution that was fast sapping the foundation of our free government? We answer, simply because they had a religion of their own. They claimed the Bible, and claimed Christ; they contended that slavery was right, according to Scripture, and taught it to their children and to their slaves. Why do we not send missionaries to Salt Lake City to convert Brigham Young and wipe out Mormonism? We would give the same answer. But Bro. A. says we go to work to convert men as a very essential means of putting down intemperance. True, but intemperance as a general thing is not an institution. It is a habit into which men fall, and is denounced by the Bible, by morality, and by common sense. Still men are tempted; they form the habit whose power only those who have experienced it can realize; they lose their power of will and confidence in themselves, and become so degraded that nothing short of the assisting grace of God can enable them to come out of this bondage and cause them to stand. And while we fully believe that every man who is thoroughly converted to Christ, and lives up to his own convictions, will denounce slavery, Mormonism, intemperance and Masonry, yet that certainly is not the best and quickest method of getting at the root of all these evils. We will let Bro. A. convert all the people he can, and assist us that much; but we would ask him not to object to our plan, which is already being crowned with so many good results.

Yours truly, BOAZ.

Some Reasons why Ministers should not be Freemasnos.

EMPORIUM, Pa.

Editor Cynosure:

The following remarks on Freemasonry we think can be applied with equal propriety to many other secret societies, and, in a greater or less degree, perhaps, to all secret organizations. The Scriptural command is: "Abstain from all appearance of evil." The professed life work of ministers is to moralize and Christianize the world. And if one person, more than another, should set a good example and "keep himself unspotted from the world," it is the minister. Christ preached the Gospel to the poor, and a large majority of Gospel hearers at the present day are not members of the Masonic fraternity. Now it is well known that many Freemasons are not only immoral and irreligious, but some of them openly scoff at Christianity. Many persons think it strange that ministers of the Gospel, if they love the society of the truly pious, as they sometimes profess they do, better than any others, should wish to assemble in the secret lodge chamber with such ungodly members as many of the Freemasons are, and then utterly refuse to disclose to their most intimate friends or brethren in the church any thing that occurred there. The following maxim strikes some of them as appropriate: "Birds of a feather flock together." Or, perhaps, the Bible quotation: "Men love darkness, rather than light, because their deeds were evil. For every one that doeth evil hateth the light, lest his deeds should be reproved." Such behavior on the part of the minister has a strong tendency to produce distrust in his genuine piety, and, consequently, invalidates or destroys all his ministerial efforts to produce real reform of any kind. Now it is impossible for us to see how any minister of Christ can feel justified in the least in continuing in a society in which such horrid oaths are administered as some writers assert that Freemasons do administer, or in which they agree to assist one another in crime. But suppose none of this is true, and the Freemason minister knows that all things connected with the society are right, still, if it has the appearance of evil, which, unquestionably, it has, he can not remain in it without disobeying the command of the inspired apostle: Abstain from all appearance of evil. It is very evident why Freemasons are anxious to have ministers in their society. The argument is sometimes used that if ministers belong to the Freemasons and positively assert that it is a good society, we have no right to dispute it. Many are induced to join them on that account. Similar arguments were formerly made in favor of dram drinking, because some ministers indulged in it. We think, to those and those only who are truly wise and righteous, the following words will apply: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." R. CHADWICK.

Root and Branch Alike.

AMES, Story Co., Iowa,
March 15, 1877.

Not long ago, while in conversation with a Freemason, he made a statement that all secret societies were an outgrowth of Freemasonry. If this be so, what good can we expect from any of them? Can a bad root bring forth a good branch without grafting? Can it be possible that some of the other secret societies are good fruit grafted into the stump or root of Freemasonry, that it might produce some good fruit? I have belonged to two little secret orders, and have not seen any good result from either.

Some of the Masons around here are losing confidence in the order. One preacher has agreed not to attend the lodge any more. He has not been in a lodge since E. Ronayne was here; but he is cable-towed yet. I think the "Preacher's Lament" should be sufficient to loose every bond and let all ministers go free. I have A. G. Mackey's Ritual in my house. Some of the Masons deny it as standard teaching, now or ever, because its passages of Scripture are perverted in several places. But I know it is, for I borrowed it of my brother, who is a Mason, and he says it is good authority. JOSHUA HARRISON.

Sign-board Testimony.

BOSTON, March 20, 1877.

In these times of licensed liquor-selling, it is refreshing to see one who comes out boldly in favor of temperance and good order. At the carpenter shop, No. 20 Creek Square, not far from the "Boston Store," occupied by Mr. Chester D. Holmes, may be seen a sign in bold gilt letters reading thus: "*No jobs done in this shop for liquor dealers.*" Mr. Holmes is a good christian man, and was given to understand that if he wanted to make a living he must take down the sign. Some said that he was a wicked man; others said that he was crazy or wanted to be state constable. Mr. Holmes still lives and finds something to do these hard times. The sign is about eight or nine feet long, and is in a conspicuous place over the door of his shop, where it can be seen by all who enter the square from Union or Marshall streets.

Yours, respectfully,
D. F. PRATT.

A Brother's Letter.

WOODLAND, Barry Co., Mich.

Editor Cynosure:

I formed a little acquaintance with your paper some years ago, but I could not endure its reading matter. Although I have belonged to the U. B. Church for more than twenty years, yet I thought the *Cynosure* was too radical on the secrecy question, but I acknowledge myself soundly converted now. I can read the paper and feel as good as a man can feel when reading of the abominable workings of secret societies. I have no more sympathy for the last infant born, "granger," than I have for the parent of it, Freemasonry.

I receive the *Cynosure* every week, and I am glad to say that it is a sound paper on religion, as well as on secrecy. I think it necessary to be separate, to come out; "be not unequally yoked together with unbelievers;" stand on one side or the other of any open question; "we can not serve God and mammon." These secret societies are in the way of sinners everywhere, and no benefit to Christians anywhere.

I received a letter to-day from a dear brother who lives in Pennsylvania. Many prayers have been offered for him. Hear what he says in regard to the church:

"I don't uphold any church now, and the churches are scarce that I can uphold, because the preachers here principally belong to some secret society. They can't call me brother or Christian when they are on their way to the lodge. If that is or can be Christian, then I do not understand the Bible. At the present I have my mind made up that I will never pay or help to uphold any church that will receive any member that belongs to any secret society, and if there is no such church, I will try and start soon and be a lover of the Lord. Dear brother, pray for me."

I say, God bless this my brother. God bless and save us from secrecy.

REV. D. H. SHELLY.

The American Party.

All intelligent men will admit that there is great need of an American party. British Freemasonry and European secretism in general, have corrupted our young men to so great an extent that many American voters are more like European monarchists than any thing else we can think of. The European beer saloons are preparing thousands of our citizens to be managed by the Worshipful Masters. And all the great powers of darkness which hold Europe in subjection, are busy at work to destroy American institutions and the Republic.

No doubt every reader of the *Cynosure* sees our danger and knows the importance of the American party. Why, then, delay local organization? Why shall we not have patriotic American clubs to disseminate true American ideas and doctrines? Both of the old parties are unworthy of the confidence of any one who believes in free speech, free press, free pulpit, free government and freedom. Let us, then, go forward as true Americans, with civil and religious liberty as our basis of reform in church and state. And let us all be up and doing. This is no time to take naps. Let us have hundreds of American party clubs organized immediately. Reader, we ask *you* to lead off in this great work. *Now is the time to do it!* E. J. CHALFANT.

A Brooklyn Murder.

DERBY, Conn.

Editor Cynosure:

DEAR SIR: I thought to give you an incident that occurred in this town last year, which demonstrates to my mind fully that there is a Masonic oath that swears to protect a brother, right or wrong. You may remember a case of a man in Brooklyn, by the name of Simmons,

who was murdered and his body cut to pieces by the murderer and deposited in different places. Simmons sent the man out after whisky; he found, on his return, his wife and Simmons under such circumstances that he murdered Simmons and cut him to pieces. It was said they were all drunk. Simmons was a Mason, and the Masons sent a man to Brooklyn and gathered up what of the remains they could find and brought them to Derby for interment. So we had a grand Masonic funeral of white aprons and regalia. I was at the house, but did not go to the grave, where they conducted their brother to the Grand lodge above.

The judge and jury who tried the murderer and sentenced him to be hung petitioned to have his sentence commuted to imprisonment for life, which was done, on account of the condition in which the murderer found Simmons and his wife.

In my conversations with Masons they universally attempt to defend Simmons' character, which was well known in this town by many before he left his family to go to Brooklyn. (By the way, Simmons' family are very nice and respectable people, but he had mostly forsaken his family.) The fraternity here have tried hard to defend the character of Simmons, and the lodge in this place passed resolutions:

Whereas, It having pleased Almighty God to remove by death our esteemed brother, W. W. Simmons, be it, therefore,

Resolved, That, while we recognize, in this dispensation of Divine Providence, the right of Him who giveth life to take it again in His own good time, it is with feelings of profound sorrow that we now commit his remains to the silent tomb, etc.

Who can conceive of such wickedness as the foregoing resolutions? I tell the Masons it is blasphemy and a lie; that the devil did that work. In talking with two Masons yesterday, one a member of the Methodist church, and the other one of the wickedest swearing men to be found, both defending Masonry the best way they could, and the latter heaping imprecations on me as he could find language to express, I simply told him those were Masonic arguments. I took a *Cynosure* from my pocket and showed them "Hail, Masonry Divine;" also showed them Ronayne's illustrated expose of Masonry, and commented on the candidate, Hiram Abiff, and their blasphemous oaths. What is more ridiculous, to say nothing of the wickedness?

I am doing what I can to circulate your papers and tracts, which are giving the true light on these dark abominations. I shall have to have more tracts soon. Ronayne's expose is the best thing out. I operate on the young men, to prevent their joining the king of humbugs. I trust a brighter day will dawn soon. Truly yours,

I. J. GILBERT.

Our Mail.

G. N LeFevre, Lewisburg, Pa., writes:

"There is a strong, sound sentiment here. I believe there are not more than three, if there are any members of the Baptist church here, which numbers over two hundred, who are actively connected with any secret society. The University at Lewisburg does not admit students who will not pledge themselves that they will not join any College secret society while here. I am glad to see the improved appearance of the *Cynosure* the last few weeks. It seems to have clean and fresh looking type."

Hiram Cole, Carmel, N. Y., writes:

"I can say with John Tillinghast of Factoryville, Pennsylvania, I took the *Cynosure* expressly on account of its opposition to secret societies, and I have got what I paid for, shook down, pressed together and running over. Tillinghast said he had never seen an article in the paper, long or short, but what was perfectly safe in any Christian family. He had been a preacher forty years and had a large family about him, and was as particular in regard to what his children read as to what they ate."

C. E. Widger, Cromwell, Ia., writes:

"The anti-secret element is quite strong here and only needs agitation to make it foremost. We love the temperance cause but hate secrecy. Our Master taught openly and in secret said nothing. Neither has he ordered us to do or say anything in secret, but pray, and that is to be rewarded openly. But these secret societies reverse the order of things; they do all in secret except pray, and that they do openly, for a pretense I fear. We hail with welcome the *Cynosure* in our midst and hope that it will soon find a welcome in many homes in this town and vicinity."

Mrs. Hannah D. Chapman, Sarpy Center, Neb., writes:

"We are able to put to silence the many who think they have the proof on hand that Morgan was never killed; because my husband went with two others (because it was not safe to go alone) one hundred miles to carry money that was donated by the Anti's to his destitute widow, and heard her repel the Masons' offer to support her, with, 'Bring me back my husband; that is all I want of you;' and many other things that are not in print that he knows he can thrill and astonish them with."

A. Shambaugh, Bear, Wis., writes:

"I have been preaching all winter. Received one hundred and forty-four members into the church since December 1, 1876. I find the best way to destroy secret societies is to have people get religion, and then grangism and Good Templarism die so easy. God kills it and religion buries it out of sight."

"J. L. Kiplinger, Silver Lake, Ind., writes:

"I have often read those horrible oaths and wondered if they could be true as published, and desired to know if they were. A few weeks ago I met my brother, a minister of the Gospel, who once belonged to the Masons, but has long since renounced the rotten thing, and says it is no place for a Christian. I asked him if the oaths as published were true. The answer was, 'They are true to the letter."

Ann Bunting, Holton, Kan., writes:

John Tymms, late of Springfield, Dane county, Wisconsin, took his everlasting flight from Oxfordshire, England, on the 9th of February, in the 81st year of his age. He was one of your early subscribers, and always has been opposed to secretism."

Asa Warren, Warrens' Corners, N. Y., sends his twenty-eighth subscriber, and writes:

"This subscriber is the son of David Maxwell, the man who saw that mysterious carriage pass his toll gate on the night of September 13, 1826, about eleven o'clock at night. The carriage was stopped after it had passed the gate about three rods distant. A man by the name of Brown stood at the gate door with the toll change in his hand. The next morning about sunrise that same carriage returned with this same Jeremiah Brown sitting inside pretending sleep. This toll gate is about twenty miles from the mouth of Niagara river. Captain Wm. Morgan is dead but he still lives in the memory of many citizens of Niagara county. Freemasons are scarce on the line of the Ridge road from Wright's Corners to Niagara river, the route Morgan was taken to receive Masonic vengeance from the hands of such men as Eli Bruce, the high sheriff of Niagara county."

Chas. Goodfellow, Clinton, N. Y., writes:

"I take all the pains I can to show the paper and hope to do some good thereby. I wish I were able to pay for a thousand copies for free circulation. The paper is a welcome visitor."

C. S. Davis, Middletown, Ct., writes:

"I have read the *Cynosure* as I have had time and enjoy it."

L. Birge, Farmington, Ill., writes:

"Your paper grows better and better all the time. Ronayne did a great work for us here in Farmington. Many Masons do not go near the lodge now-a-days."

The Sabbath School.

LESSON XV.—APRIL 15, 1877.—NAAMAN THE LEPER.

SCRIPTURE.—2 Kings v. 1–14. Commit 10–14. Primary Verse, 14.

GOLDEN TEXT.—"Wash me, and I shall be whiter than snow."—Ps. 51: 7.

TOPIC—"Neither is there salvation in any other."—Acts 4: 12.

HOME READINGS.

M. Ps. 51: 1-19....Wash me Thoroughly.
Tu. Zech. 13: 1- 9 ...Fountain to be Opened.
W. John 13: 1-17....Not Washed—no Part.
Th. 1 John 1: 1- 7... Blood of Christ Cleanseth.
Fr. Heb 9: 1 21 .. By his own Blood.
S. Rev. 1: 1-20. ..Washed in his Blood.
S. 1 Sam. 7: 1-17 . White in his Blood.

No matter how small one may be, or insignificant in position, yet one may do a great deal of good in the world. The "little maid" in Syria was a power; though she was only a servant. "God hath chosen the weak things of this world to confound the things which are mighty." Ps. 8: 2; Matt. 11: 25; 21: 16; Acts 4: 10; 1 Cor. 1: 27–29; 2 Cor. 12: 9; Jas. 2: 5.

No seven dippings in the blood of Christ are necessary. One plunge into the crimson fountain and we are cleansed from all sin. "Once for all" is our happy condition. Rom. 5: 8, 9; 6: 10; 8: 1; 1 Cor. 6: 11; Heb. 7: 27; 9: 28; 10: 10, 14; 1 Pet. 2: 24; 3: 18; 1 John 1: 17.

There is only one method of cure. There is no other religion beside that of the Lord Jesus Christ that pretends to heal the leprosy of sin. It affords to sinners their only chance to get rid of this loathsome disease. "There is none other name under heaven given whereby we must be saved." Is. 45: 21, 22; Matt. 1: 21; Mark 16: 16; John 3: 36; 14: 6; Acts 4: 12; 1 Cor. 3: 11; Heb. 2: 3; 1 John 5: 11, 12.

Once washed in Jesus' blood we are clean—thoroughly clean. And that is a great thing—to be rid of all foul controlling appetites and passions—to be clean in thought, in purpose and in deed. "Wash me and I shall be whiter than snow." Ps. 51: 7; Is. 1: 18; Titus 2: 14; 3: 5, 6; Heb. 9: 14; 10: 22; 1 John 1: 7; Rev. 7: 14.—*Nat'l S. S. Teacher.*

EXPLANATORY PASSAGES.

V. 1.—Luke 4: 27; Acts 7: 10; Judges 3: 9, 17; Pr. 22: 29; Matt. 25: 21; John 12: 26; Acts 7: 10; Judges 3: 9; 1 Thess. 1: 10; 2 Sam. 22: 2; Is. 19: 20; 43: 11; v. 27; Num. 5: 2; 2 Chr. 26: 21.

V. 2.—Gen. 45: 4, 5; Acts 8: 1, 4; 2 Ki. 6: 23; 13: 20; 1 Chr. 12: 21; Job 1: 17.

V. 3.—Mark 14: 8; Matt. 15: 28; 9: 2; 8: 10; Heb. 7: 25; Eph. 3: 20; Matt. 28: 18.

V. 5.—Gen. 32: 13–20; 1 Kings 10: 10; Acts 8: 18; 1 Sam. 9: 8; 25: 18; 2 Kings 8: 8. Is. 55: 1; Rom. 3: 24; Eph. 2: 8.

V. 6.—Acts 14: 15; 3: 12.

V. 7.—1 Sam. 2: 6; Dan. 2: 11; 2 Ki. 3: 11; Deut. 32: 39; Gen. 43: 18.

V. 8.—Matt. 17: 16, 17; John 3: 2; Jer. 28: 9.

V. 9.—Jer. 9: 23; Zech. 4: 6.

V. 10.—John 9: 7; 2 Ki. 4: 41; John 5: 4; Zech. 13: 1; Ps. 51: 2; 1 John 1: 7; Rev. 1: 5.

V. 11.—1 Kings 18: 26; Matt. 19: 22; Eccl. 7: 9; Prov. 14: 17.

V. 12.—Acts 4: 12; Is. 43: 11; John 14: 6.

V. 13.—Rom. 3: 20; Eph. 2: 9; 1 Cor. 1: 29.

V. 14.—Jas. 4: 10; Matt. 11: 29, 30; Job 33: 25; Matt. 18: 3; John 3: 3; Job 22: 29; 1 Pet. 5: 5; Ps. 51: 7; Acts 15: 9.

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The Christian Cynosure.

CHICAGO THURSDAY. APRIL 5, 1877.

"*Stat Nominis Umbra.*"

This motto from old editions of Junius ("*The shadow of the name stands*") is forcibly brought to mind by a letter containing $50 for tracts and copies of the *Cynosure* for free distribution. The name of the donor is withheld, and we are not permitted to give any clue to his place; nothing but the date, March 14, 1877. Below are extracts from his generous and interesting letter:

"Ezra A Cook & Co.—*Gentlemen:* —While I do not endorse *all* the hard things contained in the *Cynosure* against Masonry and other secret societies, I am satisfied that there are evils enough incident to or springing from them, to make it desirable that the subject should be brought to the attention of the public.

I have never belonged to any secret society, and from what I have seen and known of the workings of Masonry and Odd-fellowship, in their effects upon individuals, I should not desire to be brought under the influence of either. I believe a man can serve God better outside than inside of a lodge. Yet on more than one occasion I have been made acquainted with the testimony that Masonry had been the instrumentality by which men have been brought to decide in favor of a Christian life.

Those who have "The mark of the beast," as I understand it, are not to be reckoned among the saved. Yet you could hardly convince me that some of my Masonic friends with whom I have taken swest counsel in days agone, are not now in glory.

If the system is bad, fight it. But to send all Masons to hell by implication, goes unwarrantably far. The system may be bad yet have much good within it. Like the Roman Catholic church, which, notwithstanding its abominations, has, I doubt not, many sincere Christians in it."

Thus far the writer.

Now the words of God are to be taken with the utmost precision; nothing added, subtracted or misplaced. The divine declaration is: "If any man worship the Beast or his Image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb."—Rev. 14: 9, 10.

This horrible doom, whatever its pictures import, is not for those who worship the beast or his image only, but who worship with their head or hand, that is to say with mind or actions, belief or choice—stamped with his mark. The priests of Baal believed their god, or they would scarcely have cried to him all day, and gashed their bodies to move him. They received his mark in their foreheads. They, on the other hand, who bowed in his temple without belief, to please their king and keep their post, received his mark in their hands or actions. Only those who worship the beast or his image, and receive his mark in forehead or hand must suffer in hell.

Some may worship as Abraham practiced polygamy or Paul persecuted, "ignorantly." Some in fear or by compulsion, as Obadiah, doubtless, complied with Ahab when he knew better and hated it. "It is the glory of God to conceal a thing;" and he has concealed the point how much error may be in the head and how much wrong in the life of a man who is at last saved "so as by fire."

The teaching of the *Cynosure* intends to conform to that of the Bible, viz., that the man who *believes* in salvation by human ceremonies, or who practices such ceremonies, believed in by others, deliberately, for what he can gain by it, is necessarily lost. Worship being the highest act of the soul, he who practices a false worship, whether as dupe or knave, has cast off the last rope which binds him to God and goodness.

Our unknown friend will see therefore, that though our correspondents speak for themselves, we hold that Masons and Odd-fellows may practice demon-worship, without being Masons or Odd-fellows; as idiots may sing in a concert without knowing the tune; or as Peter told and swore to the falsehood, that he did not know Christ, without being such a liar as has his part in the "lake that burneth with fire and brimstone."

But we have not a remaining doubt, that the "beast" of the Apocalypse means and includes all false or invented worships; of which Rome is the harlot mother. We have nearly as little doubt that modern Masonry, with its whole shadowy brood now encircling the globe, is the "*image* of that beast." It surely has all the power of the first beast empty and evanescent as it is; and its worship is as fatal. Its mental and moral debaucheries have nearly destroyed conscience south of Mason and Dixon's line. The proofs of this are seen in the facile perjuries, crimes and blasphemies of the late war. And their Northern "knights," though reared amid better ideas and influences, were sunk by their Masonic, midnight orgies, nearly to their moral level,—aye, and wallow there still!

If the Scriptures from Moses to Paul and the Apocalypse, teach any one thing clearly, it is that Satan is the god and object of the gentile or false worships practiced on this globe; that all is gentile worship which is not paid to and through Jesus Christ; and that "neither is *there salvation in any other*" than Christ.

And it follows, that the Masonic friends of our unknown correspondent, if they are, as he hopes and believes, "in glory;" must have practiced Masonry as Paul persecuted, "ignorantly and in unbelief;" or as Luther climbed Pilate's staircase at Rome while the whole Reformation of the 16th century was heaving in his bosom with its cardinal proposition that the Pope is anti-Christ, the Man of Sin!

But what then? What if the "friends" spoken of ARE in glory? So is the pardoned thief; but *his* crimes and *their* Masonry are not with them! What if, as the thief did not, they frequented the lodge and practiced its dark and damning grimace after they knew Christ? If they indeed "built upon that foundation," their "wood, hay, stubble," have been all burned up, and they themselves "saved so as by fire." And could they call to us on earth from their bright abodes, as Abraham called to Dives, their shout would ring out of heaven like that shout which shall wake the dead when Christ comes to judgment. And instead of toning down the utterances of the *Cynosure*, they would shriek in our ears as to the prophets of old: Cry aloud! Spare not! Make the Freemasons know their transgressions and false worshipers their sins!

O the lethargy of the human conscience, where mischief is framed by law! Our country's glory was dimming; our republicanism a sham; our "Declaration" a lie; our flag reddened with gory stripes. Treason sat in the Senate with her guns in battery along the seaboard, and waiting for the match. But this avalanche of crime was slavery; traitors were gentlemen, and treason and blood, "erring sisters!"

Turn now to the lodge; what is it? Its cloud of night-vampires are now resting on the bosom of the American people, and sucking their blood, while fanning the sleepers with their wings! They light on the churches and their preachers grow silent and timid; and the very angels of God who make the church their care, pale at the havoc made by these night-demons among religious ideas! They light on the state and

"——Earth is sick,
And heaven is weary of the hollow words
Which kings and statesmen utter when they talk
Of justice."

In their conjuring hands the oath of God loses its sanctity, the Word of God its power, and the worship of God its awe! And when the lethargic pagan nations stretch out their leprous hands to us for the benefits of our Christian civilization, this thrice accursed ghost and image of the very beast, which has corrupted and degraded the heathen, stands ready to seize those hands in Masonic grip; open its lodges and lead them to its own altars, as much worse than pagan as truth corrupted by hypocrisy is worse than original ignorance.

Will all those whose subscriptions expired in March who have not yet renewed do so as soon as possible.

Why We Need the Publishing House.

Chicago, March 30, 1877.

Last evening's meeting at No. 221 West Madison St., was the first of a series which it is our purpose to hold, in which the degrees of Masonry and kindred orders will be exposed and discussed. Actual trial has proven that the public working of the degrees is the shortest and most effectual means to the overthrow of the lodge power. The great hindrance to this work in this city has hitherto been the want of a suitable hall for such exhibitions. The finances of the National Christian Association would not justify us in expending from $25 to $50 for the use of a room for a single evening, and we could not obtain one for less. This difficulty is taken out of the way by the temporary occupancy of the Carpenter Building, and we hope and pray that it may become permanent by the aid of our brethren in supplying the amount yet required to secure the fee simple. It is within reach and a little effort on the part of the friends would establish this pillar of witness as a testimony to this and future generations. There are several improvements needed to adapt the building to its present use which will be attended with expense, and which it is not deemed wise to make while the title is not held by the Association. It would greatly increase the good effect of Bro. Ronayne's expositions if the room could be provided with suitable ante-room, altar, pedestals, pillars, etc., so that the work could be performed in as good if not in a better manner than in any secret lodge in the city. Bro. R.'s heart is in the work, and if he could have such a room with all the appliances of the lodge he would, I presume, soon have a trained band of officers, each skilled in his part, and thus be able to make his work even more effective than by his present methods. These meetings in addition to their effect upon those who attend would call the attention of the general public to our reform and to the means of obtaining information from our publications. Their influence is already apparent in the attendance at the reading room, and seen in the more frequent calls for tracts, and especially for Bro. Ronayne's Hand Book of the Lodge. No one, I think, appreciates the importance of the general field work or takes a deeper interest in its progress than I, and it is not pleasant to seem even to be in confederacy with the "horse-leech's two daughters, crying, Give, give," but it does seem to me that the man who can aid in completing this Publishing House fund, and does not do so, robs his own soul of a blessing and deprives a good and needy cause of that support to which it is entitled.

If you are a friend to the work and contemplate aiding it why put

it off for a year, or even for a month; why not help *now* when it will do the most good? If you have any misgivings, or desire information upon any point connected with finances and their management, let us know your difficulties and your wants that we may lay the facts before you. Ask any questions you like, and greatly oblige yours to labor and to serve according to his measure of ability in Christ Jesus who shall judge us all in the last day. J. P. STODDARD.

SECEDERS LIST.—(CONTINUED.)

Rev. P. A. Fields, (3), Kansas.
Geo. H. Greenslitt, Fort Lupton, Col.
O. H. King, Salem, Iowa.
C. W. Tenney, (3), Plymouth, Iowa.
Dewitt Sterry, Norwich, Conn.
Daniel Mitchell, Andersonville, Ind.
A J Smith, Cromwell, Iowa.

The above additional names added to the list makes 186 reported. We would urge every reader of the paper to do what he can to enlarge the roll. Send to the Recording Secretary of the N. C. A. at this office.

—The friends in Iowa will be glad to learn that Rev. J. W. Bain of this city, will attend and speak at the State meeting at Oskaloosa on the 24th inst. As a platform speaker Mr. Bain stands in the front ranks. The lodge and the dramshop dread his presence, and shrink from his faithful and damaging exposures. He spends the Sabbath preceeding the convention with the United Presbyterian church in Oskaloosa and his pulpit in this city will be supplied by Prof. C. A. Blanchard, of Wheaton.

—An iniquitous attempt to unite incongruous subjects is "The *Advocate*," a journal published at 31 Park Row, New York, the first page being given to Freemasonry and the grange, the last to light reading and matter peculiar to the Society of Friends, this last department being especially prepared for readers of the paper belonging to that Society. The well-known antagonism of the doctrines and practice of the Friend Quakers to the secret lodges makes this attempt to unite them seem like a dishonest effort to break down the separating wall between the two systems.

—In connection with a notice of a Constitutional Reform Convention to be held in this city soon, the following from Secretary McAllister's letters to the *Christian Statesman* on the position of Chicago ministers in this reform is significant:

"Only two Christian ministers, of all the large number I have so far called upon, have declared themselves opposed to the National Reform Movement. One of them, Dr. W. W. Patton, takes squarely the ground of secularism, and opposes not only the religious amendment of the United States Constitution, but every law or act of our government which favors Christianity. He assured me that his views were gaining ground rapidly among Christians; but I have not met with a single minister of his own church who does not emphatically condemn his course and oppose his philosophy. So far as I can judge, his discourse has opened the eyes of many to the logical results of the secular theory of government."

—Much as the influence of the press is given to the stultifying labor of bolstering up the institutions of secretism, their ambitious news-gathering propensities are often the means of exposing the shams and impious practices of the lodge. A singular case is just before us. Certain operations having been discovered about the premises of a farmer near Columbus, O., exciting suspicion, a reporter visited the place and found the proprietors engaged in the disgusting business of boiling up human bodies to get the bones, while the flesh was fed to the poultry. The bones thus cleansed were set up in skeletons to be sold, the lodges evidently, from the remarks of the employes about the place, being the best patrons of this manufactory. A small skeleton badly put together attracted the attention of the reporter. "We," said the boy guide, "will sell that fellow to some of the secret societies. He is just as good to scare the devil out of some new greenie as a perfect skeleton would be." No young man should be allowed to enter the lodge without being reminded of the opinion of this body-boiler of Ohio. It may possibly give him some physical qualms even if his conscience is past feeling.

—The Boston papers published the whole discourse of Mr. Moody on "Walking with God," in which connection he gave his most celebrated testimony against the lodge when in Chicago, and we have reproduced it for our readers. Though his remarks on that particular subject are not so full as here, they are no less clear and explicit. Bless the Lord for so definite a testimony. In sad contrast are the remarks of Rev. E. P. Hammond at Terre Haute, Ind., and in Syracuse, N. Y., where he evidently would have drawn in the lodges "in hat and boots" with a flattery strangely in contrast with the honest, fearless testimony of Mr. Moody.

Many thanks for the earnest efforts and cheering words from our co-laborers. All workers for the *Cynosure* may feel complimented and encouraged to continued efforts by the following extract from the *Voice of Masonry*, April 1877. One of its correspondents renews his subscription with a cordial letter from which we quote the following: * * * "But may we not hope that the day will come when Masons who are so abundantly able to to support a first-class magazine, shall do so in a manner that will throw *Cynosurism* in the shade. I for one long for such a time and believe it will come."

N. C. A. RECEIPTS FOR MAR. 1877.

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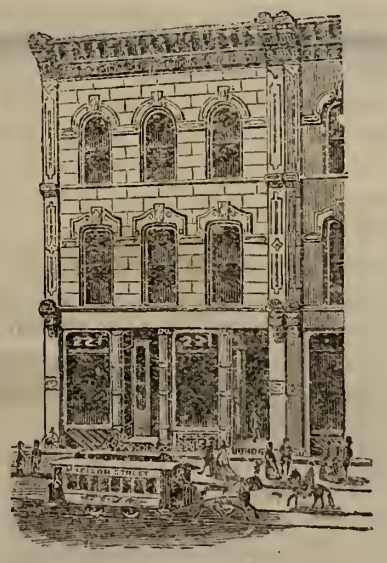

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Curches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

A Hymn of Judgment.

Righteous God, whose vengeful vials
All our fears and thoughts exceed,
Big with woes and fiery trials,
Hanging, bursting o'er our head:
While thou visitest the nations,
Thy selected people spare,
Arm our cautioned souls with patience,
Fill our humbled hearts with prayer.

If thy dreadful controversy
With all flesh is now begun,
In thy wrath remember mercy,
Mercy first and last be shown;
Plead thy cause with sword and fire,
Shake us till the curse remove,
Till thou com'st, the world's desire,
Conquering all with sovereign love.

By the signals of thy coming
Soon, we know, thou wilt appear,
Evil with thy breath consuming,
Setting up thy kingdom here:
Thy last heavenly revelation
These tremendous plagues forerun,
Judgment ushers in salvation,
Seats thee on thy glorious throne.

Earth unhinged as from her basis,
Owns her great Restorer nigh,
Plunged in complicate distresses,
Poor distracted sinners cry:
Men, their instant doom deploring,
Faint beneath their fearful load;
Ocean working, rising, roaring,
Claps his hands to meet his God.

Every fresh alarming token
More confirms thy faithful word,
Nature (for its Lord hath spoken),
Must be suddenly restored:
From this national confusion,
From this ruined earth and skies,
See the times of restitution,
See the new creation rise!

Vanish from this world of shadows,
Pass the former things away;
Lord, appear, appear to glad us
With the dawn of endless day:
O conclude this mortal story,
Throw this universe aside,
Come, eternal King of glory,
Now descend and take thy bride.

—Charles Wesley, 1756.

Suffering Sin upon Our Neighbor.

Our God says, in Leviticus, 19:17, "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

Do you rebuke your neighbor for swearing? If sin is "upon him," do you try to rid him of it by reproving him and showing him how exceeding sinful is his sin? Does your brother or your neighbor live in sin? And do you seek to save him from that life of sin? Does he commit sin in your presence?

Does he swear before you? Does he take the name of God in vain? Does he use profane language? And do you reprove him? Do you point out to him the awfulness of his sin and warn him of the sure damnation that awaits the swearer?

Does he break the Sabbath? Does he seek his own pleasure on that holy day, and thus break the Sabbath? Or does he forward his worldly business on that day, either by scheming or working for its success, and thus break the Sabbath? Or does he forsake the house of God, stay away from church, and neglect the means of grace, and thus break the Sabbath? And do you reprove him? Do you speak to him of his sin? Do you tell him of his duty and faithfully warn him of the wrath that is to come upon all disobedient Sabbath-breakers?

Does he use strong drink? Does he drink to drunkenness? or does he drink less indulgently and escape drunkenness? Or does he drink strong drink at all and thus sin against God, and sin against society, and sin against his family, and sin against himself? Do you reprove him? Do you tell him of his sin? Do you teach him his duty? Do you speak to him of the damnation to come—of the awful hell into which all drunkards shall fall?

Do you do what God commands you in this matter? Or do you pass by the sins of your neighbors and the sins of your brother, that come so constantly under your very eyes, neglect to rebuke him, and thus suffer his sin "upon him?" Do you hear the swearer swear, and see the Sabbath-breaker break the Sabbath, and permit the drunkard to drink strong drink before you, and offer no word of rebuke? Do you wink at these awful sins? Do you countenance them by a favoring look, or a smile, or by silence?

And does not God command you to rebuke him? And do you profess to be a Christian, and yet not do what Christ commands? "Why call ye me Lord, Lord, and do not the things that I say?" When God commands the swearer not to swear, and he does swear, you say he is breaking the commandment of God. And you are right. But when God commands you to rebuke him for swearing, and you do not rebuke him, are you not breaking the commandment of God as well? And if he be a sinner when he is breaking the commandments of God, what are you when you are breaking the commandments of God?

O, where are the reprovers of sin? We are living in the midst of a swearing, lying, stealing, swindling, Sabbath-breaking, worldly-minded, fashion-following, drunken, adulterous, and murderous generation, and who, of all the Lord's professed people, are bold enough, and faithful enough, and obedient enough to God to reprove the sinners around them? Because of the disobedience of professed Christians, because of their unfaithfulness, because of their cowardice, sin is brazen-faced and defiant. It walks the streets boldly. It is public and outspoken. It flings its insults into the face of God's people in the street, in the depots, in the rail car, and even in the holy sanctuary of the Lord, and hardly is there a Christian heart or a Christian mouth consecrated to reproof! Hardly is found a Christian conscience true enough to remonstrate against sin, or a Christian tongue free enough to rebuke and warn the sinner!

Brother or sister, can you be innocent with sin all around you "upon your neighbors," and with God's commandment to reprove or rebuke the sinner ringing in your ears, if you yet shut your eyes to sin, and close your mouth in dumb silence, rebuking not the sinner? Think about this. And pray about it. And then begin to do your duty. Obey the commandment of your God, and rebuke the very next sin you meet with, "not suffering sin upon your neighbor"—and ever after be a faithful reprover of sin.—*Banner of Holiness.*

It's no Use.

"I prayed for a man," said Elder Pike, "fourteen days and fourteen nights in succession, as well as I knew how, but he found no peace." "I hope you will keep on praying for me he said. "No," I replied, "I shall never pray for you again, under the present circumstances."

The man went home, much depressed, and told his wife of his trouble, and that Mr. Pike had refused to pray for him any more. He groaned and sighed for a while, until at length he said:

"Wife, it is of no use, I must go and carry that money back."

"What is it?" asked she.

"I made a trade the other day," said he, "I suppose it was legal, but I must go and carry that money back."—*Ex.*

The Framing of our Constitution.

In 1774 Louis XVI. ascended the throne of France, in succession to his grandfather. He found a kingdom which Carlyle not inappropriately and not in an exaggerated way describes as a powder magazine, with unquenchable fire smouldering around about it. The rulers and governors of the people were very imperious, exacting and wicked; the government, as such, was feeble, and at the same time extremely expensive, lawless and reckless; and the burdens of taxation laid upon the people had become intolerable. The result was the preparation of that state of mind that ultimately broke out in the fury of the Revolution. I do not mean to recall to you the period where the Declaration of Independence was made, two years after; but the point upon which I would like to fix your attention is this: Had the Constitution of the United States still been unmade when the fury of the French Revolution raged, it would have been impossible for it to possess that character of justice, soundness, and political moderation by which it is characterized. For it is not, perhaps, equally well remembered by all that the Declaration of Independence is one thing; the Articles of Confederation, by which these colonies, as they were then, were held together and carried through the Revolutionary War is another; and the Constitution of the United States is still a third and later thing. These Articles of Confederation, that held the colonis together during the war, were not adopted until 1777, and were not ratified, in point of fact, by all the colonies until 1781. I know of nothing in all history that is more touching than the correspondence of John Jay and Washington during the interval between the signing and ratification of these Articles of Confederation and the preparations for the framing of the Constitution—ten critical and perilous years in the history of this nation. They freely acknowledged to one another the gravity of the impending crisis, and their inability to see what ought to be done under the circumstances. Men everywhere had begun to think that the liberty which they supposed they had gained, was a mere illusion. The Congress was completely incapable of commanding the cooperation of a confederate state; taxes could not be collected; men were everywhere talking of the necessity of restoring a monarchy as the only basis of greatness and stability; and these great men trembled with the apprehension that the cause for which they had flung away blood and treasure might be sacrificed, and a triumph achieved by the force of events, by their enemies and the enemies of liberty.

It was out of the feelings so produced and expressed that the framing of the Constitution came, in the providence of God. State conventions had to be held; selfish and grasping men had to be consulted; mutual concessions had to be negotiated; but at length the thing was done, and on the 4th of March, 1789, the Constitution of the United States was ratified and accepted. You will recollect that it was in May of the same year, two months later, that the States General of France were convened, and let loose that storm of revolutionary fury that swept over the kingdom and so much of Europe, deluging it with blood. We ought to be profoundly thankful to God that before that terrible crisis was reached this Union was safely moored upon an accepted Constitution, that was free from the spirit of anarchy and resistance to regulated power and just authority, by which the Revolution of France was characterized; for, if you consider how close the relations then were between the two peoples and how strong American sympathies were with France, because of the sympathy of France with America in her deadly struggle, I think you will see how good it was in the providence of God that our Constitution was framed and settled and established upon a fixed basis before it could begin to feel the effects of that whirlwind and tempest of human passion that swept so disastrously over a great part of the world. As we think of this indulgence, we cannot but say: Hitherto hath the Lord helped us. Helped us in giving us this Constitution, which is a law evermore to all lawmakers; which is firm on the one hand to sustain the Union, and elastic on the other to adapt itself to the new circumstances in which the people find themselves.—*Dr. John Hall.*

There are people (do not imitate them) who, if they hear an organ, find out at once which are the poorest stops. If they listen to a great speaker, they remember nothing but some slip in the construction of a sentence, or break in the consistency of a metaphor, or flaw in the evolutions of argument. While their friends are admiring the wealth and beauty of a tree whose branches are weighed down with fruit, they have discovered a solitary bough, lost in the golden affluence, on which nothing is hanging.

The Christian is compared to a tree (Ps. i.), and those trees flourish most and bear the sweetest fruit which stand most in the sun. The praying Christian stands nigh to

God, and hath God nigh to him, in all that he calls upon him for; you may, therefore, expect his fruit to be sweet and ripe. When another that stands, as it were, in the shade, and at a distance from God, through neglect of prayers, will have little fruit found on his branches, and that but green and sour.—*Christian Treasury.*

Children's Corner.

ACROSTIC.

I waited patiently for the Lord and he inclined nnto me aud heard my cry.—Ps xl.

Not unto us, O Lord, not nuto us; but unto thy name give glory, for thy mercy aud for thy truth's sake.—Ps, cxv.

God is our refuge and strength, a very preseut help in trouble.—Ps. xlvi.

O Lord, our Lord, how excellent is thy name in all the earth; who hast set thy glory above the heavens.—Ps. viii.

Deliver me from mine enemies, O my God; defend me from them that rise up against me.—Ps. lix.

I will bless the Lord at all times; his praise shall continually be in my mouth.—Ps. xxxiv.

The Lord is my light aud my salvation; whom shall I fear The Lord is the strength of my life; of whom shall I be afraid.—Ps. xxvii.

Rejoice in the Lord, O ye righteous, for praise is comely for the upright.—Ps. xxxiii.

Unto thee, O Lord, do I lift up my soul —Ps. xxv.

Save me, O God, for the waters are come in unto my soul.—Ps. lxix.

The Lord is my shepherd, I shall not want.—Ps. xxiii.

MILTON M. STEELE, aged 12 years.

AMES, Story Co., Iowa.

BOOKS OF THE NEW TESTAMENT.

Four Evangelists tell of the birth,
The life and the death of Christ on earth;
In the Acts we may find, if we carefully search,
How the Apostles founded his church;
And then to teach each church for its ordering the better,
They wrote by the Spirit a wonderful letter.
The first of fourteen by the holy Saint Paul,
Was written to Romans, but meant for us all;
Corinthians First, and Corinthians Second,
As they stand in the Testament next may be reckoned;
With wholesome reproof and with wise exhortations,
St. Paul writes again to the foolish Galations;
To the Ephesians, who sorrowed to part;
Lovely Philippians, dear to his heart;
Urging Colossians to rise with their Lord;
Twice Thessalonians welcomed his word.
Two to Timothy, gracious and meet;
One to Titus, the bishop of Crete;
To Philemon, friend, and the Hebrew who saw
As he taught them how Christ had fulfilled the law;
James exhorts us to holy deeds:
Twice Saint Peter the whole flock feeds;
Thrice the loving Saint John; then Jude
Tells of the angels who fell or withstood.
Then the whole canon of inspiration,
Ends with the glorious Revelation.

—Selected

HOW CHARLIE RUN AWAY.

"I declare, it's too mean for anything, mamma," said Charlie, angrily, his forehead knit into a thousand cross little wrinkles. "If I can't do like the other boys, I'll just run away altogether."

His mother looked very sorrowful, for Charlie was her only boy, and his naughtiness sent a sharp pain through her heart. He was only nine years old, but of late had become so headstrong and wilful that he was almost beyond her control, and this threat of running away had been oft repeated. That night she went to sleep and a sudden idea came into her mind. It was a very curious plan, by which she hoped to cure Charlie of his wilful ways.

The next afternoon her boy came rushing in after school, dashed his books down, and was rushing off again, when his mother called him back.

"Where are you going, Charlie?"

"Only out for a row on the pond, with Jack, mother; I'll be back by tea time."

"But it's beginning to rain, and your throat is still sore, by son. Suppose you ask Jack to come in and take tea with you instead. I'm afraid to have you go while it is so damp."

Charlie's face flushed angrily. He threw his cap down and muttered: "No, I won't have him to come at all! It's a shame I'm so tied down. I've a mind to run away, I have so."

His mother did not speak for a minute, then she said, quietly, but very firmly: "You cannot go out to-night, my son."

Charlie went to his play room very sulkily. At tea he did not say a word, and after tea he studied his lessons gloomily, without the usual bright questions and talks with his mother. He rose to go to bed, but his mother called him back.

"Charlie," she said, gravely, taking his hand in hers, you have talked a good deal lately about running away, and now, I think, as you don't seem very happy at home, perhaps you had better go. So I've told Charlotte to have an early breakfast so that you can start at seven, and I'll tie up some clothes in a bundle for you. You can take your father's knotted cane, and Charlotte will give you some cold biscuits to put in your pocket. I'll call you at half-past six."

Charlie could hardly believe his ears. Was his mother in earnest? That wasn't the way boys ran away! He felt very tight and queer in the throat, but he was too proud to cry, so he only muttered, in a shaky voice, "Very well, I'll be up in time," and went to bed. She called him back to put his school books in the closet, as he wouldn't need them any more. This was almost too much, but the child obeyed without a word, and then went slowly up stairs.

That night his mother lay awake many hours, full of anxious fears as to the result of her experiment. Charlie felt very sober about his prospect for the next day, but it was too late now to retreat, and he determined not to give in. Nevertheless, he was sound asleep when his mother came to give the forgotten good night kiss. She saw the marks of tears on his face, and her heart grew a little lighter.

Charlie was up early in the morning, long before his mother called him. It was a cloudy, chilly day, and the warm breakfast would have tasted very good if he had thought about it, but he never could tell what he ate that day. When it was over, his mother said, in a commonplace way:

"Now, my son, you had better be starting. Your best clothes are tied up in this bundle, and I have put some of Charlotte's soda biscuits in with them. Good by, and be a good boy, wherever you go."

They were on the front steps. His mother kissed him very affectionately, exactly as if he was going on a long journey, watching him go down the steps, and then went in and closed the door, and Charlie was left to go his way alone.

He walked very slowly down the street to the corner, stopped there, and looked up and down. It was early in the morning, and nobody seemed in sight. A great feeling of loneliness and longing for his dear lost home came over Charlie, and he would have given worlds to be back again in the warm, cosy sitting room, looking over his lessons before school. He turned the corner and walked a block, then turned once more and went slowly along, his head down, and a feeling of entire forlornness, getting worse and worse all the time. What was his mother doing now? Washing up the glass, no doubt; he hoped they would not forget to feed Billy, the little Scotch terrier. Ah! he would probably never see Billy again!

Just then Charlie came plump against a fat black woman carrying a pitcher of milk. He looked up and exclaimed:

"Why, Charlotte!"

"Why, Master Charles!" said Charlotte, who had slipped out of the back door just when our boy left the front steps, and had never lost sight of him for a single moment.

"Oh, Charlotte!" repeated Charlie, bursting into tears and seizing her hands, regardless of the milk pitcher, which, unfortunately, was empty, "do you think mamma will ever take me back again?'

"Just try, honey; I'd go and ask her right away," said good old Charlotte her eyes rather misty.

Charlie's mother was sitting by her work table when she felt two arms around her neck, wet with tears, against her own, and a voice, choked with sobs, said:

"Oh, mother, if you'll only forgive me and take me back, I'll never want to run away again—never!"

She held her boy close to her happy, thankful heart, and kissed him many times. Her experiment had succeeded, and that was the last that was ever heard of Charlie running away.—*The Occident.*

PUZZLE DRAWER.

HUNTSVILLE, March 24, 1877.

I am composed of 19 letters
My 3, 9 and 17 is a member of the body.
My 5, 8, 16, 12, 11 and 6 is a place of worship.
My 4, 18, 19, and 7 is something a tired person likes.
My 1, 15, 3 and 12 is something you see in the sky.
My 14, 2, 3 and 4 is a kind of fruit.
My 13 and 10 is a verb.
My whole is something we ought to do.

I also send the answer to Perlia E. Poole's; it is "Ezra A. Cook." Please print this in your good paper.

Your little friend,
JENNIE E. TEMPLETON.

BEDFORD, Iowa, March 19, 1877.

MR. EDITOR:—I send the answers to the enigmas of March 15th, "The *Christian Cynosure*" and "Edmond Ronayne." I am a reader of the *Cynosure* and like it very much. I think Masonry is a very bad society and everything should be done to put it down. There are a good many Masons in this neighborhood and it makes them very mad to say anything against it; but I don't think it will do them much good, and I think it would be a good thing if Ronayne could come here and lecture. It would wake them up a little. There are a good many Anti-masons here and would be more if they had pluck enough to stand up to their principles.

Yours truly, SARAH E. DAVIS.

WEST ELKTON, Preble Co., O., Mar. 19, 1877.

DEAR SIR:—I thought I would send you a few lines for the *Cynosure* When it comes I look for "Puzzle Drawer" and see what is there. I will send the answer to C. T. M.'s enigma. It is "*The Christian Cynosure;*" and I will also send an enigma and would like to see it published.

Yours truly, E. S. CAYLOR.

I am composed of 16 letters.
My 1, 12 and 3 is an annoying animal.
My 4, 5 and 6 is a personal pronoun.
My 12, 13 and 14 is what horses like.
My 7, 8, 9 and 10 is a shallow place in a river.
My 3, 5 and 12 is a drink.
My 5, 13 and 3 is something we all do.
My 5, 13 and 5 is something we all have.
My 11, 12 and 3 is something we wear.
My 3, 2 and 11 is what we wash in.
My 11, 5, 15 and 6 is a wild animal.
My whole is an important man in our nation.

The answer to Alice Alexander's puzzle, Feb. 22, is "The Lambskin fraternity—Satan's vanguard." Alice surely had some one to help her to such a long title for a puzzle. We hope she is a little reformer at home about little things as well as in our "corner."

Home and Farm.

NERVOUSNESS AND NERVINES.

Nervousness is one of the prices we have to pay for civilization; the nervous savage is a being unheard of. For this disorder, which is partly of mental and partly of bodily nature, relief is sought in various ways, and among these we may place the employment of narcotics. The temporary relief afforded by these drugs is very apt to lead those who suffer from nervous sensation to put too much trust in and resort too frequently to them. In the long run they prove most destructive to health. Their use has of late become so frequent as to threaten society with a serious evil. It has been boldly contended that chloral is to be found in the work-boxes and baskets of nearly every lady in the west end of the metropolis, "to calm her nerves." No doubt this is an exaggeration, but is a fact that New York chloral punch had become an institution scarcely a year after the introduction of chloral into medical practice, and now it turns out that Germany · "sober, orderly, paternally-ruled Germany" — has such a thing as morphia disease spreading among its population. The symptoms are not unlike those of opium eating. Experience suggests that persons suffering from this disease should at once be deprived of the drug. Their willfulness and liability to relapse, however, are so great, that it is said that only about twenty-five per cent. have been seen to recover in a large series of cases.—*Cassell's Magazine.*

WOOD RENDERED INCOMBUSTIBLE.

It has been demonstrated by the most rigid experiments that wood immersed in a "pickle" of a solution of tungstate of soda cannot be ignited under any of the ordinary conditions to which it may be exposed: The tungstate is made by the addition of tungstate of lime to hydrochloric acid and salt, affording as a by-product chloride of lime in large quantities. The action of the tungstate upon soft woods is to render them quite hard as well as incombustible, and it also acts as a preventive against dry rot.

Sticks and boards of the prepared wood have been saturated with kerosene oil and set on fire; the oil burned off entirely without igniting the wood. Two small houses have been built, one of ordinary pine wood, the other of prepared wood, and fires of great urgency kindled in each. The one of ordinary wood was quickly consumed, while the other was left only slightly charred.

KEROSENE LAMPS.

A merchant returned home about two o'clock at night, and found his wife lying on the bed groaning heavily and unconscious. She was waiting his return, and at last, tired out, laid herself on the bed, after turning down the wick of a lighted kerosene lamp as low as possible without extinguishing it. In this position of the wick, if the oil is bad, a vapor mixed with an innumerable quantity of specks of soot diffuses itself through the apartment, and so covers the eyes, nose and respiratory organs, that on falling asleep one runs the risk of suffocation. It is always advisable, therefore, in the use of kerosene lamps, to allow the wick to burn brightly or to extinguish it entirely. —*Wiener Medicinische Presse.*

THE GOSPEL MEETING.

Mr. Moody on "Walking with God."

[Boston Globe]

There was an assemblage of about four thousand people at the Tabernacle in the afternoon of March 21st A large number of people from the country had availed themselves of the opportunity to secure seats for this meeting; and though the weather was unfavorable, there was a very good representation of city people—rather more than usual at an afternoon gathering. A noticeable characteristic of the audience was the preponderance of men and women who have passed the meridian of life. For some reason the preliminary praise service was omitted. Mr. Moody and his associate took their places upon the platform at three o'clock and the evangelist opened the meeting by calling upon the audience to join in singing the hymn, "Draw me nearer."

THE DISCOURSE.

Our subject this afternoon is "Walking with God." Of course this address is for those that have been redeemed by the precious blood of Christ, for no man has a just right to walk with God until he is saved. For six thousand years, since Adam fell out of communion with God, God has been trying to win back the sons and daughters of Adam into communion with himself, that they might walk with him. When Adam was innocent he could walk with God in that garden, but the moment he fell he was out of communion with God; he didn't want to see the Lord and ran away from him. When a man is going away from God and into sin he don't desire to walk with him. But after we have become his children, the sweetest lesson we can learn is to learn to walk with him, to be in fellowship and communion with him. God came down and visited men. He visited Abraham, Jacob and Moses, but he did not walk with man until he had first put behind them the blood in Goshen. Then he became their king, walked with them and was with them several hundred years; and he would have been with that nation to-day and made it a blessing to all the world, but they rejected him. They said, "We want a king like the nations around us," and yet because he had said that he was God, they, as it were, turned away and said, "We will have a king," and God granted their request. Now, if nations will not walk with God, it is a privilege of individuals, and each one in this house can be brought into communion with God and walk with God the rest of their days if they will. It says, in the first of Peter, second chapter, twentieth verse: "For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." And the twenty-first verse: "For even hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow in his footsteps." I am told by a man who has been out in the Indian country that they very often find what they call an "Indian trail" over the mountain, and

YOU ONLY FIND ONE FOOTPRINT

as if one man had trod that path. I am told by some who are acquainted with the customs of the Indians that the chief goes on before and then the tribe follow and put their feet right in his footsteps. Now our Chief has gone on before to heaven and left his footprints and we are to follow in his footsteps, and we will have a blessed journey if we do not get out of the path, but keep right in his footsteps and not get into the world. But whenever any of us think that our way is better than his way and are not willing to follow in his footsteps, then it is that we will get into trouble and darkness. In the twenty-sixth chapter of Leviticus, the second, third, fourth and fifth verses, we find that if we keep his statutes and walk with him, that God will bless us:

"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.

"If ye walk in my statutes and keep my commandments, and do them;

"Then I shall give you rain in due season and the land shall yield her increase, and the trees of the field shall yield their fruit.

"And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely."

If you read the history of that nation you will find that just as long as they kept the statutes and the law of God that they were blessed above all nations around them. No one could lift a sword successfully against them. God gave them rain in season and the land brought forth fruit in abundance. And he blessed and smiled upon them. But when they turned away from him, and from his law, his statutes, then it was that they brought calamity upon themselves, and nations came upon them and took them into bondage and servitude. You know Nebuchadnezzar came and took them down into Babylon and kept them there seventy years, and it was because they would not keep the law of God, they would not keep his statutes or the Sabbath day. They said, as Pharaoh, "Who is God that we should obey him?" and they turned away from him. He promised them in Leviticus, xxvi. 12: "And I will walk among you and be your God and ye shall be my people." What a blessing! What nation had a God like that? What nation was blessed like that nation when God was walking with them? The shout of the King was heard in the camp. God could protect them and send legions of angels to help them in battle if they only put their trust in him. He warns them in Leviticus, twenty-sixth chapter, twenty-first verse: "And if you walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins." What causes so much sin now in the city of Boston? Why, it is because men are walking contrary to God. God says if you walk contrary to him he will walk contrary to you. "I will turn your ways upside down." There is no peace for the wicked. You may try to find peace, but you cannot away from God. If men will only walk in God's way, keep God's law and statutes; if they will only reverence the sanctuary and the Word of God, and be God's followers, they will have peace. They will be blessed as they were in olden times. Our God is unchangeable, the same to-day as ever; but we are walking contrary to God and bringing all our troubles upon ourselves.

GOD HAS A CONTROVERSY

with man on account of sin. Until man turns from sin and hates it, and turns to God, there can be no fellowship or communion with God. In the eighty-fourth Psalm, eleventh verse—and to me it is one of the sweetest verses in the Bible—it is said: "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." No good thing. Now if a man is willing to walk uprightly the Lord has promised that no good thing will be withheld from him, and that he will bless him. How many can say that is true? When we are ready to obey God fully and walk uprightly then he will smile upon us and a blessing come upon our souls, and we will be mounted up, as it were, on wings heavenward. I want to come upon something that is practical now and touch upon something that keeps us out of communion with God. I believe that there is one truth that ought to be preached all over Christendom, and that is

SEPARATION FROM THE WORLD.

If the church was only separated from unbelievers, that is, have the line drawn and take its stand, I believe that it would have more power than at the present time. I don't fear these infidels who talk about the church of God. But there are so many men who profess to be Christians who are not. They will pat you on the shoulder, tell you how glad they are to see the work going on, profess great interest, and then they will go behind your back and give you a stab in the dark. They will meet you and say that it is a very fine work, are much interested, have a deep sympathy with it, and the very next day, perhaps, they are your enemy, and don't believe in your work. They have two faces. We have got too many of that kind of men. If men who are opposed to Jesus Christ will only come out and fight it, then we will know where they are. Those that have the Son of God as their leader, let them come out and confess it. What we want is separation from the world, and the quicker the better. He says in Amos 3:3, "Can two walk together except they be agreed?" If you see a man who is in constant communion with another man you say these men agree pretty well. You see two business men walking down to the store together, you say those men agree. But if they don't have fellowship with one another you don't have the same impression. If a man is going to walk with God he has got to agree with God; has got to give up his ways and thoughts and take God's for God is not going to give up his thoughts and ways in order to walk with us. I was in a horse-car some time ago and I saw two young men. One of them hardly spoke a word without cursing. I don't know as I ever heard a young man in fifteen minutes swear so much. The other young man didn't swear at all. Perhaps he had a praying father or mother. But as soon as they locked arms together and went to the theater, they were agreed and the young man who had not sworn was as bad as the other. He was in fellowship with him. If we are going to be hand and glove with the ungodly, with unbelievers, with unconverted people and those who do not know Jesus, we are going to lose our power; like Samson with his hair cut off we lose our power. We want to be separated. If a man speaks contemptuously of my wife or mother he is no companion for me; "Good-bye, sir." I would do all I could to lead him to Christ. And if a man speaks contemptuously of the Son of God, who has redeemed us, "Good day, sir, you and I do not agree," and the quicker I am alone the better. If we walk with God we have got to be separated from the world, and if not we make God a party to our sin. He says, you know, when he brought them up from Egypt it was their sin that separated them from him. If we are going to live in sin and God walked with us, he would be a party to our sin. I want to call your attention to a passage in the II. Cor. 6:14:

"BE YE NOT UNEQUALLY YOKED

together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communication hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" What part? "And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Now he says he will be with you, and "ye shall be my sons and daughters," if you come out and separate yourselves from unbelievers. I know this isn't going to be a very popular thing for me to say but when you come to the Lord God, you have got to let the truth come right out. I believe that comes down with every-day life. I believe if I am a Christian man I ought not to be yoked up with the ungodly. A man came to me sometime ago and said he was in great distress. He had two partners who had voted to do something that compromised his Christian character, and asked: "What shall I do?" He said he had been a Christian, I think, for fifteen years, and the partnership had only been formed three or four years. I told him the mistake was back yonder when he formed that partnership. "God told you not to do it." "Be ye not unequally yoked; you cannot go in with those two ungodly men." And they have now voted to do something that compromises you, and you have the power to avert it. A great many men think if they can make money a little faster, even if they do go contrary to the word of God, that it is all right. It comes again in matrimony. What right has a godly, sainted woman to give herself away to a scoffing man because he is rich? What right has a praying man to marry a frivolous, scoffing young lady that hates Jesus Christ, the Bride of the Church of God? "Be ye not unequally yoked together." It means more than that. What right has a Christian man to be in some of those lodges where there are infidels and sceptics that care not and scoff at the Word of God. The Word of God pumps right through such a profession of faith. People want me to

JOIN CLUBS, REFORM CLUBS, LODGES, ETC.;

not I. I will not yoke myself up with anything of the sort. Separation is what we want if we would have power. We may be unpopular down here, but we will be popular up there if we do right. Let us not vacillate here and there or be catering for public opinion. I had rather be rejoicing in Christ with God leading me alone, than have all Boston applauding me, walking with

God. I know there are a great many young men scoffing and saying, "What do I care about what the Word of God says?" You can say so, but bear in mind if you go contrary to the Word of God you will not have the blessing of Heaven upon you. Many a young lady has given herself away to some scoffing infidel and will have a miserable life. It will not be long before her husband will trample her feelings under foot, just as he does God's Word. He won't care much about your feelings. He may profess to love and care for you, but he will prove untrue to you by and by. It is a good deal better for us to do right. There was a lady in Chicago that came to me in great distress and says, "What shall I do? I am engaged to be married to a young man who is not a Christian." I said, "I cannot give you any advice about that; he has got your heart; your course is very plain. I should tell that young man faithfully, just your feelings; just give him the Word of God and say that it tells you that you, who are a professed child of God, cannot marry him while he is unconverted, for it says, 'Be ye not unequally yoked.'" She did so. The young man gave her up, but it was not a week before he was in the inquiry room. He said he had a great respect for that young lady. She took her stand, and he said he had more respect for her and for her God. O, my friends, I know this doctrine isn't just what you like, but it is a good deal better to have the truth and to know what God would have us do. They that go contrary to the word of God he will go contray to. Let us just ask ourselves this question, "Am I unequally yoked with unbelievers? am I yoked up with some unbeliever?" Perhaps somebody may say here, "I have been converted since I got married." The Word of God guards that; you are not to leave your husband. I am talking to those who have not formed the alliance, and if you will read your Bibles carefully on this point you will find that God gives no uncertain sound. Yet some of you think that by marrying you might save the person. I had rather be saved than be living in hopes of being saved. If the young man you want to marry won't accept God before you are united. you can feel pretty snre he won't afterwards. If he won't reason with you, take your word and allow you to talk to him about Christ before marriage, I haven't much hope to believe that he will after you are married. You will find a good many say, "He is a narrow bigoted man; I believe that if I am united to an unbeliever, I can lift him towards God." I suppose Lot reasoned so about Sodom. But it lifted him down instead of up. Instead of our lifting the world, we find the world

PULLING THE CHURCH OF GOD DOWN.

If you want to be right with the world you want to testify against the the sins of the world. There is too much compromise between a religious wife and an unconverted husband. She will let him persuade her to go to the theater sometimes in order to get him to go to church with her, and then he will take her to a church where the Word of God isn't preached, which is even worse than the theatre sometimes. A friend of mine in England purchased a gold chain for a friend, and carried it in his pocket for sometime, and a lead whistle that it rubbed against made it black. The lead affected the gold, but the gold did not affect the lead. And so you will find the world gets us down, but we don't get it up. The gold will not go into the lead, but the lead will go into the gold. What we want is to be separated, and if we want power with God and man we must be separated. A short time ago a man told me he had a canary, which, being placed beside some English sparrows, lost its song, and afterwards would do nothing but chirp, chirp, chirp. That is the trouble with Christians who have not got separated from the world. They cannot sing songs of praise without going chirp, chirp, chirp, and if they go into prayer-meetings they do the same, and make empty prayer. If he wants power with God, a man must be separated. If not you will will lose your song and sweetness out of your heart. Withdraw from the world and then God will bless you. Look again at the eleventh chapter of Numbers, fourth verse. I think that gives us another view of this truth, and how it is that we lose our power. You know the children of Israel, when they came out of Egypt were followed by some Egyptians. It says: "Nevertheless, these shall ye not eat of, them that chew the cud, or them that divide the hoof, as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." What a picture that was. They loathed the manna of heaven. God gave them angel's food, bread of heaven. Men loathe the Bible. They run after operas and theatres, and they follow the world, and the world has come into the church. Yet they loathed the manna of heaven. We find that Enoch walked with God, and conquered death with one bound. As old Dr. Bonner of Scotland, expressed it, "Enoch took a long walk one day, and he has not got back yet." Enoch is walking up there with God, and by and by we shall see him. May God help us to walk with Him.

Miss Sarah Smiley said in a recent Bible reading in Chicago, that, strange as it may seem, she was often met with the question: "Is the Bible really true?" Her reply was that it is. And the evidence that it is is abundant. She continued: There are two ways of proving this fact, both equally satisfactory. In both of these ways it has been satisfactorily proved many times. The first method of proof is by external, historical evidence. This is a laborious method, requiring much time and study; yet it is entirely satisfactory. The second equally satisfactory proof that the Bible is true is within the reach of all. It is this: The Bible fully accomplishes what it promises in those who personally test it. To illustrate: There are two ways of ascertaining whether or not a loaf of bread is nutritious. The one by chemical analysis, an elaborate method, requiring much time and study. But if you are hungry you need not wait for the results of chemistry. Eat and if refreshed you will know as really that the bread is good as you would from the chemist's analysis.

THE SANITARIAN continues to be the valuable and interesting journal of public health for which its reputation is well established. The April number has articles on Marine Hygiene, School Hygiene, Changes Demanded in our School System, Edwin Chadwick, Esq. A. N. Bell, publisher, 82 Nassau St., New York.

Religious Intelligence.

—Major Whittle preached his farewell sermon in the Chicago Tabernacle last Sabbath afternoon to a large audience. His work has been eminently successful here in strengthening and instructing and the prayers of thousands will follow him to Toledo, Ohio.

—The United Presbyterian church at Bloomington, Indiana, has been experiencing an almost continual revival during the past year. The pastor, Rev. W. P. McNary finds also time to take an honored part in our reform as President of his State Association.

—The great Pan-Presbyterian council will be held in Edinburgh in July. Among the topics to be discussed are, "Principles of Presbyterianism," "Home Work," "Foreign Missions," "Unbelief, and How to Meet It," "Spiritual Life," "Christian Training of the Young," "Presbyterian Literature," "Social Evils."

—The late action of the government of Spain in the suppression of religious liberty is among the saddest memories in its annals. The two state documents, issued from the government offices of Madrid, have astonished the Christian world and alarmed the best friends of the Spanish people. These documents define the limits of religious tolerance, reducing it to the smallest dimensions, defend the sub-governor who made himself notorious by acts of disgraceful intolerance against the Protestants, and exonerate him from all blame. The return of Isabella and her mother, who were exiled in 1868, has been attended by the imprisonment of hundreds of liberals of all classes, from those occupying all positions, filling the land with dismay and sorrow. But religious liberty will again triumph in that land. Mrs. Alice G. Gulick writes from Santander that those who live in a land of religious liberty have no idea what it costs a woman in Spain to break away from the Romish Church! She describes the case of a poor widow who was greatly persecuted for embracing the Protestant faith.—*Interior.*

News of the Week.

—The heavy snows of March disappeared before the warm rains and sun of last week and the floods were released from winter's chain to overflow large sections Chicago toward the city limits and cause an almost unprecedented rise in Northern Illinois streams. Fox river was reported higher than ever before known on Sunday afternoon.

—From like causes at Staffordville, Conn., last week, a dam across the headwaters of the Willimantic river burst and hundreds of thousands worth of property in railroads, bridges, mills, churches, etc., were destroyed. The villages were warned so that all escaped but two men.

—The prosecuting attorney is after two or three members of the late Sullivan jury for perjury. He thinks he has a clear case with one of them.

—Negotiations by Russia with the other Powers are yet incomplete and it is believed that she is unprepared for war. Gladstone and his colleagues in Parliament have again attacked the action of the ministry in the Turkish question and demand interference in behalf of the oppressed subjects of Turkey.

—The army Board of engineers have examined the foundation of the Washington monument at Washington city and ordered work to cease. The foundation has settled over eight inches and the whole pile is crooked.

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" No. 3	1 17½	1 20
" Rejected		98
" Minnesota		1 38
Corn—No. 2	38	40⅞
Rejected		37½
Oats—No. 2	31¼	33¾
Rejected	24	26
Rye—No. 2	66½	67
Bran per ton		15 00
Flour—Winter	6 00	8 00
Spring	4 00	7 00
Hay—Timothy	7 00	9 50
Prairie	4 50	7 00
Mess Beef	10 75	12 00
Tallow	7	7⅝
Lard per cwt		9 30
Mess pork, per bbl		13 90
Butter fancy yellow	25	30
common to choice roll	13	22
Cheese	12	16
Beans	1 80	1 90
Poultry. Chickens per lb	10	11
Turkeys per lb	12	13
Eggs	15	16
Seeds—Timothy	1 56	1 70
Clover	7 50	8 65
Flax	1 40	1 50
Potatoes	90	1 12
Broom corn	2	7
Hides green to dry flint	6	16
Lumber—Clear	32 00	35 00
Common	10 50	11 00
Fencing	10 50	10 00
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	27
LIVESTOCK Cattle Choice	5 25	5 75
Good	4 60	5 00
Medium	4 25	4 60
Common	3 00	4 00
Hogs	4 95	5 80
Sheep	3 50	6 00

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Corn	55	56
Oats	38	38½
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CHICAGO, THURSDAY, APRIL 12, 1877.

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Notices.

MCHENRY COUNTY, ILLINOIS.

A call for a "county convention opposed to secret societies" having been widely circulated, and numerously signed by prominent citizens, we hereby announce such a convention to be held in the Independent church at Marengo, Ills., commencing at 2 P. M., Wednesday, April 25th, and continuing through that and the following day, and earnestly invite a general attendance. Entertainment furnished for all who come.

P. C. TEEPLE, Pres.

IOWA AND SECRETISM.—The Iowa State Convention, opposed to secret societies, will meet at Oskaloosa April 24. This place is a stronghold of Masonry, and the writer hopes the churches and societies will be fully represented, and that everybody will come who can come. Let not the enemy laugh at our insignificant numbers. It is desired that all who intend coming will send in their names in due time, so that arrangements can be made for entertainment. Address

R. A. MCAYEAL,
Oskaloosa, Iowa.

REFORMERS OF MICHIGAN, ATTENTION!

There is to be a quarterly meeting of the Michigan Christian Association opposed to Secret Societies to be held in Howell, Livingston county, April 24th and 25th, commencing at 2 P. M. Tuesday, the 24th. All reformers are expected to be in attendance. Preparations are being made to accommodate all with a home who are from a distance. By order of

COMMITTEE.

Topics of the Time.

Mrs. Pike, says the *Interior* of the wife of Jones' murderer, proposes a conundrum for Chicago and mankind. She wants to know why she is kept in a vile dungeon, whereas Mrs. Sullivan was treated with the most delicate and respectful consideration.

In following up the assassins in the late Chinese massacre at Chico, Cal., the authorities, as was expected, traced the game to a secret den, the Order of Caucasians, and in pursuing their investigations struck against the following: "I swear before God Almighty that I will carry out and obey all orders of the Council of Nine, whatever they may be. If I do not so my life is forfeited and I may be put to death by this Council of Nine." No Jesuit or Freemason could put it more concisely than have these "hoodlums" of San Francisco. To get at so complete subjugation of its members Freemasonry puts them through scores of oaths and dozens of degrees, all which is unnecessary blasphemy, expense and humiliation, since the end to be gained is the same. The stultifying, confusing methods of the "Ancient" order, however, serve it well when brought into public accusation, while these plain spoken "Caucasians" are likely to feel the heavy hand of law.

Pres. Hayes' appointment for Secretary of the Navy seemed to need more explanation than any other. It was like going to the ranks of a generation past, and the younger politicians could not understand it. But of all the reasons given the Catholic press alone urges the agreement of the President and Mr. Thompson on the papal question. One has been successful as a politician while hostile to the aggrandizement of that power, and the other has written a book. It is not impossible that anticipating a German campaign with the Jesuits, Mr. Hayes selected one adviser who had convictions on the subject, and could maintain them. In an editorial on Mr. Thompson and his book in the *Catholic Review*, the worst that is said is that he "is understood to have been a Know Nothing," and the book "bears evidence that he is a Freemason," which is certainly bad enough to be said and worse if true.

Has President Hayes escaped the sword of Blaine to be slain by Wendell Phillips? The Attic orator did not excel, in his severe denunciations of Philip of Macedon, the scathing fire of the Demosthenes of Boston, in his late speech in Philadelphia, and repeated in an interview the other day with a Boston reporter. Mr. Phillips believes that the friends of President Hayes have "sold him out" on the Southern question, and his advisers he dubs a "slave-hound cabinet," with a hearty hatred. Gen. Devins, the Attorney General, is the special target of his hot shot, and his past career is held up riddled by the fierce broadside of invective. Devins, in 1851, when United States Marshall in Boston, caught and returned a negro under the infamous Fugitive Slave Law. Phillips cannot forget this outrage and enjoys his revenge as heartily as an Indian. Devins served in the Union army and bears some scars for the black race, but we do not know as this particular sin was atoned for or repented of after all. Mr. Phillips might well have attacked him for another offense against public morals and American principles, since he has been at the head of the Grand Army of the Republic and is now chief of the secret Loyal Legion. No man would likely be allowed to hold such offices if he were not also a Freemason.

A remarkable example of the influence of the press and telegraph was shown last week in New England. Friday, at 2 P. M., was the hour set for the execution of John P. Phair at Windsor, Vt. The day before he gave a full statement in defense of his innocence of the crime of murder to a representative of the Boston *Globe*, who telegraphed it to his paper where it appeared next morning. A gentleman named Downing read it, and recalled facts in connection which were strong proof of Phair's claim. Immediately the telegraph was at work to find Governor Fairbank, though but two hours remained before the execution; and finally at fifteen minutes past one a reprieve of a month was granted. Phair maintained his innocence even when ready for execution, but had given up all hope, and fainted at the news of delay.

Bismarck will not be allowed to resign after all, as cabled last week. The Emperor has given him a four-months' holiday, being assured that German reforms shall be placed in careful hands meantime. The news of his resignation produced unwonted excitement,—regrets and misgivings at his withdrawal in this critical period of European affairs, but satisfaction among among his enemies in the German Parliament, in France, and especially at Rome. His return to duty will be celebrated by more active campaigns in his plans of reform in internal administration, social legislation, the system of taxation and railway questions, and wherever he may bide his shadow will fall broadly across Europe in the turbulent months that may fill out the year.

BISHOP JOHN D. LEE.

THE HERO OF THE MOUNTAIN MEADOW MASSACRE.

The Church of the Latter Day Saints of Jesus Christ is a Masonic lodge, and nothing else. It is Masonry applied to the government of a community; not for the good of that community, but for the purposes of power and profit; for the benefit of the leaders. Brigham Young is its Grand Master. It differs from the other lodges of the United States in some particulars, though in no essential principle. It has received three degrees above those of other lodges, which were communicated by the Archangel Gabriel to Joseph Smith, who in turn gave them to Brigham Young. The grips and signs of these three higher degrees are different from those of the Grand Lodge of any of the States of the Union; and the penalty, too, called the "blood atonement," by which a Mormon agrees to be killed if he "disobeys orders," is somewhat, though not materially different.

The manner of disposing of a refractory member is more methodically and systematically arranged than it is by other lodges generally, which are obliged to study appearances on account of the force of law and opinion. A regular organized band of assassins, called "Danites" or "The Destroying Angels," attend to that matter, and are said to do it very effectually. Directed by the Grand Master and his twelve apostles and seventy elders, they sweep down upon a man in whom there lingers too many traces of independence, before he knows it, and thus serve the purpose of intimidation to perfection. But to do these men justice, they have probably not murdered more of the citizens of the United States in proportion than have the other secret lodges of the country; for it must be remembered that since the days of Morgan Masonic murders have greatly increased, until those committed by the Ku Klux in Louisiana alone, are estimated at upwards of four thousand.

In 1857-9 when United States forces occupied a position in the neighborhood of Great Salt Lake City, sent there ostensibly to reduce rebel Mormons to submission, a Masonic lodge was established in the camp of the troops; a building was erected especially for the purpose; but though the Mormons might probably have the grip of entrance

to it, yet the American officers could not readily enter the Mormon lodge, because of its higher degrees and different grips. For this is the nature of Masonry: it consists of rings within rings, the inner rings growing continually smaller until a Grand Master, or king, proves to be the last ring and chief head-center of all. The higher orders may find admission into the lower degrees, but the lower degrees can never enter the higher orders.

Yet as the troops were under the direction of the slave-power, and were being made to serve the purposes of rebellion, there was an interest in common between the lodge of the camp and the lodge of the Mormons, who were fellow rebels, which helped the two lodges to a ready understanding with each other. Masonry is Masonry the world over; and pirates and bandits have a pretty thorough knowledge of its language, however mystic it may be. The Mormons, who had driven out all the United States civil officers from the Territory, were comforted, reassured and strengthened in their rebellion by the presence of United States troops, whose ark of the covenant was a Masonic lodge; something which an American military camp then saw probably for the first time since the landing at Jamestown. It may possibly have become "ancient and honorable" since then.

But while the troops were yet on their way to Great Salt Lake City the horrid massacre of Mountain Meadow took place, in September, 1857. The Mormon Bishop Lee took a leading part in that affair. The circumstances were these: A large party of emigrants from Arkansas, men, women and children were on their way to California, through Utah, when they were set upon by Mormons and their Indian allies and all killed, plundered and stripped, except a few children who were too young to give testimony in the case. The Mormons kept their jewel of a silent tongue on the affair; laid the blame on the Indians, as has been done in many similar cases, and for many years it seemed as if the law had been as successfully defied as it is by the lodge generally. Owing, however, to the opening of Utah by railway communication, the defeat of the slave-power ally of the Mormons, and an increase of Anti-masonic sentiment in the country, and owing partly too, to the fiendish, wholesale character of the massacre, one of the murderers, Bishop Lee, has at last, after a lapse of nearly twenty years, been brought to punishment. He was shot to death by sentence of court on the very spot where the massacre was committed, on the 23d of March, 1877.

Lee, in his dying confession, gives many details of the awful tragedy. The emigrants defended themselves for several days, receiving and inflicting considerable loss, but were finally worried down and enticed out of their defences under a white flag, and with the pretence of protection against the Indians. When the party were thus disarmed and defenceless, they were fired upon "simultaneously along the whole line," and destroyed. This action was the immediate result of a council of "presidents, bishops and other church officers and members of the High Council, societies, high priests, etc., who invoked the aid of the Holy Spirit to prepare their minds and guide them to do right and carry out the counsels of their leaders."

One of the assailants, McMurdy, as he raised his piece to fire, said: "Lord, my God, receive their spirits, for it is for the kingdom of heaven's sake that we do this." Thus was the kingdom of heaven taken by violence by these Masons, as it is by Masons generally, pretending that they find precepts for their murderous tricks in the Bible.

An emigrant by the name of Aden, who had formerly stood friend to some Mormons against violence in "the States," and a Mormon by the name of Laney, who ventured to befriend him, were both killed in cold blood, such terrible severity being in accordance with the commands given by the Lord to the children of Israel to destroy the gentiles.

Lee says that he tried to stop this savage work; that he often wept during its occurrence; that he pleaded for the women and children, etc.; leaving us to infer that he was very much better than the institution to which he belonged; but that "he had to obey orders." This was the way that Morgan was killed. The pious fraternity, derived from King Solomon, had to obey their oath! When Lee reported the work done to Brigham Young, he said to him: "President Young, you should either release men from their obligation or sustain them when they do what they have entered into the most solemn obligation to do." Brigham replied, "I will think over the matter and make it a subject of prayer, and you may come back in the morning and see me." Lee did so, and Brigham said to him, "John, I feel first rate; I asked the Lord if it was all right for the deed to be done to take away the vision of the deed from my mind; and the Lord did so, and I feel first rate. It is all right. The only fear I have is of traitors." This is the only fear that the lodge usually has. It fears traitors; and it has taken the most effective means of intimidation, accompanied with frequent murders, to suppress them.

How much of Lee's story may be believed is uncertain; for where Masonry prevails it is impossible to tell what is the truth. But it is only too certain that between one and two hundred American citizens were murdered by Mormons and their allies in 1857; that an American force of from two to four thousand men, with Territorial judges and civil officers, lay encamped near the scene of the massacre for two years, and that nothing has been accomplished for the vindication of law and justice until this present time. Such is the power of Freemasonry in the United States.

The Grand Lodge of Great Salt Lake City derives its power and its priesthood from Aaron, the brother of Moses, instead of King Solomon, and is hence more ancient, and perhaps more honorable than any other Grand Lodge in the country. But however this may be, it seems certain to our own mind that the great Mormon Temple of Great Salt Lake City is not a greater blotch, a fouler spot on the face of American society than is the Masonic Temple of Boston, of New York, of Philadelphia, or of Baltimore. Nor is any act of the Mormon church a greater outrage upon the rights and sensibilities of a Christian, republican people, than the chartering, by Congress, of the Masonic Hall Association of the District of Columbia.

AMERICAN.

Two Things Some Baptists cannot Understand.

BY REV. S. CARLOS RICE.

The first is why there are more females than males in certain churches?

One Rev. H. L. Morehouse has written for the *Standard* a series of articles in answer to the above question. His articles are very elaborate but with all his learning he fails to cite one quite important reason, viz., *secretism*. Women do not patronize the lodge so much as do the men, not even in villages and cities, and much less in the country. But men have so many lodges to support, especially in cities and villages, that little time or inclination is left them to devote to the church. Mr. Morehouse shows from statistics that there is a large disproportion between female and male members, especially in city churches; not so in rural churches. In some cities this excess is three to one; in others two to one. In the *Standard* of March 1st, Mr. M. says: "Rural life does present more favorable conditions for the reception of the Gospel than does city life." Why could not Mr. M. tell us the chief reason? He probably knows that most lodges are in cities and villages—I do not speak of grangers. Lodge men are usuallycontent with the lodge and lodge religion; and what do they care for the church, unless as a stairway to good society? And if they do not care for good society and respectability they will not join a church. Very few farmers belong to Masonic or Odd-fellow's lodges; hence almost or quite as many men as women in rural districts belong to some church.

Another thing some Baptists cannot, or will not understand, is why there are so many short pastorates among them. In the same copy of the *Standard* one "E. A." says, "That of 212 pastors (in Michigan) 69 had settled within the year 1876, 64 during 1875, 24 in 1874, 23 in 1873, 8 in 1872, and 1 in 1864. By this showing only ten pastors have been settled over six years in a place." Yes, and in many Baptist Associations one can hear the same sad account. And the sage divines puzzle their brains and look this way and that, above and beneath, round about, and everywhere almost, to find the cause, and get a cure for short pastorates. Still a few of them know well the chief cause and a good cure, viz., oath-bound secret societies, as the cause, and the cure, *exorcise* the church of the evil spirit of secretism, and *exercise* the church in the spirit of the Master Jesus Christ. The practice of this rule would save much lamentable speech making, much writing and very much trouble. According to Baptist and Congregational church polity, one man of some influence, possibly a Mason, may by his single vote elect a pastor, and that same man may make trouble enough to defeat the election of a pastor. In this Republic one vote can elect a President, but one man cannot make trouble enough to non-elect him. But alas, in many churches, four, three, or even one Mason often starts and fosters a trouble that sooner or later ousts the pastor; or, as they say in Arkansas, will make him "git." It is possible that one Masonic member will do nothing more than withhold very needed support from his Anti-mason pastor, and that pastor is compelled to "git." Scores and hundreds of pastors are thus wholly or partially starved away every year, and the money they ought to have replenishes the coffers of the lodge. Many ministers know by sad experience that is not fancy but fact.

But withholding support is not the only mode of driving off a pastor. There are as many ways as there are motions of that "unruly member" that is full of deadly poison.

As Bro. Hinman says in his article on Free Prayer Meetings, "One or two Freemasons will govern a church and control its prayer meetings as effectively as though they were a majority." So one or two Freemasons can drive off a pastor. Secretism is not the only cause of short pastorates, but that it is a very fruitful cause, there can be no doubt.

Paine boasted: "I have gone through the Bible as a man would go through a wood with an axe on his shoulder and fell trees; here they lie; and the priests if they can, may replant them. They may perhaps stick them in the ground but they will never grow." Has the tree of life died? It is spreading its branches over the earth, and the nations are partaking of its life-giving fruit, and reposing in safety beneath its branches. "In five years," he declared, "there will not be a Bible in America."

Washington's Masonic Record.

Editor Cynosure:

The *Masonic Advocate* for March 5th has the following:

"A Perfect Ashlar.—The best specimen of a perfect Ashlar presented in the Masonic ranks in American history was George Washington. He was indeed a paragon of Masonry, an examplar of its graces. There is no degree of moral improvement suggested by Masonic teachings to which he did not aspire, and but few that he did not reach. His life, as a citizen, a statesman, and a patriot the world knows by heart; his career as a Mason is not less worthy of admiration and respect. In the pressure of a long and doubtful war, when his faculties were concentrated in the never ceasing details of command, he was ever ready to time his thoughts to lodge meetings, happy to respond to lodge courtesies. His portrait or bust should be conspicuously displayed in every lodge-room. Not only should we become familiar with the majestic features of this perfect Ashlar in our dwellings, but they should appear in conjunction with the highest and most significant emblem of all, the letter G over the Master's chair."

Also the following:

"Washington's Chair.—A correspondent of the Wilmington *Herald* writing from Raleigh, North Carolina, says the chair occupied by George Washington as Worshipful Master of the Masonic lodge of Alexandria, Virginia, is now in possession of Unanimity Lodge of Ancient Free and Accepted Masons, at Edenton, in that State, whither it was sent during the war of 1812 for safe keeping. It is of massive mahogany, elaborately carved, and a fine specimen of antique furniture. An effort will be made to induce its custodians to allow this memento of the illustrious 'man and Mason' to be placed on exhibition next year."

Now let us examine and see what such statements are worth. In Webb's Monitor, page 325, we learn that November 4, 1752, George Washington was initiated. On page 314 we learn that on March 3, 1753, George Washington was passed Fellow Craft. On page 321 we learn that on August 4, 1753, George Washington was raised Master Mason. On page 327 we learn that on December 28, 1778, Washington attended the Grand Lodge of Pennsylvania. And on page 313 we learn that *two* years later, namely, January 13, 1780, the Grand Lodge of Pennsylvania *proposed* George Washington to be General Grand Master of the United States. This is all Rob. Morris gives us of the Masonic life of Washington, the "perfect Ashlar."

Now let us turn to Washington's letter, dated September 25, 1798, and we find the following: "Except to correct an error you have run into, of my presiding over the English lodges in this country. The *fact* is I *preside* over *none;* nor have I have I been in one more than *once* or *twice*, within the last thirty years." One of these visits to the lodge we have given above, December 28, 1778; now if we take 30 from 1798 we find 1768, and if from this we take 15 we find 1753. And hence George Washington could not have attended lodge meetings more than fifteen years. Now what becomes of those "lodge meetings" during "a long and doubtful war?" And I think that the "Perfect Ashlar" becomes very *imperfect.* But such is Masonry. It claims nearly all the good men of the country, and hesitates at no lie to carry out that claim, no matter how much it contradicts the facts of history.

J. S. Perry.

The Earliest known Protestant Church action against Masonry.

Through the kindness of Rev. Samuel McArthur, of New Concord, we are able to present below a document which embodies, perhaps, the first action against Masonry ever taken by a Protestant church. The article is found on page 128, of "A Display of the Secession Testimony," by Adam Gib: Edinburgh, 1774. We reproduce the action in full, as a valuable item in Anti-masonic history.

ACT CONCERNING THE MASON-OATH.

Edinburgh, August 25, 1757.

Whereas an oath is, one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment, and in righteousness,—without any mixture of sinful, profane, or superstitious devices: and

Whereas, the Synod had laid before them, in their meeting at Stirling, on the 7th of March, 1745, an overture concerning the Mason-oath; bearing, that there were very strong presumptions, that among Masons an oath of secrecy is administered to intrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them, and that they pretend to take some of these secrets from the Bible; beside other things which are ground of scruple, in the manner of swearing the said oath. And therefore overturing, that the Synod would consider the whole affair: and give directions, with respect to the admission of persons engaged in that oath to sealing ordinances; and,

Whereas, the Synod, in their meeting at Stirling, on the 26th of September, 1745, remitted the overture concerning the Mason-oath to the several Sessions subordinate to them; for their proceeding therein, as far as they should find practicable,—according to our received and known principles, and the plain rules of the Lord's Word and sound reason: and

Whereas, the Synod, in their meeting at Edinburgh, on the 6th of March, 1755, when a particular cause about the Mason-oath was before them,—did appoint all the Sessions under their inspection, to require all persons in their respective congregations—who are presumed or suspected to have been engaged in that oath, to make plain acknowledgement whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenuous answers to what further inquiry the Sessions may see cause to make, concerning the tenor and administration of the said oath to them; and that the Sessions should proceed to the purging of what scandal they may thus find those persons convicted of; according to the directions of the above-mentioned act of Synod, in September, 1745; and,

Whereas the generality of the Sessions have, since the afore-mentioned periods, dealt with several persons under their inspection about the Mason-oath; in the course of which procedure, by the confessions made by them,—they have found others, besides those of the Mason Craft, to be involved in that oath. And the Synod finding it proper and necessary, to give more particular directions to the several Sessions,—for having the heinous profanation of the Lord's name, by that oath, purged out of all the congregations under their inspection:—

Therefore the Synod did, and hereby do appoint,—that the several Sessions subordinate to them, in dealing with persons about the Mason-oath, shall particularly interrogate them: If they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason-lodge? If that oath was not administered to them, without letting them know the terms of it—till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If, besides a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty; about having their tongues and hearts taken out, in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies; such as, the stripping them of, or requiring them to deliver up, anything of metal which they had upon them,—and making them kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them,—or having the Bible, as also the square and compasses, in some particular way applied to their bodies? And if, among the secrets which they were bound by that oath to keep, there was not a passage of scripture read to them (particularly 1 Kings, 7:21), with or without some explication put upon the same, for being concealed?

Moreover, the Synod appoint,—that the several Sessions shall call before them, all persons in their congregations who are of the Mason Craft, and others whom they may have a particular suspicion of as being involved in the Mason-oath,—except such as have been already dealt with, and have given satisfaction upon that head; and that upon their answering the first of the foregoing questions in the affirmative, the Sessions shall proceed to put the other interrogatories before appointed. As also, that all persons of the Mason Craft applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason-oath,—shall be examined by the Ministers, if they have been so; and upon their acknowledging the same, or declining to answer whether or not,—the Ministers shall refer them to be dealt with by the Sessions, before admitting them to these ordinances. And that all such persons, offering themselves to the Sessions for joining in Covenanting-work,—shall be then examined by the Sessions, as to their concern in the aforesaid oath.

And the Synod further appoint, that when persons are found to be involved in the Mason-oath,—according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same, the said scandal shall be purged by a Sessional rebuke and admonition,—with a strict charge to abstain from all concern afterward in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people with the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal; incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

And the Synod refer to the several sessions, to proceed unto higher censure as they shall see cause,—in the case of persons whom they may find involved in the said oath with special aggravation; or taking, or relapsing into the same, in opposition to warnings against doing so.

And the Synod appoint, that each of the Sessions under their inspection shall have an extract of this act, for executing the same accordingly.—*Advocate of Reform.*

History of Sylvan Lodge No. 41, Moravia, N. Y.

Prepared at the request of the lodge by the Rev. John A. Bowman, Rector of St. Matthew's church, Dec. 1876.

Up to the end of the year 1825 Sylvan lodge had continued to prosper. And although prosperous and generally "in funds," yet owing to the outlays in charity, in the burial of the dead, and in completing and fitting up their new hall they were obliged to use the strictest economy.

As an instance of the care with which the lodge husbanded their means, the historian has found among the records, and presents for the amusement of the brethren, the following resolution of Feb. 1, 1825: "Resolved, That if the chapter will pay one-half, that we purchase a large Bible, three brass candlesticks and a bottle of ink."

On the 31st of May, 1825, arrangements were ordered to be made for the celebration of St. John the Baptist's Day, June 24th. The Rev. Orsamus H. Smith, rector of St. Matthew's church, was appointed orator, and Franklin Day, marshall. It is to be presumed, but the records do not mention the fact, that the celebration came off with pleasantness to the brethren, who had extended invitations to the brothers of the different lodges of this county.

This year seemed to have been one of great popularity of the order of Masons in the village and neighborhood, for there were nineteen persons entered, passed and raised during 1825; about the highest number ever taken in one year, during the whole existence of the lodge. Among the persons made Masons this year, was the Hon. Ebenezer Smith, initiated August 30th. Bro. Smith was one of nature's noblest sons, and for many long years walked before his fellow men of Moravia, as a man of enlarged benevolence and hospitality, as a warm-hearted Christian, a firm supporter of St. Matthew's parish, of which church he was for many years a consistent member. He had been honored by his fellow-citizens with the office of Justice of the Peace for twenty-four years, and he served a term of five years as one of the Judges of the Court of Common Pleas for Cayuga county. He died

in Moravia, May 23, 1854, and was buried with Masonic honors. He had attained the good old age of seventy-six years. A daughter of his, Mrs. Mary Jennings, is now residing in the village, and is a member of the same church, where her honored father worshipped.

Now we enter upon the dark days of the lodge. The year 1826 the country ran wild with Anti-masonry both politically and socially. Masons were pointed at as members of a secret and dangerous society—dangerous in a free government, because, as it was falsely asserted from the political "stump," they were bound by the most horrid oaths to defend each other against charges of murder and treason. It required nerve then to acknowledge one's self to be a Mason. Yet Sylvan lodge, faithful to its principles, continued its communications through fifteen years of dark adversity, while every other lodge in western New York shut down. Few persons dared to join them, but those few were duly initiated, passed and raised, as of yore. In 1826 two were made Masons, Thos. Morgan and Abram Sclover. In 1827 two, A. K. Tremain and Wm. Loteridge. In 1828 and 1829 none. In 1830 one, W. W. Locke. In 1831 and 1832 none. In 1833 three, Jos. B. Colgrove, B. Chase and J. Shepherd. In 1834 two, Abram Helm and A. H. Dunbar. In 1835 two, Wm. Wade and Jos. Bowker. Wm. Wade was born at Dighton, Mass., on April 28, 1811. His parents settled in this neighborhood in 1817, where he grew to manhood and learned the carpenter's trade. He was for years a communicant of St. Matthew's church. He died May 1, 1871, and was buried with Masonic honors from the church whose services he loved so much. He was a Sir Knight Templar, well versed in the work of higher degrees. In 1836 five, Philo B. Barnum, John Morrison, Jonas White, T. J. Winsor and H. G. Fowler. In 1837 one, David A. Moore. In 1838 and 1839 none. In 1840 one, James J. Leach.

The year 1840 closed the "dark ages" of the lodge. The cry "Down with Masonry" had spent itself on the ear of credulous multitudes. The "political hobby-horse," on which many an unscrupulous politician had mounted to ride into office, broke down in the race for office by his ambitious rider, and was found to be but a miserable "jack" which threw his rider and left him sprawling in the political mire, bespattered with mud. The broken-down politician either mounted a horse of another color or was left out in the "cold," a despised man, and not to be trusted in office any longer.

Masonic Religion as Seen in its Dedications.

Mackey's Lexicon; Art. Dedication, pp. 105–108. When a Masonic hall has been erected it it is dedicated with certain well known and impressive ceremonies to Masonry, Virtue and Universal Benevolence. Lodges, however are differently dedicated.* Anciently they were dedicated to King Solomon, as the founder of ancient craft Masonry, and the first Most Excellent Grand Master.† Christian lodges are generally dedicated to St. John the Baptist and St. John the Evangelist; and in every well regulated lodge there is exhibited at‡ certain point within a circle embordered by two perpendicular lines called the "lines parallel," which represent these two saints. In those English lodges which have adopted the union system of work, the dedication is to "God and his service," and the lines parallel represent Moses and Solomon. This change was adopted by the Grand Lodge of England 1813, to obviate the charge of sectarianism. I have, however, in another work, endeavored to prove that to this charge we by no means render ourselves amenable by this dedication to the above saints, since it is made to them, not as Christians, but as eminent Masons; not as saints, but as pious and good men; not as teachers of a religious sect, but as bright examplars of all those virtues which Masons are taught to reverence and practice.

With respect to the original cause of this dedication, the English lodges have preserved a tradition which, as a matter of curiosity, may find a place in this work. I am indebted for it to Bro. Moore's excellent magazine, vol. 2 p. 263.

"From the building of the first temple at Jerusalem to the Babylonish captivity, Freemason lodges were dedicated to King Solomon; from thence to the coming of the Messiah they were dedicated to Zerubbabel, the builder of the second temple; and from that time to the final destruction of the temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality, and at a general meeting of the craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it; they, therefore, deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time bishop of Ephesus, requesting him to take the office of Grand Master. He returned for an answer, that though well stricken in years, (being upwards of ninety) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his learning, what the other St. John had completed by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons' lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist."

But the task is not difficult to trace more philosophically, and I believe more correctly, the real origin of this custom. In the spurious Masonry, so well known as the the mysteries of pagan nations, we may find the most plausible reasons for the celebration of our festivals in June and December, and for the dedication of our lodges to St. John the Baptist, and St. John the Evangelist.

The post-diluvians, according to the testimony of the Jewish writer Maimonides, the Magians of Persia, until their ritual was improved and purified by Zoroaster, and most probably the ancient Druids, introduced into their rites a great respect for, and even an adoration of the sun, as the source of light and life, and fruition, and the visible representative of the invisible, creative and preservative principle of nature. To such sects the period when the sun reached his greatest northern and southern declination by entering the zodiacal signs, Cancer and Capricorn, marked as it would be, by the most evident effect on the seasons, and on the length of the days and nights, could not have passed unobserved; but on the contrary must have occupied a distinguished place in their ritual. Now these important days fall respectively on the 21st of June and the 22d of December. In the spurious Masonry of the ancients these days were, doubtless, celebrated as returning eras in the existence of the great source of light, and object of their worship. Our *ancient brethren* adopted the custom, abandoning, however, in deference to their own purer doctrines, the idolatrous principles which were connected with these dates, and confining their celebration exclusively to their *astronomical importance.* But time passed on; Christianity came to mingle its rays with the light of Masonry, and our Christian ancestors, finding that the church had appropriated two days near these solsticial periods to the memory of two eminent saints it was easy to incorporate these festivals, by the lapse of a few days, into the Masonic calendar, and to adopt these worthies as patrons of our order. To this change the earlier Christian Masons were doubtless the more persuaded by the peculiar character of these saints. St. John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the Grand Hierophant of the Christian church, while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practiced by the fraternity. It is thus that I trace the present system of dedication, though these saints, to the heliacal worship of the ancients.

DEDICATION—(*Morris' Dic. pp. 126,7.*)

Every Masonic body is said to be "erected to God and dedicated to some proper patron," viz.:

Blue Lodge to Saint John the Baptist, or Saint John the Evangelist, according to the day of dedication.

Mark Masters' Lodge to Hiram the Builder.

Past Masters' Lodge to King Solomon. (Mackey says in his "Lexicon of Freemasonry" p. 108, to the Saints John.)

Most Excellent Masters' Lodge to King Solomon.

Royal Arch Chapter to Zerubbabel, Prince or Governor of Judah.

Royal and Select Masters' Lodge to Hiram the Builder.

Council of High Priests to Melchizedek.

Council of Red Cross Knights to Zerubbabel.

Commandery of Templar Knights to Prince Emanuel.

Commandery of Maltese Knights to the same, and Encampments of Knight Templars to Saint John the Almoner according to Mackey's Lexicon p. 108.

The dedication of a lodge is attended with solemn ceremonies, fully described in the Monitor under head of Past Masters. The ceremonials are under charge of the Grand Master or his deputy. The lodge is opened in the third degree. The Worshipful Master of the lodge to which the hall belongs, addresses a request to the Grand Master that the hall be examined, and if approved, "solemnly dedicated to Masonic purposes agreeably to ancient form." A procession is formed embracing the three degrees of Masonry, which three times circumambulates the hall. The Architect surrenders up the implements of his work to the Grand Master, who responds in a complimentary strain. An ode is sung. A second procession is formed of Master Masons only, which three times circumambulates the lodge, applying successively the corn the wine and the oil, thus dedicating the edifice to Masonry, to Saint John and universal benevolence.

[NOTES BY J. W. RAYNOR.]

*If lodges were anciently dedicated to Solomon, for so good a reason as the founder of Masonry, why change for some other patron? and who authorized the change?

†Lodges in Christian countries have been dedicated to the Saints John, because of the influence of Christianity, and the peculiar relations of these two saints thereto, and thus Mackey stultifies himself when he declares this.

‡Dr. Oliver in his "Symbol of Glory," enumerates twelve different Masonic interpretations of the circle and parallel lines.

Masonic Consistency.

HOW THEY SWEAR.

"I, A. B., of my own free will and accord, in the presence of Almighty God, and this worshipful lodge, erected to him and dedicated to the holy St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will not assist in or be present at the initiating, passing or raising of a woman, an old man in dotage, a young man in non-age, an atheist, a madman, or a fool, knowing them to be such.

To all of which I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain in the midst, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I would be should I ever knowingly and willingly violate this my solemn obligation of a Master Mason, so help me God and keep me steadfast in the due performance of the same."—*Ext. from Oath of Master Mason.*

HOW THEY REFORM.

On pages 276 and 277 of a book entitled "The Masonic Token," edited by William T. Anderson, 32d deg. Past Master, Past Grand Steward, etc., will be found the following account of the initiation of a lady in a French Masonic lodge. The narrative runs thus:

"The lady of General Faentraille, having adopted the military uniform, served as adjutant to her husband; she had distinguished herself by several heroic deeds of arms, but so particularly by her kindness and liberality to mankind in general, that the first Consul presented her with a commission as captain of cavalry, should she feel disposed to continue in the profession of her choice.

"The lodge of "Freres Artistes," of which many military officers were members, having arranged to hold, after one of their assemblages, a lodge meeting for ladies (*fete d'adoption*) previously to adjourning, notice was given to the Master (Bro. Cuvelier de Tric,) that a staff officer

in full regimentals, was anxious to take part in the forthcoming ceremony. A certificate had been demanded and was submitted, but appeared to belong to a ladies' lodge (much to the astonishment and consternation of the Venerable and all present) addressed to Madame Faintraille, adjutant or captain. He recollected, however, that this lady, by her conduct and talents, had earned this extraordinary distinction, and doubted not that the officer mentioned was the lady, and was irrepressibly seized with with an overpowering impulse of making her a Freemason, and suggested it to the lodge, saying: 'As the First Consul has seen fit in the deeds of this lady to swerve from the usual course by making no difference in her sex, I do not see that we can err by following the example.' Many objected, having the fear of the Grand Orient (Grand Lodge) before their eyes; but the eloquence of the Venerable and the example of the First Consul, induced the majority to consent. Preparations were immediately commenced to receive the female adjutant into the brotherhood, with every possible and cautious form consistent with her sex. The ceremony passed off with honor (?) to all parties, and at its conclusion the Lodge of Adoption was opened."

The above is not the only instance of a violation of Masonic obligation in respect to the admission of females into the Masonic order which exists, for Demott, in his Ahiman Rezon, page 29, quoted by Mackey in his Masonic Jurisprudence, in a note at the bottom of pages 113 and 114 says: "This (female exclusion, etc.,) is still the law of ancient Masons, though disregarded by our brethren, (I mean our sisters) the modern Masons, who (some years ago) admitted Signor Singsong, the eunuch, at one of their lodges in the Strand, London. And upon a late trial at Westminster, it appeared that they admitted a woman called Madame D'E——." Here it is proper to ask in view of these initiations, are not the members of these lodges as much perjured for admitting women to the privileges of Masonry as seceding Masons for exposing the ritualism, obligations and ceremonies of the order? If there be any appreciable difference, in what does it consist? I opine it would take something more than a Philadelphia lawyer to define it. The figure these ladies cut in being made Masons, can be very well and correctly imagined by all who have attended and witnessed Ronayne's expositions upon the stage. The dress of the candidate, as exhibited by him, is verified and confirmed by Scott in his Keystone of the Masonic Arch, page 129, in these remarks:

"An ancient reason given for refusing females the privileges of enjoying the rights and benefits of Masonry, was the prohibition in Deuteronomy: 'The woman shall not wear that which pertaineth to the man, neither shall a man put on a woman's garment.' The dress or apparel of a Mason, and particularly the dress of one passing through the celebration of the mysteries, would not be suitable for a woman. In the language of Bishop Patrick, 'if there were no distinction of sexes made by their habits, it would open the door to all manner of impurity; for which reason, if there were no other, this law was very wise and pious.'"

Moore adds his testimony to that of Scott, (Outlines of the Temple, p. 229,) in these words: "The members must be men, not women." Here is at once an insuperable barrier against the admission of females. It is the written behest of Masonic antiquity, and we dare not disobey the law or murmur at its restrictions. But such is the law, and it is as unchangeable as that of the Medes and Persians. The reasons (for this prohibition) are self-evident to every one who has passed the ordeal of our mystic brotherhood." Responding to which, we say, most certainly.

Scott and Moore are both standard Masonic authorities. Scott is the author of "The Analogy of Ancient Craft Masonry to Natural and Revealed Religion," Past Grand High Priest; Past Grand Master of the Grand Lodge of Mississippi; Knight Templar, etc., etc. Moore is the editor of the Masonic *Review*, author of the "Craftsman," the "Templar's Text Book," the "Ancient Charges and Regulations of Freemasonry," and other Masonic works. Therefore, their testimony cannot be reasonably questioned, discredited nor impeached.

J. H. H. Woodward.

Reform News.

Rathbun and Remington.

Editor Cynosure:—

C. B. Remington, State Agent and D. P. Rathbun, State Lecturer, were in Allegan county, March 26th to 29th. Rathbun gave two lectures in the Congregational church in Hopkins, and two in the Christian church in Watron. He dealt some heavy blows. Masons, Oddfellows and grangers were out in general and felt it keenly. The craft made me think of an ox that had lost his cud; some sick, but opened not their months. Rathbun dared them to deny what he said, but mum was the answer. He also offered any Mason ten dollars if any one of them would go before any justice of the peace and be qualified that what he said was not true. He also laid out old Hiram in good style. "So mote it be." Dan'l Leggett.

The California Lecturer.

The friends of Christ and of religion unmixed with the base alloy of Baal-worship in California are to be congratulated in the acquisition of one of our most amiable and devoted workers to their number. These good brethren have for some time been sending up the "Macedonian cry," and God has heard and is about to answer their prayers. Rev. Henry Cogswell, announces through the paper that he expects to enter that field the last of the present or the first of next month. Private advices assure us that arrangements are being made to give him a hearty welcome and a cordial financial and moral support. This brother will carry with him the varied experiences of a business man, the benefits of years of successful pastoral labor, a personal knowledge of seven degrees of Freemasonry, a consecrated life, a clean record and the prayers of a host who love the Lord that bought them.

As the friends in California are waiting with interest his arrival so will the readers of the *Cynosure* be anxious to hear often from their fellow-laborer, of his fortunes and the progress of our common cause in that new field. Let us all pray that he may be able to "go up and possess the land" for Christ and his kingdom. J. P. Stoddard.

Ronayne in Lawrence Co., Ind.

Leesville, Ind., Mar. 26, 1877.

Editor Cynosure:—We have been somewhat isolated in this section of country. Very few of us have had the moral courage to utter a word against Masonry and kindred organizations. I am glad to say that a change has taken place. Some of us had long wished for Mr. E. Ronayne to visit us and publicly work the degrees of Masonry. This wish has lately been realized. We very happily succeeded in getting the largest house in Leesville for Mr. Ronayne. Accordingly, on the 13th inst. he arrived and worked the first three degrees on the evenings of the 14th, 15th and 16th, to the satisfaction of all except the members of the craft who became quite sullen and made themselves scarce during the expositions.

On the first evening the "egg argument" was used against us but to little purpose, except to make friends for us. The second evening we had a larger crowd than we had on the previous evening. Good order prevailed and everything passed off pleasantly. The third evening the weather was very disagreeable, yet we had a respectable audience. Those who attended the expositions were convinced of the fact that Mr. Ronayne has given us Masonry as it is, and are disgusted with its pagan rites and ceremonies.

The next day, after Mr. Ronayne's expositions were over, I am informed that the secretary of the lodge in Leesville received a letter from headquarters with the information that Ronayne was in Indiana; that he was an expelled Mason and working in the interests of a paper called the *Christian Cynosure*, and for the Masons to be on their guard.

I think much has been accomplished here. Jack Masons have been converted to Anti-masons and those who have heretofore been silent, are speaking out against the "image of the beast." We can count Anti-masons now by the score. For this we rejoice. We feel encouraged for the conflict between light and darkness. Mr. Ronayne's work will certainly be owned of God. When we study the past history of his eventful life, and his characteristics, we must confess that surely God has raised him up for the very work in which he is engaged. May his life he long spared to expose and reprove the abominations which are done of them in secret.

It is my purpose to deliver lectures against Masonry during the spring and summer at different points where I have been solicted. I shall also labor for the *Cynosure*. I have been teaching school since last September and have not had opportunity to lecture much. Yours for truth, J. T. Hobson.

A Masonic Minister.

Dear Brother Kellogg:—After the Grant county convention at Marion, Indiana, during which we had a very spicy debate on Oddfellowship with the pastor of the Christian church, I went to Wabash where I spoke once and came to Wakeman, Ohio, where I preached once and lectured twice in the Congregational church, and once in the Baptist church in Camden. From thence I went to York, Medina county, where I found rest and sympathy with that veteran reformer, Dr. Bingham. After visiting Litchfield and Chatham and making arrangements for lectures I preached in the York Congregational church and lectured in the evening. This was April 1st, and my subject the moral and religious aspects of secretism. The next morning I met the pastor of the Methodist (not M. E.) church in the postoffice, and the following conversation in substance took place.

Pastor.—I did not attend the lecture nor give notice of it. I regarded it as sacrilege, calculated to destroy religion, morals and good order.

"Well, that is just what Ahab thought of Elijah. If Elijah had only let Ahab, Jezebel and the four hundred prophets of Baal *alone* there would have been quiet times in Israel."

"Do you mean to compare us to Ahab, and Masonry to heathen religion?"

"I do. Your religion excludes Christ and invites to its altars the Jew, the Mohammedan and the pagan." (This was denied but a short reference to Masonic authorities settled it.)

"But you want to cut our throats. Your hearts are full of murder and you would kill us all if you could."

"O no, my friend! We have nothing but kindness in our hearts. We feel for you as we do for the poor drunkard, and just as we would lift him from the gutter and try to save him so would we try to save you from the lodge."

"But we Masons want none of your help."

"That is the saddest fact of all."

[*Concluded on 9th page.*]

Correspondence.

Mrs. DeGeer in Floyd Co., Iowa.

Ulster, Iowa, Mar. 28, 1877.

It is really gratifying to the friends of this reform to see, as your readers are permitted, the advance constantly made; to me it is specially so. As I look upon the past the question occurs, "Have I done my part in this work; am I doing it, or what I can?" I have been a constant reader of the paper from the first issue; did obtain a few subscribers off away from home and one for six months in our own township, but the friends of secrecy made him feel too poor, by making the work unpopular, and I failed to secure a renewal. I am not aware of any flinching from duty in private or public conversation on this subject with preachers, laymen or officials, civil or ecclesiastic, and when led of the Spirit in ministrations at God's altars, have gladly done service. Yet I feel to be an unprofitable servant; have not had a zeal according to knowledge. I feel like consecrating afresh and doubling my diligence; do what I can in scattering the anti-secret literature and secure subscribers for the paper. Much can be done if effort is put forth. We shall reap in due season if we faint not. Bro. Wheeler's "Shall we secede?" in last week's issue, was refreshing. Stay where you are, brother, as long as you can put in such telling truths for the Lord Jesus. But the children of this world are in their generation wiser than the children of light; reformers sometimes need reforming. "Let your loins be girded about, and your lights burning."

A female evangelist from your city, if I am correctly informed, by the name of DeGeer, engaged in the temperance reform, has been lecturing and organizing temperance orders in this county,—secret where the people preferred it, or would submit to it. I apprehend the latter the nearest right for this reason: In her first lecture at Rockford it was announced in behalf of Masonry. Was not able to be there and hear for myself, but was told by the M. E. preacher that she made secrets needful, could not do without them; for, said she, a woman cannot have the choice of her own husband; the object of her choice does not propose, but another does, and from motives of policy she accepts; from prudential motives she is obliged to keep this as a secret in her own breast, that her husband was not the man of her choice. Here is a moral I would like to dwell upon, but forbear. In her lectures she was very thorough, bearing with severity upon the use of the weed, and inserted in the pledge a provisional clause to refrain from its use for as many to sign as would. She also preached the gospel on Sabbaths as opportunity was given. The pastors at Rockford were more obliging to her and her gatherings than the Free Methodist preacher and his flock complained of in last week's *Cynosure* by the Michigan State agent in our reform, when Bro. Rathbun came around. The meetings here must stop no matter about souls burdened for sin, groaning for deliverance; it would have been discourtesy for a religious meeting to be held in the village when Mrs. DeGeer was there operating in the interests of secrecy! I know nothing of this Michigan affair, nor the parties concerned; should be glad to know your correspondent had not put any coloring on the matter, and sorry to know that our Free Methodist brethren had intentionally left the neighborhood to get rid of the lecture. It does not follow that a man who accommodates his neighbors with a grindstone should furnish a hand to turn, but it does seem that the pastor and flock was holding meeting some three miles distant; I think most likely the meeting had been in progress with much of interest, and they conceived it their duty to attend to matters of greatest moment; this is possible. But Mr. Hoit and a Mrs. Gundry were there through whose influence the house had been secured. But Mrs. Grundy felt terribly, she seemed to think their house was about to be desecrated by the lecture; I can hardly think it, for she had been influential in securing the house—I fancy she saw it was desecrated by the fumes of tobacco smoke or spittle on the floor and it is more than likely that B. F. Roberts had instructed them to keep everything of a desecrating character out of it, for it is well known by all who are acquainted with him that he is an uncompromising opponent of Masonry and an active participant in the work of this reform. If I am wrong in respect to the cause of Mrs. Grundy's fears, I am willing and expect to be righted, but I have known and witnessed great zeal manifested in our reform by would be reformers who ought to reform themselves in this particular, and I know Free Methodist preachers who decline taking part in such gatherings for this very reason.

Respectfully yours for the whole work. John Ball.

Brooklyn well Supplied.

Green Point, N. Y., Mar. 21, 1877.

Editor Cynosure:—I find upon talking with church members here that there are more opposed to secret societies than I was aware of. They have got the right idea that the church is society enough. In my last I wrote that this is a hot-bed of secret societies. I wish to know if any of your readers can show more lodges than we. Green Point is one ward of Brooklyn. It contains no less than fifteen lodges! I would also like to ask the writer of the article about jumping on the spikes in the K. of P. if it was his bravery inspired him with confidence or had he india rubber shoes on, and if the password, second degree, graces the archives of the lodge in his own hand writing. I am saving all the *Cynosures* to distribute round among the friends. Remember me to friend Hodge. With best wishes for your success, I remain, yours truly,

Geo. H. Stiles.

Another Comes Out.

Green Hill, Ind., Mar. 31, 1877.

Dear Cynosure:—Having learned that a friend of mine, the Rev. Henry Johns, of Upper Wabash Conference, United Brethren church, who held a demit from the Masonic lodge of Lexington, Illinois, had renounced that and all other secret orders, I wrote to him about the matter, and received a letter, some extracts from which I give for publication, in the hope that they may do good: W. N. Coffman.

"Perrysville, Ind., Mar. 23, 1877.

"It is a pleasure to me to answer the question you ask me in your letter.

"My demit is dated March 16, 1874, and is signed by the Secretary in behalf of the Master, Wardens and brethren of Lexington (Illinois) Lodge, No. 482 A. F. and A. M. I took my demit because I loved the church better than the lodge, and because no man can be a practical Mason and not become formal in religion. I was made a Mason in the spring of 1868, in Lexington, Illinois. I took three degrees, and have assisted in initiating, passing, knocking down and raising Hiram Abiff a great many times; or, Masonically speaking, I have helped to make many a Mason. I renounced Masonry because nearly every locality can furnish instances in which the wheels of justice have been clogged, and some of the worst of criminals have gone free, because of their connection with Masonry. Again, I renounced it because it denies the Lord Jesus Christ, and will not allow his name used in any lodge where there are Jews. In fact it is unmasonic to use Christ's name at any time in the lodge, as men of all religious beliefs are admitted to membership, and it would be offensive to many to use it.

My advice to all is, Stay out of all secret societies, as they can do no one any good, and those who join them lose money and time and are in danger of losing their souls. And why pay twenty-five dollars to learn the secrets of Masonry when they can be had for fifty cents. Buy Ronayne's Hand Book of Freemasonry and you have the three first degrees perfect, as I have examined it and find it correct.

So, then, take the advice of a friend, and one who, in Masonry, has seen the elephant to his sorrow; as it robbed him of years of enjoyment in religion and usefulness in the ministry."

Referring to the U. B. church he says:

"As a church I hope we may keep our Discipline as it is on the secrecy question, and that our delegates will stand united on that question in the General Conference next May. I have had a hard struggle, but have got the victory at last, thank God; and should lectures against secrecy be desired, I am ready to go anywhere, on condition that my expenses be met by those getting my labors. Yours in Christ,

Henry Johns."

The Lesson of the Noon-day Prayer-meetings in Chicago.

One of the most remarkable incidents of the Moody meetings, and also of the noon-day prayer-meetings, is the large number of testimonies that are given of perfect deliverance from the bondage of sin.

Men who have been sunken in the lowest moral degradation, the worst class of drunkards and gamblers and the most confirmed tobacco users, have not only been "washed and made white in the blood of the Lamb," but are kept by Divine grace in the hour of temptation.

Some, indeed, say that the appetite for strong drink and tobacco was taken away in answer to prayer, and others that while it remained its power is entirely broken, and what they were perfectly powerless to do of themselves, they now find to be easy and delightful in the strength of the Lord. There is no reason to believe that these are exceptional cases, persons of unusual strength of resolution; but rather that they are ordinary sinners, saved by grace, and that what has been done for them the Lord is able and willing to do for all.

Now the lesson is this, if God is able to save these poor slaves of appetite, is he not equally able to save us from *all sin?* Can he not save us from pride, self-will, impatience and unbelief, as truly as from drunkenness and debauchery? May not average church members go to Christ with as much assurance as drunkards and harlots? and will he not save to the uttermost all that come unto him?

In view of the blessed promises of God and of what he has done and is doing, shall we not adopt the language of the apostle, 2 Cor. 7: 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord."

H. H. Hinman.

Sick of his Folly.

Editor Cynosure:—Not long since I sent you a notice of a K. of P. who had no further use for his "fustian and feathers." I now send you the "grand hailing sign of distress" raised by a Cincinnati Odd-fellow who wishes to banish from his presence the evidence of his folly. He advertises in a recent number of the *Enquirer* thus:

For Sale.—Uniform—I. O. O. F. Encampment, complete; never worn; will sell cheap. Address H., this office.

Surely the sober second thought is coming on apace, and the leaven of regeneration is working by slow

but sure degrees within the breasts of the secret burdened American public. May the light dawn soon, and all the idols be broken in the temples of Baal. J. H. H. W.

The Necessity of Expelling Masonry from our Courts.

The following extracts were taken from letters sent to J. H. H. Woodward of Cincinnati and copied out by him for publication. The book referred to is his work on Masonry in the Court-house:

Gen. J. W. Phelps of Brattleboro, Vt., writes: "To day I have received a copy of your pamphlet, and may safely address to you my thanks for it, though it may possibly have come from other hands. My thanks are due for your manly testimony ably and tellingly given against one of the vilest as well as one of the most powerful institutions that has ever disgraced the human race. Considering the relative conditions of the two states of society in which the Inquisition and Freemasonry have existed, perhaps Freemasonry is the most discreditable. Both have made use of religion, and in such a cynical way as devils might do, as the best means of cajoling, intimidating and defrauding honest men. Freemasony is a far more dangerous attack upon Republican government than slavery ever was. It is a scrofulous disease inherited from our mother England, and, if not cured in time, will carry us off."

Philester Lee of Lebanon, Oregon, writes: "I have disposed of your pamphlets. I sold and also gave away to those that had not the money with which to pay. I take great pleasure in exposing the works of darkness. I wish Ronayne could come to this coast, and exhibit the three degrees of Masonry. That, I think, would make sale of all kinds of Anti-masonic books. May that great, good and all-seeing Eye watch over and prosper this blessed work of reform. My whole soul is in this work. A burnt child dreads the fire. I lived in Morgan times. I am now sixty-seven years old. My health is very poor, but with a trembling hand I wish to do what good I can."

Rev. G. C. Vincent of Brookville, Pennsylvania, writes: "I have received your pamphlet, including note, etc. I am truly glad the Anti-masonic cause is assuming proportions which promise important results. There are many Anti-masons who, through diffidence and through dread and still more through indolence and indifference, do not speak out. To raise a wholesome sentiment will cost much in money and talent well applied, and still more in endurance of persecution."

Lorenzo D. Brown of Montmorenci, Indiana, writes: "I got one of your pamphlets of a bookseller in LaFayette, Ind., and must say I appreciate its contents and its condensed and systematic arrangement. I am praying God for the speedy and everlasting overthrow of Freemasony and kindred evils, and working and talking as I pray. I am a farmer but would like to scatter knowledge on this chief of evils now afflicting our land and world."

Thomas R. McConnell of Princeton, Iowa, alluding to the pamphlet, says: "I am sorry I did not have something of that kind in the war to defeat Masonic promotions. I served three years and now I will do what I can to expose the thing."

A lawyer and adhering Mason, who resides in Kentucky, but whose name and residence I am not permitted to disclose, thus writes: "You know of what you write, and tell the truth. You are like the forlorn hope in the breach—the first to leap in and throttle the enemy. You may succeed, or you may fail, or fall in the onslaught. But wha you aim at is right; what you say is true. * * I am sure that it is false and criminal in its dealings with the nation and individuals. There are many who will tell you 'God speed,' but who would not dare to speak out themselves. You are capable of inaugurating and carrying out actions that may do great good to an oppressed people, in time."

Michael Arter, Sr., of Crestline, Ohio, writes: "I handed that package of circulars out that you sent me, and I got fearful looks when I gave one to a Mason. The Masons have lied me out of between three and four thousand dollars. You may think I cannot like them very well. I heard two Masons swear a lie, just as much so as if I say I am acquainted with you."

J. B. Nessell of Ellington, New York, writes: "I am right glad to find you are full in the work of ferreting out and exposing the scoundrelism of the old harlot—Freemasonry. I must have one of your pamphlets immediately. My wife has a suit in the county court that sits next week. The woman that has sued her has a son that flaunts the emblems of the mystic order, and we have good reasons to believe that the same has had an effect in the court below which went against us, and we fear that the same game will be repeated in the court above, if they are not headed off in some way."

Philip T. Melton of Bertram, Iowa, writes: "Send me your pamphlet on Masonry, as I wish to learn all I can before court, having a suit pending in which if I am beaten, it will be through the accursed institution of Freemasonry."

J. P. R. James of Read's Landing, Minnesota, writes: "I have about $3,000 due me from different parties, and thanks be to Masonry I cannot get a dollar of it. May the curse of God be ever on the lying, thieving, murdering institution of soul slavery. Not the men but the institution."

Rev. A. H. Springstein of Pontiac, Michigan, writes: "You ask if I was a Mason. I took three degrees. I have exposed the vile thing fully, both with my tongue and pen, and continue to do so and ever shall, the Lord helping me. I have suffered immensely by the position I have taken, but I do not regret it—nay, I rejoice in it."

David Stewart of Corinna, Maine, writes: "I am not a Mason, and never have been, but have seen and felt something of its baneful influence in our country, and am ready to lend my influence to expose and correct its tendencies."

George Eley of Juda, Wisconsin, writes: "I feel to rejoice that 'Masonic scoundrelism' is being brought to light. I fully agree with you in the sentiment that Masonry is destined to be tried legally, politically and religiously, and when thus tried, it will be found wanting. May God speed the time when Masonry will have no place in the land!"

William Steel of Portland, Oregon, writes: "I am an old man and was an Anti-mason in the days of the Morgan excitement, and have never seen anything since to change my sentiments but much to strengthen them. This place is full of Masonry and kindred societies, all of which I would like to see destroyed."

James Andruss of Amboy, Illinois, writes: "I was once fool enough to take three degrees in Masonry, but when I found Masonry killed Morgan, I thought it time to quit such a society. I now think it an institution doing more for the destruction of our liberties than all others, and hope to see it come to an end in a short time, but perhaps I shall not live to see it, being eighty-three and a half years old."

Samuel D Greene of Chelsea, Massachusetts, writes: "This evil institution, with all its degrading ceremonies; its unlawful and anti-Christian principles, must be overthrown in our country, or the Republican institutions and the high moral culture introduced by our Purilan forefathers will greatly suffer."

Edmund Tuttle of West Meridan, Connecticut, writes: "I have had a strong abhorrence of Masonry ever since the murder of Morgan by the Masons."

The Sabbath School.

LESSON XVI.—APRIL 22, 1877.—GEHAZI THE LEPER.

SCRIPTURE.—2 Kings v. 20-27 Commit 25-27. Primary Verse, 27.

20. But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

21. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22. And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants and maidservants?

27. The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow.

GOLDEN TEXT.—"He that is greedy of gain troubleth his own house."—Prov. 15: 27.

TOPIC—"Be sure your sin will find you out."—Num. 32: 23.

HOME READINGS.

M. Josh.	7:	1-26.	The Covetousness of Achan.
Tu. 1 Sam.	2:	12-36	The Covetousness of Eli's Sons.
W. 1 Sam.	15:	1-29.	The Covetousness of Saul.
Th. Matt.	19:	16-30.	The Covetousness of the Young Man.
Fr. Matt.	26:	1-25.	The Covetousness of Judas.
S. Acts.	5:	1-14.	The Covetousness of Ananias.
S. Mark	7:	1-23	Covetousness is from Within.

—*Nat'l S. S. Teacher.*

LESSONS.

1st. In dealing with others we are to be governed, not by what they may be able to give, but by what we have a right to ask. How much of private fraud originates in a disregard of this principle! How much of political "jobbery" is inspired by the thought that there are no limits to the resources of the public treasury!

2d. What the master has refused the servant has no right in his name to seek to obtain. This has a twofold spiritual application. It applies to Rome's indulgences on the one hand, to the legalist's modifications of the simple gospel offer on the other.

3d. The love of money is *a* (not *the*) root of all evil. 1 Tim. 6: 10. It led Gehazi first to fraud, and afterwards to lying. Let us beware.

4th. The commission of one sin paves the way for the commission of another.

5th. A seeking for secrecy is ordinarily a virtual confessing of iniquity. Comp. John 3: 20. Why, then, should societies organized for benevolent purposes shroud themselves in inviolable secrecy?

6th. Sin cannot be successfully concealed.

7th. Worldly possessions and pleasures may be secured at too great a cost.

8th. "He that maketh haste to be rich shall not be innocent." Prov. 28: 20.

9th. The conduct of parents affects their children.

10th. Ecclesiastical position not a certain proof of personal piety. Let us as teachers lay this lesson to our hearts.—*Evangelical Repository.*

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 12, 1877.

The Deceivableness of Unrighteousness.

We print, at large, in another column a sketch of Sylvan Lodge, Moravia, New York, written by an Episcopal clergyman. We tried to condense it but could see no part to omit. The cool, impudent, unblushing falsehoods, uttered and insinuated, which make up the staple of the "history," will strike every one who has the least information on the subject. And yet this piece of depravity and unutterable wickedness and deception was written by an Episcopal clergyman and published by a Congregational preacher who edits the paper from which this scrap of "history" is clipped. Every thoughtful man should read and ponder on it. Note:

1. That in 1825 Sylvan Lodge could only buy half a Bible, but could celebrate St. John's day and foot the bills.

2. This Sylvan Lodge, shielded by an Episcopal church, was the only one in all western New York, which did not "shut down," but defied both people and legislature, church and state, God and man.

3. Note, too, the cool laudation of Masonic saints who had outfaced law and justice, patriotism, citizenship, and everything else which plead for the murdered, martyred Morgan; one of which saints had not only communicated in "St. Matthew's church," but had also drunk the wine of the devil's communion from a human skull, and became a "Sir Knight Templar."

4. Mark, above all, how this reverend vilifier of good men, treats such New York politicians as Wm. H. Seward, Francis Granger, Millard Fillmore, Seth M. Gates, and the great-souled Gerrit Smith. If those men and their companions were the worthless creatures he represents them, who were New York's noblemen? And if New York Antimasons were such contemptible creatures, why did fifteen hundred lodges go down before them?

A Suggestion to Teachers.

We do not care to make the following quotation a text for a sermon, but will beg leave to suggest a few practical hints which naturally are drawn from it. Says Carlyle, in his essay on "Model Prisons:"

. If I had a commonwealth to reform or govern, certainly it should not be the devil's regiments of the line that I would first of all concentrate my attention on! Fill your threshing-floor with docks, ragweeds, mugworths, and ply your flail upon them—that is not the method to obtain sacks of wheat. What sort of reformers and workers are you, that work only on the rotten material, that never think of meddling with the material while it continues sound; that stress it and strain it with new rates and assessments, till once it has given way and declared itself rotten; whereupon you snatch greedily at it, and say, "Now let us try to do some good upon it." You mistake in every way, my friends. Yonder are continents of dingy, poor, and dirty dwellings, where the unfortunate, not *yet* quite declared for the devil, are struggling manifoldly—in their workshops, in their close cellars, hungry garrets, and poor, dark trade-shops, with red herrings and tobacco pipes crossed in the window—to keep the Evil One out of doors, and *not* enlist with him. There, I say, is land: here is mere seabeach. Thither go with your benevolence, thither to those dingy caverns of the poor; and there instruct and drill and manage, there where some fruit may come from it.

These ideas of reform applied to the criminal classes, a vast proportion of the working class in the churches are acting upon in the Sabbath schools—to save from its baleful and disastrous touch those young minds upon whom sin has not yet fastened its fangs. It is not thought improper in these schools to introduce such reform topics as are popular. Instruction and warning against the use of intoxicating liquor, tobacco, the violation of the Commandments, etc., are here used most properly, while character and habits are in the formative process and those downward steps in sin are untaken that cast out the young man or woman from reputable society. An opportunity is given every teacher of young minds to impress the main principles of our reform by the limitations of age and experience demanded by the lodge. Before that age arrives when a young man is exposed to the blandishments of secretism, and its "runners" ply him with their sophistry, his mind may be made a Gibraltar to their direct assaults, and to their enchantments be like shrewd Ulysses passing the siren-haunted strand. We hold it to be one of the responsibilities of a faithful instructor, whether in pulpit, or in Sabbath or day school, to fortify the young mind with those principles of action which render it brave, frank, honest and true. With such the stultifying processes of the lodge find no agreement. The Sabbath-school teacher or superintendent will find in nearly every lesson an opportunity to impress Scripture truth in opposition to lodge falsehood. In the public school there may be more difficulty in a direct application, but with young minds first impressed with a simple love of truth it is only necessary to point out ways of investigation. We know of one teacher who introduced the matter simply as one of research, as his pupils might be led in the analysis of a flower or the description of a specimen in natural history. There is no danger that the result will be harmful if conducted honestly.

These thoughts are hints which teachers may use as their circumstances allow, and they are only given for the benefit of those who propose to exalt their profession and be faithful to their pupils.

An Uncertain Sound from the Evangelist Hammond.

It has been intimated in these columns that Mr. E. P. Hammond was compromising the "glorious gospel" of the Lord Jesus Christ in his allusions to the pagan system of Freemasonry. The *Wesleyan*, of Syracuse, where Mr. Hammond is now laboring with apparent success, thinks his remarks about the lodge mark him as a Freemason, and we rejoice at the ability with which Bro. Stratton brings before the evangelist, and all who may hear and be misled by his teaching, sound logic and good doctrine on the lodge question. With such an exposition as the *Wesleyan* has printed the last two weeks before him, if Mr. Hammond can continue to hold up the cross of Jesus Christ and whisper softly and sweetly to the lodge, he is such a man whose voice should not be heard except in tones of deepest penitence.

That our readers may judge of the justice of this, we present herewith a portion of a discourse by Mr. Hammond, reported in the Terre Haute *Daily Express* of Feb. 20, 1877. We trust the speaker will see the inconsistency of his course when better informed of the nature and principles of Freemasonry, and may preach a whole, untarnished gospel against this and all other popular sins.

The following is from the report of the meeting in the opera house, Terre Haute, Ind., Monday evening, Feb. 19th:

Mr. Hammond said he believed Masonry to be a good thing. It might be abused as all other things were abused. The government of a state or a city might be abused. A Mason had sent for him a few hours ago, and when he visited him he found him behind a bar. Do the Masonic lodges exercise a proper discipline? Should a Mason be permitted to keep a drinking saloon? Too many of that order make Masonry their God, and are satisfied with its teachings. You can do nothing to please God unless you come to him believing in Christ as the keystone of that arch. The speaker related a story of two little boys who were in the habit of playing truant from school. Their father told them that he would whip them if they were ever guilty of the act again. On the very next day they induced another boy to accompany them, and instead of going to school started for a grand excursion to the woods. When they were about three miles from home, the boy who had accompanied them fell from a tree and broke a leg. He was unable to walk home, so his two little companions were compelled to carry him. When they arrived at home they told their father what had happened and begged that they might be spared a whipping, in consideration of the fact that they had been so kind to their injured companion, and were nearly exhausted with fatigue. The plea did not save them, they had broken an express command and were punished for it. Just so with the sinner. You can do nothing to please God in your rebellion. Nothing is acceptable to him except through Jesus Christ. The speaker had visited the great cavern under the city of Jerusalem, and had seen the chips of stone left by workmen who wrought Solomon's Temple. He had stood under the great arch and gazed upon the keystone, a miniature representation of which adorns the watch chains of so many Masons. Christ is the keystone of the great arch through which you must enter heaven, and unless you accept him you cannot hope to be saved.

—In response to an inquiry for the password of the grange for this year, a friend writes that it is "*Fraternity.*"

—In connection with the article on the execution of Lee, the Mountain Meadow leader, is is reported that papers have been found that actually implicate Brigham Young in that horrid butchery, proving him to have been the responsible party.

—Friends have asked how Washington's letters to Rev. Mr. Snyder could be reconciled with the claims of Freemasonry in respect to his great love and zeal for the order. Friend Perry, of Connecticut, replies briefly in this number. The fact is, there can be no reconciliation. The lodge puts up its claims in the face of Washington's letter, at the same time exalting his character as their "perfect ashlar" and a *truthful* man!

—At the township election in Hadley, Mich., on Monday of last week, an American party ticket was nominated and received eighteen votes in spite of threats and sneers. This is about three times the vote of last fall, so the reformers of that part of LaPeer county are encouraged.

—Statistics given at the second annual session of the Grand Lodge of "Knights of Honor," held last week in Boston, show that this order was introduced in Boston in July, 1875, and there are now 56 lodges with a membership of 2,500. There are in the country about 550 lodges in 28 States, with a membership of over 16,000. By the payment of $1.00 per month each member secures the payment of $2,000 to his family at death. These payments are made, in part at least, from assessments on the individual members. This kind of insurance company, with its mask of thundering names, as Grand Dictator, Supreme Lodge, etc., is not likely to be any more secure than any of the score or two that have failed in the last few years.

—The Mayor of the city of Albion, Iowa, called on us a few days ago. We congratulate the people of that city on having secured so fine a looking Mayor. His face is a recommendation to him. It shows energy, intelligence, good judgment and integrity. We especially congratulate the people on the fact that he was elevated on an honest American party ticket.

—S. S. Jones, the Spiritualist publisher lately shot in his office in this city, was a Freemason and an Odd-fellow, and his funeral was attended by deputations from both societies. The exercises were conducted chiefly by a female Spiritualist, Mrs. Richmond, who spoke as the "controlling spirit" directed.

—The paper left by this man Jones will continue under his son-in-law, a Freemason, to advocate what they please to term "The Philosophy of Life," a theory which Jones ardently advocated but which seems not to have any very considerable following. His idea was that all religions all social systems were subordinate and working toward a certain ideal development of man, which was his "Philosophy of Life" —a very Masonic sort of a theory, which may have lacked only the Masonic embodiment of oaths and grips to have been a rival of the lodge.

—The Masonry taught by this Spiritualist organ is, moreover, of the rankest kind. No character is too reverent or occasion too hallowed to prevent their pasting upon it the foul label of secretism. Witness the following from the *Religio-Philosophical Journal*, Mar. 31st:

SECRET ORDERS.—"What had Christ to do with secret orders?—*Mrs. Richmond's Lecture on Freemasonry, Feb. 11th.*

Very much indeed. Do not his brethren testify? Witness the three degrees of his fraternity, only the members of the third being enlightened to perceive the mystery of bringing back the departing spirit, and their future work, as drawn out before them only by the grand lodge upon the mount. Witness, too, his recognition, when on trial by Pilate and the sudden and permanent change of the latter's purpose. And last, but not least, read the testimony of another advanced initiate, "Called of God an high priest after the order of Melchisedec, of whom we have many things to say, hard to be uttered, seeing ye are dull of hearing." "The lapse of time, the ruthless hand of ignorance and the devastations of war have laid waste and destroyed many valuable monuments of antiquity," shattered the form and perverted the meaning of many an ancient record. But as the gem in the dust is still a gem to the practiced eye, so shine for us still the beautiful lights of ancient Masonry and the discordant sayings of a discarded sect.—*F. M. A.*

—Friend Lathrop, of California, is still publishing in the San Benito *Advance*. His articles are clear and forcible representations of truth against the falsehood of Masonry and cannot fail to have a good effect upon candid men whether connected with the order or no. If our local press could be everywhere thus used lodges would be as rare as American statesmen.

—The many friends of Elder Barlow will be alarmed to learn that his physician has lately informed him that his useful life might be brought to a close at any time through disease of the heart. Yet it may please God to withhold the blow for many years, as in the case of the celebrated Harriet Martineau. Let prayer be made for him.

REFORM NEWS.

[*Concluded from 5th page.*]

"But you are trying to tear down Masonry and you will never accomplish it."

"That is just what you said about slavery."

"Don't compare Masonry to slavery. They are not alike."

"Not exactly alike. The one put chains on the limbs of the slave, the other puts fetters on your soul."

"But I have an oath and I am going to keep it."

"Well, then; if you had been one of the party who swore to kill Paul you would either have killed him or starved to death."

"But I never did swear to kill a man."

"Perhaps not; but you did swear under penalty of having your throat cut, your breast torn open, etc., and in pretending that this is not so you charge Chas. G. Finney and other good men with lying."

"Oh! poor Finney! He did pretty well till he wrote that book in his dotage. It was the great mistake of his life."

"Do you deny his statements."

"No."

"Then they are true."

"You profess to be a minister of the Gospel. You come here and fill your mouth with billingsgate and slander and desecrate the Sabbath and the house of God by abusing the Masons."

"My friend this is *not true*. You would not say it if you had heard me. I spoke in the name of Christ, and I abused nobody."

"But we want to get up a revival of religion and you fanatics are in the way."

"No, we are not in the way. It is you who hinder a revival. So long as you adhere to and defend your profane obligations, you cannot expect a revival. Go first of all to the anxious seat and there humbly confess your sins to God and to his people, and then we can work together for Christ. Repent of your seven degrees of Masonry and may the Lord have mercy on your soul."

Such is the substance of an hour's talk before a mixed crowd. May the Lord use it to honor his holy name. Yours for Christ,

H. H. HINMAN.

—Past Master Ronayne reports from Union City three promising meetings last week, the hall being crowded night after night. "Much good," he says, has been accomplished and many friends strengthened to be more bold in their opposition while hosts of men and women in this vicinity have now a clearer idea of this system and hence look upon it with aversion and disgust."

God is the only being who has time enough, but a prudent man who knows how to seize occasion, can commonly make shift to find as much as he needs.

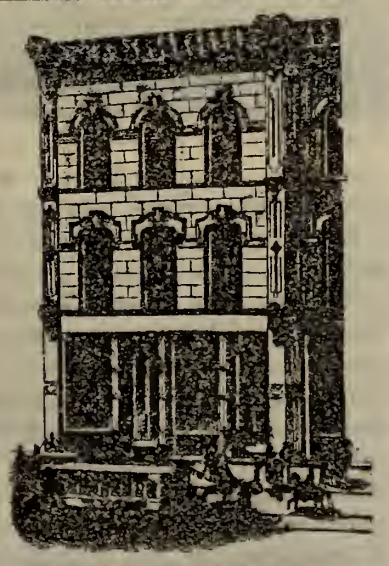
Religious Intelligence.

—The revival work in Boston has assumed a very practical form. A large number of auxiliary prayer-meetings have been established and nearly every branch of business has its meeting—the dry goods dealers, grocers, marketmen, fish and furniture dealers and others, all have their gathering. The "press" prayer-meeting was opened on the 2d and is of especial interest. Arrangements have been made for a religious family visitation of the whole city.

—Besides the religious interest among the churches, Mr. Murphy's temperance revival is in progress with great power and marvelous results in Philadelphia. His work is in connection with the churches. During the two weeks he has been in the city he has received 2,300 signatures to the pledge.

—The General Assembly of the Presbyterian church in the United States of America will meet on Thursday, May 17th, at 11 o'clock A. M. in Farwell Hall, Chicago, Ill., and be opened with a sermon by the Rev. Henry Van Dyke, D. D., the Moderator of the last Assembly.

—Rev. Wm. A. Muhlenberg died at St. Luke's Hospital in New York, Sabbath evening. He was widely known as a prominent clergyman of the Episcopal church and for his benevolence. He was the author of many well-known hymns, among them, "I would not live alway," "Shout the glad tidings," "Exultingly sing," and "Like Noah's weary dove."



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

The Springing Life.

Now fades the last long streak of snow,
Now bourgeons every maze of quick
About the flowering squares, and thick
By ashen roots the violets blow.

Now rings the woodland loud and long,
The distance takes a lovelier hue,
And drowned in yonder living blue
The lark becomes a sightless song.

Now dance the lights on lawn and lea,
The flocks are whiter down the vale,
And milkier every milky sail
On winding stream or distant sea.

Where now the sea mew pipes, or dives
In yonder greening gleam, and fly
The happy birds, that change their sky
To build and brood; that live their lives

From land to land; and in my breast
Spring wakens, too; and my regret
Becomes an April violet,
And buds and blossoms like the rest.

—Alfred Tennyson.

Consecration must be Followed by Faith.

Entire consecration has sometimes been represented to be the same thing as entire sanctification; but this is a mistake.

A soul may entirely consecrate itself, and do it repeatedly, without entering into the rest of faith, or the sanctified state. This is a matter of fact which can be established by the testimony of many witnesses.

I was clearly converted in the year 1830. After a sweet experience of a few months, I wandered gradually into a cold, dissatisfied, backslidden state, where I remained for seven or eight years, often making spasmodic efforts to get back again to Christ, but always sinking down with discouragement and failure. At length, through trials, God brought me back to himself. He gave me a spirit of prayer; and one day, ever memorable, he gave me such an ecstatic vision of the presence and glory of Jesus, as filled me with unutterable blessedness for about seven days. I then had fierce and fearful assaults of the adversary, under the pressure of which I looked away from Jesus, became fearful and doubting, and lost my blessedness. But the savor of it remained. I sought the Lord earnestly. Through the summer and into the fall, I had frequent days of fasting and prayer. One day, never to be forgotten, and memorable for its marked influence on my future life, I went into my study and prostrated myself on my face before God. When I began to pray I had no anticipation of what was to follow. But the Spirit of God led me on. For hours my inner being and my whole previous life was searched as with a lighted candle. My sins from childhood came up in review, so that I saw and abhorred myself. God graciously helped me, and with many a struggle I put my sins away—all of them—and vowed to God that I would make confession and restitution in a number of cases where it appeared to me those duties were required. It humbled me in the dust to look some of these things in the face and say, "I will confess that," and "I will restore that." I tried to avoid some of them, but it was of no use. I could not get along till I fully and clearly met every case with a solemn pledge to God that I would do as he required. Then I asked of the Lord: "Is there any thing else?" He showed me something. It was deeply humbling; but I said, "I will do it."

Again I asked: "Is there anything more between my soul and God?" Another thing came up in my mind. I tried not to see it, but I could not pray till I met it squarely, and promised God that I would do it. I promised the Lord that henceforth I would do every duty, be faithful to everybody in public and private, and bear all that he might be pleased to put upon me. I sought earnestly and diligently to know if I kept back anything. I rested in the conviction that all was given up. I had a deep, deep consciousness that so far as my own act was concerned, I was wholly devoted to God. I had been led thus far, and this was all I knew. I wanted acceptance with God. But I did not know that there was a definite promise in the Bible that God would accept of me when I gave myself wholly to him. I knew I had consecrated myself to him, but I did not know the way of faith. "Faith cometh by hearing, and hearing by the word of God." Not having the knowledge of the promise, of course I could have no faith in it.

But there was another difficulty—I did not understand the nature of faith. I knew I had had faith about the things of God, for I was a Christian and had enjoyed religion; but I did not understand how to have faith in a definite promise. Yet my consecration was entire. I knew it was entire. I had the consciousness, sure and deep, that I did give up all things, known and unknown, to God, and the spirit of God witnessed with much assurance that it was so. After that, I had much precious experience, but it was unsteady. I did not know the rest of faith as a continuous experience. At times, and sometimes very frequently, and perhaps I ought to say with some little continuity, I knew that I was in Christ as a present experience. But I did not understand what it was to abide in him.

For nearly two years I lived in that way. I had no permanent rest. I labored earnestly and successfully. But my soul longed for what it did not understand nor possess. I read Mr. Finney's lectures on sanctification, and with increasing clearness saw that this was the blessing my soul had long sought, ignorantly groping in the obscurity for want of knowledge—and now I must have it. But the months rolled on, and I remained about where I was. At length I fell in with some of God's children who had received the blessing, and who gave their testimony in plain and direct terms. The main thing that interested me was, they told how they gave themselves up to God; then how they believed his word of promise; then how they waited believing, holding fast to the promise, "reckoning themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord," just because his promise authorized them to; then they came into the rest of faith and the blessedness of a holy life.

Oh! how clearly I saw that when one consecrated himself to God, and doubted whether God received him, he was guilty of the sin which John calls "making God a liar." I saw the way, my duty, my privilege. With two dear brethren, both of whom are now in heaven, I kneeled down, and, in simple words, renewed my entire consecration to God. Thank God, I did not stop there, as I had ignorantly done before. I told the Lord that now I believed he received me, because I read of the promise in his word, and I would no more make him a liar by unbelief, and that I would continue to believe HIS WORD ALONE, even if I did not have any witness in my soul for a week or a month.

The great transaction was done. I had now fulfilled both conditions. I had consecrated myself, and I believed. Two years ago I had tried consecration thoroughly, and had proved that sanctification was not found by consecration. Now I had tried FAITH and I found that SANCTIFICATION IS BY FAITH. Consecration is a necessary preparation for faith, and faith cannot be exercised without that preparation. But they are two different things. The consecration may be, and MUST BE ENITRE AND COMPLETE, before we can believe that it is received by God. It is a contradiction in terms to say that the consecration, while incomplete, includes the faith that the offering is accepted. That would be the same as to say that God will accept an offering before it is offered. It would be requiring us to believe more than is promised.

For years past I have found many persons laboring under the same difficulties I had so long struggled with myself. They longed for sanctification and often consecrated themselves to God, but found no deliverance. After examining into their case and finding that they had no hesitancy in making entire consecration, I have explained to them the nature of faith, presented the promise of God's word and encouraged them to believe it. Sometimes very promptly, but usually with more or less hesitation, they have trusted in God's promise. Sometimes there has been an immediate manifestation of the Spirit, producing great joy in their souls. More commonly they have had their faith tried for a little while, perhaps a few days, and have been obliged to hold on to Christ as they received him, by faith alone without any marked or perceived manifestation of the Spirit. When people make entire consecration of themselves to God, they do not by so doing fulfil all the conditions required for sanctification so as to become immediately sanctified.—*Selected.*

The God of the Mormons and his Priesthood.

The power of Brigham Young, the head of this system, has been and is to-day absolute over eighty thousand souls. We fear that we shall hardly be credited when we say that he claims not only to be a "prophet, revelator and seer," but one of the subordinate deities, of which the Mormons believe there are many. Said Heber C. Kimball, one of his twelve apostles, "Brigham Young is God—the God of his people, and the only God with whom you will ever have to do;" and the poor, ignorant and superstitious people that have been gathered from the lowest grades of humanity believe it. The Mormon priesthood, composed of his subordinates and tools, extends down through the "twelve," the "seventies," the "bishops," "elders," "deacons," and "teachers," which last have the supervision each of a few families, and whose authority and power in their respective stations, subject only to Brigham, is absolute. Their system of espionage is the most complete ever devised by wicked men; their doctrines the most absurd and ridiculous ever propagated, and their morals fearfully low.

Such an institution, founded upon fraud and seeking only the gratification of lust and avarice, can, as a matter of course, be productive only of enormous evils. Polygamy, bad as it is, is only one of the many and — strange as it may seem—*not the worst.* The marriage of one man to grandmother, mother and daughter has occurred—the marriage of brother to half-sister has been frequent, and the marriage of brother and sister advocated. Lying, deception, theft and murder may become imperative duties if the interests of the church can be thereby served; while profanity, Sabbath-breaking and intemperance are as common as in the most degraded portions of your large cities east.

The tithing system has robbed the people and kept them poor; the antagonism of Brigham and his priesthood to free schools has kept them ignorant; and their system of family life and government has caused the children to grow up without discipline or culture.

We are not overdrawing this picture. It would be impossible to do so, and we do not need to do so if we were disposed and had the power. And yet, with all this, there are grand openings for the Gospel and the agencies of civilization. The rich mines are drawing to the territory large numbers of "Gentiles," *i. e.*, non-Mormons. The recent attempts of Brigham to perpetrate that gigantic swindle called the "Order of Enoch," has shaken the faith of many sincere Mormons. The better class of his followers be-

gin to realize that this is not the Kingdom of God, and are ready to listen to the few missionaries that are here proclaiming a pure gospel. The higher culture of the "Eastern" people brought here by the railroad impresses the young people, and they begin to utterly refuse to disgrace themselves before the world by entering into polygamy. Especially is there getting to be a great demand for schools. The few schools permitted by the church and sustained by enormous prices of tuition for the benefit of the priesthood, are miserable affairs, and there are thousands of Mormon parents who are sufficiently shaken in their allegiance to the church to patronize "Gentile" schools could they be made available.—*New York Witness.*

"Cut it Short."

People nowadays must pack all they have got to say in as small a space as possible, or they will fail of having an audience. This is the rule in private as well as in public. Mr. Greville, in his memoirs, tells us about a bishop who rose to speak in the House of Lords, and announced that he should divide what he had to say into twelve parts, when the duke of Wharton interrupted him and begged indulgence for a few minutes, as he had a story to tell which he could only introduce at that moment. A drunken fellow was passing by St. Pauls at night, and heard the clock slowly chime twelve. He counted the strokes, and then looked up to the clock and said, "Why couldn't you give us all that at once?" The story put an end to the bishop's speech.

Voltaire boasted that, with one hand, he would overthrow that edifice of Christianity which required the hands of twelve apostles to build up. His press at Ferney was afterwards employed in printing the Holy Scriptures. The first meeting of a Bible society at Edinburgh was held in the room in which Hume, he infidel, died.

No man ever served God by doing things to-morrow; if we honor Christ and are blest, it is by the things which we do to-day. Whatever you do for Christ throw your whole soul into it.

Children's Corner.

Praise God.

AN ACROSTIC.

Praise the Lord. Praise the Lord, O my soul.—Ps. cxlvi.

Rejoice in the Lord, O ye righteous for praise is comely for the upright.—Ps. xxxiii.

As the hart panteth after the water brooks, so panteth my soul after thee, O God.—Ps. xlii

I love the Lord because he hath heard my voice and my supplications.—Ps. cxvi.

Sing aloud unto God our strength, make a joyful noise unto the God of Jacob.—Ps lxxxi.

Except the Lord build the house they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.—Ps. cxxvii.

God is our refuge and strength, a very present help in trouble.—Ps. xlvi.

O praise the Lord, all ye nations. Praise him all ye people.—Ps. cxvii.

Deliver me, O Lord, from the evil man, preserve me from the violent man.—Ps. cxi.

Herbert H. Steele, aged 9 years.
Ames, Story Co., Iowa.

A Cold Water Boy.

"Why, Neddy, didn't you get the sugar?" asked a lady whose hands were in a pan of flour.

"No, ma, I couldn't," said Ned. "Little Sammy that made the paint out of beet juice, and painted my primer, told me 'don't go in that near store,' 'cause that man sells rum, and beer, and cider, and all sort of drunk things. Sammy is a cold water boy, and so'm I going to be all my life."

"What's a cold water boy?" asked his mamma.

"It's a boy that won't go into a rum store to buy sugar; and won't taste wine, nor cider; and shuts his lips tight—this way—when grandma gives him mince pies with rum in 'em, and pudding with rum in the sauce; and won't touch 'em, fear he'll grow into a drunk man. And cold water boys are sorry for poor Teddy Charry, and give him shoes and clothes, and lend him their balls and marbles, and hide him in their houses when his father is drunk and cross to him."

"Oh, but I want that sugar in such a hurry, Neddy!" said his mother.

"We'll send way off far, to a cold water store, but I don't want to go into a rum grocer, 'cause may be just one drop of rum might get into the sugar barrel, and we might buy it! I'm going to have all my sugar cold water sugar, 'cause I m a cold water boy; and we'll be all cold water folks in this house."

"So we will, dear," said his mother; "and never put wine in our sauce, nor brandy in our pies."—*Ex.*

Praying and Watching.

A little boy in one of the schools in Edinburgh, who attended a prayer-meeting, said to his teacher:

"Teacher, I wish my sister could be got to read the Bible; she never reads it."

"Why, Johnny, should your sister read the Bible?"

"Because, if she once read it, I am sure it would do her good, and she would be converted and saved."

"Do you think so, Johnny?"

"Yes, I do, sir; and I wish the next time there is a prayer-meeeting you would ask the people to pray for my sister, that she may begin to read the Bible."

"Well, well; it shall be done, John."

So the teacher gave out that a little boy was anxious that prayer should be offered that his sister might read her Bible. John was observed to get up and go out. The teacher thought it very rude of the boy to disturb the people in a crowded room, and so the next day, when the lad came, he said:

"John, I thought it very rude of you to get up in the prayer-meetiug and go out. You ought not to have done so."

"Oh, sir," said the boy, "I did not mean to be rude, but I thought I should like to go home and see my sister reading the Bible for the first time."

Thus we ought to watch with expectation for answers to our prayers. Do not say, "Lord, turn my darkness into light!" and then go out with your candle, as though you expected to find it dark.—*Rev. C. H. Spurgeon.*

Animal Language.

Some animals live in society, others travel in flocks. In such aggregations there is plainly developed a sort of language adapted for establishing concert of action among the individuals. In building their lodges how could beavers make a regular division of labor, and so perfectly co-ordinate their work, if they were unable to understand one another? The marmot, acting as a sentinel, could not warn its fellows of the approach of danger, if it did not possess the power of giving a signal, the meaning of which they understood.

When swallows are about to migrate some of them appear to be concerned about the performance of their periodical voyage some time before the rest; they flock together and utter their call; they flit hither and thither to summon individuals who, in their folly, take no note of the temperature. Is it not plain that these know how to say, "It is time to be gone?"

But in all probability the language of animals gives expression only to very simple impressions and ideas. But, inasmuch as we do not understand it, we cannot define either its extent or its true character. Some persons have the power of imitating the calls and songs of birds; and birds, in turn, repeat human language, without however, understanding its sense; it is only very rarely that we can recognize in the phrase uttered by the inhabitants of a cage the expression of a desire. Man and dog, close friends though they are, understand one another only by means of a sort of pantomime. Eventually the dog understands some of the words spoken by his master, and the man understands some of the vocal expressions of his trusty friend; and this is the highest result of long association. It appears as though, by a Supreme Will, an insurmountable obstacle had been opposed to all close communication between man and animals.—*Popular Science Monthly.*

Puzzle Drawer.

Northfield, Summit Co., O., March 26, 1877.

Dear Editor:—I will send a puzzle that if you think worth publishing you will please publish it in your paper.

The answer that Ella and Sophie Young got for the piece of poetry in the paper March 1st is correct. But the other verse I do not know anything about.

My brother and a young gentleman of our school spoke that piece that was in the *Cynosure*, "A Chat about Freemasonry," from the Glasgow paper, at our school the last day; and therefore caused some Freemasons that were there to make some remarks, telling how good the Freemasons were and so on, condemning the paper.

I am composed of ten letters.
My first is in cold but not in warm.
My second is in leaving but not in gone.
My third is in black but not in white.
My fourth is in ignorance but not in knowledge.
My fifth is in friend but not in enemy.
My sixth is in Sophie but not in Ella.
My seventh is in fresh but not in salt.
My eighth is in furnace but not in stove.
My ninth is in children but not in men.
My tenth is in parent but not in friend.
My whole is a State

Maggie Z. Richey.

Marine City, Mich., Mar., 30, 1877.

Er. Editor:—I submit the following to the young readers of the *Cynosure*, and I hope there are many of them: Where in the Old Testament is it said that the Lord will make the earth empty, waste, upside down, scatter the inhabitants, utterly broken down, clean dissolved, moved exceedingly, reel to and fro like a drunkard, removed like a cottage, it shall fall and not rise again?

Christ says, 'No man when he hath lighted a candle, covereth it with a vessel,' etc. But when the Masons have brought a man in the light by a few lamps or candles and a good many oaths, he, the poor blind dupe, must conceal all the light they have given him, or they will cut his throat. I am afraid this is too long to print.

Yours for the True Light,
Emma Wood, aged 15 years.

P. S.—'Ezra A Cook," is the answer to P. E. Poole's puzzle. E. W.

Home and Farm.

The *Druggists' Circular* tell how lean women may grow fleshy, as follows: A pint of milk taken before retiring at night will cover the scrawniest bones. There are many lean and lank females who sigh for the fashionable measure of plumpness, and who would be vastly improved in health could their figures be rounded with good, solid flesh. In cases of fever and summer complaints milk is now given, with excellent results. The idea that milk is feverish has exploded. It is a great mistake to scrimp the milk-pitcher.

A Massachusetts farmer says: "My cattle will follow me until I leave the lot, and on the way up to the barn-yard in the evening, stop and call for a lock of hay." Smithson says there is nothing at all remarkable about that. He went into a barn-yard in the country one day last week, where he had not the slightest acquaintance with the cattle; an old bull not only followed him until he left the lot, but took the gate off the hinges, and raced with him to the house in the most familiar way possible. Smithson says he has no doubt that the old fellow would have called for something if he had waited a little while, but he didn't want to keep the folks waiting dinner; so he hung one tail of his coat and a piece of his pants on the bull's horns, and went into the house.

House or Fence Whitewash.—The United States Treasury Department has sent out a receipt for whitewashing which is said to answer on wood or brick almost as well as oil paint, and to be much cheaper: Slake half a bushel of unslacked lime with boiling water, keeping it covered during the process. Strain it, and add a peck of salt, dissolved in warm water; three pounds of ground rice, put in boiling water and boiled to a thin paste; one-half pound powdered Spanish whiting and a pound of clear glue dissolved in warm water, mix these well together, and let the mixture stand for several days. Keep the wash thus prepared in a kettle or portable furnace, and when used put it on as hot as possible with either painters' or whitewash brushes.

Purification of Hen-houses.—As the season advances, poultry keepers should not neglect the purification of the fowl houses. Proper sanitary measures must be taken, or health and successful poultry raising cannot be expected, nor is it deserved. Lime is an excellent purifier, and, when carbolic acid is added to the whitewash, will effectually keep away vermin from the walls. After every cleaning of the floor it should be sprinkled with carbolic acid; dilution, twenty of water to one of acid. This is one of the best disinfectants and antiseptics known, and is not used as much as it deserves. The roosts should be sprinkled with it every week. This whitewashing should be done twice at least, better three times, a year. The nests of sitting hens should be sprinkled with carbolic acid to keep off vermin; and the coops also, where young broods are kept for a time, should be purified in this way. If a hen gets lousy, the dilute acid will destroy the lice, if put under the wings, and on the head and neck. Wood ashes are excellent to

be kept in fowl houses for hens to dust themselves with. They are much more effectual than sand; but sand should be kept for a bath. Without proper attention to these matters, poultry keepers cannot expect to succeed.

THE GOSPEL MEETING.

Mr. Moody's Question Drawer.

The hour for this exercise in the Boston Convention having arrived, Mr. Moody announced the first question which had been sent to him as relating to the matter of praying for the Spirit: Does not the continued seeking after the Holy Spirit blunt the sense of what we have? If a man is full he can hold no more. Praying for power differs from praying for the indwelling of the Spirit. There is little danger that Christians will become so full of the Spirit that they need no power.

Q. Why don't you teach baptism? A. That is none of our business. Some men would have this work broken up in six weeks or six days if they had their way. Suppose I should teach baptism by sprinkling, away would go Mr. Pentecost. (Mr. Pentecost—No I wouldn't.) If I taught baptism by immersion away would go Dr. Webb. Let us see what we can meet on. Let ministers indoctrinate these converts as they please. Evangelists are just to proclaim the Gospel; they just want to keep out of those controverted questions. When June comes it will be four years since Mr. Sankey and I have been together in meetings, and we have yet to hear the first word of discord. I can have my views of baptism, and if I had a church I could teach the people what I believe, but in these meetings it would be unfair to do it.

Q. How can the churches of New England be revived? A. If I were in a town of four or five churches I would see the ministers and see if they would agree, If two of them agreed I would say, "Why can't we work together?" Then we would meet and pray. Suppose there were no more than twelve persons come together for prayer, if they hold on faithfully there will be a revival. If you can get three churches to join all the better. Our work is always in proportion to the number of churches interested in the movement. If the whole church is not aroused it is no sign that we should not be quickened and aroused personally. If there is one man aroused there will be anxious souls around that man. We have to act in this world as if there were not another man or woman in it. If we are cold ourselves we are apt to think every one else is cold. What we want is to get our own hearts on fire, and there will be a revival.

Q. Would you hurry the people into the church as soon as they are converted? A. No, I wouldn't. I usued to think that as soon as a man is converted he should join the church, but I have grown more conservative. Some people get into the church very easy and it's hard to get them out. Sometimes they break it up.

Q. What is the best way to conduct evangelical meetings? A. I would have them short, not more than an hour in length, with plenty of singing. Then I'd have a second meeting for prayer, and an inquiry meeting.

Q. Isn't it better to get all the inquirers together? A. I like to get the inquirers off alone and talk with them from the Word of God, pray with them, try to remove their doubts and calm their fears. Then send them home to think quietly over the matter in their minds. The duty of Christians is to work among those around them at religious meetings. It is a good deal better to begin now, make a beginning and then you can work better as you get into it. You can't expect a boy to learn the lumber trade without spoiling some lumber. It generally takes about a month to get Christians really to work, and to understand how to deal with inquirers, and then the work spreads and goes forward. If while Dr. Taylor was preaching here last night there were a thousand Christians in the audience watching for souls, and, when the meeting was over if had they just spoken to some one right around them, we would have had from a hundred to a thousand inquirers in this meeting last night. It is a good thing for you Christians to bring your Bibles with you. There was a Christian lady in London got into one of the buses, and a person in the bus saw her get in and saw she had a Bible in her hand, and so she got up from the seat where she was sitting—she was sitting on the other side of the bus—and got a seat close to her, sat right down side of her and she says to the lady, "Are you a Christian?" "Yes, I am!" "I thought you was because you had a Bible. I am very anxious about my soul. Tell me what I must do to be saved?" And they had an inquiry meeting right there in the bus. There are a good many in this town who want to be stirred up; they want to learn the way of life, and there ought to be a good many Christians ready to point these souls the way to God.

Q. How to deal with infidels in the inquiry room? A. Well, pray with them. Argument don't do any good. Down on your knees and pray with them and convert them to God. A good, many infidels have been converted but not by argument.

Q. Would you talk with inquirers if they are not interested? A. Well, they must be a little interested if they are inquirers. I suppose the inquirer means, Would you talk with persons who are not deeply convicted of sin? Well, the thirteenth chapter of Romans is a good chapter to read to such persons, where it says: "There are none righteous, no, not one." You must be convicted of sin first, before any good can be done. Conviction comes first and then conversion. There is no use crying peace, peace, before we know we are really at war with God. But when we are convicted of sin then is the time for the blessing to come.

Q. Would you tell inquirers they are saved? A. No, let God tell them. The record is kept on high. I think it is very wrong to tell inquirers they are saved. They can be saved by putting their trust in the Lord God of Heaven. But when the act takes place God must reveal to them in his own way whether they are saved or not.

Q. Is it best to give them a tract or a book after you have got done with them? A. Sometimes a book in the hand is a great help. But the best book I have ever seen is the Bible. Bring them right to the Word of God and let them put their trust in that. That is better than anything else.

Q. Would you tell them to go home and pray? A. No; I wouldn't tell them that. They might die on the way home. But pray now. Don't put it off. You don't know what may happen. Bring them right to the Lord now. That is your work. If you send them home to pray it may be difficult to do anything with them afterwards. They may lean too much on their prayers and prayer won't save them.

Q. Would you have inquiry meetings after the regular meeting? A. It seems to me, after I had preached the Gospel I would be sure and pull the net in to see if I had caught anything. A good many ministers never look to see if they are successful in their ministry. They are like men out fishing who keep throwing their nets into the water and never look to see if they have got anything in them. After you have preached the Gospel you onght to look for the results. There is simple instruction and teaching, and then there is preaching the Gospel; they ought not to be kept separate. When you proclaim the Gospel it is bringing men to Christ, and you want to keep them there. We would have a hundred-fold more in the work of God if we only expected more. A minister wanted me to preach for him once, and there was quite a good audience there, and he said he was surprised; he didn't think anybody would come. Let us aim at great and immediate results, and we will get them.

Q. Would you encourage little children to go to church? A. Certainly I would. It is better to let them commence as soon as they can. Let them begin so young that they cannot tell when they begin. Some people think that little children disturb the congregation. I don't see why they should be disturbed by a baby in church more than at home. I like to hear them. I don't see why a whole audience should be disturbed by a little child crying. Mothers who don't have any servants to take care of their children ought to be encouraged to come and bring their children. I think we should have them here a great deal more then. If they are not reached, I don't know what will become of the masses, because the masses of the people are not able to hire servants. When a mother has five or six children, and she is encouraged to bring them to church, they get in the habit of coming then, and that is a good thing.

Q. How are we to get more life into our prayer-meetings? A. Get more into yourselves first. If there is no life in a man it is hard work for him to put any into others. Get out of the old ruts and have a change. In some prayer-meetings it is the custom to have Deacon Jones or White pray, and then the minister reads some great long chapter and before he gets through he talks all the spirit out of the meeting and then they go home. It's no wonder young people don't come to prayer-meetings. Have variety—new hymns, once in a while. Get people close together. I have seen many a meeting lost by the people being scattered. People scatter away from the minister as if they were afraid they would catch some disease near him. There is no power at all in such meetings. Have a live meeting and get the people right up near you. If they don't come have a pulpit on wheels and roll it right down among them. Don't have one of these great box affairs where they can't see you. If you can't do any better take a chair and stand upon that. And then just let them all gather around and have perfect freedom and sympathy. Our meetings are cold and stiff and formal; they are apt to drive people from Christ instead of drawing them in. Some young people say if they become Christians they will have to attend the prayer-meetings and they don't want to go. They must be made interesting. Then have the place of meeting well ventilated. Sometimes the janitors forget to open the windows. I have been in some of them when it seemed as though there was the same air there that there was twenty years ago. People who have been working out in the open air all day come in there and they feel just like going to sleep, and they lay it on the minister. Have the room ventilated, and warm and light and cheerful. Have short prayers. If any one prays five minutes just go up to him after the meeting is over and say, "Brother Jones," or whatever his name is, "I wish you wouldn't pray so long to-morrow night." I say five minutes, some pray fifteen minutes; I don't know any meeting that can stand that. If you can't pray short, don't pray at all. These men who make long prayers are generally the ones who pray least at home. They are generally prayerless prayers, and they take the spirit right out of the meeting. You ought to make the prayer-meeting the most attractive meeting in the church during the week.

Q. Is it a good thing to have new speakers in evangelical meetings? A. No; it don't succeed. We tried that once in Chicago. We had a hall open every afternoon for thirty days; and then we went out and got people to come in. And we got thirty of the leading ministers in Chicago to preach, a different one every night. And at the end of the thirty days I think one man was converted. And it has always been a wonder to me that he was converted. The trouble was they didn't stick together. They got used to one man's way and then another man came and the interest was divided. If we had any one man of the thirty preach all the time I think the result would have been different. If you have four or five ministers in the town let one man preach for two weeks, and he will get in the way of presenting one line of truth and be successful; and then secure another, and in that way much good will come.

Q. How would you get a church to work? A. Well, first, I would go to work myself. Some are always telling others to go to work, and they don't go themselves. Get a few men blest and others will come and want to go to work. I never saw a working Christian yet but what he was a rejoicing one. When you are working you are not troubled with doubts. Christians wonder why they have so many doubts. It is because they are all the time occupied with themselves. We must work for others, and if we work for others we shall ourselves be blest. "He that watereth shall himself be watered." I once heard of a man who had his leg broken, and he was obliged to stay in the house, and some one brought him in the first cluster of grapes from his vine; and he told his wife, "I can't eat that cluster. I am going to send it to a neighbor of mine who is sick." I will call him neighbor Jones. So he sent them to neighbor Jones, but neighbor Jones said, "I can't eat these grapes. It was very kind of my neighbor to send them. I will send them to neighbor White as he is sick." So the grapes were sent on from one to another, and they got wonderfully blessed in sending

them on in that way. And the last man they were sent to said, "I hear that Mr. So-and-so has got his leg broken. Poor fellow; I think I'll send these grapes to him." And so he sent them back to the one who sent them first. So he got his grapes back again and a blessing too. If we bless others the blessing always comes back to ourselves at last.

Q. Do you think it best to get children to sign a covenant that they will not lie, swear, steal, drink, etc.? A. Well, I did, but I have got over it. I don't think much of covenants. I would not say anything against signing the pledge, but I think the only hope is in Christ. They must renounce their own strength, give up their own resolutions and lean on Christ, and then sign the pledge and it may do some good. It is a good deal better just to teach them Jesus Christ is the only hope. If they sign the pledge they will come to lean on the pledge. Take Christ as the Saviour of the world. Just hold to that. We are holding up most every substitute except Jesus Christ. We must hold Christ up to them the same as Moses in the wilderness presented the brazen serpent, and it healed them. He didn't have any roots or herbs, but they were healed then. Lean on Christ's strength.

The doors were then opened while the audience sang, "I Need Thee Every Hour." At the close of the singing Mr. Moody again opened the "question drawer," and took ftom it the following questions, which he proceeded to answer. He said: I have received a great many questions in regard to the matter of fairs, theatricals, etc., in the church. I don't think I have time to go into it this morning, except to lift up a solemn protest against it. We can draw young people in that way, but we don't draw them to Christ; and after we have got them we don't know what to do with them. We don't have the power over them we should have. There was a time when religious men used to go into the world to see what the world was doing. The cry was, "Keep the church from the world," but now the world is coming into the church. They must be kept separate. The world has come in and eaten out the piety from the churches, and they have not the power they once had. We must keep up the standard and draw the world up to it, not lower it to the world's level. I never heard of any one who had any influence in that way. I have heard of wives going to the theatre with their husbands, with the understanding that their husbands would go to church with them the next Sabbath. But I don't know of a Christian woman who did it but she lost her influence over her husband. Instead of lifting him up, he brought her down. The idea is, now-a-days, that a person cannot be a Christian without growing up in the world. But if we are Christians we don't care for it. That is the way God deals with his people, instead of saying you shan't do this or that he takes away all desire for worldly things. He gives us that which is best and we don't desire other things. What we want is a real religious life in the church. These theatricals in connection with churches do a great deal of harm. This raising money to pay off church debts in that way is an abominable thing. I think there is a great deal better way to raise money than that.

Q. In a time when the religious interest is beginning to increase in a congregation, is there any danger of preaching too much to careless churchmen, and too little to the unconverted? A. I should go for the careless ones first, and then I would attend to the unconverted. When Spurgeon went up to London to preach, he said: "You could fire a cannon-ball right through the church and not hit anyone." So he preached, Sunday after Sunday, right to the elders. Finally they said: "Don't you think you had better leave us alone and preach to the unconverted?" And he said: "I must preach to you first, and get you right with God." And when he got them stirred up, he went to the church members, and then his work began with the unconverted, and it has been going on ever since. You must get the church thoroughly alive first, and then you can have power over the unconverted.

Rev. W. J. Erdman in his Bible reading on Afflictions, at the Chicago Avenue church, last Sabbath morning, divided the sorrows of Christians into four classes:

First, the casualties or troubles of life which are common to all mankind, Christian and sinner alike, for which the sufferers are in no degree responsible.

Second, blameworthy sufferings. Sufferings caused by the failure on the part of the afflicted ones to do their duty.

Third, chastisements which our loving Father puts upon his children for their purification.

Fourth, sufferings with Christ for the sake of his body, the church. Such sufferings as Paul speaks of in Colossians 1: 24. "And fill up that which is behind of the afflictions of Christ."

A Universalist Minister struck dumb.

Dr. Wescott gives the following incidents, and has the name of the parties and the locality where they occurred:

At an appointment where the dominant faith was Universalism, he had been successful in leading a few souls to Christ; so, in due time, the Universalist minister came on with his panacea, and he had previously notified the people of what they might expect in his line. He took as his text the words, "Who will show us any good?" and then, as if in reply, said, "I am the man to show you good. I am not the man to advocate immorality, and I will not do it; but I do say that if you lie, or cheat, or steal, or swear, or commit adultery, or any other crime, you will be punished on the spot, and at death you will go straight to heaven." He paused and the people looked and waited for him to proceed, but in vain. He uttered not another word, and for nine years never spoke a loud word. Two of those nine years Dr. Wescott lived neighbor to him. When he recovered his speech, and was spoken to about the singular event, he could never be induced to say a word about it.—*Am. Wesleyan.*

News of the Week.

—The Philadelphia and Reading railroad has issued a circular to its engineers declaring that it will henceforth employ no men who are members of the Brotherhood of Locomotive Engineers.

—Pres. Hayes has issued an order directing the withdrawal of the United States troops from the state house at Columbia, S. C. His support being gone, Gov. Chamberlain has no strength compared to his rival. He has, however, determined to hold on to the office on the ground that there has been no legal inauguration since the election.

—A New York merchant threw a bomb-shell at his partner, last week, which exploded, killing him and wounding another man in the office. The perpetrator of the atrocity, himself wounded, then shot himself and died soon after.

—The proposed legislative action in Massachusetts growing out of the Boston and Maine railroad strike has been anticipated by the more expeditious Connecticut body and is now followed in Delaware. It is made a penal offense for an engineer to abandon his engine on the road in case of a strike, to refuse to transport cars received from connecting roads, or to bribe or coerce fellow-employes into abandoning the railroad company's service.

—Mr. Gladstone has published a pamphlet in which he shows that the conduct of the porte toward the authors of the Bulgarian outrages is a distinct encouragement to a repetition of the horrors. The guilt of the Turkish government is fully proved. United Europe should at least impose such restraints upon the Turkish administration as Europe has declared indispensable. The proposal to grant Turkey a year of grace simply means another year of debasement and misery for Turkish subjects. Mr. Gladstone concludes: "I ask England to redeem the pledge given by the Crimean war to the subjects of Turkey."

—Edward R. Hurst, an engineer on the Chicago, Burlington and Quincy road, saw a child three years old on the track the other day. Springing through the cab window, he reached the pilot in time to catch the child and throw it into the arms of a yard watchman. A train passing the other way struck Hurst's arm, breaking it in three places, and necessitating amputation of the hand.

—They have established a terrible precedent in France. In December last, two trains on a French railroad collided, and nine passengers were killed and fourteen wounded. The chief of the station has been tried, adjudged guilty of homicide, and condemned to three years imprisonment because of his inattention to and failure to execute the rules of the company. The company was also declared legally responsible.

—The dispute between Russian and Turk is yet unsettled. The protocol has been finally signed by England and is being considered by the new Turkish Parliament. England is influencing the Turkish ministry in favor of peace, but it is thought that war will be declared by Russia on some pretext. Montenegro still continues in revolt against Turkey and is supported by the Czar.

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Nothing desirable is accomplished as a rule, without an effort equal to the importance of the object in view. If the control of the country goes to the Masons, Catholics and Infidels, as many prophesy that it will, it will be because Christians fail to meet their responsibilities. Let us courageously strengthen the *Cynosure* and other movements for truth and righteousness.

Books sent Week ending April 7, 1877.

By Express.

A M Paull, J F Ruggles.

By Mail.

J Currie, B L West, S W Storm, Rev H H George, T McClurkin, M W Anson, C Brown, H L Sook, L Mallering, G D Mackintosh, H Yaeger, C H Freeman. Rev J Garn, V C Bodwell, W J Bradford, S H Boling, F Grasshoff, E Rowles, A Harrison, J Alexander, J Johnson, W E Grantham, Rev C A Cusick, J Foy, G S Neel, W O Shaw, J M Keefer, S A Sutor, J Penbertley, Rev P Taylor, Rev A Hard, J A Hersey, W Jackson, N G O Coad, J C Heed, B Burtch, A Burtch, E H Patterson, A B Burdick, J W Bayer, Mrs H S Roods, J D Anderson, J S Conley, C H Richardson.

Tracts Sent.

J H Take, G W Clark, J L Krone.

Donation to Tract Fund.

A E Sprague, $2 80. Rev A Hard, $1.00.

Subscriptions Received for the Week Ending April 7, 1877.—From Mrs S B Allen, L Auchampach, J Bell, A K Brooks, P Bacon, J Currie, W O Creagr, C Clingman, G W Clark, C Chapman, J Case, Jr, N P Eddy, C Follett, J H Fake, I W Foster, G Johnston, S Jackson, J Garn, W M Gage, D Glaspie, J S Hickman (2), H H Hinman (3), J A Hersey, A Kinney, S P A Lindall, Mrs M May, W Miller, P P Perry, S Pilkinton, F Paine, T Relyea, A Soper, O C Stoughton, J Stock, Sr, J S Shock, E Sprague, J H Talbott, E P Townsley, P Taylor, E Van-Fossen, M S Wood, T R Watson.

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MARKET REPORTS.

Chicago, April 9, 1877.

GRAIN — Wheat— No. 2	1 31¼	1 32½
" No. 3	1 24	1 25½
" Rejected		1 05
" Minnesota		1 48
Corn—No. 2	39⅝	40¼
Rejected		38⅜
Oats—No. 2	32	32½
Rejected	27	29
Rye—No. 2	65½	68
Bran per ton		15 25
Flour—Winter	7 50	8 25
Spring	6 25	6 50
Hay—Timothy	8 00	9 00
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	7	7⅝
Lard per cwt		9 40
Mess pork, per bbl		14 17½
Butter fancy yellow	24	30
common to choice roll	18	18
Cheese	12	16
Beans	1 80	1 90
Poultry. Chickens per lb	10	11
Turkeys per lb	13	13
Eggs	15	16
Seeds—Timothy	1 45	1 70
Clover	8 65	8 70
Flax	1 47	1 60
Potatoes	95	1 15
Broomcorn	2	7
Hides green to dry flint	6	16
Lumber—Clear	33 00	35 00
Common	12 00	13 00
Fencing		10 50
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	27
LIVE STOCK Cattle. Choice	5 35	5 75
Good	4 75	5 10
Medium	4 30	4 60
Common	3 25	4 20
Hogs	5 05	5 50
Sheep	3 50	6 40

New York Market.

Flour	$5 35	11 00
Wheat—Winter	1 34	1 75
Spring	1 27½	1 45
Corn	54¾	56
Oats	41	57
Rye	81	83
Lard		9¾
Mess pork		14 90
Butter	10	19
Cheese	7	14¼
Eggs	16½	17
Wool	13	33

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CHICAGO, THURSDAY, APRIL 19, 1877.

VOL. IX., No. 29.—WHOLE NO. 369. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

IOWA AND SECRETISM.—The Iowa State Convention, opposed to secret societies, will meet at Oskaloosa, April 24. This place is a stronghold of Masonry, and the writer hopes the churches and societies will be fully represented, and that everybody will come who can come. Let not the enemy laugh at our insignificant numbers. It is desired that all who intend coming will send in their names in due time, so that arrangements can be made for entertainment. Delegates as they arrive will please report immediately at the U. P. church east of the public square. A committee will be in attendance to wait on them. Address R. A. MCAYEAL,
Oskaloosa, Iowa.

MCHENRY COUNTY, ILLINOIS.

A call for a "county convention opposed to secret societies" having been widely circulated, and numerously signed by prominent citizens, we hereby announce such a convention to be held in the Independent church at Marengo, Ills., commencing at 2 P. M., Wednesday, April 25th, and continuing through that and the following day, and earnestly invite a general attendance. Entertainment furnished for all who come.
P. C. TEEPLE, Pres.

REFORMERS OF MICHIGAN, ATTENTION!

There is to be a quarterly meeting of the Michigan Christian Association opposed to Secret Societies to be held in Howell, Livingston county, April 24th and 25th, commencing at 2 P. M. Tuesday, the 24th. All reformers are expected to be in attendance. Preparations are being made to accommodate all with a home who are from a distance. By order of COMMITTEE.

Topics of the Time.

The Brotherhood of Locomotive Engineers has added another to the list of proofs that secret orders exist for selfish ends instead of those put forward by them, as benevolence, temperance, support of the widow and orphan, etc. The Philadelphia and Reading railroad company, resolving not to be caught by such a strike as befel the Boston and Maine road, gave notice that it would employ no members of the "Brotherhood," offering at the same time to establish and endow a benefit association for all members who left the order. This proposition struck at the very existence of the secret order, for the benefit in case of accident or death is about the only apology for it. If the company would provide such a system the order would lose its vocation. Hence a convention, widely representative of the Brotherhood, on Sabbath of last week in Philadelphia, to make arrangements for a strike. Under the circumstances that final appeal could hardly fail of victory to the company, for many of the engineers have accepted its offer and will not allow themselves to be dragged about for the sake of preserving the temporary authority and power of a centralized, domineering association.

St. Louis furnished a horror last week which at first promised more terrible loss than even the Brooklyn Theatre fire or Ashtabula bridge; that it is otherwise the whole land should thank a merciful Providence. Early Wednesday morning the terrible news came that the Southern Hotel, the largest and finest in the city, was on fire beyond control and hundreds were vainly imploring help from the elevated windows of the upper stories. Later it was thought that from one to two hundred were lost in the holocaust of flame; but as we go to press the number is reduced to thirteen, most of whom perished by jumping or falling from the windows. The catastrophe occurred in dead of night soon after one o'clock, and the rapid spread of the fire seemed to cut off the escape of scores in the upper stories, nearly all of whom were rescued who could be persuaded to wait for ropes and ladders. This lesson will be heeded by the hotel proprietors, who must now cater to the fears of the traveling public as well as to their luxurious habits, or they may rent their upper floors to rats. The simplest means of escape would seem to be by a broad easy passage to the roof, where fixtures might be stored for escape to the ground or to adjacent buildings.

The refusal of the Porte to accept the protocol signed by Russia, France, Prussia, Austria, Italy and England, on the last day of March, has, as was expected, raised the war fever again; and the certainty of a proclamation of hostilities by Russia on Turkey is announced as we go to press. The Czar is expected on the southwestern border of his domain this week to give personal direction and the Grand Duke Nicholas reviewed the army of the Pruth on Saturday. In the event of war, now so well assured, the advantage must be conceded to Russia. Her army numbers a million and a half, divided equally for offense and defense. The army of the South, already probably across the Pruth, numbers 250,000; the army of the Caucassus, ready for a decisive flank movement, numbers 150,000; while in immediate reserve are more than 300,000. Roumania, Servia, Montenegro and Greece will undoubtedly join with 200,000 more. Against this force the Turks can oppose a force estimated at from 500,000 to 900,000, the former number probably most correct. The navy of Turkey is the most powerful, but this war will be decided south of the Balkan mountains and not on the Black Sea, and the wretched people of the northern provinces will reap again the desolations of countermarching armies. Their freedom, if given them at the end, will be dearly purchased.

The diplomacy of Russia in preparing for this encounter has been ably conducted. When the conference failed through the smart promises of the Porte, the Czar sent his best man around among the capitals with a protocol, which refers to the interest of Europe in the Christians of the Provinces; and its recognition of the reforms promised and of the peace made with Servia. The Powers invite Turkey to place her army on a peace footing and grant a little territory to Montenegro, and make no delay in carrying out her good intentions. They meanwhile will watch and wait, and if Turkey again fails, "they think it right to declare that such a state of affairs would be incompatible with their interests and those of Europe in general." Having prevented any alliance of Europe with Turkey by this means, and being sure of Greece and the Provinces, and it is said even of the aid of Persia, the Czar has made a clear field between him and his old time enemy. No Crimean war is preparing now. And in the event of war, unless this treaty is broken and other Powers do not interfere there can be but one result—the collapse of the Turkish Empire.

When a Christian goes into the world because he sees in it his call, yet, while he also feels it his cross, it will not hurt him.

WHAT IS FREEMASONRY?—No. 3.

To the W. M., Wardens and Brethren of Keystone Lodge No. 639, A. F. and A. M.

CHICAGO, March 20, 1877.

BRETHREN:—In the last letter in which it was my privilege to address you (letter No. 2) I called your attention to the fact that Freemasonry claims to be "a religious institution, "a science," "the science of sciences," an institution of such vast importance and conferring upon its different members such incalculable benefits that "it cannot be conceived that anything be suggested more which the soul of man requires," and hence that it is of all others "the institution that is exactly most needed in this age;" and in prosecuting this portion of our investigation I brought on the witness stand and took the depositions of the highest standard Masonic authorities now in existence, such as Mackey, McCoy, Sickels, Pierson and Webb, the latter republished and annotated by the celebrated Dr. Rob. Morris, P. G. M. of Kentucky. Leaving the pretended scientific claim of Freemasonry to be considered at a future time, and especially as it will come in more appropriately when we come to discuss the second or Fellow Craft degree I shall now direct your attention once more to Freemasonry as "a religious institution," and shall retain of course the same living witnesses to bear undisputed testimony as to what as a system of religious philosophy it proposes to accomplish for its affiliated members, irrespective of country, creed or previous condition.

Allow me then to refer you once more to Mackey's Lexicon, page 336, under the word "Order," where we read as follows: "An order is defined by Johnson to be, among other things, a 'regular government, a society of dignified persons, distinguished by marks of honor, and a religious fraternity.' In all of these senses Masonry may be styled an order," or in plain language Masonry is a religious fraternity.

Again, from Webb's Monitor, page 13: "No lodge can be regularly opened or closed without *religious* services of some sort;" and further, on page 231, "The Master of the lodge is its *priest* and the director of its religious ceremonies." Add to this, if need be, that "the floor of the lodge is holy ground," that the Master Mason's lodge is the "holy of holies," that Masonry has its altars, its priests, its high priests, its pray-

ers, its hymns or sacred songs, its burial service, and, above all that, "the speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless,' and you are furnished with an accumulation of evidence at once so authoritative and convincing that not a man among you all dare deny for a single moment that Freemasonry is a religious institution. And now my brethren, as we have demonstrated beyond the possibility of a doubt that Masonry is a religion or a religious institution, let us next inquire, What sort of a religion is Freemasonry? In Mackey's Lexicon, page 404, under the word "Religion," we read as follows: "The religion of Masonry is pure theism on which its members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry." Now observe here: 1st, What is the religion of Freemasonry? It is pure theism. 2d, That "its different members are not permitted to introduce their peculiar religious opinions into the lodge; and 3d, That whether these religious opinions be true or false they must not "connect their truth or falsehood with the truth of Masonry," or in other words, if a man is a Christian at the time of his becoming a Mason he must not introduce his Christianity or any truth or principle thereof into the Masonic lodge; he must never pray to or in the name of Jesus Christ while in the lodge, and he must never, on any account connect the truth of any Christian doctrine with the pretended truth of Masonry. What a lamentable, what a terrible position for a minister of Christ to place himself in, binding himself by an oath to be a pure theist, to practice pure theism in the Masonic lodge, and never, under any circumstances whatever, to approach the throne of grace through Jesus Christ while within the tyled recesses of the lodge room.

But again, I turn to the oldest Masonic document now in existence, being the first that was ever published. I refer to "The Charges of a Freemason," by James Anderson and John Theophulus Desaguliers, London, 1723, (see Mackey's Manual) page 215, "Concerning God and Religion." "Though in ancient times Masons were charged in every country to be of the religion of that country or nation whatever it was, it is now thought more expedient only to oblige (compel) them to that *religion in which all men agree.*" Now pray what religion is that? Is it Judaism? Is it Christianity? Is it Mohammedanism? Is it Mormonism? No; all men don't agree in any one or all of these. Then what can the religion of Freemasonry be? Well, whatever it is since it cannot possibly be the religion of Christ, Masonic ministers must be either hypocrites to Masonry or else hypocrites to Christianity, for most assuredly they cannot acceptably serve two masters. They have taken a solemn oath "to stand to and abide by" the religion in which all men agree, the "pure theism" of Masonry, and hence they have forsworn all allegiance to Christianity, and by so doing have become interlopers within the fold of Christ, wolves in sheep's clothing, "who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ." —Jude iv.

Now then, having settled this second point, as to what sort of a religion Freemasonry is, let us next consider what spiritual benefits accrue from a connection with this wonderful system of "pure theism," this "religion in which all men agree." I turn again to Mackey's Lexicon, page 16, under the word "Acacian," "A term * * * signifying a Mason who by living in strict obedience to the obligations and precepts of the fraternity is FREE FROM SIN." Here you will perceive that it is emphatically stated that if a Mason "lives in strict obedience to the precepts and obligations" of the "religious fraternity" known as Freemasonry he shall be free from sin. Hence Masonry must undoubtedly cleanse the soul from sin. There can be no mistake about this. If the above language don't mean this it means nothing. But we have already seen that the name of Jesus Christ *cannot* and *dare not*, without a gross violation of Masonic law, be introduced into the lodge or be connected in any way with any of its ceremonies, and hence we must conclude again that Masonry cleanses from all sin without any reference whatever to Jesus Christ or to the all-sufficient atonement he has made on the cross. This I conceive to be simply blasphemous, and I have no doubt, my brethren, that many of you will soon see it in the same light and will flee from this terrible monster of iniquity and high-sounding hypocrisy as you would from the bite of a rattlesnake or the deadly embrace of the cobra. But again, in Mackey's Manual page 235 we find this remarkable language: "The Speculative Mason is engaged in the construction of a spiritual temple in his heart pure and spotless and fit for the dwelling place of him who is the author of purity, where God is to be worshiped in spirit and in truth, and whence every evil thought and unruly passion are to be banished." But how is this wonderful temple to be constructed in the heart? Simply by initiation. By being made a Mason, by being passed and by being raised to the sublime degree of Master Mason.

And now, my brethren, can you tell me of a single Mason in this city in all your lodges who is "constructing a spiritual temple in his heart pure and spotless?" There is not one. Did you ever know an affiliated Mason who was thus engaged? You never did, and what is more you never will. Tell me which of you is "constructing a spiritual temple in his heart." Not one of you. If the question was upon the construction of a spiritual temple or something of that sort in your stomachs, then you are aware that I could not make out such a good case against you, but when it is spiritnality "in the heart" you know only too well that such a claim on the part of Masonry is a gigantic fraud, and that you yourselves are simply arrant hypocrites if you pretend to believe any such nonsense. But who are they who may engage in this very laudable and praiseworthy practice of building up spiritual temples in their hearts? Who are they who are eligible to be made Masons? We turn to Sickels' General Ahiman Rezon, page 15: "Hence many advantages are gained (by being a Mason); the distant Chinese, the wild Arab and the American savage will embrace a brother Briton, and know that besides the common ties of humanity there is still a stronger obligation to induce him to kind and friendly offices." And again, in Chase's Digest of Masonic Law, page 207: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old or both, and yet we see no good reason why they should not be made Masons." Hence the "distant Chinese," "the wild Arab," "the American savage," and "the Turk," according to Masonic law and usage, may become free and accepted Masons, and go to work at once in building up "spiritual temples" in their hearts, and "by living in strict obedience to the precepts and obligations of the fraternity," they, each of them, at last may become "free from sin," and so at the hour death be fit to enter into the "Grand Lodge above," where Freemasonry at last proposes to land them, and all this without any reference whatever to the finished and free salvation offered by and through the Lord Jesus Christ. This is a very nice arrangement indeed. A man, no matter what country or clime he may hail from, and regardless of his civilized or savage state, may become a Freemason and thus receive "light," experience the "new birth," be made "free from sin," build a "spiritual temple in his heart," and be at last transferred to the "Grand Lodge above." What a great pity that such a noble system, such a wonderful institution as Masonry should not be made more universal so that it may include within its outstretched and loving arms the entire family of man, and that women, children, old men, cripples, colored men, poor men, the deaf, the blind, and the outcast may experience the wonderful soul-saving influences of the blue lodge and chapter. Let me briefly sum up the result of our investigation thus far, that we may see at a glance just how far we have progressed and thus be better able to understand the examination that must now follow when we enter upon a discussion of the immediate working of Masonry in the lodge. We have investigated and authoratitively answered the following questions: 1st. What is Masonry? "A religious institution." 2d. What is the religion of Masonry? "Pure theism;" "the religion in which all men agree." 3d. What does Masonry profess to accomplish for its adhering members? "A Mason by living in strict in obedience to the precepts and obligations of the fraternity is free from sin." 4th. Who are eligible to be made Masons and hence to be thus freed from sin? Not the intelligent, well educated, well-bred, refined American lady; not the aged saint or the pious crippled boy, but "distant Chinese, the wild Arab, the American savage," and the Turk as well as the brother Briton or the brother American. 5th. In what relation do we stand to this religious system? We are sworn to conform to and abide by all its laws, rules and regulations, whether "right or wrong." Bearing these facts in mind then, and remembering that every point has been proven beyond the possibility of a doubt, I shall in my next, and in all my future letters, call your attention to the secret work of the lodge, beginning at the preparation room, so that we may be able to fully understand in what manner Freemasonry proposes to accomplish this wonderful work. In the meantime I am very respectfully and sincerely your friend now as ever,

EDMOND RONAYNE

THE BIBLE AND AMERICAN PRINCIPLES.

Editor Cynosure:—At a late meeting of the Illinois State Teachers' Association, the culture of conscience was an important topic. "The moral nature comes to school with the intellectual." What was defective in the discussion, if any thing was so, was that although the Bible is mentioned as one of the agencies needed in moral culture, "yet if it were *not* there, at any rate its spirit and principles should be." This is very true. But as all teachers are not so wise nor such "living examples of the morality as they are [or ought to be expected] to teach, would this vital interest of moral culture be so well provided for, and guarded as it ought to be, without the Bible itself? Besides teachers are so frequently changed that it would seem wise to put the moral culture on a permanent basis, and that would be the actual presence of the Bible and its teachings in every school." Nobody has a right "to legislate it *out*." It is not a matter of small consequence whether "Tweeds or Washingtons are produced." Therefore from the beginning of settlements in this

country the Bible has been the foundation of morals in the schools, and our republican government was the fruit. Now it is said, "Our republican institutions are quaking with the shocks of Romanist and infidel conspiracies and assaults against our Bible, our schools and our civil and religious freedom."

The sentiments of the wise and leading men of our nation one hundred years ago were very different from those who are endeavoring to control these important interests now. Such men and patriots as Washington, Adams, Justice Catron of the Supreme Court, held that religion is *necessary* to good government, and a religious education too. So did the Congress of 1787, which made it the duty of the people and States of the Northwestern Territory "forever to encourage schools and the means of education by legislation, because religion, morality and knowledge are necessary to good government." The American Congress also, soon after the Declaration of Independence passed the following resolution:

WHEREAS, True religion and good morals are the *only* solid foundation of public liberty and happiness;

Resolved, That it be earnestly recommended to the several States to take the most effectual measures for the encouragement thereof.

Elements, therefore, of such vital interest in a republican government as religion and morality ought to go hand in hand with knowledge; and so it was intended by the wise and patriotic men who laid the foundation of the American government. It is hoped the time is not distant when all true Americans will see the error of listening for a moment to the demand for a secular education or a secular government. We must not forget that Dr. Franklin's saying is true, that "God governs in the affairs of men." He has something to do in the progress of civil government in the world. Ours was begun in advance of all others upon the "principles of civil and religious liberty," and with these principles declared and defined in the Constitution and in the ordinance of 1787 according to the wisdom of our forefathers. These let us hold up as a light to the nations of the old world; some of whom are groping their way to find some solid foundation for a free republican government.

For a few years past the fraudulent rings, many of them connected with high governmental positions, have been a blur upon our national character, and strongly indicate the spirit now so active in undermining the original principles of moral and religious culture. And if this experiment of free government shall fail, it is hoped that foreign nations will attribute it to its true cause—a departure from the principles of good government as laid down and often insisted on by its founders. Surely, if we drive religion from our schools and from our government we shall be left destitute of what our Congress and former leading men declared to be "the *only* solid foundation of public liberty and happiness."

Now a word upon our primary law and State obligation. It is in these words: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This notwithstanding the various efforts to evade its force is easily understood: 1st, The States of the Northwestern Territory were required to adopt it in order to be admitted into the Union on an equal footing with the original States. 2d, It was declared to be *unalterable* without common consent. 3d, The provisions of this ordinance of 1787 are held to be as obligatory as the State constitutions (5 Ohio R. 410). 4th, "These articles are paramount to all State constitutions" (Walker's American Law). 5th, "No amendment can be made contrary to the ordinance" (Walker's American Law). Then let us get the Bible back into the schools and hold on to original institutions.

J. W. MERRILL.

Oberlin, O.

THE CROSS OF REFORMERS.

"It is a sore thing to the flesh," said an old Scotch minister, "for a man to have more light than his brethren." The history of the world demonstrates the correctness of this statement. Wherever men have been stirred by the impulses of divine life, and have gone forth in the strength of God to live out the principles which God had implanted within them, they have naturally and inevitably met with opposition, trial and reproach. A spirited writer has well said:

"There is nothing which the world resents so much as an attempt to carry out a better measure than existed before. A man who would benefit the world must take leave of his own reputation first; for the world never let a man bless it but it fought him first; it never let him give it a boon without first giving him a buffet. If, with one effort, you should raise a tree twenty feet high, you would not do more violence to its roots than you do to society when you attempt suddenly to elevate it above its former level. If there were a hundred violins together, all playing below concert pitch, and I should take a real Cremona, and with the hand of a Paganini should bring it strongly up to the true key, and then should sweep my bow across it like a storm, and make it sound forth clear and resonant, what a demoniacal discord would the rest of the playing seem! Yet the other musicians would be enraged at me. They would think all the dissonance was mine, and I should be to them a demoniac. So it is with reformers. The world thinks the discord is with them and not in its own false playing. All those rosy philosophers who go dancing along the ways of life, expecting to reform men through ease and pleasure, and are surprised when at first snow flakes are thrown at them, and then icicles, and then avalanches, had better fold their gauzy wings at once. They are not wanted. They are not of that heroic race who advance the world."

Those men whom God has called to lead the van-guard in the fight of faith, must necessarily fight alone; must take the brunt and force of the battle, and bear the trials which their position imposes. The men who stand upon the watch-tower, and, gazing afar, catch the first dawning of the coming glory, or watch for approaching danger, or the assault of foes, can not expect to mingle with the purblind dwellers in the shadowy vales below; their position on the watch-tower is one of isolation; they must accept their lot and bear their burdens without a murmur.

But though the night be long, and the hours seem chill and drear: though the lonely watch may not compare in pleasantness with the quiet slumbers or the midnight revels in the camp beneath, yet He who hath set His watchmen on the walls of Zion, and bidden them not to hold their peace day nor night, and hath made them answerable for the blood of any who may be slain unwarned around them, has, with the imposition of such grave responsibilities, placed before them, also, hopes that are full of gladness and of glory. Their hour of joy shall come, their night of weariness shall pass away, the day-star shall arise, and the light of morning shall greet them with its gladdening beams. And when the day of peace shall dawn, and all the scenes of sorrow shall be passed, "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

Be patient, then, ye followers of the Lord; you whose anointed eyes see things beyond the ken of common mortals; you who dwell alone in solitude and sorrow, who weep while others rejoice, who pray while others repose, and who watch while others sleep; your time of toil shall not be long; the rest will come, and in the Great Day your joy shall more than compensate for all the sorrows of this world.—*The Christian.*

THE GREAT REFORMING POWER.

One may be politically or rationtionally an Anti-mason, but that is not enough. We need mighty faith and prevailing prayer in this work of turning men from the ways of darkness. More than else we need the help of the Holy Spirit. The following circumstances will illustrate:

Wm. Goldring was a member of four or five secret societies. He joined the Free Methodist a year or two ago, and it was supposed that he then and there renounced secretism. While preaching on Sunday I felt strongly impressed to relate the experience of an acquaintance. While doing so, Goldring became deeply affected, and wept as though the great deep of his heart was broken up. That night I had a curious dream. I will relate the substance of it, though I cannot make it seem to others as it did to me. I seemed to be led in a very unaccountable way into a sort of labyrinth. I had the impression that I was in a forbidden place, and with a cautiousness, awe and tranquility not to be described, I moved along till I reached the farther limit of the cavern-like place, where was a man at work with a chisel and mallet, apparently extending the excavation in the solid rock. It now seemed that mystery pervaded the surroundings. It seemed neither light nor dark. The man left off his work as soon as he saw me. He seemed to know that my presence was a risk, as if forbidden by some law, but he silently followed me out. Reaching the door, I took hold of a mysterious object that seemed to be an essential appendage of this abode of terror and mystery, when it crumbled to dust. The dream so affected me that I told my wife in the morning that God was about to use me in saving some one from the lodge.

That night Goldring came several miles to meeting and told the congregation what had taken place. So far as Masonry is concerned, it was in substance like this: When he joined the Free Methodists he kept all of his lodge jewels, badges and papers, thinking he might have occasion sometime to return to the lodge. But for a while he had felt troubled, and on the Sunday referred to the Lord got hold of him in such a way that he could not rest till he went home, and in the presence of his wife and Br. S., he burned up all his lodge trinkets, and made a clean sweep of it, casting off forever the works of darkness.—*Iowa Freeman.*

FUNERAL ORATIONS REVIEWED.

It is taught by the Masonic preachers of Warren, Illinois, that Masons, by and through Masonry, are entitled to and will have a happy home in heaven, whose pearly gates are lifted high to welcome them. This will appear from two addresses, one delivered at Darlington, Wisconsin, January 23, 1877, by Rev. J. Crummer, pastor of the M. E. church of Warren; the other at Warren, January 31st, by Hon. P. A. Orton, and called a Masonic memorial service, on the death of companion Chas. E. Brunner. From these we make the following extracts showing the religion of Masonry:

"Companion Brunner," Mr. Orton goes on to say, "was a man of great mental energy and power. He did not always adhere to logic, but arrived at conclusions by instinct or intuition. He was always the champion of the weak, and despised sycophancy. He was by nature a Mason. He was prepared in his heart."

This would indicate that he belonged to the class that Paul spoke of, that "knew God but glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish hearts were darkened."

He says again, that "he loved Masonry for its pure morals and broad charity; naturally a religious man, yet not a professor, he belonged to no church; he loved Christian character but despised hypocrisy. Faith cannot be obtained without evidence. Facts are needful for faith. Without satisfactory evidence he would not make a profession."

Here we have a specimen of Masonic religion: a man by nature a Mason, and naturally religious; and loving Christian character but could find no evidence that there was a Christ, or Christianity; no facts to predicate his faith upon. He loved Masonry for its pure morals, but could not discover any pure morals in Christianity. He says again:

"Shall men who live pure and

blameless lives be tried by the dogmas of the church? The church has no monopoly to the road to heaven. Man is not all bad. The human heart is good. Companion Brunner was a good Mason. He is entitled to a happy home, and heaven lifts high her gates and bids the pure in heart come in and enjoy."

Those pure, blameless Masons disdain to be tried by God's Word and declare that it has no right to say that man's heart is corrupt and desperately wicked, nor to require faith in Christ in order to be saved; but the good Mason can go direct from the lodge to the pearly gates of heaven that are "lifted high" and enter in, but the poor wife could not be permitted to taste the sweets of those pure morals and the broad charity of Masonry that fits and prepares the heart for the happy home, but is left to work her way in the dark, as best she can without Masonic light, with a husband who deems her unfit to share the benefits of Masonry. It is shocking to the Christian to see the infidel and unbeliever thus perverting and rejecting God's Word, but more fearful still to see professors of Christianity join hand and voice with the unbeliever to propagate infidelity or a Christless religion. It is especially so when these claim to be preachers of the Gospel of Christ. The Rev. Mr. Crummer says of a natural Mason and a natural religionist:

"We meet here as Masons. It is good for us thus to meet together, to sympathize with the bereaved, speak of the virtues of the departed, and look with the eye of faith to the great beyond. Let us inquire, Shall Companion Brunner, wife, son and daughter live again? Inspiration answers this great question satisfactorily, and says the dead shall rise. The great apostle to the gentiles says: 'We shall be changed in a moment, in the twinkling of an eye.' This is comforting to those who weep. They weep not as those who have no hope. This grand truth is proclaimed by Jesus Christ, and God's power is omniponent. He can collect those scattered fragments of those bodies and raise them to everlasting immortality."

The votaries of Masonry make no distinction between the righteous and the wicked, as declared in God's Word. He makes the Apostle Paul say that the dead unbeliever shall be changed in a moment, in the twinkling of an eye. Paul says, we believers in Christ, not in Masonry, which are alive shall be changed, and also them that sleep in Jesus will God bring with him, but no Bible to show that a Mason or natural religionist that rejects Christ shall be raised to everlasting life, and it belies the Bible to tell the world that God can or will do any such thing. B. WILLIAMS.

THE WORLD FOR CHRIST.

BY REV. N. R. LUCE.

That this was and is the design of God there can remain no possible doubt, and that this should be the motto of every true Christian seems an indispensable part of his aggressive theory, but at present, while there exists such a mania for secret conclaves and vile associations, and so little desire for the ways of God, there needs to be a very thorough awakening on the part of those who are the true disciples of the Lord Jesus Christ.

That this mania for lodge associations grows out of a morbid moral state there can be no doubt. When any man or set of men get cold in religion; when they lose their hold on divine assistance, then it is like Saul and Ahab and others, they go and do wickedly and provoke the mighty God of Israel, and his servants being sorely grieved, lift, like Elijah, their voices to the God of Israel, who will stay the showers of heaven to bring a wicked and rebellious people to Christ; pursued by the divine spirit the rebellious are most likely to "wax worse and worse" for a time at least.

Before the fall of any man or set of men Satan will undertake to do his worst in and by them, and this unmeasured rage of secretists and secrecy denotes most plainly its fall. Without intimidation we should raise our banners anew, and in living letters inscribe thereon, The World for Christ. But we shall never do our part in winning the world for Christ unless we go at it and do something to effect this. It is in our hands to-day. "Ye are the light of the world;" we are the "laborers in the vineyard." We must break up the "fallow ground," and "sow not among thorns." Break up the lodges, expose them; break up saloons and liquor shops, and every conceivable form and order of iniquity. The very first work in reform always is to depose a faulty system, not undertake to sow wheat on greensward, or among thistles, brush and weeds, but go at it and "break up" the ground, and never will any set of men as gospel reformers succeed in raising a glorious harvest of souls to Christ until we go at it and break up, among other things, lodge-idolatry. We must, and by the help of God we will, break up the lodge system that is upon the world. Every stalk, every plant, every seed, the last and least, must be rooted out. The world will not be for Christ until it is done, and no minister in the church is true to his calling until he ruptures faithfully the hoodwinked dissemblings of the lodge. Let him hide his head with shame if he fails to do his duty here.

The world for Christ and him alone. Let that be our motto. Turn and overturn until it is accomplished. The leaven of truth is now at work, through the *Cynosure, Telescope* and a goodly number of other periodicals it also shines; books and tracts in abundance are on the wing, a printing house in Chicago, and soon others will be in operation to help break up the fallow ground. The Lord speed the day when every lodge will be torn down, every vice subdued, and the world given to Christ.

THE NATIONAL REFORM CONVENTION.

ADDRESS BY PROF. C. A. BLANCHARD, WHEATON COLLEGE.

CAN A NATION SIN?

There is a wide-spread and reasonable prejudice against frequent changes in the constitution of a people.

It is better to endure many limitations of personal freedom than to have no law, and it is better to have a constitution which is defective than to alter one so often as to subject it to popular contempt.

In asking as we do for a religious amendment to the Constitution of the United States we meet, of course, this general feeling as well as the hostility which some have to the special change proposed.

Every reasonable mind must however admit that there may be now as there have been heretofore, defects in this instrument which should be remedied, and which, by their importance demand all the time, labor and trouble necessary to effect a change. If our experience had not been sufficiently bitter to teach us this lesson we could learn it from reason alone. From the first settlements in the (now) United States to the adoption of the present Constitution was something over one hundred and fifty years. During all these days our fathers were fighting a battle for bread. Their cabins were to be built, forests to be cleared, streams to be bridged, their sick to be nursed and their dead to be buried.

This period of settlement ended with a seven years war. This contest forced on them by the injustice of the mother land, was fought by a handful of people against the most powerful nation on the globe. By a handful of people trained to the ax and the plow against men whose strength had been tried on battlefields in every part of the world. By a handful of people without recognition or alliances; without an army or navy; without credit or currency against a government that was mistress of the seas and arbiter to the civilized and commercial nations of the earth.

WHAT WAS THE RESULT?

When this struggle was ended our ancestors had secured a belt of land lying along the Atlantic coast from Maine to Florida 800,000 square miles in area. They were oppressed by debts contracted during the war. Their currency was worthless. They returned from battle to build the homes which the savage had burned, to re-establish the commerce which had been driven from the seas, and to plant with corn the fields of Monmouth and Germantown and Bunker Hill. Their first and most pressing need was a national platform. The articles of confederation had barely sufficed to hold them together while a British soldier or a Hessian stood at every door. Of course such a bond would be a rope of sand when the pressure of danger was removed. The great men who manned the ship of state in that tempestuous time were compelled to make their own chart. They sailed an unexplored sea. They boldly and successfully did what no other legislators ever dared attempt. They founded their government upon man. The world had had its republics, but they were founded upon intellect, or arms, or race, or wealth. Never before 1789 had a government dared to say with Sir Wm. Hamilton, "There is nothing great in the world but man; there is nothing great in man but mind." Planting themselves boldly on such a principle at a time when king and priest had held mind and body in chains for a thousand years, is it strange that they should have made some mistakes? Is it not sufficient praise to say, that those grand old men who had conquered in a struggle with the most powerful nation of the earth, had closed up the record of a past all stained with blood and tears, vocal with clanking chain and dungeon groan, and had opened a new book wherein the unfettered hand of a freeman might record the progress of mankind.

THE END CROWNS THE WORK.

If the old proverb "*Finis opus coronat*," be true we need not be afraid that honest criticism will lessen our respect for these Patricians of American institutions. During the one hundred years which have passed since this constitution was made law, our national domain has increased nearly fourfold, so that to-day our flag floats over more than three million square miles of territory, or nearly as much as all Europe; that cluster of empires, Russia, Prussia, Turkey, Austria, Italy, Spain, France and England. Our country has to-day more miles of railroad and telegraph than all the world besides. American cottons are sold in Manchester, and American iron and steel in Birmingham. A rebellion, the most carefully planned and strongly executed, has been suppressed, and the most magnificent industrial exhibition the world has ever seen has shut the door on the century gone.

I repeat: Is it not sufficient praise to say that our fathers devised the most perfect scheme of government that has ever been known? Is it not enough to admit that they gave an impulse to popular institutions that is felt in the farthest and darkest corners of the earth to-day? They gave the lie to five thousand years of history and made good the charge. Is it any discredit to men who have performed this greater than Herculean task to say that in the blinding crash and whirl of events they lost sight of certain principles which are essential to our permanent prosperity? When we intimate that our Constitution is defective in certain particulars do we insult the shades of the illustrious dead? Because we are children of men whose battle axes went crashing through the skull of helmeted oppession are we bound to be blind to their errors and to worship their mistakes? or are we bound to see farther and more clearly than they? Do we reverence them most when we take up the work they left and carry it on to its consummation or when we bow down in lazy and stupid admiration of their achievements?

DOES THE CONSTITUTION NEED A RELIGIOUS AMENDMENT?

We believe that it does, since it now contains no recognition of the moral character of the nation.

It has been plainly declared that the present Constitution would not require the insertion or omission of a single line if we were to become a nation of Mohammedans or pagans. "We the people" "do ordain." "Governments derive their just powers from the consent of the governed." "Congress shall pass no law respecting an establishment of religion or prohibiting the free exercise thereof." These things are susceptible of only one interpretation. God is to be eliminated from the national life. The nation

[*Continued on 18th page.*]

Reform News.

Rev. J. L. Barlow.

"Owe no man anything, but to love one another."

To the Friends of Moral Reform in Michigan:

The man whose name stands at the head of this appeal, being well known to you all needs no formal introduction. I trust it will be enough for me now to say, that Bro. Barlow having labored earnestly, faithfully and profitably with us last year as lecturer for the Anti-secret Association of the State, was engaged, and would have continued another year but for the stern realities of sickness in his family. At our recent State Convention, the showings were, that more than one half of Bro. Barlow's salary was at that time unpaid! Whereupon he in the kindness of his heart made the proposition, that if the friends of the Association would pay him one hundred dollars, he would release them of the remainder. Of course this proposition was readily accepted; but there still remains sixty dollars of this unpaid. Bro. Barlow, in a late communication to me, states that both himself and wife are now sick and under the doctor's care. Himself with congestion of the lungs and wife with consumption; that his expenses are great, and but few pennies at his command! Now dear friends don't wait, but send relief immediately to this faithful servant of God. The book of Divine Providence is now open, let us make a record in it. The book of personal account will soon be open! Send remittances to Rev. J. L. Barlow, Fentonville, Mich.

H. D. Inman.

President of Michigan State Anti-secret Association.

Ronayne in Union City, Mich.

April 10, 1877.

Editor Cynosure:—At the request of many, one Edmond Ronayne, a star fallen from the bright constellation of the blue lodge of Chicago, on the 4th of April came and proved that which was posted in the bills, which said, "Masonry a gigantic humbug." The masses came to hear an expose of the folly of trusting that rotten old ship that promises to carry safely every man that is found worthy to the "Grand Lodge above."

The first night's work Ronayne made an Entered Apprentice, the second night a Fellow Craft, quietly and in good style. On the third night we saw a Master Mason neither naked nor clothed, but to our astonishment we saw one Jubela lay hands on him demanding the password, on refusing he was met by one Jubelo, and then by another, Jubelum, who with a blow from a hammer knocked him down. Here we saw the Fellow Crafts wickedly kill a worthy Master Mason right in the lodge-room. No wonder that Masons want to keep all hid from the outside world! Then a resurrection of this dead brother took place. Then was heard "Why, John, was that the reason you came home last night with your shirt wrong side before, without your pants, in so great a hurry, almost frightened out of your wits?" Some laughed and some were just a little mad, but I think some women were ashamed for their husbands. Take it all together we had a great time and the largest crowd that was ever in D. R. Cooley's Hall. Some of our good Masons said that it was unfair to tell all the bad and leave out all the good there was in Masonry. But I think it would take somebody a little smarter than a Philadelphia lawyer to find any good in the institution.

We are truly thankful to the noble and daring Edmond Ronayne for all that he has said and done to expose the works of darkness in this our flourishing town.

E. McCoy.

The Editor of the "Iowa Freeman" on the Rostrum.

Castalia, Ia., Apr. 7, 1877.

Editor Cynosure:—J. H. Vandever, of Mason City, lectured on Freemasonry at Mount Grove and Hardin on this circuit; at the latter place creating considerable of a stir among the craft and their friends. The village of Hardin has two religious societies, Methodist Episcopal and United Brethren, and when the lecturer asserted that a majority of the ministers of the former church were Masons and had been cable-towed and hood-wicked and taken the wicked and cruel oaths of Masonry, the Methodist Episcopal people were seen to be in active opposition to the discussion of the question. One would think to hear them talk that the revelation of the disgusting work of the lodge was a blow at the M. E. church instead of against Freemasonry. The lecture was able and well delivered, and the people of Hardin will long remember this first opening of this discussion among them. I was not present at Mount Grove, but understand that the attendance was good and the impression favorable. I pray God to help us move on in this reform until the powers of darkness are put to flight, and Christ shall be all in all.

Wm. Cunningham.

Correspondence.

The Congregational Church of Wakeman, Ohio, and Freemasonry.

Dear Bro. K.:—Wakeman is a thriving village in Huron Co., Ohio, on the Lake Shore railroad, and its Congregational church is one of the oldest and most prosperous in that region. They have recently had a revival of religion, resulting in the addition of forty-two members to the church, and they are about to build a new house of worship, their present one having become too small for the growing congregation. Their talented young pastor, Rev. C. C. Cragau, is a seceding Odd-fellow and has no sympathy with secretism. There are two non-affiliating Masons who have for some years belonged to the church, and one Mason has just been received; nearly all the rest are professedly Anti-masonic, several being subscribers to the *Cynosure*.

I recently gave two lectures in the church on secretism, and ten extra copies of the *Cynosure* have been subscribed for and circulated among the members, so that they have, at least, had a chance to be informed on this subject.

Sometime since Mr. A. C. Hall, a prominent member of the church, gave notice that he would offer a resolution to exclude adhering Freemasons. Quite a flutter was caused among the more conservative members, lest the discussion should offend the Masons and interfere with the plan of building the new church. Dr. Leonard Bacon was written to for advice, and replied by saying that he was opposed to all secret organizations, but thought that Christian character should be the only condition of church membership. He thought that the character of any obligations assumed by a member of a secret society were to be ascertained by inquiry of such member, and that a refusal to testify should be considered a sufficient ground for the rejection of such candidate as unworthy of Christian fellowship. This was certainly sound advice, provided all members of secret societies would fully disclose all the facts in reference to secret societies, (i. e., cease to be secret societies) so that the church could form an intelligent judgment as to their character, but if such lodge member merely gave his opinion of the character of his obligation without telling what it was, it amounted to no more than this, that if any person charged with wrong doing justifies himself, then he is to be received to the church without further question. Such advice was certainly most indefinite and misleading.

On the 31st of March the resolution was presented to the church, and though the day was stormy the attendance was large, and all came expecting a discussion of the question. But on the resolution being presented, no one was found to second it, and of course no action was taken. This was regarded as an easy triumph for the lodge. They had not only prevented any action, but what they dreaded most, a discussion. An article in the Cleveland *Herald*, full of falsehood and scurrility, showed how the matter was regarded by the Masons. And now, with the hope that some of the professed Anti-masons in that church may review and reconsider their action, I wish to call their attention to the practical results of what they did at that church meeting.

1st. The church, with a single exception, testified that Freemasonry, with all its profane obligations and its Christ-excluding religion, was not unworthy of Christian fellowship. They said this under the light, and emphasised their testimony by proceeding at once to admit a Freemason.

2d. They neglected an opportunity to put on record a testimony against Freemasonry in which a large majority of the church would have concurred, and which would have defined their position as an Anti-masonic church.

3d. They suppressed all discussion on a question vitally affecting the interests of the church and the interests of Christianity throughout the land.

4th. They virtually said to those forty-two young people who came into the church, that this subject was unworthy of their investigation; that the faithful warnings of Pres. Finney and others were wholly uncalled for, and that whatever men might do in the lodge or elsewhere, if they only swore that they would always conceal it, then such conduct should be no bar to church fellowship.

5th. They sent joy into every lodge and saloon where the knowledge of their action shall come; and humiliation and sorrow to all who believe in the wisdom which is first pure and then peaceable, and who are waiting for the kingdom of Christ.

With none but the kindest feelings and much personal respect for many of the members of the church in Wakeman, I am sorrowfully yours. H. H. Hinman.

Record of Another Seceder.

Romulus, N. Y., April 6, 1877.

John Evans died of consumption last June. Some seven or eight years ago he joined the Masonic fraternity at Somerset, No. 639. He took three degrees, became disgusted and left them. A Methodist minister was the master of the lodge at the time he was raised to the "sublime degree" of Master Mason and we should judge that he calculated to make him keep the great secret for all time, as the blow from the setting maul laid him out stark and stiff for three hours. They thought they had done the business for him to *perfection*. At all events Evans was satisfied with what Masonry he had and concluded to enter the lodge no more forever. He betrayed no secrets, but like an honest man he warned his fellow men to *beware of Masonry*. From that time on he knew what it was to suffer persecution. A notice was served on him by the lodge to appear before them and be tried for unmasonic conduct. Of course he paid no attention to the summons, but left Somerset a little more than two years ago. He attended brother Barlow's lecture while in Romulus, (as Mr. Barlow made some telling hits on the ancient institution in this place.) Mr. Evans was asked by a friend if what Barlow said was true. He replied, "Every word is true as the Gospel."

We believe that brother John Evans was a sincere and earnest Christian, and therefore his testimony is in every way entitled to belief. Hoping that I may live to see the day that the pure light of the Gospel may permeate every heart and drive out all the secret works of darkness is my fervent prayer. Yours truly,

J. V. ADAIR.

"WHEREAS I WAS BLIND NOW I SEE."

PERRYSVILLE, Ind., Apr. 6, 1877.

Editor Cynosure:—I was made a Mason in the spring of 1868, in the Lexington Lodge, No. 482, and demited from the lodge March 16, 1874, and still hold my demit. I not only demited but have renounced and denounced, and I am exposing the thing as far as I went, to the Master Mason's degree. I was traveling as an itinerant minister in the United Brethren church when I became a Mason. They got me out of the church. I thought the church wrong then, but, upon a careful examination of Masonry, I find its position is right and I am now back in the church and traveling as an itinerant and mean to fight it out on this line; and whereas I once opposed you and the paper, I now endorse the *Cynosure* and the anti-secret movement, and bid you God speed in the good work, and will do you all the good I can.

I am yours in Christ,

HENRY JOHNS.

THE LATEST PHASE OF GRANGISM.

Editor Cynosure:—DEAR SIR: The following special dispatch appears in the Cincinnati *Enquirer* of April 7th, sent by its correspondent at Washington, Guernsey county, Ohio:

"The grangers in the northern part of the county have begun to tire of reading papers on the wrongs perpetrated by middlemen, and have started other amusements to while away the time. The latest is the rat-hunt, where all the grangers in a neighborhood combine to exterminate all the rats they have at one time."

This, perhaps, would be a far less demoralizing occupation in which the "well-tried, true and trusty sons of Grand Master Hiram" might engage, than is their ceaseless work of moulding the "rough" into the "perfect ashlar" by the tricks of Masonic art. It is recommended to their special attention. Let them try it for the sake of victimized humanity. Why not learn to skin rats rather than their unsuspecting fellow citizens? QUID NUNC.

ON THE WAR PATH.

DEAR BRETHREN:—About two years ago, after reading an article in the *Christian Cynosure*, by one who had once been a victim of the lodge, setting forth the errors of Masonry, it seemed right to me to send that article to a minister of the London Presbytery, Ont. He had declared himself to be a Mason of thirty-six years standing. You may judge of my surprise when, at the last meeting of Presbytery, on the 20th of March, I heard the Rev. James B. Duncan rise in his place and refer to that communication in language to the following effect:

"Mr. Donaldson has a morbid mind. He is given to slander. He is in habit and repute a slanderer, He wrote me sometime ago a long letter, charging me with the most fearful crimes. He is undoubtedly insane." I wished to reply, but the moderator would not allow me to defend myself. At the close of the Presbytery I met Mr. D. on the sidewalk before some of the members of the court, and asked him to repeat his charge that I was insane. He replied that he had never called me insane; that though others had said I was, he never believed it.

I reminded him it was all very well for him to address me as he had done in court, surrounded as he was by the minions of the lodge, and defended by the wing of a "time-serving" moderator, but why did he not tell those Protestant churches in the United States who had excommunicated him from the fellowship of Christ's church and deposed him from the office of the holy ministry that they "were all insane;" "were slanderers in habit and repute," and that they neither knew what they said nor whereof they affirmed? I said, moreover, that his conduct was only such as we might expect of "a man who had broken God's law to become a Mason, and was living in the habitual violation of that law by remaining in fellowship with Masonry."

At this he turned back with a number of others, saying, "If you do not prove these charges I shall have you libelled for slander and deposed from the ministry. Your proof, sir."

"Does not Jesus say, 'Thou shalt not foreswear thyself, but perform unto the Lord thine oaths?'" "Yes." "Are you not a Freemason?" "Yes." "You could not be a Mason unless you had foresworn yourself. I have proven my first charge." "How do you prove that I must break God's commands to remain a Mason?" "Does not Jesus say, 'Thou shalt perform unto the Lord thine oaths?'" "Yes." "Can you as a Christian minister perform your Masonic oath and obligation to the God of the Bible who is the God and Father of our Lord and Saviour Jesus Christ? No, sir, you cannot. You dare not say you can. Now go and libel me for slander if you please." He went away saying, "Mr. Donaldson, I will send the Masons after you."

What will become of him if I send the Masons after him. About four years ago I stated the difficulties I had in saving my church from the snares of Masonry. Mrs. Duncan then asked me in open court if I could give the obligation of an Entered Apprentice. I gave it. Many voices were heard—for our presbytery is a very large one—"Yes, Mr. Donaldson does know something about Masonry." Mr. Duncan was standing, having the floor: "Yes, Mr. Moderator, Mr. Donaldson does know something of Masonry." Query. Did he not then violate his Masonic obligation; perjure himself, and so forfeit his life? Time he would think on it, ere the knife of the executioner cut his throat from ear to ear, and pull his tongue out by the roots, and leave him lying as another was found not many days ago in this province, with a knife in his hand, while the jury returned the verdict, "a suicide!"

We pray that Jesus may make this blind slave of the lodge a free man, and give him grace to repent of his sin, confess it, and find forgiveness, that so his last days may be better than his first, is the sincere prayer of

Yours for the war,

JAMES DONALDSON.

Wardsville, Ont., Mar. 4, 1877.

OUR REFORM AND ITS POWER.

VIOLA, Ill.

Editor Cynosure:—I have just received a package of friend Chalfant's "Court House Ring," "Secret Empire," and "Reasons against Secret Societies," for distribution. They make an excellent addition to the already grand army of tracts and leaflets, and add another peal to the loud call for a "tract fund" to give these faithful messengers wings.

A voice just now whispers, "And yet you need more!" Somewhat astonished I instinctively asked, "What more can be said? We have faithful exposes, confessions, experiences, philosophical and religious treatises, histories drawn from the 'Secret Empire's' own records, and a long list of faithful sermons from God-fearing ministers who give no uncertain sound on the Gospel trumpet. What can be said to arouse a morally dead world if they will not hear these peals of thunder already playing all around this mount of human depravity—secret societies."

The voice whispered again: "See Milton's Paradise Lost. How Michael with his host of the mighty cherubim and seraphim fought with Satan and his host—and fought in vain. Though using every known weapon their hands could employ; even hurling rocks, hills, mountains and whole promontories on the devoted heads of the arch fiends, still they survived; though damaged, yet not conquered, nor driven from the sacred precincts of heaven." "What shall be done? Must the throne of heaven fall?"

God, the King, turned to his Son, well beloved and heir of his throne, to whom all power and might and dominion is given, and said: "To you it is given, O Son! to conquer and subdue." And one blast of his righteous fury hurled the rebel crew from heaven, after a long and fruitless fight by Michael and his seraphim band, God rewarding their faithfulness.

Ah! yes, I see. That war was brought on especially against the Son of God. Satan would not acknowledge allegiance to him; claimed priority to him, and superior merit; and for this reason contested his right to the throne of heaven. Nor could he be turned from his purpose though argued with, reasoned with, plead with and warned of what would follow his treasonable rebellion, by seraph's tongue. The Son of God alone had power to quell that rebellion.

Yes, I see. Christ's reign on earth is contested now, and on the same old ground of "priority of age," "superiority of power," foot-prints of the same arch-fiend, Satan, again attempting to dethrone God himself and by the same means, and for himself to claim ominipotence, and worship.

Are not these they which are spoken of in Revelations as "making war with the Lamb, and the Lamb overcame them for he is Lord of lords and King of kings."

Yes, we need yet more to be said. Perhaps it is brother Ronayne's convention of seceders from the lodge, together with all that fear God, and honor Christ as man's Redeemer. We need to raise an ensign for Christ, inscribed "Lord of lords and King of kings," as our battle-flag and go forth to battle against the dark legions of Satan under his black flag of "secrecy or death." Yes, we need to swing out this great light of heaven to go before the camp of Israel as a cloud by day and as a fire by night, that all nations may distinguish between the Lord's hosts, and his enemies. May this soon be done.

Still, let all these "lower lights" be kept burning.

Court-house rings, election frauds, salary grabs, and a criminal palliation of treason are but the legitimate out-growths from hearts where Christ is dethroned and Satan crowned thrice illustrious all puissant. J. C. GRAHAM.

OUR MAIL.

Preston Allen, West Newton, Ind., writes:

"I must save my own papers. I think I will get them bound in a book. They are too valuable to tear up or be lost. I wish every family in the United States could have a copy of the *Cynosure*."

George Head, St. Louis, Mo., writes:

"I discovered during the past three or four years that there was something wrong in the Christian churches generally, as far as my acquaintance and observation went. But to solve the problem I was not able. One thing I have remarked to my brethren, that a man or woman or child, who has chosen the Lord for their example to prepare in this life to enjoy his blessedness in life to come, cannot look upon iniquity with the least degree of allowance, any more than Christ can. And who, as a Christian, can forswear himself and not defile his heart which he has consecrated to Christ's service, being made a temple of God for the indwelling of his Holy Spirit. O brethren, my soul cries out in your behalf to him who is able to keep you and establish you in every good word and work."

A. Shelley, McPherson, Kan., writes:

"I have just returned from Chase county. While there I learned that there were thirteen votes cast for the American ticket in that county."

G. M. Elliott, Selma, Ala., writes:

"Your paper is highly appreciated among us, and is, we trust being a great source of good. After we read it we send it to other parts of the country to be read and have its influence. We hope the hall that is started rolling may continue till its effects may be felt throughout this entire land, and men may be ashamed of their deeds of darkness and turn from them."

A. W. Curtis, Coldwater, Mich., writes:

"I highly prize the *Cynosure* and shall endeavor to extend its circulation."

M. Liscomb, Goodrich, Mich., orders the *Cynosure* sent to Rev. T. McCroy of Goodrich, and writes:

"He said (after D. P. Rathbun's lecture) for his part he thought that Masonry had been haudled with silk gloves on about long enough; that he should not handle it in that way ary longer."

S. E. Farwell, Waverly, Iowa, writes:

"I never have belonged to any secret society, nor I never have applied to join, neither have I wanted to. I think what lectures we have had here by Mr. A. Smith and Mr. Ronayne, has been the cause of a good many not joining the Masonic lodge."

S. A. Reynolds, Waverly, Pa., writes:

"To-day while riding along the road a man got in to ride with me, and speaking of Masonry, he said he once worked for a high Mason who gave him free access to his library. Among other books he found one upon Masonry, which he read about half through, and then it was missing. But he had learned enough of the signs and grips to pass as a Mason, and has been many times recognized as such by giving and receiving signs in answer. But still they tell us Masonry has never been revealed."

Rufus Northway, Orwell, O., writes:

"I like the principles your paper advocates and can bid you Go ! speed in your noble work. I am an old man, seventy-seven years old, but intend to fight the harlot while the good Lord spares my life."

M. L. Stinson, Norwich, Vt., writes:

"In the Faculty at Dartmouth College we have one anti secret professor, Prof. J. K. Lord, and he has this winter attempted to begin a reform in the college on that subject. His method, as I understand it, was to convince the members of the Freshman class, that the secret literary societies were opposed to their best interests as students and to persuade them to establish an open class society for literary purposes. I am afraid he has failed to attain so desirable a result, but perhaps the attention of that class having been turned to that subject, the circulation of tracts containing candid and truthful examinations of the character and principles of secret societies may make a few staunch opposers of the existing system of college societies. I am going to do my part toward the attainment of such a result."

P. Woodring, Sumner, Iowa, writes:

"The people are slowly getting their eyes open on this subject. I had a talk with a lawyer of our town who said that he meets Masonry in much of his practice, and advised me never to go to law with a Mason if I could avoid it, as I could not get justice. Yet when I pressed home to him the necessity of doing something to check or counteract this usurper, he said he was willing to let it alone if it let him alone. I told him it did not let him nor me alone if it was as he had just stated. And it was just as it was with the rebels of the South when they fired on Fort Sumpter. They attacked the government, interfered with the law, and how many were willing to let them alone, if they themselves were let alone? Masonry says 'Let us alone,' while it has its bloody hand upon our courts, legislatures, treasury and churches. Said I, 'I don't believe in the let alone policy.'"

A gentleman from Three Rivers, Mich., writes:

"I have contemplated joining some of the secret orders of this place, either the Freemasons or the Odd-fellows, but having some doubts in my mind whether it is altogether right, I have (since a good many friends belonging to either order, are trying to persuade me to join, and again there are some Christian friends trying to keep me back,) concluded to send to your house for the exposures of these orders, as I happened this morning to find out your address, and that you sold such books. I know that if I know what is going on in their lodges, I shall not feel tempted any longer to join either of them, as I rather think that curiosity will be put to rest, and I will be able to walk straight without any secrecy clinging to me."

John J. Swan, Viroqua, Wis., writes:

"There is a Masonic lodge, and an Odd-fellow and grange lodge here, all in a thriving condition (as they say) and unmolested, have things all their own way. I think it time the work of reform began in Viroqua."

L. B. Lathrop, Hollister, Cal., who is writing Anti-masonic articles for the largest paper in that place, writes:

"My heart is in the work and I sympathize with your every movement."

A. I. J. Jackson, Brownsville, Mich., writes:

"I highly congratulate you in the decided stand that you have taken against the prophets of Baal and works of darkness. I came across your dear paper 25 or 30 miles from home in the house of an Anti-mason brother, and on reading the testimonies of those Christian heroes (whose philanthropy seems to have had an eternal grip on the golden rule) I was struck forcibly with the answer of the angel to Elijah that the Lord had left him 7,000 in Israel whose knee had not bowed to the image of Baal nor kissed his feet. May the Lord our God foster the grand army of sacred truth or of his Word, I pray."

Hiram Hough, New Garden, Ind., writes:

"In the death of Wm. Hough we have lost a fast friend of our cause. * * I expect to count the *Cynosure* a part of my living. For two reasons I expect to continue to take it. In the first place I think the cause needs the support of all true friends of reform, and in the second place I should feel like I had parted with an old and true friend. I always receive it as a welcome visitor."

Rev. A. L. Morey, Lancaster, N. H., writes:

"Fight on against error and superstition—the day cometh."

Thomas Relyea, Watertown, N. Y., writes:

"Freemasonry and other secret societies carry high heads in this place. I voted the American ticket, but it was cast out like all other scattering tickets. I give the papers to those I think will read them and drop them in the book-stores and reading rooms of the city."

Geo. Johnston, Raymond, Iowa, mentions several names, and writes:

"These persons will renew. I know of no other paper that will fill the place of the *Cynosure*."

We will be glad to receive the renewals of those whose names you send us.

J. S. Shock, Cromwell, Ind., writes:

"I have also long since consecrated myself and substance to the cause of the reformation in which your paper is engaged, viz., opposition to lodge rule and corruption. My health is poor and my financial resources limited, but my confidence is in the God of truth, and I pray that he may guide us to certain victory."

O. C. Stoughton, Maquoketa, Iowa, writes:

"The good work is moving steadily on here."

"A Chip of the Old Block," Oxford, Mich., writes:

"Father is getting old and so it falls to my lot to write you a few lines by request. We are in a secret society town. We have Odd-fellows, grangers and Masons amongst us. Father takes your paper, reads it and then hands it to others."

The Sabbath School.

LESSON XVII.—APRIL 29, 1877.—ELISHA AT DOTHAN.

SCRIPTURE.—2 Kings 6. 8–18. Commit 15–18. Primary Verse, 17.

8. Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11. Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12. And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and spy where he is, that I may send and fetch him. And it was told him saying, Behold, he is in Dothan.

14. Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that be with us are more than they that be with them.

17. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

GOLDEN TEXT.—"Fear not: for they that be with us are more than they that be with them."—2 Kings 6: 16.

TOPIC—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 7.

HOME READINGS.

M. Ex. 14: 1-31....Delivered from the Egyptians.
Tu. Judg. 7: 1-25 ...Delivered from the Midianites.
W. 1 Sam. 7: 1-17....Delivered from the Philistines.
Th. 2 K. 19:15-37... Delivered from the Assyriane
Fr. Dan. 3: 1-30....Delivered from the Furnace.
S. Dan. 6: 1-26. ..Delivered from the Lions.
S. Acts 12: 1-19 .. Delivered from the Prison.

Though there be now no Elisha to inform us of danger from the enemy, yet we have one more faithful than he, more keen-sighted, more absolutely possessed of the intentions of the adversary of our souls—and that one is the Holy Spirit. He it is that shall teach us all things and fit us for our warfare. Mark 13: 11; Luke 21: 14, 15; Rom. 8: 26; Eph. 3: 16; 6: 17, 18; 2 Tim. 1: 14; Heb. 4: 12; 1 John 2: 20–27.

How many times has each Christian who has trusted in the Lord Jesus Christ been saved from the snares of the enemy! Not once nor twice—but many, many times. Ps. 34: 17; 1 Cor. 15: 54–57; 2 Cor. 12: 9; Rom. 8: 37; Heb. 2: 14, 15, 18; 1 John 5: 4, 5; Jude 24, 25; Rev. 12: 11.

The hearts that are stayed upon God are kept in perfect peace. It is only the evil plotters that are "sore troubled." "There is no peace, saith the Lord, to the wicked." Job. 15: 20; Prov. 4: 16; Is. 26: 3; 48: 22; 57: 20; John 14: 27; 16: 33; Rom. 3: 16, 17; Phil. 4: 7.

Let us comfort ourselves with the thought that we are not alone—that around us are hosts of unseen spirits battling in our behalf. And when we are delivered, let us not rejoice in our victory as wrought by our own arm, but remember that, "the angel of the Lord encampeth round about them that fear him and delivereth them." Gen. 19: 15; 32: 1, 2; Ps. 34: 7; 91: 11, 12; Dan. 6: 22; Is. 63: 9; Acts 10: 1-6; 12: 7.

Elisha's humane and bloodless victory accomplished more for Israel than the most sanguinary triumph could have done. Love conquers more completely than force. "If thine enemy hunger, feed him; if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." Lev. 19: 18; Prov. 20: 22; 25: 21, 22; Matt. 5: 44; Luke 6: 35, 36; 23: 34; Rom. 12: 14, 20, 21; 1 Cor. 4: 12, 13; Col. 3: 12; 1 Thess. 5: 15; 1 Pet. 3: 9. —*Nat'l S. S. Teacher.*

SUGGESTED TOPICS.

Christian ministers and civil government; the relations they sustain, the duties they owe to it.

God in history the solution of the enigmas of history.

Spiritual and invisible agencies employed in advancing God's cause in the earth. *a.* The fact of it. *b.* The comfort of it.

The significance of God's dealings here with Elisha as these affected the kingdoms of Israel and Syria, and the lessons they should have taught them. *a.* With regard to God's character. *b.* With regard to his claims upon them.—*Evangelical Repository.*

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The Christian Cynosure

CHICAGO. THURSDAY, APRIL 19, 1877.

"AN IMPOSSIBLE PROPOSITION."

Under this heading the Chicago *Tribune*, reviewing the National Reform Convention, gives what seems to us, after careful reading, a weak, illogical and imperfect, though labored view of this movement.

Take the following statement of the object of the Convention. The Editor says:

"The object was to insist upon retaining the compulsory reading of the Bible in the public schools, * * * to enforce Sabbath laws, as religious enactments; and to secure an amendment to the Constitution of the United States which shall distinctly make Christianity the recognized legal religion of the land, and certain of its supposed institutions enforceable by law."

This statement would have been much nearer the truth had it run thus: The object was to resist the compulsory banishment of the Bible from the schools by a small minority of infidels, politicians and weak Christians; to rescue our American Sabbath from utter abrogation by the same parties; and to recognize, by a Constitutional amendment the fact that ours is a Christian and not a heathen land.

The *Tribune's* statement falsifies history to make the National Reformers appear the assailing, instead of the assailed party; it weakly strains in its statement the ground of those whom it wishes to oppose, and affects a contempt which it proves it does not feel by understating numbers in attendance, and by conflicting and self-confuting propositions. As specimens take these two: "Nobody but themselves feel any deep interest in the object." And yet in a few lines he avers: "The proposition to make a religious amendment to the Constitution meets with opposition from the majority of the Christian people." If there was a "slim attendance" on the late convention the attendance on the anti-slavery reform meetings in the old City Hall of Chicago used to be far more slim. Yet that reform grew popular, and the *Tribune* itself rode into power and patronage on its popularity. Is there no person about the "Tribune building" who remembers the meetings of those "impracticables" James H. Collins, Philo Carpenter, Dr. Dyer, Flavel Bascom and the rest of us in that old smutty City Hall? Has even Gov. Bross forgotten that he was once an abolitionist?

Let us see who are the impracticables now, the *Tribune* or we? It says:

"Surely it is sufficient that fundamental morals are acknowledged (by the Constitution) as necessary to civil society, * * and that equal protection is insured to the various religious sects."

But what are "fundamental morals" in a Constitution without any God and where all religions are on a level? We opine that the *Tribune* editor will find more difficulty in acknowledging "fundamental morals" without God, than the Jew did in getting his pound of flesh off a living man without drawing blood. Does he mean fundamental Mormon morals? That means polygamy and assassinating the enemies of the church. John D. Lee, as his confession shows, was sworn in the Endowment House to obey Brigham Young, and he did obey him in the Mountain Meadow massacre, as the Danite did who slew the Governor of Missouri. Does the *Tribune* mean "fundamental" Chinese "morals?" That means not marriage but a harem; as also do the morals of the Turk. Supreme love to God is of course dropped from the *Tribune's* moral code. But is equal love to man also? If not, what justice? what reciprocity? what "*do as you would be done by*" remains in a community after Christ's doctrine of marriage is taken away? What is the morality of wills and the descent of property where each man gets as many wives as he wishes? Who are widows and who are orphans in such a community? Or does the *Tribune's* "fundamental morals" care nothing for widows and orphans? Fundamental morals outside the Christian religion on this earth is the morality of the bowstring, the stiletto, or the sword, —the morality of mere brute force. And to omit God and the Bible from government and instruction, is to omit all that the *Tribune* can rationally mean by "fundamental morals."

Nor is its idea of constitutional "*protection* to the various religious sects," a whit more practical or rational. It must mean as in Spain, protecting Papists in suppressing the "various sects;" because our Constitution does not protect Papists in suppressing heretics, they hate it as Protestant, and complain that they are not protected in their religion. It means protecting moral opposites and antagonisms, polygamy and monogamy, child-murder and motherhood, hospitals for widows and burning widows, Bible-reading and expelling Bibles, oaths in courts and no oaths, chaplains and no chaplains, Sabbaths and no Sabbaths, loving enemies and stabbing them,—all these stand shouldering in loving harmony under the *Tribune's* "protection to various religious sects," for they are all practiced in the name of religion.

No; the *Tribune*, and not the convention it reviews, is harboring an impossible idea, viz., a constitution indifferent to all religions, and protecting all alike. Its attempt to put the true religion on a level with false religions, is to deny that there is any true religion; for there is no true religion which is on a level with false religions, neither can there be such an absurdity. When the *Tribune* affects to put the Lord Jesus Christ on a constitutional level with the image in a Chinese pagod at San Francisco it not only insults the Saviour of men, but it supports the falsehood that the two are equal. And if that paper has not yet reached the Ingersoll level of dispensing with oaths and religious sanctions altogether in civil government, it must either soon do so or return to the clear and substantial ground of our Fathers, laid down as the first plank in our American platform, to wit: "*That ours is a Christian and not a heathen Government;*" and that the most that false religions can justly demand of our American Constitution and laws is, that we wholly abstain from coercing their consciences or their conduct even, until they commit crime and call it religion. It is surely to be hoped that the *Tribune* will review its ground, which is worse than ordinary atheism. For putting the true God on a level with idols, since there is no such Being, is not only to deny his existence, but to insult him by such a degrading companionship.

SATURDAY AND SUNDAY.

"God requires and man needs a Sabbath."—Am. Platform, Art. 2d.

We have letters from Prof. E. G. Paine, Wasioja, Minn., and Mr. Geo. W. Hills, of Dodge county, in that State, concerning the above article of our American Platform; also numbers of the *Sabbath Recorder* and *Sabbath Memorial* containing able arguments in favor of Saturday instead of Sunday as the Christian Sabbath. The *Recorder* is the organ of the Seventh-day Baptists and an earnest and able paper. It has sought to draw the *Cynosure* into the discussion of the question whether Saturday or Sunday is our Sabbath, which we have steadily declined as aside from our special work and promise to our readers.

The above article of our platform was purposely drawn so as to include Seventh-day Baptist in our movement, and leave the issue between them and other Christians to be settled on its own merits. We hope our good and true brother Hills will see that he can accept the American Platform without prejudice to the denomination which he loves. Complaint is made that the Seventh-day Baptists are fined under the Sunday laws of some States for working on that day. The *Cynosure* is opposed to fining people for obeying their consciences, Baptists or others. Meantime, if we were in a country where the vast majority kept Saturday, we should try and disturb them at their worship on that day as little as possible. With us the particular day kept is not a point of conscience. When God gave the law from Sinai, he gave it to people inhabiting a round globe, whose poles have days six months long. No two men living sixty miles apart East and West, now keep, or can keep, the same twenty-four hours for Sabbath. And it takes just forty-eight hours, i. e. Saturday and Sunday, to keep Sabbath around the globe if the people should begin at any point on Saturday. In this state of the case and question, we cannot but think that the holiness inheres in the INSTITUTION and not in the TIME: and, therefore, if we were in a land of Seventh-day Baptists we should join them, and expect God to approve and meet with us in our worship. One thing our Brother Hills must see. If, being convinced, we become conscientious in the belief that all who receive and keep Sunday break the law of God, we must instantly give up the *Cynosure* or expect the miracle of the instant conversion of its readers into Seventh-day Christians. This we would do if we believed God and the truth required it, but we do not, and hope that he does not wish us to drop the movement against secret societies. Let us stand shoulder to shoulder on the glorious declaration that *God requires and man needs a Sabbath.* This proposition helps every man who honestly keeps the Sabbath, whatever the day.

THE NATIONAL REFORM CONVENTION.

The convention of the Northwestern States in aid of the religious reform in the Constitution was held last Tuesday and Wednesday in Farwell Hall. It was the first meeting of the kind here, and though well attended by delegates from abroad the apparent indifference of the churches and people here gave the *Tribune* another opportunity of holding up Chicago as not an American city, but wholly given over in its morals, so far as they may be regulated by votes, to European customs. Five States were represented by one hundred and twenty-five delegates, but instead of an overflowing audience of thousands, of which the subjects discussed and the ability of the speakers were worthy, Chicago was represented by but a few hundreds. It is to be hoped that the means taken to inform and enlist Christian people in this reform will be so successful as to make us forget this feature of the first convention or refer to only with satisfaction at the progress made.

Rev. David McAllister of Philadelphia, the Secretary of the National Reform Association, was properly most active in the Convention, and his address at the opening and subsequent remarks, excited only admiration for his ability, eloquence and tact in carrying forward the meeting He was ably seconded by the secretary, Rev. Dr. Cannon of Wisconsin; by Dr. Jonathan Edwards of Peoria, the chairman; and Rev. Dr. Everts of this city, who, as temporary chairman and vice-president, as well as by an able address on the Bible in schools, showed his hearty co-operation in the objects of the Convention. Other important addresses were made by Rev. Dr. Edwards on taking the chair, and by Rev. M. M. Parkhurst of this city, Rev. Mr.

Williamson of Iowa, and Prof. C. A. Blanchard of Wheaton College. (A copy of this last address we have obtained and print the first part this week. It deserves a careful reading and none will find it lacking in interest.) During the progress of the Convention brief addresses were made by Rev. J. W. Bain and Hon. J. Y. Scammon of Chicago, Pres. Wallace of Monmouth, and Pres. Blanchard of Wheaton. The best of these were made in reply to the remarks of an objector on the second day, and in discussing the resolutions which were adopted as follows:

Resolved. 1. That it is of the utmost importance in the present stage of our national history to emphasize the fact that this country was settled by Christians who came hither with a free and open Bible and founded free institutions of government on the basis of the principles of the Christian religion.

2. That the most vital national issues of to day involve the relations of Christianity and the state; and that the truth which Christianity teaches concerning these relations never demanded clearer assertion than now, viz: That Almighty God is the ultimate source of all authority in civil government; that Jesus Christ as ruler of nations has given a moral standard for their conduct, and that the standard of his Word is the supreme law.

3. That we perceive with grave apprehensions the determined and often successful attempts which are made to expel the Bible from our public schools, to abolish the oath, prayer in our national and state legislatures, days of fasting and thanksgiving, and other Christian institutions of our State and nation, and so to divorce the American government from all connection with Christianity.

4. That a written constitution, as fundamental law, ought to provide an explicit and undeniable basis for the vital institutions of the nation for which it is formed; and the fact that the Constitution of the United States may be, and is used against the existing institutions of our government constitutes the best of reasons for a religious amendment.

5. That such an amendment of our national constitution, harmonizing as it would with all the precedents of our early history, and with religious acknowledgements in many of our State constitutions, could not conflict with any individual rights of conscience, just as the establishment of State education does not conflict with the rights of citizens who believe that education belongs only to the family and the church, or the constitutional authentication of the war power does not conflict with the rights of those who denounce even defensive war as sin; and, further, if there be any plea for rights of conscience it must be extended against the Christian laws and institutions rather than against a constitutional basis on which they might rest.

6. That the indifference of many professing Christians as well as the assaults of open enemies, call imperatively on all who discern the danger that threatens our Christian institutions of government, to unite and labor earnestly for their maintainance; and that, taking courage from a review of the past, and pledging ourselves to God and to one another, we shall use all means in our power to uphold, perfect and hand down to posterity the inheritance bequeathed to us by our fathers.

—The General Agent and Secretary is now in central and southern Illinois. We shall hear of his labors in due time.

— Bro. Hinman returned last Thursday much encouraged with many developments of the work during his prolonged stay in Indiana and Ohio. He has responded to calls from Iowa and will speak in Baxter and other points, attending the State Convention at Oskaloosa, which promises to be a meeting of more than usual interest.

—Leaving Union City, where the meetings are reported in this number Past Master Ronayne went to Sherwood and Berlin last week, where the three degrees were fully spread before many wondering eyes, among them not the least astonished were the Freemasons themselves. Bro. R. earnestly desires the prayers of Christian people to follow and and bring a blessing on his work. Pray that his labors may be more and more effectual in redeeming his fellows from the yoke of Freemasonry.

—Week after week we have published the renunciations of men for a greater or less time under this soul bondage. It is one of the most encouraging features of the reform, that the truth is thus at length by the grace of God having its proper effect — making more distinct the lines between Christ and the lodge and giving courage to the soul to take its rightful place before its Maker and Redeemer. Let every effort be made to swell the ranks of these "converts."

—In this connection it is not only an act of justice but of satisfaction also, to state that Rev. M. M. Parkurst of the First M. E. church of this city, though having taken many degrees in Freemasonry, has practically given up the order, having been led to see its inconsistency with the profession and walk of a follower of Jesus Christ. We understand that it is some seven years since he has attended the lodge. As his name has appeared once or twice in our columns, it is just that he should have the benefit of this explanation.

—One of the victims of the appalling catastrophe in St. Louis, last week, was Mr. Geo. Frank Gouley, "Grand Secretary of the Grand Lodge of Missouri," and publisher of the *Freemason* until it was absorbed in the *Voice of Masonry* of this city. Though strenuous as a partisan of the lodge, and holding, with other leading Masonic writers, those views of the order which distinctly set it forth as a grand religious system most nearly described by Baal-worship, he was, beyond many of his compeers, respectful towards those who held fast to the faith and Gospel of our Lord Jesus Christ in opposition to the paganism of Freemasonry, and received the *Cynosure* to the time of his death.

—The "Council of Nine" was lately referred to in these notes as operating in California against the Chinese after the primitive method of Cain. A dispatch to the daily press gives the following information:

This "Council of Nine" was a committee elected by the Labor Union for the trial of members for offenses against the order. As vacancies occurred the council filled them. It thus became independent of the order, and commanded obedience of members. It was soon found that the members were congenial spirits, and then came suggestions for the commission of the crimes which have since come to light, and many more that were never carried into execution. All the members of the council are now under arrest. Many members of the Labor Union evidently know nothing of the crimes of the "Council of Nine," and believe the order to be only to discourage the employment of Chinese labor by all lawful means.

The oath administered in initiating members to the Labor Union is as follows:

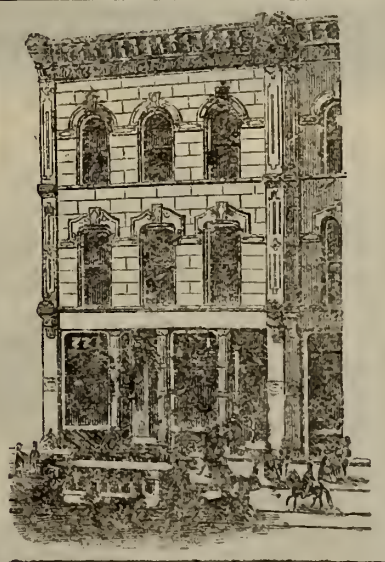
I do solemnly swear that I will keep the secrets of the Order. I further swear that I will assist any brother in need or distress so far as I am able. I further swear that I will aid in executing the laws of the United States of America, so help me God.

There is a secondary degree in the Order, to which the oath is as follows:

I swear before God Almighty that I will carry out and obey all orders of the Council of Nine, whatever they may be. If I do not do so my life is forfeited, and I may be put to death by this Council of Nine.

Not all the members are taken into that degree. The oath administered to a member of the Council of Nine has not yet been obtained, but it is understood to be of the most strict, iron-clad order.

A few simple rules for the arrangement of flower beds may materially enhance the effect produced. Avoid placing rose colored next to scarlet, orange, or violet. Do not place orange next to yellow, or blue next to violet. White relieves any color, but do not place it next to yellow. Orange goes well with blue, and yellow with violet. Rose color and purple always go well together.



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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

Considering Thyself.

Look thou with pity on a brother's fall,
But dwell not with stern anger on his fault;
The grace of God alone holds thee, holds all;
Were that withdrawn, thou too wouldst swerve and halt.

Consider thou the frailty of thy flesh,
Thy failures, errors and each secret sin;
Let his sad downfall melt thy heart afresh:
Pity his weakness, seek his soul to win.

Lead back the wanderer to the Saviour's fold;
That were an action worthy of a saint;
But not in malice let the crime be told,
Nor publish to the world the evil taint.

The Saviour suffers when his children slide;
Then is his holy name by men blasphemed,
And he afresh is mocked and crucified
Even by those his bitter death redeemed.

Rebuke the sin, but yet in love rebuke,
Feel as one member in another's pain;
Win back the soul that his fair path forsook,
And mighty and eternal is the gain.

—Selected

Extent of Gospel Salvation.

"He shall save his people from their sins."

Salvation in all its depths and heights of meaning is a wonderful word. Salvation means "making safe." But safety implies the existence of something from which to be saved, some calamity, danger or evil.

There are many evils in the world —evils physical, moral, domestic, social, and political—but the great source and centre of all human evil is sin: sin in its malignant principle: sin in its envenomed essence; sin in its tyrannical power; sin in its soul-damning guilt; sin in its blighting consequences.

Who may portray the darkness of sin, the discord of sin, the bondage of sin, the impunity of sin, the power of sin, the horrors of sin?

Sin is the mortal disease of the human soul.

All the human race confesses the disease. All systems of philosophy and morals, ancient and modern, recognizes the dire evil.

Now, Christianity comes professedly to cure this disease, and comes for no other purpose. It then becomes a question of supreme importance whether the remedy is adequate to the emergency. What is the extent of this salvation? How far does Christ propose to save men in this world? We answer:

1. He does not propose to save us from trials and tribulations, but to give grace to brave and bear all serenely. He concedes and confesses that 'in the world ye shall have tribulation," but promises, "in me ye shall have peace."

2. He does not propose to save us from temptation, but to save us in temptation, and with the temptation make "a way of escape."

3. He does not propose to save us from errors of intellect, or mistakes of judgment, or wanderings of mind, but to save us from errors of the heart, and wanderings of the will.

4. He does not propose to give us grace that we cannot sin, but grace by which we need not sin. If the words of John's epistle be thought to suggest an impeccable state, "He cannot commit sin because he is born of God," it must be remembered that the word "cannot" is a moral cannot. The word is used here as by Luther when before the hostile assembly of Catholic priests, bishops, and princes, he dared to do right, and said "I cannot do otherwise." The same sense of the word was used by the boy George Washington when he said, "I cannot tell a lie." The word is used in the same sense when we say, of some magnanimous man, "he cannot do a mean thing." By this use of "cannot," we mean that the person is averse to doing a certain thing; it is against the current of his nature —he is not inclined or disposed to do it. This sense of "cannot" is common and unmistakable. In this sense, the holy man "cannot commit sin;" he is averse to it; his whole soul abhors and dreads sin. But still he may sin, by permitting himself to contemplate sin unguardingly, or by approaching sin too near, so as to be blinded or fascinated by it. A person says very consistently, "I cannot look directly over the brink of Table rock at Niagara." And yet he may, in an unguarded moment, approach so near the brink as to fall over! Thus, while Christ does not give us grace by which we absolutely cannot sin, he gives us grace by which we need not sin, and such "a heart in every thought renewed," that we shall have the greatest horror of sin, and consequently the greatest safeguard against sin.

5. Christ does not promise to save us from our ignorance of many things in nature and the Bible, but to so illuminate our minds that we need not and shall not "abide in darkness" respecting our personal salvation.

6. Christ does not promise such maturity that there cannot be any further growth, but such purity of soul as is the necessary condition of normal growth toward maturity.

Maturity of the soul is distant as the end of immortality, but purity is a possible and promised state of the believer here on earth.

The miraculous atonement washes "whiter than snow." The blood of the atonement "cleanseth from all unrighteousness." These terms are absolute.

If the question still be pressed, what is the extent of the promised salvation? we answer affirmatively:

1. This salvation meets and matches the guilt of sin by pardon or justification, free, full, absolute, and eternal.

2. This salvation meets and masters the moral death of sin in the soul, by regeneration, radical, miraculous, divine.

This salvation meets and destroys the envenomed essence of sin in the heart by sanctification entire and spotless.

4. This salvation meets and nullifies the penal consequences of sin by closing the gates of punishment, and opening the gates of the paradise of God to the saved soul.

The salvation then is adequate—is co-extensive with the disease—is perfect.

All the attributes of God unite in a supreme argument for full, free, and final salvation. This will appear when we remember that God commands all men, "be ye holy," and in so commanding he assumes the obligation and responsibility of rendering it practicable for all men to be holy.

And now, when it is announced, "thou shalt call his name Jesus; for he shall save his people from their sins," who will dare mar the music of this divine name, and say, "He shall save his people partially or imperfectly from their sins?"

No, we will not impeach the great Redeemer and declare him incompetent for his self-assumed office. We dare not in secret prayer at the solemn mercy seat whisper, "save me Lord, partly from my sins." The holiness and omnipotence of the enthroned Mediator would rebuke our profane prayer. Nor can any soul, however widely it may reason or rebel, tell the exalted Saviour to his face that he cannot fulfill his promise and pledge to "save his people from their sins."

Do objections, difficulties, and doubts still seem to hedge up the way? Then remember hopefully, joyfully remember that "my God shall supply all you need according to his riches in glory by Christ Jesus."

"Now unto God and our Father be glory forever and ever! Amen!" —*Guide to Holiness.*

How Many would be Left.

A writers asks the following pungent questions: When the following classes are taken out of our churches how many would be left?

All who will not pay just debts.

All who are hypocritical.

All who are deceitful, and talk about others behind their backs.

All who go into debt without a prospect of paying the same.

All who are proud and scornful, holding themselves above their fellow-men, and shunning those who are less fortunate than themselves.

All who worship money more than they do their Creator.

All who speculate on the ignorance of others.

All who are tattlers.

All who think more of a wicked rich man than they do of a pious poor one.

All who oppress the poor.

All who make long prayers for the sake of being heard and seen of men.

All who are vain and self-conceited.

When these, and a good many others that could be mentioned, are taken out, some churches will be left without a member. The religion of Jesus does not have any of the above defects. It makes the true convert cheerful, hopeful and charitable; disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud, scornful, but on the contrary, makes one desirous of doing good to the weak and humble. and to be kind to all as opportunity may offer. O that we had less pretension in our churches, and more genuine Christianity!—*Tenn. Baptist.*

Colors.

As, lately, I was busily engaged blowing soap bubbles with a clay pipe, for the amusement of a little girl, and drawing her attention to the beautiful play of colors, it occurred to me, in connection with this little circumstance, that there might indeed be many older persons who are accustomed to regard such effects from the same point of view as did this little child. Schiller has said, " There is often lofty thought in childish play," and so I will say a few words which may attach more interest to this subject. It is a well known fact that all objects are of themselves colorless, and that it is only through their peculiar relation to the light that colors are apparent to the eye. The different shades of color depend upon certain principal conditions of the object; thus, for example, in the plumage of the bird, the difference of coloring is conditional upon the sex, age, and habits. Formerly it was generally received that the color of the plumage was produced by granules of pigment which collected in the cells of the feather. Researches in physics have shown, however, that even the most brilliant coloring materials, such as carmine and cinnabar, are also entirely colorless. Now, the familiar brilliant feathers on the neck of the humming bird only appear purple and gold in a reflected light, but seem of a yellowish brown and dull hue when the rays fall directly through. But, although the colors, in the former sense, are not produced by the granules referred to, they are the result of the chemical and physical nature of the molecules, and the mechanical arrangement in connection with their relation to light; wherefore, by certain changes in the particles, or variations in the rays of light, another appearance is presented. The surface of the feathers is not smooth, but rough, scaly, and ribbed; so that the rays of light are in different ways reflected, broken or arrested, and thus prismatic phenomena arise, since the white light is relieved of its dark rays, and these are then thrown back. Now, in this manner, the appearances of color are produced in the soap bubble, in a glass of water held to the sunlight, in the gloss of hair, the rainbow, fragments of glass, mother of pearl, in all objects, indeed, in which the colors, as such, do not exist, but are produced by the combined reciprocal relation and effect of the substance

and light. In burnished, metallic looking plumage, there is as little copper, silver or gold as is contained in the equally beautiful sheath of many beetles or scales of butterflies, etc. Painters produce the most beautiful golden appearance by laying a coat of varnish upon carmine, which produces a purely optical effect.—*From the German.*

TWO GENTLEMEN.—There are no distinctions of rank when people are in need. Here is one incident of many which pleasantly illustrates this: An old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the animal stumbled, and the grain fell to the ground. He had not strength to raise it, being an aged man, but he saw a horseman riding along, and thought he would appeal to him for help. But the horseman proved to be a nobleman who lived hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman, also, and, not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his Kilmarnock bonnet, and said:

"My lord, how shall I ever thank you for your kindness?"

"Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

Children's Corner

A CHILD'S HYMN.

Oh, how sweet to know that Jesus
Such a faithful shepherd is—
He can tell if one sheep wanders,
Counts the lambkins too as his!

From the flock that seeks his guidance
Never turns he one away;
Folds them by the quiet waters,
Watches them by night and day.

Even I, so small and helpless,
I can come and claim his care;
He will hear my cry and lead me
To those pastures green and fair.

If on earth we love and serve him
Till our little lives are o'er,
Then in heaven his lambs will nestle
Close beside him evermore!

THE FARMER'S PARROT; OR, KEEP OUT OF BAD COMPANY.

One beautiful spring a farmer after working busily for several weeks succeeded in planting one of his largest fields with corn. But the neighboring crows, not having the fear of the law in their hearts, and being anything but teetotallers, found their way to the farmer's corn-field, and departed frequently *corned.* The farmer not being willing that the germs of a future crop should be destroyed by either fair or *foul* means, determined to drive the bold marauders to their nests. Accordingly he loaded his rusty gun, with the intention of giving them, upon their next visit, a warm reception.

Now the farmer had a parrot, as talkative and mischievous as those birds usually are; and being very tame it was allowed its freedom, to come and go at pleasure. Strolling around sometime after the farmer's declaration of war against birds in general and crows in particular, whom should it see but a number of those old black robbers engaged industriously in the farmer-like occupation of *raising* corn. "Pretty Poll" being a lover of company without much caring whether good or bad, hopped over all obstructions, and was soon engaged with them in what I suppose was quite an interesting conversation on the many advantages of a country over a city life. Their friendly talk might have been prolonged had not a passing wind wafted it to the ears of the farmer, who was leisurely smoking his calumet by the cozy fireside.

Up started he, breaking in his hurry the "pipe of peace"—a bad omen for the crows—and with his gun he sallied forth. Reaching his corn-field at length, he saw at a glance (though he overlooked the parrot) the state of affairs. Leveling his gun he fired, and with the report was heard the death scream of three crows and an agonizing shriek from poor Poll.

As the farmer advanced to see what execution he had done, the unwounded crows rose in the air, loudly pleading their *cause* as they departed. On looking among the murdered crows, great was his surprise to see stretched upon the ground his mischievous parrot, with feathers sadly ruffled and a broken leg.

"You foolish bird," cried the farmer, "this comes of keeping bad company!"

The parrot did not reply—probably because it did not know exactly what to say; but it looked very solemn, which answered just as well. On carrying it to the house the children, seeing its wounded leg, exclaimed:

"What did it, papa? What hurt our pretty Poll?"

"Bad company—bad company!" answered the parrot in a solemn voice.

"Ay, that it was," said the farmer. "Poll was with those wicked crows when I fired, and received a shot intended for them. Remember the parrot's fate, children, and beware of bad company."

With these words the farmer turned round, and with the aid of his wife bandaged the broken leg, and in a few weeks the parrot was as lively as ever, but never forgot its adventure in the cornfield; and if ever the farmer's children engaged in play with quarrelsome companions it invariably dispersed them with its cry, "Bad company—bad company!"—*Little Pilgrim.*

THE EYE OF AN EAGLE.

The eyes of all birds have a peculiarity of structure which enables them to see near or distant objects equally well, and this wonderful power is carried to the greatest perfection in the bird of prey. When we recollect that an eagle will ascend more than a mile in perpendicular height, and from that enormous elevation will perceive its unsuspecting prey, and pounce on it with unerring certainty; and when we see the same bird scrutinizing, with almost miscrocopic nicety, an object close at hand, we shall at once perceive that he possesses a power of accommodating his sight to a distance, in a manner to which our eye is unfitted, and of which it is totally incapable. If we take a printed page, we shall find that there is some particular distance, probably ten inches, at which we can read the words, and see each letter with perfect distinctness; but if we move this page to a distance of forty inches, or bring it within a distance of five inches, we shall find it impossible to read it at all. A scientific man, would, therefore, call ten inches the focus, or focal distance of our eyes. We cannot alter this focus except by the aid of spectacles.

But an eagle has the power of altering the focus of his eye just as he pleases; he has only to look at an object at the distance of two feet or two miles, in order to see it with perfect distinctness. Of course, the eagle knows nothing of the wonderful contrivance which God has supplied for his accommodation; he employs it instinctively, and because he cannot help it. The ball of his eye is surrounded by fifteen little plates, called sclerotic bones; they form a complete ring, and their edges slightly overlap each other. When he looks at a distant object, this little circle of bones expands, and the ball of the eye being relieved from the pressure, becomes flatter; and when he looks at a very near object, the little bones press together, and the ball of the eye is thus squeezed into a rounder or more convex form; the effect is very familiar to everybody; a person with very round eyes is near-sighted, and only sees clearly an object that is close to him; and a person with flat eyes, as in old age, can see nothing clearly except at a distance; the eagle by the mere will, can make his eyes round or flat, and see with equal clearness at any distance.

PUZZLE DRAWER.

RIDGE PRAIRIE, Ill., Apr. 8, 1877.

EDITOR CYNOSURE:—The answer to Miss Jennie E. Templeton's enigma is, "Search the Scriptures;" we ought also to obey them.

The answer to E. S. Caylor's enigma is "Rutherford B Hayes." We all hope that he is an Anti-mason.

In the *Cynosure* of March 29th Charles J. Miller sends an enigma which is composed of 32 letters, and the answer is "Meet on the level and part on the square." Send us another one, Charlie, we like long ones.

Your paper grows more and more interesting every week. We can hardly wait for the next. Mother sends your valuable paper to different ones; some like to read them and some dislike them May the time soon come that all secret societies will be crushed out entirely.

Will you please publish our enigma

It is composed of 9 letters.

My 1, 2, 3, 4 and 5 is the name of a great man.

My 6 is a personal pronoun.

My 7 and 8 is an indefinite article.

My 9 is also an indefinite article.

My whole is the name of a State in the United States.

Ever your faithful friends,
E. & S. YOUNG.

VARICK, N. Y., April 4, 1877.

MR. EDITOR:—I send answers to the puzzles published March 29th.

I gave my life for thee
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead;
I gave my life for thee,
What hast thou given for me?

O let thy life be given,
Thy years for me be spent,
World fetters all be riven,
And joy with suffering blent;
Give thou thyself to me,
And I will welcome thee.

Answer to the second: "Meet on the level and part on the square."

I also send a puzzle for the "Puzzle Drawer," and would like to see it in your paper.

Take a W, an N, S, P, R and a D,
Add two O's, and a spring flower you'll see.
SUSIE BALDRIDGE.

Philosophy is but dry bread; men will not live upon it, however wholesome; they require the succulent food and exciting cup of religion.

All the doors that lead inward to the secret place of the Most High are doors that lead outward—out of self, out of smallness, out of wrong.

Home and Farm.

A SENSIBLE PLACARD.—The French Minister of Finance has caused to be posted in the crossways of the forestal domains a placard which it would be wise for the citizens of all countries to have before their eyes:

MINISTRY OF AGRICULTURE.—This placard is placed under the protection of good sense and decency.

Hedgehog—Lives on mice, small rodents, slugs, and grubs—animals hurtful to agriculture. Don't kill the hedgehog.

Toad—Farm-assistant: destroys from twenty to thirty insects an hour. Don't kill the toad.

Mole—Is continually destroying grubs, larvæ, palmer-worms, and insects injurious to agriculture. No trace of vegetation is ever found in its stomach. Does more good than harm. Don't kill the mole.

May Bug and its Larvæ or Grub—Mortal enemy of agriculture; lays from seventy to eighty eggs. Kill the May bug.

Birds—Each department loses several millions annually through insects. Birds are the only enemies able to contend against them victoriously. They are the great caterpillar-killers and agricultural assistants. Children, don't disturb their nests.

Children will be paid 25 centimes for every 500 May bugs placed in the hands of the garde-chappetre.

Children, or persons suffering from infectious diseases, should not be allowed to touch or fondle domestic animals, as cats and dogs, as these are frequently the means by which contagion is carried to others.

Scorches made by overheated flat irons can be removed from linen by spreading over the cloth a paste made of the juice pressed from two onions, one-half ounce white soap, two ounces fuller's earth, and one half pint vinegar. Mix, boil well and cool before using.

To remove freshly spilt ink from carpets, first take up as much as possible of the ink with a teaspoon. Then pour cold sweet milk upon the spot and take up as before, pouring on milk until at last it becomes only slightly tinged with black. Then wash with cold water, and absorb with a cloth without too much rubbing.

HOW TO TEST MILK.—The *Country Gentleman* advises its readers to test their milk by pouring a given quantity into a small cup arranged to be heated in a water bath. When the temperature of ninety degrees is reached the smell of garlic, putridity, fever or udder disease, will unmistakably manifest itself.

Red pepper is said to have a very beneficial effect on domestic fowls and cage birds. The article sold in the drug stores is not always fresh, but every one can cultivate the plant easily.

MILK IN THE LARDER.—A practice is prevalent in some parts of the country which shows the power possessed by milk to absorb the impurities of the atmosphere. It is that of placing a saucer of new milk in a larder to preserve meat or game from taint. It not only serves that purpose, but the milk at the end of a few hours becomes so impure that no animal will touch it.

BRILLIANT WHITEWASH.—A correspondent wishes the recipe given in this column some years ago for the whitewash used on the east end of the White house. For her benefit and the benefit of others it is re-

peated. Take one-half bushel of nice unslacked lime, slake it with boiling water; covering it during the process to keep in the steam. Strain the liquid through a fine sieve or strainer, and add a peck of salt, previously well dissolved in warm water; three pounds of ground rice, boiled to a thin paste; one-half pound of powdered Spanish whiting, and one pound of clean glue which has been previously dissolved by soaking it well, and then hang it over a slow fire in a small kettle within a larger one filled with water. Add five gallons of hot water to the mixture, stir it well, and let it stand for a few days covered from dust. *It should be put on hot*, and for this purpose it can be kept in a kettle on a portable furnace. It is said that about a pint of this mixture will cover a square yard upon the outside of a house if properly applied. Fine or coarse brushes may be used, according to the neatness of the job required. It answers as well as oil paint for wood, brick, or stone, and is cheaper. It retains its brilliancy for many years. There is nothing of the kind that will compare with it, either for inside or outside walls. Buildings or fences covered with it will take a much longer time to burn than if they were painted with oil paint. Coloring matter may be put in and made of any shade desired. Spanish brown will make a reddish pink, when stirred in, more or less deep, according to the quantity. A delicate tinge of this is very pretty for inside walls. Finely pulverized common clay, well mixed with Spanish brown, makes a reddish stone color; yellow ochre stirred in makes a yellow wash, but chrome goes further, and makes a color generally esteemed prettier. It is difficult to make rules, because tastes differ. It would be best to try experiments on a shingle and let it dry. Green must must not be mixed with lime; it destroys the color, and the color has an effect on the whitewash which makes it crack and peel.

SENSATIONAL PREACHING.—We have far too much of this irreverent and flippant handling of the Word of God in our American pulpit. Dogmatic contradiction of old truths and mirthful caricature of the Christian experience of former generations, for the sake of a smile or a laugh among the auditors, is not the Scriptural way of preaching the Gospel. Extravagant assertion of one's own opinion or theory in direct antagonism to the plain teachings of the Bible, is not the way to establish truth, honor God, or save souls. Picturesque word-painting of beautiful material scenery, or brilliant corruscations of fancy amid the stars and the flower gardens, however it may satisfy the yearnings and win the approval of the world, is not true pulpit eloquence. Moody, with his rough and homely phrase, but "blood-earnestness" and devotion, resting every utterance of his own on the testimony of God, is much nearer the true standard of Christian eloquence, as exemplified in such preachers as Paul, or Augustine, or Luther, or Chalmers, than all this garniture of art, intellect, and æsthetic culture, which, in many pulpits of our day, is employed rather to conceal than to expound the truth.—*Interior*.

THE GOSPEL MEETING.

MISS F. E. WILLARD ON THE "I WILLS" OF CHRIST.

The following, reported in the *Globe*, is a Bible reading by Miss Willard in the Park-street church, Boston:

We associate the personal pronoun I with a great many of the cares and wants of life. We say, "I need," "I wish," "I hope," "I fear," "I love," but we do not utter —and every one of us knows it right well—any of these expressions with such a force behind them, with such a significance in them, with such a distinct emphasis upon them as when we say "I will." Scientific men, the more they examine into these wonderful things of nature, the more they affirm that there is but one force, that is, will force, God's will acting vividly, constantly on the matter which is in his hands. And your wills, little though they are, are made in the image of heaven, and your wills shall decide your everlasting destiny. I would ask you to consider some of the "I wills" of God. When God took upon him our form that he might become one of us and tell us that God is life, again and again we have these words "I will."

THE FIRST TIME THAT WE COME TO THEM

is in the eighth of Matthew, and it is in the third verse:

"When he was come down from the mountain great multitudes followed him.

"And behold there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean.

"And Jesus put forth his hand and touched him, saying, *I will;* be thou clean. And immediately his leprosy was cleansed."

Jesus had lived that wonderful life of subjectiou at Nazareth; he had been out in the wilderness tempted of the devil that he might be touched by the feeling of our infirmities, and he had bowed him to the Word of God. It was after this that we got the idea that all men's weal shall be all men's care. It seems to me there is something wonderfully significant in this "I will." The very first time that he uttered this word was to drive away the leprosy. The "leprosy" was a figure of speech representative of sin; that sin which his touch can drive out of every one of us. Do you not believe that there are diseased souls as well as diseased bodies? Do you not believe that there is such a thing as a

SPIRITUAL PARALYTIC?

that there is such a thing as a person blinded spiritually? Do you not believe that there are ears spiritually deaf? tongues that are spiritually dumb. God can touch your blinded eyes and your deaf ears so that you can see spiritual things and hear spiritual sounds, and he can loosen the tongues that are dumb. Tongues which we have heard used in other places; tongues which in the social meetings and in other places we have heard used so frequently, with such alacrity, with so much of felicity, so untiringly, so incessantly and so constantly, whose voices have not been heard in the assemblies of the Lord. O, may he show to us that he wants these tongues loosened to-day! None has a voice more sweet, more gentle, than a woman's voice, and the Lord wants her to use it for him.

IT IS IN OUR POWER

to lay hold upon the word of God, and it is culpable on our part if we do not. Not to dwell longer upon this, let me turn to Mark and the first chapter and the seventh verse: "Come ye after me and I will make you to become fishers of men." It does not matter how successfully we cast the gospel net or how much we get in it. It is only with Christ to help us in the work in the river and in the mighty sea that we can ever "become fishers of men." Now let us look into John, who of all the evangelists was likened to an eagle. In the sixth chapter there are a number of "I wills" six, I think; and the first is in the fortieth verse.

"And this is the will of him that sent me, that every on which seeth the son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

None other can raise us up. Then in the forty-fourth verse. See how much importance he attributes to this. He repeats it:

"No man can come to me, except the Father, which has sent me draw him; and I will raise him up at the last day."

Then in the fifty-fourth verse he repeats it again:

"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."

Christ is our food. How could he have represented himself more successfully to us? Food is the fibre of our fibre, the tissue of our tissues, the life of our life. As food is so intimately incorporated with what we are that we could not live a moment almost without it, and we are the result of assimilation in all outward appearances, he took that example, which by close communion with us would show us clearly that he was willing to have us vitally joined to him who is our safety. Now, in the fourteenth chapter of John, that most blessed chapter in the whole revelation, there is another "I will." It is in the third verse:

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

You will find other blessed "I wills" in this same chapter, and in the thirteenth, fourteenth and sixteenth verses:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

"If ye shall ask anything in my name, I will do it."

"And I will pray the Father, and and he shall give you another Comforter, that he may abide with you forever."

CHRIST AS OUR PLEADER.

Yesterday, in the ladies' meeting in Pilgrim Hall, I saw one dear lady pray for the lady misssonaries in Turkey and India, now in such peril from war and famine; and as she prayed on, her soul became more and more engaged in prayer; and suddenly becoming faint, she said to Mrs. Bowker, "Finish the prayer for me." And Mrs. Bowker rose and said, "Let us sing 'What a Friend we have in Jesus.'" Ah, that was best! Let Christ finish the prayer; he who standeth at the right hand of God presents our prayers and adds to them his own. He knows all our prayers, and he presents them gladly to the Father. "I will pray the Father and he will give you another Comforter."

Then, in the eighteenth verse:

"I will not leave you comfortless: I will come to you."

Then again, in the twenty-first verse:

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Then in the fifteenth chapter and twenty-sixth verse:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

And then again in the sixteenth chapter and seventh verse:

"Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."

Now look into the twenty-second verse of the same chapter:

"And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

In the seventeenth chapter and twenty-fourth verse we read:

"Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovest me before the foundation of the world."

A LAST QUESTION OF CHRIST.

Now turn to the fifth chapter and the fortieth verse:

"And ye will not come to me that ye might have life."

Here is "will not," but it is not from the lips of Christ. "And ye will not come to me." Is there any one of us that will take that message to-day? Any one who will dare to take it as applying to himself? Now one last question of Christ. It is in Matthew, 20: 32: "And Jesus stood still and called them and said, What will ye that I shall do unto you?" As we read this, as we take it home to our souls, let us remember that he is standing here to-day, asking it to us: "What will ye that I shall do unto you?" Please notice that every time his declaration is "I will." It is radiating, it is benignant, it is self-forgetting. It is not for his own sake; it is for your sake and for my sake that he put aside the glory of his Father, and may you and I now ask the question: What sort of "I wills" are we uttering? Is it the "I will" of pleasure? Is it the "I will" of intellect? Is it the "I will" of the wayward, treacherous heart? or is it the "I will" that lays hold of eternal life? Whose "I will" shall it be? the "I will" of our mind, or the "I will" of God? Oh, may you pray, to-day, for what you want. May you pray that your eyes may receive sight, and if there is anybody here to-day, that don't believe this Bible, and can pray no other prayer pray this: "What shall I do?" and you and I who have been longer on the way, and are in danger of weariness, let us have this saying in answer to him: "Lord, if thou wilt thou canst make me clean;" and he will answer, "Be thou clean." This Gospel presents to us a person, it is Christ; a presence, it is the Holy Spirit in our heart. May this spirit rest upon us, and may these "I wills" of Christ become to us our glory.

—Rev. S. B. Treat, for many years a secretary of the American Board died on Wednesday, the 28th ult., aged seventy three at his home in Boston.

Renew! Renew!! Renew!!!

NAT'L REFORM CONVENTION.

[*Continued from 4th page.*]

is to be wholly secular. It comes from, cares for, and is responsible to man only. Men are bound to confess God and obey him, but nations have nothing to do with him. The standard for laws, institutions and customs is not God's Word but man's opinion. The state cannot *sin* against God for it has no relations to him. This is the view of the state held by all those who are opposed to the Christian religion and by some who profess to favor it.

We hold on the contrary that government derives its just powers from God; that the magistrate fines, imprisons and hangs as a servant of God; that the nation is directly responsible to God *first*, and to man afterwards; that our nation is under obligation to establish a religion but bound not to establish a church; that the state is a moral agent or personality; that it is held by God's law,—what he commands it must do; what he forbids it must leave undone. In all its ways it must acknowledge him. Beyond the line of his law it dare not go. If it passes it then it sins.

HERE IS A DISTINCTION WITH A DIFFERENCE..

Is the state human or divine in its origin? Is the nation an agent or an instrument? Can it sin or is it morally irresponsible for its acts?

Take for example laws respecting Sabbath observance, profanity, gambling, Bible in schools, bigamy and others of like character. If now the state is a moral agent, deriving its power from God, it is entitled to pass laws prohibiting these acts because God makes it his minister for the express purpose of maintaining his honor. If on the other hand the state is purely secular it has no standard of right to which to appeal. If a majority think it expedient to rest one day in seven or ten they have a right to do so, but no right to require me to rest if I think otherwise. If certain men think it wrong to swear they need not, but they have no right to pass a law that I shall not be profane. If men wish to pay a minister or a priest they may do it but they have no right to tax me to support a chaplain in army or navy or prison. If men build a school of their own they may read the Bible in it as much as they choose but not one penny of my money have they a right to touch for such a purpose.

The state is human or divine. If it is human it is to be controlled by men. If it is of God his law is its law. There is no middle ground on which to stand, if the state can sin it must obey God's word. If the state is a mere human instrument without moral accountability it cannot sin.

Religious Intelligence

—The first Wesleyan Methodist church has been established in California under the labors of Rev. G. W. Townsend, formerly of Michigan. The little band is at Woodland, Yolo county, and numbers sixteen with cousiderable additions expected.

--According to their statistics for 1876 the ministers of the Brethren (Tunker) church in this country number nearly 1500.

—Spurgeon, the great London preacher, has been compelled to reliquish his pulpit for a while and rest for fear of severe brain disorder.

—American Bible Society has received the past year about $400,000 in donations and legacies. It issued 850,000 volumes and about 200,000 periodicals. The American Tract Society has received in the same time in donations and legacies about $100,000. It circulated nearly 300,000 volumes, about 6,000,000 tracts and 5,400,000 periodicals.

—Among the delegates to the General Conference of the U. B. church to meet at Westfield, Ill., May 10, are names well known to our reform as the following: Best, Kretzinger, Ambrose and Hurless from Illinois, Wright and Alwood from Ohio, Floyd, Shuck and Ervin from Indiana, Bell and Loggan from Kansas, Sherk from Canada, Luce from New York, Geeslin and Beauchamp from Missouri, Buchwalter and Drury from Iowa, and many others good and true.

—The Rev. Isaac E. Beach, who died recently at Bridgeport, Conn., in his seventy-fifth year, never rode on a railroad nor sailed on a steamboat, and was never outside the State of Connecticut. He read the Bible through in course ninety-nine times, each reading being noted on the fly-leaf of the copy most used.

—The Moravians have four churches in Philadelphia, two in New York, and one in Brooklyn. The largest number of communicants in one place is in Bethlehem, Pa., which is 1,200. The total number of communicants in the American Province is 9,212. being an increase for the past year of not quite 300.

—The Congregationalists will hold their next National Council at Detroit, Michigan, in November. The basis of representation in the council is one delegate from each local conference for every ten churches and major fraction thereof, besides one delegate from each State body, and one for each 10,000 communicants and major fraction thereof. The national benevolent societies and the theological seminaries are also represented by one honorary delegate each.

—While Rev. Mr. Murray does not honer his own pulpit by his worldliness, he does pay a tribute to real worth, whatever his sincerity, by the following declaration: "I believe in revivals. I have drawn most of my inspiration in preaching from such men as Lyman Beecher, Finney, Nettleton and Dr. Kirk. I believe sincerely in Mr. Moody's work."—*Ex.*

News of the Week.

—Two prominent physicians of this city died last week, Drs. Beebe and Freer. Both stood exceptionally high in their profession and both were connected with medical schools here.

—Ross Winans, a distingushed inventor and machinist, died at Baltimore on the 11th, aged 81 years. He was the inventor of many of the appliances now used in locomotives and cars. The heavy freight engine known as the "Camel's Back" was his invention, and it is also stated that he was the original inventor of the railroad coach as now constructed.

—The search in the ruins of the St Louis fire up to Monday morning had been unsatisfactory in finding any bodies. Much the larger part of the debris has been turned over, and the belief is general that there cannot be more than two or three bodies remaining in the ruins. This belief is strenghtened greatly by the fact that all the help of the hotel, excepting the head waiter and the girls known to have been killed have reported, and all guests excepting one been heard from.

—The latest from New Orleans indicates that enough members will go over from Packard to the Nicholls legislature to form a quorum, and thus virtually transfer the government quietly to the latter, leaving Packard no alternative but resignation.

—A telegram from Constantinople April 15th says: "A Russian yacht arrived to-day to take the members of the embassy to Odessa the moment they receive orders to quit Constautinople. The Porte believes that the rupture will be delayed until Russia has communicated her intentions to the Powers, but no hope of a peaceful settlement is entertained. Russian subjects in Turkey are to be placed under the protection of the German embassy. Constantinople will be declared in a state of siege immediately after the rupture."

Lord Derby has sent the following dispatch, dated April 12th, to the British Charge d'Affaires at Constantinople: "SIR: The Turkish Ambassador called to-day and left a copy of the circular on the subject of the protocol. I expressed my deep regret to Musurus Pasha at the view the Porte had taken. I thought it unnecessary to enter on any further discussion of a step which had been adopted by the Porte after full consideration, and could not be retraced. I said, however, it did not seem clear whether the Porte would send an ambassador to St. Petersburg or not to treat on the question of mutual disarmament. Musurus Pasha stated that Turkey was not prepared to adopt any such measure, and expressed the opinion that matters could not be settled satisfactorily unless the Powers should consent to annul the protocol. I replied that the divergence between the two governments appeared to be so wide as to render further discussion useless, and I said I did not see what further steps England could take to avert the war which appeared inevitable. Musurus Pasha answered that the attitude of his government was simply defensive, that they did not desire war, but they would prefer it to the sacrifice of national independence which appeared to be involved in an acceptance of the protocol."

—A telegram to the *Daily News* from Rome represents that the Vatican is elated at the prospect of war, and ardently hopes that the Russians may gain some preliminary advantages, in which case it has persuaded itself that the war would become geueral.

The Supreme Conclave of Heptasophs has been in session in New Orleans. What are the Heptasophs? It must mean either the seven wise men or the seven sophomores, but they have chosen a lot of "Supreme" officials, more than seven, a good deal. The relevancy of the "seven" is not apparent. It can't be that the members of the organization are college "sophs" and if they were wise men they would hardly have anything to do with a secret association of uncertain aims.—*Boston Globe.*

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Will those conventions that meet next week in Michigan, Iowa and Illinois appoint a committee early in the convention to secure subscriptions for the paper by private solicitation? A club of ten or twenty names is an excellent endorsement of a resolution commending the *Cynosure*.

We have several letters from friends who are at work for the *Cynosure* and trust that they will have good success.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING APRIL 14, 1876.—From C Ames, J W Allen, R Ames, T C Appleton, P Allen, J B Austin, K Bjorgo, D Bromley, G Burford, S C Buck, I P Bennett, P Bruback, S Brightman, C Conkling, H Cope, I B Cressinger, S Cowles, J Day, E Dartens, J F Dilley, E Day, Mrs L Darbee, P Gable, L C Gaskell, P Gleason, G W Garrett, W Hoobler. H H Hinman, J Hilborn, S P Hodges, D Inches, H L Kellogg, Mrs T E Kennedy, C W Loney, O C Lindley, C M Livesay, E E Meredith, J F Morton, D McKee, B Mansley, Mrs N Marker, G G Nickey, S Y Orr, T Osgood, A M Paull, L E Packard, Mrs J K Pierson, J W Rogers, S C Rice, Mrs L W Rowley, T P Robb, D B Stump, B F Smith, C Taylor, G Wymond, H Whitney, E B Webster, A Warren, Mrs M Willson.

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Chicago, April 16, 1877.

GRAIN—Wheat—No. 2	1 39½	1 42½
" No. 3		1 33½
" Rejected	1 14	1 16
" Minnesota	1 50¼	1 51¼
Corn—No. 2	41½	47⅜
Rejected		38
Oats—No. 2	35½	38
Rejected		31
Rye—No. 2	76	77
Bran per ton		16 50
Flour—Winter	7 25	8 50
Spring	4 50	7 50
Hay—Timothy	8 00	9 50
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	7	7⅝
Lard per cwt		9 75
Mess pork, per bbl	14 95	15 00
Butter fancy yellow	24	30
common to choice roll	13	18
Cheese	12	16
Beans	1 80	1 90
Poultry. Chickens per lb	10	12
Turkeys per lb	14	15
Eggs	11	12
Seeds—Timothy	1 60	1 75
Clover	8 65	9 50
Flax	1 47	1 60
Potatoes	1 05	1 20
Broom corn	2	7
Hides green to dry flint	6	16
Lumber—Clear	33 00	35 00
Common	12 00	13 00
Fencing		10 50
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	27
LIVE STOCK Cattle. Choice	5 25	5 75
Good	4 75	5 10
Medium	4 30	4 65
Common	3 25	4 20
Hogs	4 50	5 75
Sheep	3 75	6 00

New York Market.

Flour	$5 35	11 00
Wheat—Winter	1 34	1 75
Spring	1 30	1 64
Corn	64	65
Oats	42	62
Rye	88	93
Lard		10
Mess pork		15 75
Butter	9	18
Cheese	7	14¼
Eggs	16¼	17
Wool	13	53

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CHICAGO, THURSDAY, APRIL 26, 1877.

VOL. IX., No. 30—WHOLE NO. 370. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

NOTICE TO DIRECTORS N. C. A.—A meeting of the Board of Directors (see names on 9th page) will be held at 11 o'clock A. M., on Tuesday, May 1st next, in the hall of the Carpenter building, No. 221 West Madison street, Chicago, to make further arrangements for the annual Convention and transact any other business proper to come before said meeting. Every member is expected to be present.

By order of Chairman.

The Tenth National Convention to discuss, expose and oppose the inroads of secret lodges upon social, political and religious prosperity, upon individual and civil rights, will meet this year in Dayton, Ohio, probably in June. Definite time will soon be announced. Friends of this reform throughout the land should be preparing immediately; churches, town, county and State associations should appoint delegates and make such arrangements as they are able for the success of this meeting.

Topics of the Time.

The Louisiana arbitration committee reports little or nothing of its methods and doings to the public, but whether by them or some other cause a wonderful change has taken place in the situation in New Orleans during the past week. When Nicholls gained over a quorum of the legally elected legislators, one serious difficulty was out of his way. On Saturday the Packard Legislature was completely disintegrated, the members going almost entirely over to Nicholls, a few refusing. Some asked Packard's advice, and were told under the circumstances to go, though the parting with some of the colored members was most affecting. On the same day orders were issued for the removal of the troops at noon of the 24th, and meantime Packard is left alone with them and the metropolitan police, but retires from the unequal contest with the withdrawal of the troops. His ability and integrity are unquestioned even in New Orleans. He has maintained the fight in a manly way, believing that he was right, and his letters to the President prove his election equally with Mr. Hayes. While this is the case his authority was not self-sustaining nor was the State more likely to be peaceful than under his rival. Whether Nicholls will as faithfully carry out in spirit and letter the constitutional amendments respecting the freedmen, time will show. His promises are fair, and it is believed he will keep them.

Another feature of this settlement must be narrowly watched. Of the Masonic complexion of the committee of arbitrators we have no information except that General Harlan of Kentucky is a Mason and has gained much or most of his repute in politics through the dark arts of the lodge. If this be true Packard had nothing to appeal to in him that would exert a controlling influence if Nicholls plys the same unlawful trade in grips. Whether this vile spirit of the lodge has managed in the settlement of the Louisiana affairs will at some time appear. If so, the Commission had better have never reached New Orleans, for no settlement brought about on the Masonic plan can ever result in permanent peace.

However the President may succeed in his Southern reforms—and we wish him every honorable success—it must be acknowledged that Mrs. Hayes is a reformer of the best type, an energetic, quiet, resolute manager of those reforms that begin at home. No President of the United States under her administration will sit with his friends in the cool of the evening on the White House piazza smoking cigars. None will roll the nauseating quid or sip the besotting glass. She has made an innovation on White House receptions and wine is no more a part of them. She has defied Dame Fashion and discarded the scanty court dress. Call God's blessings upon her, American women, that she who presides in the first home in your land has the courage to show to the nations the sweet and simple manners of a Christian home.

A correspondent writes to the New York *Times:* "During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries in Europe. In Jerusalem and its neighborhood particularly, every plot of ground for sale is eagerly bought up by them." This remarkable movement of the Jews has been noticed by others and gains considerable significance in connection with the report circulated last fall of the establishment of the Jewish race in their fatherland through the medium of Russian battalions. The Caucasian army of the Czar is in motion and near the frontier of Asiatic Turkey. Its movements are unhindered by Turkish troops, and much less by the necessity of guarding against the jealousy of European powers. It may sweep across those historic plains of Armenia as did Alexander and Cyrus, accomplishing like them the will of the Ruler of nations and fulfilling the prophecies of his Word in the restoration of his long-scattered people.

Though Russia seemed days ago to promise an immediate proclamation of war to be followed by a quick hard blow, she yet lingers and again the first warlike note is threatened this week. Is she practicing the feline tactics of the old primer? or has there really begun to be a hearty dread of war among the nations? The Sultan and his advisers, we are told, are honest in their protestations of peace. They have reason for they have no money to keep up a month's struggle. But Russia does not wait for this. Why then is further communication needed with the European powers, which seem fast tied to neutrality by the terms of the protocol and their relations with the Porte? It is most hopeful if the horrid ruin of the business in which they are about to engage makes strong the dread of war. If any other path remains to the settlement, justly and honorably, of these Eastern questions let us hope it will be found before the final step is taken and the armies are precipitated against each other.

Man's love to his God is like the changing sand; his is like the solid rock. Man's love is like the passing meteor with its fitful gleam; his is like the fixed stars, shining far above, clear and serene, from age to age, in their own changeless firmament.—*Rev. J. M'Duff.*

WERE THE SAINTS JOHN MASONS?

[Concluded.]

Wife.—Well, husband, have you had an interview with Mr. Carlton yet?

Husband.—Yes; I have just returned from it.

W.—Do let me know the result. I am so anxious to learn what he can possibly say in proof that the Saints John were Masons.

H.—I will give you as accurate an account of our conference as is possible, soon; but first, I want to make a little confession which is due to myself as well as you. Notwithstanding the brave front I have always exhibited in your presence toward Masonry, I have long been disgusted with the institution, but I felt that I was hopelessly ensnared for life in a network of horrid oaths, and must make the best of it. Our conversation the other night opened my eyes to the startling fact that I was becoming a confirmed liar—indeed, I saw clearly that a Mason true to his vows must either equivocate or keep perfectly mum, which latter is not either polite or agreeable treatment to give any one, especially one's dear wife, who has of course a right to a kind answer to any proper question she may see fit to ask. I had felt before this that a wall of separation was rising up between us, and I hoped that the coming celebration, by its social features, might restore good feeling. But I found that you could not be blinded to a moral wrong by the prospect of a little selfish enjoyment, and I am glad you could not. Your argument about the Saints John seemed sound to me and I began to think the whole system one of fraud and deception and determined to find out of Mr. Carlton, as a representative of Christian Masons, what could be said in its defence. As a wise preliminary to conversing with a clergyman, I thought I would review my Biblical knowledge a little, and so took a Testament over to the office and read carefully the Gospel of St. John. I became deeply interested in it. A new light seemed to stream from the holy word. I had never before had any conception of what an exalted character the Saviour was. Now the Godhead seemed to shine forth at every step through the man. He seemed to speak "as never man spake," and to offer a salvation adequate to all our needs. How grandly he carried himself in the midst of the carping, self-righteous and malicious Jews! And

when, on being arraigned before his enemies, the High Priest asked him of his doctrine, his noble reply, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing," seemed a noble refutation for him and his disciples for all coming time of the charge of complicity with secret, oath-bound associations. I felt that the oaths of concealment that I had taken were sins to be repented of and forsaken, and that Christ had come to "set the captive free."

W.—This rejoices my heart. I feel that God has answered my unceasing prayer that you might know the truth as it is in Jesus.

H.—I now felt that Christ and his disciples lived in quite a different atmosphere from that of Masonry, and I did not care to have Mr. Carlton tell me to the contrary, but as I had told you I would see him I went to his study and the following is the substance of what passed between us:

H. to Mr. Carlton.—Mr. Carlton, since the appointment of our coming celebration some discussion has arisen as to whether the Saints John were really Masons. I thought you would be capable of throwing light on the subject if any one could, and so have called to make some inquiries.

Mr. C.—I shall be most happy to impart any information I may have on the subject. It is to be regretted that any obscurity should hang around these points, but owing to the great antiquity of the order and the want of modern facilities for handing down information from one age to another, oral tradition has had to be relied on largely. The Masonic mysteries were handed carefully down in this way. Numerous Masonic works speak of the Saints John as Masons and their orders are dedicated to them. I can refer you to some of their authors for farther light. The sacred duties of my profession have not admitted of my getting very deep into Masonic lore.

H.—Then I suppose there is no allusion to the fact outside of Masonic records. This seems strange, especially if what we sing is true:

"Hail Masonry divine,
Glory of ages shine;"

and strangest of all that the sacred writers themselves make no allusion to it. Christ seems to have been the great central figure of the religion that the Saints John introduced and preached, indeed the acceptance or rejection of him is declared most emphatically and repeatedly by the Evangelist to decide a man's eternal state. Now I have been through three degrees of Masonry, and though we sing and pray and bury the dead, and are told that if good Masons we will all be taken to the "Grand Lodge above" when we die, I never heard the name of Christ mentioned in the lodge excepting in one instance, where a Methodist minister was corrected for closing a prayer in his name. Unmasonic, they said. Is one system compatible with the other?

Mr. C.—The great Christian graces, faith, hope and charity, are inculcated in the first orders, and when you become a Knight Templar, as I am, you will find that we swear to defend not only "innocent virgins, destitute widows, helpless orphans, but also the Christian religion."

H.—The large body of Masons never become Knight Templars. A system that pretends to save souls whether they exclude or defend Christ is certainly inconsistent with itself. But it seems to me there are some strange defenders of the Christian religion among the Knight Templars. There is Mr. A. the distiller, Mr. D. a notorious gambler, and Mr. H. a horse-racer. I don't know any who attend church regularly or meet with Christians for prayer, or interest themselves in the progress of Christ's kingdom. One would think that love of display was their predominant passion to see them on their fine steeds decked with plumes and regalia. Pardon me, sir, I forgot that you just said you were one of their number, and now I think of it there may be several of your church members also in the ranks. But really, sir, what possible juncture in church affairs does this trained secret order anticipate, or is it all a mere farce?

Mr. C.—It strikes me that you as a Mason are not living up very closely to your vows in speaking thus slightingly of the institution and its members.

H.—I desire simply to get at the truth. I want to see these discrepancies settled if possible.

Mr. C.—I do not pretend to justify everything connected with Masonry. I preach a much fuller system on the Sabbath. The Masonic body is a powerful one, and acting in secret has a controlling influence in the community. I do not feel called upon to array myself against it, either in a public or private capacity. They might do us much harm if I should; as it is, I am quite popular with them, and they prefer to have their wives and children come to our church and Sabbath school, rather than patronize those who stand in a different attitude toward them, and sometimes they come themselves. I approve of their charity and brotherly love and the morality they teach by their beautiful symbols, such as the all-seeing Eye, Bible, square, compass, etc.

H.—If the object of religion is merely to build up a large church organization and not to establish truth and righteousness in the earth, your course would seem a very plausible one, and will no doubt meet with present success. But what is gained to the cause of truth if error and false teaching are not opposed? On the same principle you are acting might not Stephen have saved his life by refraining from charging home upon the Jews the death of the "Holy One and the Just," and would it not have had a very soothing effect on the excited crowd at Ephesus, or rather prevented any commotion at all, if Paul had bought a quantity of silver shrines for the goddess Diana of Demetrius the silversmith, previous to preaching the Gospel? Indeed, why should there have been *any* martyrs? Couldn't they have compromised matters by worshiping occasionally in heathen temples? just to conciliate the heathen and draw them into their ranks?

Mr. C.—It is quite possible you might manage the affairs of my parish better than I do if they devolved upon you; but as it is, I only am responsible. Besides sir, I attach some sacredness to oaths, which seem to sit very lightly upon you.

H.—I would like to ask what is the nature and design of these oaths of secrecy, and what their necessity? The so-called benevolence of the order is blazoned abroad; the little stipend that is sometimes given to the widows of Masons, who have paid all their dues, to enable them to bury their dead and meet the expenses of sickness, is held up to the world as a wonderful example of charity. But as I said they make no secret of this, neither of their brotherly love or of their beautiful symbols, as you call them. These not being immoral do not need concealment. To say that oaths are necessary to confine the benefits of the order to those who are entitled to them, is too thin, though I admit the concentrated selfishness of the order would lead them to look well to this point. Any one can see that that end could be obtained in less objectionable ways. You know, sir, that we swear under pain of the most horrid penalties, to conceal the secrets of the brotherhood, murder and treason only excepted in the lower degrees, and these not excepted I am told, in the higher. What an engine for evil such an association may become in the hands of wicked and designing men the doings of the Knights of the Golden Circle, the Ku-Klux and the White Leaguers attest. Can you, sir, throw the sacred arms of your holy profession around them and baptize them in the name of the Saint Johns?

Mr. C.—(Taking out his watch). I see the time has come for me to fill an important appointment.

H.—Excuse me for staying so long. Good evening.

W.—So you did not get much light from the reverend divine?

H.—Christ says, "If the light that is in you be darkness, how great is that darkness." Hereafter I shall worship at his altar and leave forever the Masonic shrine. Here is room for us both and the children. Only think, that Masonic cheat was going to take me safely to the Grand Lodge above and leave you and our little ones to shift for yourselves, as best you might. H. W. P.

Peoria, Ill.

Dewitt Clinton, 'High Priest.'

Instruments of cruelty are in their habitations.

O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self will they digged down a wall.

Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.—Gen. 49: 5–7.

For he shall have judgment without mercy, that hath showed no mercy.—James 2: 13.

"A significant event transpired in Batavia on the 10th of August 1826. Governor Dewitt Clinton came to the village and called upon the Grand Commander of the Encampment—a political enemy—and after a short stay left abruptly."—*Broken Seal, p. 41.*

"A letter was introduced into the lodge, purporting to be a copy of a letter which Governor Dewitt Clinton had written, saying, in substance, 'You must suppress the secrets of Masonry at the expense of blood and treasure. Be careful to observe secrecy; but if you are detected you shall be protected. If you are convicted you shall be pardoned, for I have the pardoning power.'"—*Ib. p. 48.*

Of honored parentage and state,
And raised to high renown,
All those abilities so great,
In infamy went down,

And Dewitt Clinton's blackened fame
A warning yet should be,
To all who're covered with the shame
And pall of Masonry.

He doubtless cheered the murderers on
To crimes of deepest dye;
And raised to heaven's eternal throne,
Of guiltless blood the cry.

Shall such as he again abuse
The people's trusting grace?
Or dare so wickedly to use
The seals of power and place?

But when the last loud trump shall sound,
And rend all earthly things,
And fires dissolve the monument
That 'hove his ashes springs;

Then will that murdered victim stand,
In martyr glory shine;
An angel, high at God's right hand,
Sharer of bliss divine.

No pinioned, fettered limbs betide,
Nor dungeon's dread unrest,
Nor bleeding mouth, gagged open wide,
At Masonry's behest.

While many looked, such misery
To mock, but none to save—
Vain, mute appeals—consigned was he
To the dark river's wave.

And Morgan's blood now drips from all
Adhering Masons' hands;
They answer the same murderer's call,
And echo its commands.

Where is the gain of such a course
When dreadful billows roll
Eternal, wrathful, fiery force
Over the guilty soul;

Where cleansing blood can never apply,
But filthiness remains;
For aye the worm shall never die,
Nor quenched be fiery pains?

NOTE.—The seventh, and eighth verses of the above are founded on the description given by a person who saw Morgan while he was in the hands of the Masons on the Canada side of the Niagara river. It was in this way: A boy about fourteen years old, who was in the employ of an older brother, was sent to the Falls with a load of produce to market. He drove his team to a tavern to rest and feed, and while waiting observed that the hall door was open and little companies of

men went up the stairs, and in a little while came down again and went off, to be succeeded by other companies, which were sometimes quite large and at others small going up and coming down. He had seen a good many such companies go up and come down, when there was a stop of the proceedings and nobody was in sight. He slipped stealthily up the stairs and saw a room at the head with the door open, and in the room a man pinioned, fettered and gagged, with blood and spittle running down his breast. He made a few constrained motions to coax the boy to him, but he, frightened and astonished, fled back, was discovered and driven off in a rough way. In a day or two the papers brought news of the abduction of Morgan, and then it was fully believed that he was the man that was seen by the boy. The boy lived a useful life, and now is resting in his final rest in our grave yard.

Glances at the Past.

The State of Vermont had no State Prison until 1808. The corner stone of one was laid in that year, not exactly with Masonic mummeries, but with great demonstrations of joy, firing of cannon, etc.; for the people were delighted to know that they were to have this means of protecting themselves against rogues and knaves. The very next year, in 1809, twenty-four convicts were committed to this prison, fifteen of whom were found guilty of counterfeiting.

It was a great breach of public confidence and of good faith between man and man, to be falsifying the currency, especially at a time when there was but little money in the country, hardly enough for the transaction of its business. It was therefore the policy of the State, as well as the dictate of common honesty and of religious sentiment, that the crime of counterfeiting should be severely discountenanced. So strong did the popular sentiment become against that crime that it would have brought a blush to any man's cheek to have been suspected of carrying counterfeit money in his pocket-book, however innocent he might be in happening to offer such in trade.

The effect of impressing deeply upon men's minds respect for a true currency does not stop at a mere suppression of counterfeiting, it tends to make a people honest in all their dealings; not only in their financial affairs and banking concerns, but in all others. Vermont was never much troubled, if any, with wild-cat banks, as the West has been; nor does it therefore regard greenbacks as a means of financial confidence, as many in the West are disposed to do.

The early legislation of Vermont sprung from a religious source; for almost everybody went to church, and hence all measures for establishing and preserving confidence between men and faith in the laws were inculcated with comparative ease.

But things have changed very much since the year 1809; and there are other causes now at work much more potent for destroying the faith of men in each other and in the laws than counterfeiting the currency. There is another kind of counterfeiting carried on which is dealt in even by church members themselves, to which almost all politicians resort for getting office, and which is infinitely worse to the interests of society than the mere falsifying of the currency could be.

This new kind of counterfeiting to which we allude is the counterfeiting of the religion of the State by substituting the false teachings of the Masonic lodge in its place. Thousands of the young men of Vermont, once so religious and law-abiding, are now taught by politicians that Masonry is a good substitute for religion; and the State has become flooded with these false ideas. The very source of all honesty, not in the currency alone, but in everything else, is thus struck at; and the consequences that must follow are plain to be foreseen, viz., a loss of faith between man and man, and in the justice or necessity of the laws.

Some twenty years or more after the State of Vermont had laid the corner stone of its State prison, the legislature enacted a law for the the supression of Freemasonry, rendering it a penal offense to administer the secret, extra-judicial oaths that are imposed by the Masonic officials of the lodge. The satisfaction throughout the State with the passage of this law was as great, though not as noisy, perhaps, as that which had been displayed over the corner stone of the prison; for it was understood, that he who counterfeited those oaths on which justice and confidence between man and man are supposed to depend, might be incarcerated in the same prison that had served such a good purpose in breaking up knots of counterfeiters of the currency. Men were comparatively honest in those days; and it was supposed that the law against Masonry would prove effective for the end proposed, which was to abolish the lodge forever.

But though Jesuitry has often been put out of states and kingdoms it sometimes returns again with seven other spirits worse than the first. The lodge-Jesuit has returned to Vermont, and with a sharpness of appetite that no law but that of the ballot box can resist. The law of the State against Masonry is trampled upon with perfect contempt; and of course no other law can be held more sacred. The laws against federal officers sitting in the Legislature, or of acting as Presidential electors are unheeded. The some ten thousand Masons of the State—one-sixth of her voters—seem to have the idea that the lodge abolished slavery, and hence there is no end to the privileges due to it for this good work, however destructive of law these privileges may be. Even the chairman of the Republican committee of the State is said to have decided that the Constitutional provision prohibiting federal officers from being Presidential electors was a matter of no consequence!

The lodge controls the political interests of the State; and so unresisted has it been by the people that, in its presumption and arrogance, its next step may be to haul up and try some of the people before Masonic courts! The people seem willing to admit the preposterous claim that the lodge hints at of having saved the country, and that it has, therefore, a right to control the state when the facts are that the lodge was a drag and impediment to the war from beginning to end.

Of course where religion is counterfeited every other interest in life must degenerate. Where hardly one person in five attends church, the lodge is likely to thrive, and the more that thrives the more the honest interests of society must decline. The farms of Vermont may run down, and house after house may be met with along the road in some quarters, abandoned and going to decay, yet nothing in the State presents so sad a spectacle as the flourishing condition of the lodge, because neither pure religion nor republican government can long exist where that is the case.

The lodge was the worthy handmaid of slavery; the politicians of Vermont have made it the handmaid of republicanism, which is the old Jesuitical expedient over again of serving a good end by foul means.

American.

More Light.

Address given by Rev. A. Osgood at the Organization of Hope Township Christian Association, April 31, 1877.

The object of this meeting is to obtain light. Let us not depend upon lighted tapers in a secret chamber to guide us in our duties toward God and our country, but with open doors, and our windows unvailed toward the East, that the Sun of Righteousness may shine in our midst to guide us in transacting business. The example of Him who said, "In secret have I said nothing," will be safe to follow. Truth and right need no covering. We invite criticism on our proceedings. Men may smile at our small beginning; but all great reforms commenced with a few. Look at Luther preaching against the evils of his day, and a Wilberforce, and a John the Baptist, not in secret, but in the streets, crying "Repent ye." These were small beginnings, but they caused the world to tremble. As people become informed of the character and doings of secret societies they become alarmed for the safety of the institutions of our country. It is the duty of every individual to watch and expose their secret plots. A man doing an honorable business does not want stained and curtained windows. But evil doers choose darkness in preference to light. They know that honest and sensible men would never unite with them if they knew beforehand the principles they embrace and the practices they engage in.

"But," inquires one, "why do so many good men continue with them?" I answer, Why did so many good men continue to buy and sell and own slaves in previous years in our country? For the same reason that good and timid men now continue to fellowship with oath-bound societies. Fear of wicked men who were sworn to ruin and persecute them if they left their ranks. Thank God, the day of slavery is past. Good men will not support slavery to-day. Would you vote for an adhering slaveholder for office to-day? Far be it from you. Neither should you vote for any man for public office who is bound, by oath, to favor one of his craft when in the discharge of his official duties. With the offices in the hands of such men government becomes a farce; criminals belonging to their craft go unpunished; our laws are disregarded; our lives and property a prey to cut-throats and mobocrats. We must take a firm stand and not give support to any who uphold these midnight dens of evil-doers. These secret clans are sapping the foundation of the institutions of our country. Shall we sit still and not attempt to stay the ruin that a triumph of their principles will bring upon us? Far be it from us. But let us press forward in the work, and, in the name of Israel's God aid in exposing their doings to the world, for they cannot stand the light.

Sent for publication by order of Association. S. I. White, *Sec.*

Moral Law Applied.

Everything which involves moral principle is right or wrong. All moral beings are under moral law, and by it bound to do right and refrain from wrong. Men are moral beings. That men may know what is right from what is wrong and act accordingly, God has endowed them with the faculties of judgment and conscience. By his judgment man is to compare all matters of a moral nature in which he is to be a party, with the principles of moral law under which he acts, and to decide as to what *is* and what is *not* right. By his conscience he is prompted to act in harmony with the decisions of his judgment.

The freest possible exercise of these two faculties is demanded to promote right and prevent wrong. All the inventions of men which prevent the free use of these faculties, and lead men to act independently of them, are contrary to the moral law, or *immoral*. These propositions are all self-evident, and no man will so stultify his common sense as to deny it. Now let us apply these features of moral science to

ALL SECRET SOCIETIES.

Though these are not alike in every respect, they are alike in the

one particular which renders them all secret societies. They all require a pledge, obligation or oath, binding a candidate for membership to keep secrets which are not yet revealed to him. No secret society exists which does not make such a requirement, nor is it possible for one to exist without it. A society without this principle at its threshold would not be placed among the societies now universally known, by friends and foes, as secret societies.

But these societies, one and all, require their members to bind themselves to perform certain things, before the things to be performed are submitted to the conscience and judgment; and hence bind them to act without the exercise of these faculties in relation to the things to which they are bound. So that, so far as the judgments and consciences of the persons thus bound are concerned, they are as liable to be wrong as right. It is to prevent just such hap-hazard work as this that men are endowed with individual judgment and conscience, which God will never justify them in surrendering to any association of men. To recapitulate:

1. Moral law requires the full and free exercise of judgment and conscience in relation to all that involves moral action.

2. That which prevents such an exercise of these faculties is in conflict with moral law and is immoral.

3. The obligation required by all secret societies prevents such an exercise of these faculties.

4. Therefore, the obligations required by these societies are in conflict with moral law, and immoral.

But again: These immoral obligations are essential to the existence of a secret society. Now,

1. Associations which depend for their existence upon obligations contrary to moral law, are themselves contrary to moral law.

2. Secret societies depend for existence upon obligations which are contrary to moral law.

3. Therefore, the existence of secret societies is contrary to moral law.—*Am. Wesleyan.*

Will they Tell us?

The time was, according to history, when it might have appeared expedient to Jews, Mohammedans, sceptics and various other religionists, to form new leagues offensive and defensive, for their own safety and aggrandizement; or to enter into secret and benevolent associations for the promotion of their individual interest, honor or happiness. But why Christians in this, the nineteenth century, should, after they have tasted the sweet influences and blessings of the kingdom of Christ, seek admission through all the pledges, oaths and obligations of secrecy into the societies of Freemasons and Odd-fellows is a difficult and perplexing problem.

Being unable to understand the reason or motive predisposing to such an initiation to clubs and associations of men of the world, men of all religions, and of no religion, I feel strongly inclined to request some of those who are members of the body of Christ, and also members of those societies, to disclose to us, not the secrets which they are sworn to keep, but the reasons and experiences which induced them to seek admission into the fraternal equalities of such a motley brotherhood.

There are some of high intelligence and virtue among us, that are compelled in their own practical and direct mode of reasoning, to regard the mere fact of seeking admission to such a mongrel community of all sorts of faith and morality is equivalent to a frank and explicit acknowledgment on the part of such applicant that they have not found rest and satisfaction to their souls in the Messiah and his institutions; that they are disappointed in their union with Christ and his church; that they feel a vacuum of soul that Christ and the church cannot fill, and which can be filled and satisfied only and alone with the rites and ceremonies, approbations and the brotherhood of Masons and Odd-fellows.

Now we want no controversy with anyone, out of the body of Christ—the church. This is, emphatically, a free country, and our constitution guarantees anything and everything anyone chooses, that can, in his opinion, promote his own happiness without injuring that of his neighbor. But we would say to those who have taken the oath of allegiance to the King of kings and Lord of lords, please tell us what deficiency in Christianity is supplied in your secret society. Tell us one new truth, or one new revelation; is the Spirit of God imparted to you in a greater degree by any of these modern inventions? Do you love your parents better? Do you love your brothers, sisters or neighbors better than you did before you took this blind leap into the inner temple of these institutions? Do you love the Lord more? or have you become more spiritually minded than before you gave in your adhesion to the ribbon, the apron or the mystic symbols of the secret conclave? Does the new center around which your affections move, radiate more light, more love, more peace, more joy and more prosperity than can be drawn from the glorious Son of righteousness? We will wait patiently for a reply, let it be in a few words and to the point; if the answer is plain and satisfactory, I will, with your permission, become a candidate for admission; if not, I may say a few more words, prompted and dictated by Christ and the Holy Twelve.—*Franklin (Iowa) Enterprise.*

Religious Intelligence.

—As Rev. J. W. Bain was absent at Oskaloosa from his church, the United Presbyterian, in this city last Sabbath, his pulpit was filled in the forenoon by Prof. C. A. Blanchard, of Wheaton College, who also preached in Moody's church, the North Side Tabernacle, in the evening.

—Rev. L. A. Wicky, an earnest advocate of our reform, lately stationed at Franklintown, Pa., has removed to Eshcol, Perry Co., in the same State, where he may be addressed.

—Rev. J. P. Saukey, late pastor of the United Presbyterian church in Rochester, N. Y., has accepted an invitation to the Charles Street church, New York city, whose pastorate was left vacant by the death of Rev. H. H. Blair.

—It is announced that Mr. Moody closes his work in Boston on next Lord's day and the meetings are all filling up with the rush of those who have put off attending them. Last Friday was given up to a sort of Temperance convention, at which John B. Gough was a leading speaker. This branch of the revival work has been carried forward with uniform and unusual success in the Boston revival. The various meetings held daily about noon throughout the city, are reaching hundreds who would not come to the central meeting, and it is believed that great as was the result in Chicago in the salvation of multitudes, the glory of this latter work will be far greater.

—The Chicago West Side Christian Union prayer-meeting held in the Carpenter building, completed its first three months last Wednesday. The occasion was made a special one, and many of the West Side pastors attended and were well pleased with the good report of work done through this instrumentality.

—In Boston the following Congregational pastors have been in their present charges for more than forty years: Dr. Lothrop settled in 1834; Rev. Chandler Robbins in 1833; Rev. Geo. W. Blagden in 1836; Rev. Rollin H. Neale in 1837; Rev. Nehemiah Adams 1834. The four largest Congregational churches in Massachusetts are the First, in Lowell, with 724 members; First, in Springfield, 675; First, in Chelsea, 674; Park Street, in Boston, 600.

—During the coming year the Oberlin Theological Seminary will have courses of lectures from Rev. Wm. M. Taylor, D.D., of New York, on Ministerial Work; Rev. A. H. Clapp, D.D., of New York, on Home Missions; Rev. Samuel Wolcott, D.D., of Cleveland, on the Topography of the Holy Land.

—Persecution of the Jews in the Danubian Principalities has broken out again. The prefect of one of the Moldavian villages, Vaslin, put himself at the head of a mob to drive the Jews out of the houses which they had hired. Three hundred of these poor victims, without regard to age or sex, were sent out into the street, where some of them died of exposure. No reason was given except that the sufferers were Jews, and so outlaws. Sympathy is wasted on Christians of this kind.

—Dr. Schaff writes from Cairo to the *Evangelist* that "Presbyterianism is the only form of Protestantism which has taken root among the natives of Egypt. It is the evangelical pioneer church. But there are a few English and German churches in Alexandria and Cairo, for the foreign population in these large cities. There is also an admirable educational work of a missionary character, though without church organization, going on under the care of Miss M. L. Whately, the daughter of the celebrated Archbishop of Dublin. She has been devoting the last fifteen years to this noble and self-denying task. Its school is near the railroad station, and numbers one hundred and fifty girls and two hundred and fifty boys, divided into half a dozen classes. The Scriptures are read and explained. And it seems Mohammedan parents do not object to it. Miss Whately told me, however, that none of her pupils would dare to profess Christianity and submit to baptism, which would at once provoke persecution."

The service of God should be heart service; that of the lips is only abomination. We are to "call upon our souls"—to rouse the whole nature in praising and glorifying our Creator and Saviour. He whose heart is full of thanksgiving is living near heaven.

Reform News.

Central and Southern Illinois.

Centralia, Ill., Apr. 17, 1877.

I have been in this city nearly twelve hours, and thus far have found little knowledge of or active sympathy with our cause. This is emphatically a railroad town, as the pastor of the Presbyterian church assures me, and as everything indicates. It is, however, prettily located and just now in its gala-day dress. Peach and pear trees are in full bloom, lawns carpeted with green, and front yards beautiful with early spring flowers. The day is fine and the roads in excellent condition, but many of the sidewalks sadly out of repair. This is easily accounted for by the numerous saloons that occupy the western portion of the town to the exclusion of almost all other traffic. Passing along the rickety walks on the west of the square and looking into the wretched "holes," one would be strongly inclined to think that a considerable portion of the people here lived by drinking rather than by eating, were it not a well established physiological fact that death and not life is in the cup. This sad feature is somewhat mitigated when you pass to the other side and find the more substantial buildings occupied by men engaged in legitimate employments.

On our way from Bloomington last night we encountered a severe storm which was at its height about the time we reached Decatur. The rain was intense and the lightning almost incessant, accompanied by short, sharp reports, indicating that the stroke had fallen very near; but He who "hath his way in the whirlwind" brought us safely to this haven at 12 M., where I found comfortable quarters at the "Centralia House," which I regret to learn is not a strictly temperance hotel.

At Bloomington I was made glad and cheered by an interview with our valued and venerable friend, Oliver March, whose generous impulse toward any good cause does not allow its advocates to depart without something more substantial than a "Be ye warmed and be ye fed." Bro. Geo. O. Robinson showed me great kindness, giving me such legal counsel as I required; and then after a generous meal and a two hours' chat with his interesting family, took me in his carriage to points of interest in the city. Bloomington is a truly beautiful inland city, and far exceeds my expectations in point of commercial importance. Bro. Taylor, of Wheaton, may be interested to know that I visited his old home and found the house and premises apparently in good repair and "beautifully situated," although the flock he once fed and cared for is scattered as sheep having no shepherd, and the church in which he preached is now occupied for "*mass*" in a foreign

tongue. Bro. Bohrer, now in his 86th year, I found at work in his garden, and full in the faith. Said the old man, "If I live four years more I am going to vote for Walker and Kirkpatrick again."

The Sabbath I spent at Wenona, preaching morning and evening in the Presbyterian church. Bro. Bellville, the pastor, was absent and the morning congregation small. In the evening the house was well filled, and whatever is true of the preaching the singing was much better at the second than at the first service. Rev. Mr. Morrow, of the U. P. church, with, I presume, a number of his congregation, was present, and kindly tendered me the hospitalities of his house, which I declined on account of a previous engagement.

Bro. Howe was called away to attend the funeral of a friend who died very suddenly, but before his departure handed me a substantial token of his interest in our work which will be duly reported along with others by the Treasurer. No pains were spared by Bro. Howe or his family to make my stay among them in every respect pleasant, and their kindness is held in grateful remembrance.

Of my visit at Galva with my widowed sister, two years my senior, and my aged mother, now in her 83d year, I need only say it was one of those pleasant events not likely to be often repeated in this world, but anticipated in another where there are no eyes that are dim and all hearts are at rest. After calling on my old friend and classmate, Rev. R. B. Guild, and spending some hours in social conference with Jacob Emory and wife I took my seat in the car where I met a friend of other days, and talked of those we knew and things we did when life's earnest work was scarce begun.

J. P. Stoddard.

Southwestern Iowa.

College Springs, Iowa.

Editor Cynosure: The past year has brought to light, in this place, some fruit for the anti-secret cause. Three churches bearing testimony against the lodge, ought to bear fruit, more, perhaps, than these three have. We have reason, however, to "be of good courage." One secrecy man has been led to renounce the lodge by reading Pres. C. G. Finney's work on Free-Masonry and Geeslin's exposition of the grange.

The lodge here, as elsewhere, leaves no stone unturned in its efforts to debauch the conscience of such as withdraw to unite with an anti-secret church; we are too often led to sorrow in their success. But we now rejoice that another Oddfellow has not only withdrawn, but has taken a stand squarely in opposition to the lodge. Is there a known case of a man becoming an earnest, Bible Christian, who has been a secretist without not only withdrawing from, but also renouncing the lodge?

The lodge of this place has allowed the spirit of the institution to be seen by some outsiders. But do not think it was intentional; the blame rests with a neighboring lodge. To break down the confidence of the people in the integrity of one of our citizens who opposes secretism, the lodge opened fraternal correspondence with its neighbor and requested it, if it could, to assist in the desired object. It not only failed, but a member of the lodge addressed forwarded to our friend a copy of the letter from this lodge. "There is nothing covered that shall not be revealed."

Our M. E. church, like that body elsewhere, confuses the minds of the people by teaching Christianity and defending Baalism. The practical effect of its teaching is seen when a revival service and Baal festival comes at the same time. The preference of its members for the lodge is opening the eyes of the godly in that church, as well as in the community around here. The plain inconsistency of a love for Christ and the lodge as shown by the church members leaving the revival meeting to attend a lodge meeting, has led one young and earnest Christian man to withdraw from the M. E. church and unite with a church here which is opposed to secret societies. Thus, Mr. Editor, the truth is triumphing, slowly but surely.

The Christian Association of this place has appointed five delegates to the Iowa convention at Oskaloosa.

Yours truly,

W. I. Phillips.

Annual Meeting of the California Committee.

Woodland, Yolo Co., Cal., April 12, 1877.

Editor Christian Cynosure: After a short but pleasant session our annual meeting adjourned. As I do not intend to give you a lengthy report, I would just state here, that we were favored with the presence of Rev. L. B. Lathrop of Hollister, who, through the columns of the San Benito *Advance*, his county paper, has published several articles against secretism. We are doing the best we can, that is a few of us, and expect to begin the warfare in earnest as soon as Bro. Henry Cogswell, our lecturer, arrives and commences his labors. The severe drouth in many localities will rather abridge our financial prospect; but still we have enough means pledged to carry the work forward for a few months and no doubt can raise more when the work begins in earnest. We feel our dependence upon the Lord for success in this work, and of opening the hearts and also the pockets of the people generally. May the Lord bless the few who are in earnest at present, and incline the hearts and hands of the many to also see the truth and take hold of the work to bring it to a successful issue.

The following are the minutes of the session:

The third annual meeting of the Committee and friends of the National Christian Association opposed to secret societies, convened at Sacramento in Central Hall, Tuesday, April 10, 1877, in the afternoon. Prayer by L. B. Lathrop.

Bro. Black, our chairman, not being present L. B. Lathrop was chosen to preside in his stead over the Convention.

The report of the secretary and treasurer was read and approved. On motion J. L. Field and T. J. Bauder, being present, were admitted as members of the Committee. The chairman and secretary were instructed to employ Bro. Cogswell as the funds and means on hand and pledged will warrant, without incurring any debt, or embarrassment. The officers of last year were re-elected. James Kennedy was elected assistant secretary and treasurer. A. Musselman and J. L. Field was appointed and instructed to represent us as our delegates in the National Convention, to be held at Dayton, Ohio, in June.

It was resolved to have the minutes of the meeting published in the *Cynosure*.

After reading and approving of the minutes, the meeting adjourned subject to the call of the chairman.

Phil. Beck, *Secretary*.

Correspondence.

No Other Religion.

Ridge, Ohio.

Editor Cynosure: In looking over past events, what we have seen and what we have known and what we have read, we are well assured that Freemasonry has been well exposed, and that it is one of the grandest "humbugs" of the present age. They call it something grand and sublime, but to find out the full working of a lodge, it is worse than children's play. No wonder they keep their jewel so well as to hide and cover up all they can in order to deceive the public as much as possible. But watch them closely and what has been revealed will work out by degrees, so that we are well assured that all is true which has been spoken of by Morgan and others as written in their books.

In reference to Masons claiming their order to be a religious one, many do and many do not. Those who are pretty well posted in Masonry and have run up the ladder of degrees, claim that being a good Mason will save them; others who barely pass for Masons seem to know little about it, but think it something grand, because they think they know more than "Cowans" do. I overtook a man on the road one day, and being well acquainted with him we set to on Masonry. I told him of some of the evils connected with the institution. He was a church member, but said that "he wanted no other religion to take him to heaven than Masonry." I quoted to him the words of Christ to Nicodemus, "Marvel not that I said unto thee, ye must be born again." I told him that "he must be changed from nature to grace; that if he trusted in Masonry that he would never enter heaven just as sure as the sun shone upon the earth." He said that "their preacher and some of the members had told him the same," but repeated the same to me, "that he wanted no other religion than Masonry to take him to heaven." I then told him to remember what had been said, and that he would find it to be a reality whether he obeyed it not, and we soon parted.

W. W. Stringer.

The "Good" or Bad Man Argument.

Lostant, Ills.

Editor Cynosure: Allow a subscriber and interested reader to speak a word from Lostant. There are several agitators busily at work among us, the most potent of which is, perhaps, a score of *Cynosures*. These are the silent agents that are noiselessly declaring "the whole counsel of God" to many people who, under a faithless and oath-bound ministry, never would hear it. It is provoking to hear these "good men" declaiming against the idolatry of men who lived hundreds of years ago, while they themselves are bowing to the idol of Masonry. It is refreshing to hear them warn men against intemperance, profanity and covetousness, when it is known they aspire to the high privilege of drinking wine out of a human skull, that their own consciences are seared with the most horrid oaths and that, on their own admission they have joined the Masons in order to secure the best places in the church.

A word about this "good man" argument we so often have sounded in our ears. It is a very effectual way the advocates of Masonry have of silencing their opponents, to tell them so many good ministers belong to it. These reverend gentlemen themselves sometimes modestly remind us of this. Now suppose, in order to gain popularity with the world and to increase their salaries, these "good men" should contract a habit of taking a little wine for their stomach's sake, and then, in order to bring themselves into closer relations with the average drinker, for the purpose of "doing him good," they should descend from a little wine to a little beer, and then by a gradual descending scale slide into the habit of drunkenness, would they have the effrontery to tell us drunkenness is right because so many good men get drunk? No, honest reader, this would be too much for your credulity. Since these reverend gentlemen lay down the rule that Masonry is good because they are good, will they allow us to reverse the rule and admit themselves to be bad if we prove Masonry is bad? No.

This is a rule it would not be safe to work with both ways.

There is a growing sentiment in our community against the policy of the church in running the car of salvation on the broad gauge laid down by Masonic ministers. It is true the wider the track the more easy it is to persuade men to embark. But is this broad guage laid down by them, the narrow way spoken of in the Bible? It is to be feared the old "handmaid" is a little mistaken in her reckonings, and that she is not exactly a safe guide to pilot the church with its freight of precious souls. We have one church here which seems yet to be running on the narrow track. It is to be hoped it will stick to it, and not regulate its time-table to suit the loose morality of the old "handmaid." BLANK.

A CALL TO THE PULPITS.

ALLEGHENY, Pa., Apr. 14, '77.

EDITOR CYNOSURE: The very unfrequent Anti-masonic sounds heard from the U. P. pulpits of Allegheny, I fear betokens no good. All our ministers here are cognizant of the sinfulness of secretism, and yet they will neglect to treat it as they do other and less heinous offenses. "Show Israel his sin." I apprehend this means sin of any and all kinds. The shepherd should warn the flock when the wolf is in sight. Imagine a watchman, by his reticence concealing from the young and unwary of his flock these secret pitfalls. Young men who never hear it preached against nor prayed against are too apt to fall in with the temptation when presented. Let us have more Anti-masonry from the pulpit, and the *Cynosure*, and such matter will be sought for and read. JOSEPH MCKEE.

ON THE KNIGHTS OF PYTHIAS.

EDITOR CYNOSURE: In response to inquiries of friend Stiles of Green Point, New York, I would say that the spike arrangement of the Knights of Pythias is a trick of the third degree, and two sets of spikes are used. First, an iron set, which the candidate sees, feels, handles and finally places before the pedestal, in the center of the lodge, from which he is afterwards ordered to jump. This set presents itself to his mind, before he leaps, and in most cases makes the flesh crawl when the order to jump is given. Second, a rubber set, in exact imitation of the iron, is, unawares to him, substituted for the iron set during the initiation ceremonies, while his back is turned to the pedestal, and before he is finally mounted thereon to make the leap. In the time intervening between the placing of the first set and the second, the candidate is called to the station of the Chancellor Commander and a short lecture delivered to him upon the various and beautiful methods adopted in the by-gone ages of pagan antiquity and barbarism for testing men's bravery, and he is very impressively informed that this method has been adopted to test his bravery. Bravery is the motto of the third degree and the symbolic color is red. As to how I came to jump on the spikes, I can hardly say, except that I knew there was a *trick* somewhere, and I felt an assurance of safety also in the fact that the brethren present and about me and who had traveled that road of peril before me, had gone through unscathed, and reasoning from analogy I believed obedience to orders would prove the justness of my conclusions that harm would not befall myself. So I obeyed orders, and lo, and behold! instead of iron I found myself firmly embedded in a set of rubber spikes. Hence, you see, rubber shoes were not necessary. The scamps, however, made me jump in my stocking feet.

In my lodge we used to snatch 'em when they attempted to write the *motto* of the second degree, which is *caution*, the symbolic color being yellow. None ever succeeded, I believe, in gracing the archives with this motto in their own handwriting; at least I did not. As a matter of impression this trick is worth a dozen of the new names called caution which were given to Entered Apprentices in the old Masonic lectures. The old Masonic lecture is no doubt the basis of this Pythian device. For a man to attempt to write that word after he has sworn not to write, print, stamp, stain, hew, cut, carve, engrave or indent it, as it is one of the so-called secrets, makes him feel temporariiy like crawling into a hole and drawing the hole in after him. Does friend Stiles need any more light? In F. C. B.—friendship, caution and bravery—though not cabilistically, I remain yours,

J. H. H. WOODWARD.

WALK IN THE LIGHT.

AMES, Story Co., Iowa, April 13, 1877.

MR. EDITOR:—I am much pleased to see by the plain and able letter of Hiel Lewis in your last, with most significant caption, that you are advancing. Let us have more of the same. I myself being wholly free from all sectarian entanglements, "walking at liberty on my high places" of prayer and praise and consecrated work, "would that all men were almost and altogether such as I am, save these bonds." I would in no wise advise the inauguration of a new sect, but when all Anti-masonic workers must feel that (as was universally admitted and urged in the case of slavery) they can and do in no way sanction and sustain Masonry so much as by communion with it in the church, in that holiest and most sacred of all ties, the sacramental feast; they should let conscience "do her perfect work," at once come out of such communion and hold such union, cemented in the blood of the Lamb, with one another—with such only as have wholly come out from Masonry and and the world. Let them, for this, await the periodical coming of some devout lecturer or evangelist in whom they could have implicit confidence and true fellowship. "If we walk in the LIGHT as HE is in the Light we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

Can we "walk in the Light" while we thus in the most solemn way embrace and endorse Masonry? Can we successfully, or at all consistently fight Masonry to-day and embrace and take it to our hearts to-morrow at the sacramental board? fight it in the world, sustain it in the church and have any sense of manliness, consistency or religion left? Why, we might know that Masonry and its master, Satan, smile at such a fight; they class it as it deserves, i. e., as a mere sham! They do as drug-stores and other rum-sellers here in Ames and everywhere else do; they smile at these temperance meetings where it is mutually understood on both sides that all this is mere talk, talk, talk; that it is to begin and end there. That is, nobody, friend or foe, will infer by this that we are in earnest; that we mean work.

The writer has never wittingly communed with Masonry, and to avoid doing so has sacrificed all things, all his days. It has been a bitter warfare, has cost much, but then he has retained his conscience, manhood, religion, intact.

Yours for reform,

ROBT. BURGESS.

THE RING EXPOSED.

The Masonic ring is the most perfect secret machine in the world. It is a masterpiece of scoundrelism. It could not be improved by a convention of all the wicked geniuses in the world.

The great Tammany ring was only a Masonic scion. Tweed was a scholar that graduated from Perfect Ashlar Lodge of New York; in that secret, dark-lantern den of infamy he learned all the great secrets of ringism; there he learned how to do dirty work on the sly and how to give the grand hailing sign of distress to his fellow Masons of the New York ring.

Tweed, however, finds that a sheepskin apron can't give a Mason a good reputation among honest tax-payers of a plundered city. And he is no doubt losing confidence in the grand hailing sign of distress. The truth is, Tweed overdid the business; he carried his Masonry too far—so far that moderate Masonic craftsmen could not keep abreast of him in scoundrelism; he stole too much for even a "fair and square" Masonic conscience; in fact he forgot the great Masonic word—*caution*. How foolish he was! what an imprudent Mason!

E. J. CHALFANT.

OUR MAIL.

A friend from Morrison, Ill., writes:

"It is visible the cause is gaining. Still the battle rages, the enemy strong and subtile, God's professed people timid, fearing man that can only kill the body. Mr. Haskell, an evangelist who had been thirty years an actor and with a circus, has been here three weeks. His wife, a very devoted lady, labored with him. The Lord has greatly blessed their labors."

Rev. J. L, Barlow, Fentonville, Mich., writes:

"My heart is very much affected and has been for a long time. I am just looking up a bit from an attack of congestion of the lungs, and am waiting His will."

John W. Jones, Waukegan, Ill., writes:

"I was told by a Mason that the Lord's Prayer was a model prayer. The name of Jesus was not in it, but it was wholly directed to the Father. Can you give us some light on this subject?"

Christ gave his disciples this prayer very soon after he entered on his ministry. But near the close of his ministry, he said, John 16:24, "Hitherto have ye asked nothing in my name;" and in verse 26, alluding to the time when he should be separated from them, "At that day ye shall ask in my name;" also in verse 23, "Whatsoever ye shall ask the Father in my name, he will give it you."

John G. Smith, Beverly, Mass., writes:

"We cast five votes here for the American ticket at last election. I think if we had had a good sound lecturer here a week previous to the election we should have cast 25 votes. I hope we shall make a better show the next election. Light is what is needed and we must have it. Preaching will do it most effectually I think. We are almost killed with secretism in this State and I would like to see an end of it, but do not expect to until there is more sacrifice made by every one opposed to secret societies. I consider it the most important question before the people."

T. R. Watson, Aberdeen, Scotland, sends his renewal and writes:

"May the *Cynosure* succeed. I wish it God speed."

George W. Clark, Dansville, N. Y., writes:

"Would like to see the paper circulated and read more extensively, but I see no chance for it, the vitality of the community is so eaten up and paralyzed with tobacco, liquor and secretism."

A. Hard, Painted Post, N. Y., writes:

"Be full of courage."

James Barnett, West Geneva, O., writes:

"I am seventy-five years of age, yet I am willing to further a good cause as ability allows. Lately I asked a Freemason, if a member of a lodge became liable to a penalty not less than death if he revealed the secrets? He answered, yes. The next question was, Is that penalty executed in accordance with good civil law? No answer was given. He said Freemasons were generally honorable men. Yes, so were slaveholders. Who has ever been more praised or honored in the United States than President George Washington? but he was guilty of slaveholding, 'the sum of all villainies.' The good President Lincoln swore to support a pro-slavery law, and said that he meant to carry out the fugitive clause."

P. P. Perry, Ft. Scott, Kan., writes:

"We have organized an anti-secret society in this township, and there has been some talk of organizing a county anti-secret association. We expect to have an anti-secret paper in this State shortly. We hope this State will not be behind her sister States in this matter. I hope this county will soon be ready to do her part in this great work. The Good Templars feel very much hurt. They claim they do so much good that we ought to let them pass and say nothing about them. But who gets their money, who gives them lectures, who attends their conventions, and who have to have money to pay their fare on railroads, etc.? In short, who are their leaders? Masons. Said one man, 'I stayed with them as long as I could. Why, it was a constant draw of money to send our chief men somewhere.' Truth is mighty, it will prevail. I tell our young men I want them to be interested in this matter. They are the ones who will have to face the world on this subject. Brother it is time we should move in this matter. As Captain Wm. Morgan said, 'It is time Masonry should be divulged, for it has gone far enough.'"

Cyrus Chapman, Crown Point, Ind., writes:

"Last Saturday night there was a debate. I think the question was Which did the most harm Masonry or slavery? The speakers were two brothers. The mother wanted to help her youngest son of course, so she came to me and got my *Cynosures*. To-day she came back with my papers and said they helped her youngest son to beat the Mason badly. I am pleased to get some of the Masons to read the *Cynosure*. I would to God that it might stamp conviction on every heart and mind of the great evil of Masonry, till it is all wiped out of existence, that they may be as faithful workers for Christ as they have been for Masonry."

Franklin Paine, Painesville, O., reports twelve American party votes in his town at their last local election. There would have been more if he had received the tickets sooner, but they did not get there till the evening of March 31st. We consider this report very encouraging: Mr. Paine says:

"I hope to do better next time."

A. C. Hall, Wakeman, O., writes:

"I prize the paper very highly, and would sooner part with any other paper I take than the *Cynosure*."

E. VanFossen, Adel, Dallas Co., Iowa, writes:

"I have not been able to get you a club of ten or more, as I did last year, but hope to do so before the close of the year. Money is scarce and the grasshoppers will be upon us this season as the ground is full of their eggs, but still we hope to make a good crop of corn. If we do so look out for a good club list from me. This county has been and is to a great extent under the iron heel of the secret orders, but we now think we can see light ahead."

A Presbyterian, from Utica, Minn., writes:

"Professors are daily rebuked by the question, 'Why do so many ministers and good men belong to the Masons?' To lift up from any evil is the work of the church. If persons say there is no sin in the obligations, are they not walking in darkness, deceiving themselves and stumbling blocks to others? Does not the Lord give them up to their own heart's lust, and does not the perverse spirit mingled in their midst cause their brethren in the church to err?"

Chauncey Ames, Kalkaska, Mich., writes:

"Please send me a few supplements with my first paper. I find they are a nice thing to post up in public places. Please accept my thanks for waiting on me so long and also my best wishes for your prosperity in the cause you advocate."

Rev. E. W. Bruce, Hickory Corners, Mich., writes:

"Rev. D. P. Rathbun has just been here and stirred up the craft wonderfully. We expect to keep the ball rolling until secrecy shall hide its face and blush with shame."

Joseph Day, Markesan, Wis., writes:

"I am surrounded by grangers. They get my paper to read and find no particular fault with it. I am getting to be an old man but I intend to keep at work as long as I can."

Mrs. J. K. Pierson, Goodrich, Mich., writes:

"My heart is in sympathy with the great reform. We have been swindled and robbed by the workers of iniquity and by a clique that worketh in secret."

Hiram Whitney, Plano, Ill., writes:

"We, that is myself and family, prize the *Cynosure* very highly."

B. F. Smith, Lincoln, Ill., writes:

"The lodge is master of the situation here. It controls the offices, courts and church. Rev. Mr. Pellet held a series of meetings at the M. E. church in this city last January, and in two different sermons he spoke mildly against Masonry. The Masons took offense at it and circulated a petition requesting him to leave, and closed their church against him. We need Brothers Hinman and Ronayne here to lecture and expose the cunning wickedness of the lodge."

John Hilborn, Widder Station, Ont., Can., writes:

"Since the work is beginning in Canada I am praying that God may abundantly bless your labors, for the darkness is great here. If you want to have peace with all Methodist churches in Canada, you have got to keep the first and great command of Masonry, a silent tongue."

The Sabbath School.

LESSON XVIII.—MAY 6, 1877.—THE FAMINE IN SAMARIA.

SCRIPTURE.—2 Kings 7: 12-20. Commit vs. 17-20.

12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

14. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15. And they went after them unto Jordan: and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16. And the people went out and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19. And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20. And so it fell out unto him: for the people trode upon him in the gate, and he died.

GOLDEN TEXT.—"The things that are impossible with men are possible with God."—Luke 18: 27.

HOME READINGS.

2 Kings 6: 24-33 .. The Famine in Samaria.
Lev. 26: 14-29. ..Famine and War a Punishment.
Gen. 26: 1-6 and 45: 1-11 .. Isaac and Jacob saved from Famine.
2 Kings 8: 1-3....The Shunammite Delivered.
Luke 1: 5-38....Doubting Zacharias and Believing Mary.
Hebrews 11....Heroes of Faith.

LESSON HINTS.—Read over carefully the portion between the lesson of last week and this, noticing a former defeat of the Syrians by Ahab, 1 Ki. 20:22–30, and his wicked alliance with Ben-hadad, 31–43, as a result of which appears this invasion according to the prophecy. The terrible famine resulting is wonderfully pictured in the horrible domestic tragedy brought before the very eyes of the king, and his impatient expression, vs. 31–33. Though wearing the outward signs of contrition, he seemed not to have been humbled for the sins of his own and his father's house, 3:1–3. Notice the Divine interposition, v. 6; compare 2 Sam. 5:23 and 2 Ki. 19:35. Notice the compunction felt by the lepers at their conduct, compared with the selfishness of the modern lodge system, 1 Cor. 10.24; 13:5; Phil. 2:4; Lu. 6:31.

V. 12–15.—Although such strategems were not unusual in Eastern warfare, Jehoram seems to have been of a suspicious nature (ch. 5:7; Josh. 8:15; Judges 20:29) and would have been slow to reap the benefits of this great deliverance but for the advice of a servant (compare ch. 5:13) to send out a scouting party (Num. 13:2). Their report showed the rout of the Syrian host before the armies of the living God to be as complete on this occasion as at others, 1 Ki. 20.28; Is. 37:36. Thus should we examine carefully before entering any path where temptations are liable to beset us. The Syrians cast away everything that could impede their running; so we, Heb. 12:1.

V. 16.—Elisha's prophecy came to pass, a peck of flour and two of barley were sold for 60 cts.

V. 17.—"When an Eastern king walks or stands abroad in the open air he supports himself on the arm of the highest courtier present." This officer was stationed to preserve order at the gate. He saw the frantic crowd fulfilling the word of God, but because of his unbelief shared not with them the blessings of deliverance, Ps. 78:19–21; Num. 20 12

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 26, 1877.

The National Congregational Council.

A call has been issued some weeks since, by Alonzo H. Quint for the third triennial session of this would-be National Council at Detroit, Oct. 17th next. The call is dated from Boston, and we are sorry to see the name of Dr. Goodwin, of Chicago, is used as chairman of the committee. A Congregationalist pastor, endorsed by the *Advance* as "well known to us," speaks thus of this proposed Detroit Council:

"The call for another National Council gives me a long desired opportunity to enter my protest as a Congregationalist against the idea and the thing itself. A Council with fixed times of meeting and no special exigency to require it to meet, is new to and destructive of Congregationalism. Such a body having nothing to do will devise something. "An idle brain is the devil's workshop." An idle workshop is also a favorite place for demoniacal possession. Satan waits till everybody has gone out of the "swept and garnished" house, and then goes in. The first and best work for the Detroit Council to do, in my estimation, is to provide for a respectable end of the whole thing.

(Signed,) CONGREGATIONALIST.

The *Advance* (April 12th) is entitled to the thanks of every Congregational pastor and church for publishing the article from which the above extract is taken. Who can tell us what that Detroit meeting is for? It will not, of course, consider the question of secret societies; for its standing secretary and only permanent officer, Quint, is understood to be a Knight Templar. He was "Grand Chaplain" of Masonry when first appointed to his secretaryship; consecrated to his unholy office along with St. John of Worcester, Dame of Newburyport, and other Universalists, infidels and no-religionists in the Massachusetts Grand Lodge.

It will do nothing to rescue the Bible or the Sabbath or for other practical reforms, because the supporters of the Council are divided on all these questions. Billiards, whether in saloons or in colleges, cards, dancing customs, questions of sanctification or personal holiness, in short, no one practical matter on which the churches want light, will be meddled with by this "Council." It is in no sense a "Congregational Council," which is a *pro re nata* meeting called by Congregational churches to give advice on specific matters. But this Council is to meet on its own adjournment, and because the three years are come around; called together not by the churches, but by Alonzo H. Quint, a chaplain and chief priest of a secret, idolatrous order, which is the modern mother and type of Ku-klux, White Leagues, Molly McGuires, and a host of night vampires, which are sucking out the life-blood of our republic. What has happened? What is to happen that this National Council needs to parade itself weekly in religious journals six months in advance of its meeting, without specifying in its expanded call one solitary end or object of the meeting, or what it is to do when met? For any notice to the churches of what it is to do, it might as well meet in secret, like the Grand Lodge to which its standing secretary belongs.

If we might hope this Council would set itself to restore scriptural eldership and the simplicity and energy of the New Testament church government, to expose and censure spurious ceremonies and human ritualism and like substitutes for the religion of Christ, some incidental benefits might accrue from social and fraternal intercourse with other bodies of Christians, and interest the Holy Spirit in their meeting. But in the absence of all such hope we cannot but concur with the writer in the *Advance*, that its best wisdom is to cease to exist.

The Demands of Liberalism.

The following was put forth as the programme of the Liberal Leagues of the country a year or more ago. On reading them the necessity of the National Reform Association is plainly seen and its mission may be better understood by those who regard it with indifference or mention it with ridicule:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

With the third proposition the advocates of the Religious Amendment generally agree; with several of the others many Christian people are in harmony, as the first and sixth; and it must be said in respect to the latter that the manner of administering the oath in our courts is a disgrace to them, and needs reformation but not substitution. But aside from these it is not alone the infidel organizations that make these demands; they are only the vanguard of a great reserve force. Every open Sabbath-breaker follows their banner; every saloon-keeper, every railroad company that runs its Sunday trains, every "Sunday paper," every one who opposes the Bible in schools, and the whole Roman Catholic church will be found on that side when the test comes. By so much the more does the urgency of this reform appear.

By these measures is it sought to prevent a so-called union of church and state, but, as if such were the present condition, they are directed entirely against existing institutions. Why, said Rev. Dr. Edwards, president of the late Chicago convention, remarking on this outcry, why are not these men alarmed at the union of the army and state? That would certainly be much worse. Why was there not a commotion when General Grant was made President? We hear no complaint from infidels at the union of education and state, or of commerce and state. Let us be consistent, and if these vast interests may be safely directed in our legislative bodies why be alarmed at these proper acknowledgments of the God of nations. There can be no such thing as a union of church and state with us, while it is so strictly guarded against. "The devil never enters a watched gate."

The Wesleyan Discipline.

The action of the last General Conference of the Wesleyan Methodist church held at Sycamore, Ill., in 1875, on the revision of their Discipline against secret orders was at the time fully discussed in our columns. The action of the annual conferences last year generally endorsing a more strict interpretation of the rule was also noticed from time to time. The efforts of all were in the right direction yet failed to secure an entirely harmonious action. We are pleased to see in the last *Wesleyan* the following resolutions and amendment to the Discipline adopted April 7th, by the Syracuse Conference. The recommendation, drawn up, evidently, on the basis that the character of the minor orders may not be so clearly understood or the others give space for Christian instruction and labor and repentance, but the end reached is the same:

WHEREAS, We as a Conference believe that the minor secret societies, though organized for the avowed purposes of the promotion of temperance, benevolence, agriculture, commerce or the mechanic arts are of evil tendency; that they vitiate the very object for which they are organized; that the personal associations of the membership with each other, often bring young and inexperienced Christians into intimate fellowship with the vicious, profane and vile; that such organizations are largely mercenary and selfish; that the good objects they have in view can be more readily reached by open than by secret means, and that their continued existence furnishes a continued apology for, and stepping stone to the more wicked organizations of Odd-fellowship, Freemasonry and other secret oath-bound societies. Therefore,

Resolved, That we feel ourselves called upon to oppose all secret organizations.

WHEREAS, We discover in the so-called minor secret societies, an absence of the throat-cutting, brain-splitting, disemboweling, heart-and-vital-tearing obligations found in the major secret societies, therefore we believe that the evil of membership in the different secret societies are of different degrees of turpitude, and should lay those joining them liable to different degrees of punishment. Therefore,

Resolved, That we believe that our churches should "on no account tolerate any of our ministers or members in joining or holding fellowship with secret societies, such as Freemasonry and Odd-fellowship."

Resolved, That if any of our ministers or members join or hold fellowship with any of the minor secret organizations we believe it to be our duty to persuade and admonish them to sever such relations, but if they refuse, we believe they should have no more place among us.

Resolved, That the Syracuse Annual Conference adopt, and ask her sister Conferences to adopt the following as the substitute for the present Section XXII. of our Book of Discipline, and unite in asking the ensuing General Conference to incorporate the same into our Book of Discipline as the law of the church, viz:

SECTION XXII.

SECRET SOCIETIES.

1. We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies, such as Freemasonry or Odd-fellowship, as in the judgment of the Wesleyan Methodist Connection it is inconsistent with our duties to God to hold such connections.

2. If it shall at any time appear that any of our ministers or members have joined or hold fellowship with any minor secret society, whether its avowed purpose may be the promotion of education, temperance, benevolence, agriculture, commerce or the mechanic arts, we will seek in Christian forbearance to show that such secret organizations do not tend to the glory of God; that the associations of the membership with each other often unite in fellowship "he that believeth with an infidel," and that such association

furnishes stepping-stones to other and more wicked associations. In dealing with such cases, we will adopt our Lord's directions in Matt. xviii, 15-16, and the old Wesleyan doctrine of finally letting "it be known unto them that watch over that soul as they do who must give account. We will admonish him of the error of his ways; we will bear with him for a season; but if he then repent not, he hath no more place among us. We have delivered our souls."

—The Secretary and General Agent left Chicago on Saturday morning to attend the convention at Howell, Mich., which opened on Tuesday.

—Rev. H. H. Hinman has gone on to Iowa where he attends the State Convention at Oskaloosa on the 24th and will then visit other points. Rev. J. W. Bain also attends and speaks at Oskaloosa.

—Rev. J. P. Richards, associated with Bro. Hinman in the lecture work for this State spoke on the 14th and 16th inst. to attentive audiences at Elm Grove, Hancock county. We hope in the six months now to come before the annual State Convention at Streator we shall have occasion to notice Bro. Richards' work more frequently. He is a capable and earnest man who has thoroughly espoused the principles of our reform and can successfully maintain them on the platform. From his home in Hancock county he is able to reach points in central and western Illinois, south-eastern Iowa and north-eastern Missouri without great expense. The cause in all that region needs such lectures. Send for Bro. Richards.

—A brief note from Past Master Ronayne is most encouraging for the work in the Dominion. He is this week in Preston, having spoken in Berlin, Ont., to overflowing audiences and meeting unprecedented success. The expositions have aroused the whole community in that portion of Canada west of Lake Ontario, and the news has spread far and near, while the calls for lectures are coming in so urgently and often that Mr. Ronayne has no expectation of going further East before June 1st. About that time he will visit Batavia, N. Y. He writes that he cannot now promise to go further than that point at this time, which may be a notice to friends in New Hampshire and New Jersey to wait. Let all pray that Bro. Ronayne may be upheld in this great work, holding up Christ against the assaults of the lodge.

—We had the pleasure of greeting Rev. H. Cogswell last week, on his way to his California work. He stopped for a few days in Waukegan, Ill., near this city, and preached on the Sabbath. Though apprehensive of the long journey on account of the feeble health of Mrs. C., he pushed on early this week and will soon be heard from in his new field. The letter on another page from the California committee bespeaks a warm welcome to their beautiful State, and they will heartily second his efforts to save men from the thraldom of the lodge. The affair at Chico implicating a secret labor union in the murder of several Chinese, is a good introduction to his work.

—Bro. Moffatt, of Albion, Iowa, objects to our permitting the Masons to claim one lodge remaining in western New York during the Morgan times, but says that Sylvan Lodge of Moravia, shut down with the rest, instead of keeping up meetings as represented two weeks since. We are glad if he is right and will print the reasons if they are furnished. He says also that Washington wrote in his Farewell Address, "Beware of secret societies." We have yet to see a copy of that document containing such words.

—A correspondent says that Prof. Fowler, the famous phrenologist, is very strongly opposed to secret societies, and in a late work urges all women to oppose them vigorously. There is no doubt of the soundness of this advice.

What a comforting idea it is, as expressed by some one, that Christ never takes away an outward blessing but what he gives a spiritual one instead of it.

It is stated that in 1851 there were in the State of Pennsylvania only twenty-seven lodges of the order of Freemasons, while at present there are three hundred and seventy-five. This is an increase that must be extremely gratifying to those who have a taste for fantastics and pantomime, and one that must greatly stimulate a cultivation of the grotesque and superstitious. However poor trade has been in many departments, it must have been very active in the line of aprons, hatchets, and the other playthings of these religious and benevolent associations.—*United Presbyterian.*

The Publishing House Fund.

April 1, 1877.

	Notes unpaid.	Cash.	Total.
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Connecticut.	.....	110 00	110.00
Illinois.....	3,021 00	1,514.86	4,535 86
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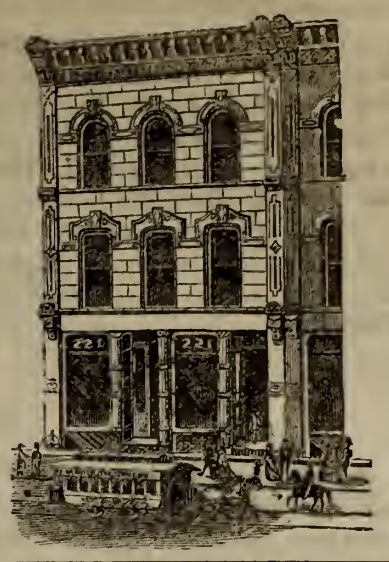
Iowa.....	745.00	290.80	1,035 80
Kansas.....	5.00	14.00	19.00
Maine.....	....	35.00	35 00
Mass.....	....	85.00	85 00
Michigan....	200.00	339 50	539 50
Minnesota...	....	100.00	100.00
Missouri.....	10.00	6.00	16 00
New York...	165.00	369.00	534 00
N. Hamp....	....	8.00	8 00
Ohio.....	2,510.50	487.15	2,997.65
Oregon	....	1.00	1.00
Penn.....	133 00	43 00	176.00
Vermont....	....	2.00	2 00
Wisconsin...	1,415.00	273.65	1,088 65
Canada.....	....	1.00	0 1.00
Total....	$10,404.50	$3,997.46	$14,409.96



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The annual meeting of the National Christian Association will be held, according to By-law IV. of its Constitution, on Wednesday, June 21st, 1877, at the Carpenter building, No. 221 West Madison street, Chicago, (unless changed by Directors) for the election of officers, accepting reports and transacting any other business proper to come before said meeting.

L. N. Stratton, Pres.
H. L Kellogg, Sec'y.

The following are the corporate members of the N C. A., who are all expected to be present:

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I. R. B. Arnold,	Wm. Leuty,
J. W. Bain,	O. F. Lumry,
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O E Burch,	Peter Rich,
Nathan Callender,	B. T. Roberts,
Philo Carpenter,	J. E. Roy,
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John Finney,	Sylvanus Town,
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I. A. Hart,	J. W. Wood,
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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are sollcited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Beneath His Wing.

I come, I rest beneath
The shadow of thy wing,
That I may know
How good it is
There to abide;
How safe its sheltering.

I lean upon the cross
When fainting by the way
It bears my weight,
It holds me up,
It cheers my soul,
It turns my night to day.

I clasp the outstretched hand
Of my delivering Lord;
Upon his arm
I lean myself;
His arm divine
Doth surest help afford.

I hear the gracious words
He speaketh to my soul
They whisper rest,
They banish fear,
They say, "Be strong,"
They make my spirit whole.

I look, and live, and love;
I listen to the voice
Saying to me
That God is love,
That God is light;
I listen and rejoice.

—H. Bonar.

Two Steps to the Blessing.

There are but two steps to the blessing; entire consecration is the first; faith is the second. The second step cannot of course precede the first. How can we believe that God accepts that which we do not, through Christ, offer up to him? How can we believe that the blood of Jesus cleanses from all *sin*, before an irrevocable and eternal surrender of all the redeemed powers is resolved upon, and actually bound to the hallowed altar. That moment you step on hallowed ground, the promise meets you; God says, "I will receive you." If you say, "When wilt thou receive me?" he says, "*Now* is the accepted time; behold, now is the day of salvation." Do you say, "I would believe it, but I cannot feel it." Then you are seeking to walk by sense, rather than by faith, but the Apostle says, "We walk by faith."

Would you now believe if you could hear a voice saying from heaven, "I will receive you." If you could believe it under such circumstances, then act true to your own avowed belief. You profess to believe that the Bible is the *Word of God*, and will you not now prove before God and men and angels that you do in heart believe what you have long professed to believe. If you have made the consecration, and have made up your mind, in view of all coming time, to be in the most unlimited sense the Lord's, then take the next step. God commands you now to believe. Believe and enter into rest. If you hesitate to obey God, you will sin after the same similitude that the ancient Israelites sinned, when after they were brought up to the borders of the promised land, and were commanded to go forward and possess it, "they entered not in because of their unbelief." Let me again ask, Do you now consecrate all? Do you now believe? If you are now being saved, O hasten to give to God the glory due to his name. Hasten to confess with your mouth what your heart believes. Then will the Holy Ghost testify to your heart that it is unto salvation, free, full, complete salvation, a redemption from all iniquity.—*Guide to Holiness.*

"*God's Raven.*"

A lady who lived on the north side of London, set out one day to see a poor sick friend, living in Drury Lane, and took with her a basket provided with tea, butter and food. The day was fine and clear when she started; but as she drew near Islington a thick fog came on, and somewhat frightened her, as she was deaf and feared it might be dangerous in the streets if she could not see. Thicker and darker the fog became; they lighted the lamps, and the omnibus went at a walking pace. She might have got into another omnibus and returned; but a strong feeling which she could not explain made her go on. When they reached the Strand they could see nothing. At last the omnibus stopped, and the conductor guided her to the footpath. As she was groping her way along the fog cleared up, just at the entrance of Drury Lane, and even the blue sky was seen. She now easily found the narrow court, rang the number 5 bell, and climbed to the fifth story. She knocked at the door, and a little girl opened it.

"How is grandmother?"

"Come in, Mrs. A ——," answered the grandmother. "How did you get here? We have been in thick darkness all day."

The room was exceedingly neat, and the kettle stood boiling on a small clear fire. Everything was in perfect order; on the table stood a little tea-tray ready for use. The sick woman was in bed, and her daughter sat working in a corner of the room.

"I see you are ready for tea," said the lady; "I have brought you something more to place upon the table."

With clasped hands the woman breathed a few words of thanksgiving first, and then said, "O Mrs. A., you are indeed God's raven, sent by him to bring us food to-day, for we have not tasted any yet. I felt sure he would care for us."

"But you have the kettle ready for tea?"

"Yes, ma'am," said the daughter; "mother would have me set it on the fire; and when I said, 'What is the use of doing so? you know we have nothing in the house,' she still would have it, and said, 'My child, God will provide. Thirty years he has already provided for me, through all my pain and helplessness, and he will not leave me to starve at last; he will send us help, though we do not yet see how.' In this expectation mother has been waiting all day, quite sure that some one would come and supply our need. But we did not think of the possibility of your coming from such a distance on such a day. Indeed, it must be God who sent you to us."

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—*Selected.*

Restitution.

You have defrauded your neighbor. You have done him an injury, not accidentally, but on purpose. You have sought your own profit by inflicting a loss upon him. You have taken what belongs, not to you, but to him. You must proceed then to make restitution. Go at once. Go to-day, if you can. State the facts frankly and honestly. Acknowledge your wrong-doing, and repair the harm as fully as you can. It will cost you a struggle to do this. When, however, you have made up your mind to the struggle you will probably find it easier than you expect. But whatever you do, don't keep this burden upon your conscience. It will stand between you and God. It is an obstacle which you cannot get over. You may forget that it is there; but there it is; and you are on one side, and Almighty God is on the other. —*Dean Howson.*

The Perils of Royalty.

It may be grand but it is extremely perilous to be a king. To wear a crown is but to lie down with an uneasy head. Royalty has extra hazards. History justifies the statement, that among this class of high personages, casualties occur in a ratio double that among persons in ordinary life.

The antiquarians have been look-over the mortality list of these eminent and envied beings, and they find that out of twenty-five hundred and forty emperors and kings, who have ruled over sixty-four nations, two hundred and ninety-nine were dethroned, sixty-four abdicated, twenty committed suicide, eleven went mad, one hundred died on the battle field, one hundred and twenty-three were made prisoners, twenty-five were martyrs, so-called, one hundred and fifty-one were assassinated, and one hundred and eight were sentenced to death. And we are also told that some twenty more of this sort of people are to-day wandering about the earth, having been dethroned and lost their crowns. Of the twenty-five hundred and forty referred to, it is seen that nine hundred and one were at times in deep trouble. Hannibal poisoned himself to death. Nine Roman emperors in succession were assassinated. Maximillian was slain by the bullet. Lincoln was shot dead by an assassin. Of sixty-seven French queens, eleven were divorced, two executed, nine died young, seven were widowed early, three were cruelly treated, three exiled, and about all the rest were either poisoned or died broken hearted. Abderrahman, emperor of Spain, in a magnificent reign of fifty years, declared he could count up in all, only fourteen days of unalloyed happiness, while Napoleon Bonaparte with all his fame and power, said he had not enjoyed an hour of real happiness in all his life. What a tale of splendid woe is this!

Reader, you sometimes covet imperial power, and think it would be a fine thing to sit on a throne and have kingly wealth and royal honors. Let the sad picture I have given you stay your ambition. Remember the honest conclusion of royalty itself is that "all is vanity." Quench your longing for mere earthly greatness. Be humble. Find your place in the work-shop of life. Labor for "another king, one Jesus." Be thankful that he gives you a spot to work for him anywhere. Let contentment crown your days. Unending rewards are certain. Steer your bark straight on towards God's green new earth, God's city of gold. Over there, you will possess a kingdom, a crown, a throne, and a glory that will never be wrested from you, never fade away. The kings of eternal day will carry no uneasy heads, will never be in hazard of their thrones, will never mourn lost crowns. He that conquers the world, the flesh, and the devil, shall sit down beside the King of kings. They will be glad evermore. And they shall reign forever and ever.—*Ex.*

Pool-Waiters.—It is truly excellent what you say of not waiting at the pool. Be assured that many render the method of setting out on the business of Christianity so mystical, and so separate from human agency, and so scrupulously remote from all that man can or will do in the matter, as absolutely to discourage him even from going to the pool, from opening his Bible, even from directing his thoughts to the subject of it, even from hearing what Christ has got to say to him, and turning to its obvious application and purpose the plainest and most palpable of his requirements.- *Dr. Chalmers.*

—Wendell Phillips says of George, the brother of Charles Sumner: "An Englishman came to Rome and was anxious to know whether there was in the library of the Pope—the great library of the Vatican—a certain book. The library is vast and there is no catalogue. The gentleman went to the Italians. They referred him to the private secretary of one of the Cardinals, and the secretary answered: 'I don't know; but there is a young man in this city from Boston, and if the book is there he will know it.' They went to George Sumner and asked him if there was such a volume in the library. 'Yes; it is the tenth alcove, the third shelf, the seventh book to the right as you enter.' They went and found it. A walking catalogue of half a million of books!"

Children's Corner

The Exact Truth.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than the other.

His companion advised him to throw it out. "It will make your wall untrue," said he.

"Hooh!" said Ben, "what difference will such a trifle as that make? You're too particular."

"My mother," replied his companion, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"O," said Ben, "that's all very well; but I am not lying, and have no intention of doing so."

"Very true, but you make your wall tell a lie; and I have somewhere read that a lie in one's work, like a lie in his character, will show itself sooner or later, and bring harm if not ruin."

"I'll risk it in this case," answered Ben; and he worked away laying more bricks, and carrying the wall up higher, till the close of the day, when they quit and went home.

The next morning they went to resume their work, when behold, the lie had wrought out the result of all lies! The wall, getting a little slant from the untrue brick had got more untrue as it got higher, and at last, in the night, had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character; it grows more and more untrue if you permit it to remain, till it brings sorrow and ruin. Tell, act, and live the exact truth always.

The Paper Tree.

The Paper Tree, *Tung tsau*, grows wild in the forests of Formosa, a beautiful island situated about eighty miles from the Chinese coast. It grows much like the Palm, with a slender trunk and a corrugated bark, and often attains the height of thirty feet. Its top is crowned with a profusion of small, but delicate yellow flowers, in clusters, below which are a number of large leaves. It is a very pretty tree in the flowering season; but its value does not consist in its ornamental qualities. Like the elder, it has a pith which in the full grown tree is not less than two inches in diameter. This is driven out by a punch, after the tree has been cut into sections, and then put into hollow bamboos, when it dries straight. After it dries it is cut into sheets about four feet long, by a machine something like that by which leather is split. These are pressed until they become firm and smooth, after which they are cut into sheets, the desired size.

This makes a very good paper, and is extensively used in eastern countries. It has the peculiar quality of swelling when wetted and then of retaining its enlarged size. This makes it very desirable for fancy work, such as taking the impressions of leaves and flowers, also for drawings as the moistened surface rises and gives the effect of relief.

This paper has been in use for a long time by the Chinese, while they make other kinds, of different material. Paper of some kind has long been in use but probably at first the skins of animals were used. We are told that the early Arabs made their inscriptions on the shoulder-blades of their sheep. The papyrus was early used in Egypt, and continued in use long after the Christian era. This was prepared by separating the different layers of the bark of the papyrus, a reed-like plant, and then pressing them together, with each alternate one laid crosswise. This is said to have made a very strong and durable paper.

The Budhist priests still write their sacred literature on the leaves of the sacred palm. I have often seen them reading from these books, and I have a part of one in my possession now. They are neat in appearance, and not inconvenient.

Modern invention has done much for the world, but not as much as one would naturally suppose. Most of us would be astonished to see how well the world got along and how neatly paper was made before the days of paper mills.

But the art of printing and the printing press have caused a great demand for paper, which in Bibles, good books and religious newspapers has carried the gospel month after month, or oftener, to bless millions of families throughout the world.—*Ex.*

Puzzle Drawer.

CHICAGO, April 9, 1877.

DEAR MR. EDITOR:—I have read several letters from the young folks who read your paper, and I thought I should like to tell you how much we appreciate your paper and the great reform it maintains. We have been readers of your paper since 1867 and it always seems to grow better.

I send the following riddle, and hope some of our young folks will solve it.

I have already written too long a letter and must conclude wishing you God speed in your work for Christ.

ANNA E. SMITH.

LORD MACAULAY'S LAST LINES.

(A Riddle)

Come let us look at it closely,
'Tis a very ugly word,
And one that makes us shudder,
Whenever it is heard.

It mayn't be always wicked,
It must be always bad;
And speaks of sin and suffering
Enough to make one mad.

They say it is a compound word,
And that is very true;
And then they decompose it,
Which of course they are free to do.

If of the dozen letters
We take off the first three,
We have the nine remaining
As sad as they can be.

For though it seems to make it less,
In fact it makes it more;
For it takes the brute creation in,
Which was left out before.

Let's try if we can't mend it;
'Tis possible we may,
If only we divide it
In some new-fashioned way.

Instead of three and nine
Let's make it four and eight;
You'll say it makes no difference,
At least, not very great.

But only see the consequence!
That's all that need be done
To change this mass of sadness
To unmitigated fun.

It clears off swords and pistols,
Revolvers, bowie knives,
And all the horrid weapons
By which men lose their lives.

It awakens holier voices;
And now joyfully is heard
The native sound of gladness,
Compressed into one word.

Yes; four and eight, my friends,
Let that be yours and mine,
Though the whole host of demons
Delight in three and nine.

THE BEST DOG STORY YET.—The Portland, (Me.) *Press* tells it thus: "Yesterday (this was a few weeks ago) as the morning train over the Rochester road was nearing Alfred, the engineer discovered a large Newfoundland dog on the track. He blew the whistle, but the dog stood his ground, and thinking something was wrong the engineer whistled down brakes, and the engine stopped within a few feet of the dog. It seems that a four ox-load of logs had attempted to cross the track, but the sled caught on the rails. The driver heard the train approaching round a curve and rushed down the track to stop it. His dog took in the situation, and dashed around the curve and stopped the train. It would have been impossible to stop the train after seeing the man."

Home and Farm.

Sowing Grass Seed.

At this season of the year, says a correspondent of the New York *Times*, the old question recurs, How much clover seed shall we sow per acre? Opinions vary widely among practical farmers on this question, but the prevailing idea seems to be that as much as five or six quarts per acre is needed, and it is better to be sure to have enough if it takes a a peck per acre. Some of our best farmers would not think of sowing less than a peck, and they always get a good "catch." A successful farmer in this neighborhood tells me that he only sows two quarts per acre, but he grows a great deal of clover, and often lets the second crop with seed lie on the ground till plowed in the spring. In this way his land is filled with clover seed, and every plowing brings a new area with fresh seed to the surface. Going over his wheat last July I found the clover rather thin, and on inquiry learned that the field had not been recently "clovered." If it had been the two quarts of seed sown per acre, with what was already on the ground, would have been sufficient. Where clover has not been grown eight quarts per acre should always be sown. Clover is costly seed, but the amount needed is so small that the cost per acre is not great, and the difference between good or poor seeding will tell on the crops for years to come. To insure uniformity of distribution there is nothing better than Cahoon's broadcast seed sower, using it either with or directly against the wind, or, better still, selecting a perfectly still day for sowing. Where sown by hand there are apt to be strips across the field where seeding has failed, while some parts may be too thickly seeded.

A table published in the *Agricultural Annual* of 1869 gives the approximate number of seeds in a pound of clover seed at 249,600. This would allow nearly six seeds to a square foot if evenly distributed. There are two pounds to a quart, so that a seeding of one peck to the acre would allow about 100 seeds to the square foot. Too much, many will say. But probably a large proportion of these will fail to grow. Some fall on stones, some be covered by a heavy clod, while thousands start to grow, and fail to get root before dry weather, in spring, or the heat of the summer causes the tender plant to perish. A great deal of young clover is killed by spring frosts. Every one has noticed how untimely frost will blacken clover leaves, almost as readily as it will potatoes. The root is more hardy; but in very young clover the entire plant is stem and leaves. Many fields had their seeding destroyed last spring by cold weather in April, and on some, where this was discovered in season, the fields were harrowed and a second seeding given, which took well.

Most farmers like a little timothy with clover, and if intended for hay it is probably better to have a mixture. Clover hay alone is very difficult to cure perfectly, and heating in the mow causes the dust and dirt which are so troublesome, and sometimes injurious to horses A very slight proportion of timothy makes the hay cure more readily. But if the crop is to be plowed under, all clover is better. In that case rapid fermentation, which spoils the hay, is just what is desired. Besides, the the action of clover roots on the soil differs from that of timothy roots. Clover strikes deep into the subsoil, while timothy roots are formed in a thin mat near the surface. Clover ameliorates the soil, while timothy hardens and exhausts it.

One farmer of my acquaintance always sows clover seed in the hull and always with good results. He claims that the machines for hulling the seed injure its vitality. A more probable advantage of sowing in the hull is that the shell around the seed operates as a slight protection to the young clover until it can get root. Besides, this farmer always grows his own clover seed so as to avoid the machine-cleaned. His land is consequently always filled with clover seed. He does not know how thickly he sows, but I am satisfied that it is generally a heavy seeding, probably six to eight or more quarts per acre.—*Selected.*

TEA DRUNKARDS.—Dr. Arlidge, one of the pottery inspectors of Staffordshire, has put forth a very sensible protest against a very pernicious custom, which rarely receives sufficient attention either from the medical profession or the general public. He says that the women of the working classes make tea a principal article of diet instead of an occasional beverage. They drink it several times a day, and the result is a lamentable amount of sickness. Tea, in anything beyond moderate quantities, is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous amount of hot water which tea-bibbers necessarily drink is exceedingly prejudicial both to digestion and nutrition. In short, without pretending to place this evil on a par as to general effect with those caused by alcoholic drinks, one may well insist that our teetotal reformers have overlooked, and even to a small extent encouraged, a form of animal indulgence which is as distinctly sensual, extravagant, and pernicious as any beer-drinking or gin-swilling in the world.

FEEDING HORSES.—I once came near losing a valuable horse from feeding him dry hay and oats with nothing loosening. I have never believed in dosing a horse with medicine, but something is actually necessary in keeping a horse in the right condition. Many use powders, but potatoes are better and safer and cheaper if fed judiciously. If those who are not in the habit of feeding potatoes to horses will try them they will be astonished at the result. I have known a horse changed from a lazy dumpish one to a quick, active, headstrong animal in five days, by simply adding two quarts of potatoes to his feed daily. If very much clear corn meal is fed they do not need so many potatoes. Too many potatoes are weakening, and so are too many apples.—*Country Gentleman.*

THE NATIONAL REFORM CONVENTION.

Address by Prof. C. A. Blanchard, Wheaton College.

[Concluded.]

WHAT DOES THE SECULAR THEORY DO?

Refusing God a place in the Constitution it declares that laws founded upon his word are an impertinence. In accordance with this theory every law for maintaining Christian morality must be done away. All religions will have the same place in the eye of the State. The Chinaman may have his Joss house, the Moslem his mosque, the Hindoo his suttee, and the Absynnian his altar for human sacrifice. The state must have *one* religion, or exclude all religions, or admit all. The consenting testimony of six thousand years proves that it is utterly impossible to exclude all, and hence we have our choice between choosing one or permitting all.

But, says an objector, putting a recognition of God into the Constitution will not make our laws more Christian. We must Christianize the men in order to effect the laws and customs of a people. True: neither does putting a window into a house make any more light. The sun blazed out as fiercely when men lived in huts without windows as it does now, but there was less light in the house. Putting a recognition of God and Christ and the Bible in our great charter, is setting a broad window in the front of our national house, through which God's light can shine upon our people and the light of our people upon the darkness of the world. Putting God's name into the Constitution will not give us any new laws, but it will furnish a legal foundation for those we have. It will not add any rooms to the house, but it will help it to stand. But not only does the secular theory destroy the foundation for all our Christian institutions, but is contrary to the very principle on which nations are formed.

THE RELIGION MAKES THE NATION.

By this I mean that without religion there could be no nation. And that the character of the religion determines absolutely the character of the nation. If it be true that man is the greatest of all works of God, what mind can conceive, what tongue can utter the grand and glorious idea of a nation of men. A mass counted by millions of human beings, separated from one another by mountains and rivers, not knowing each the other by face or name, and yet bound to one another by bands stronger than northern iron; ready to fight for the same flag and pour out the last drop of their heart's blood for the nation's honor, or as we affectionately call it, our fatherland.

Whence now comes this principle that unites those separated by space and race and tongue in a nation? Indian tribes speak dialects of a common language, but they never coalesced into a people. Prof. Muller says: "To say that man is a gregarious animal is saying very little. It might explain one large flock of human beings, but it could never explain the formation of individual peoples." Nor are nations formed by allegiance to a common ruler. This is the result, not the cause, of nationality, while such has been the confusion often produced by extraneous influences, by brute force, or by dynastic combinations, that the natural development of peoples has been entirely arrested, and we frequently find one and the same people divided by different governments and different peoples united under the same ruler.

Community of blood produces families, clans, possibly races, but it does not produce that higher and purely moral feeling which binds men together and makes them a people. *It is language and religion that make a people, but religion is even a more powerful agent than language.*

The Greeks, though speaking their strongly marked, and I doubt whether mutually intelligible dialects, felt themselves at all times, even when ruled by different tyrants or broken up into numerous republics, to be one great Hellenic people. What was it them that preserved in their hearts, in spite of dialects, in spite of dynasties, in spite even of the feuds of tribes and the jealousies of States, the deep feeling of that ideal unity which constitutes a people? It was their primitive religion. So also the worship of Jehovah made the Jews a peculiar people, the people of Jehovah, separated by their God, though not by their language, from the people of Chemosh, of Baal and Ashtoreth. It was their faith in Jehovah that changed the wandering tribes of Israel into a nation. So far Prof. Mueller.

I have quoted from him at length because he is among the greatest philologists now living and speaks from the standpoint of philosophy and not that of religion. In the same lecture from which the extract is taken he quotes from Schelling and Hegel sentiments similar to his own. In this connection it is not possible to forget the words of the Lord, how he said: "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Matt. 12: 50.

To the same effect also is the testimony of history during the times of reformation. For when blood and language and rulers failed to unite men a common faith proved a threefold cord that could not be broken.

Does not even reason itself declare that people worshipping the same God will trust, and those worshipping different deities fear one another.

QUI FACIT SUSTINET.

If then it be admitted that religion produces the nation ought the nation to confess or profess the religion? For a nation to disown the religion from whence it sprung is as base as for a child to disown the mother who gave him birth. But it is not only mean it is dangerous as well. It is, so far as I am informed, a universal law of organized being, that what produces must nourish or death will result. If then religion makes it must also keep the nation or the nation will lie down and die.

Whence does that confidence upon which civilization is founded, come? From the spelling book or calculus or rule for conditional sentences? No; from none of these but from a feeling that we are all destined to appear at the bar of God, there to account for our deeds. The man who makes his mark feels this as clearly as the man who writes his name. It is the vinculum that binds the different members of society into a national whole.

A BAD RELIGION IS BETTER THAN NONE.

It would be better to adopt a heathen religion than to reject the Christian and put nothing in its place. There are many beautiful things about the mythologies of Greece and Rome. Those nations were better off with their heathenism than they would have been with simple secularism. Their orators spoke, their sculptors and painters wrought, their architects builded and their soldiers fought with the idea ever present that the Gods were looking on. It was the sterling merit developed by this impression that produced those works of beauty and power which are the wonder of the world to-day, although Athens discrowned and dishonored weeps among her desolate children and Roman Eagles no longer lead her legions to victory. It would be far better to tell us that certain sorts of heathenism would be tolerated than to continue the advertisement which has been standing now one hundred years nearly, "All gods, goddesses and godlings are welcome in America." "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise of the same."

NATIONS ARE MORAL AGENTS.

The supposition that nations have no moral character is manifestly absurd. Suppose that one natoin steals a country, or murders a thousand men, or enslaves a race, or breaks a solemn treaty, or repudiates its bonds, who is to blame? The nation? No! The nations can do neither right or wrong. Individuals can sin but the state is secular, it has no direct relations to God. Nobody is to blame; nobody has done wrong, or if anybody the party which voted to do the act is wrong, not as a party but as individuals.

Every man can see that talk of this kind is the merest folly. The nation that acts in any one of the ways indicated not only commits a crime against men, but a sin against God. Take, for example, our own country during the late war. For more than two hundred years the bondman's cry had gone up to God. Husbands had been torn from wives, and children from parents; the lash and the hound, the slave pen and the coffle; all these we had seen and kept our silence. When, now, the hour of vengeance came, who suffered? Did the Northern doughface and the Southern slaveholder bear the brunt of the battle? Of course not. They were sutlers, and postmasters, and provost marshals, and colonels and brigadiers. The poor white trash in the South, and the mechanics and farmers and tradesmen of the North, these were the men who poured out that flood of rich red blood that partially atoned the nation's sin.

The state had done evil; the state must suffer. The men who sinned are some of them clothed in purple and fine linen and faring sumptuously every day. The hour of retribution for them has not yet come. Nations have no souls; when they sin, if punished, they must be punished here. With men it is different. This explains the fact that the shores of time are strewed with the wrecks of broken and ruined peoples. God has declared that the nation or people that will not serve him shall perish. This has certainly been true so far. It will certainly be true to the end. When a nation makes a declaration of independence of God it may fight at Lexington but never at Yorktown. Napoleon declared that Providence always fought on the side of the heaviest battalions, and he died an exile at St. Helena. Washington knelt in the snow at Valley Forge to pray to the God of battles, and he sleeps at Mt. Vernon, an object of reverence and love for the poor and oppressed in all the world. Lincoln thought the state had a right to confess its God and millions of freedmen lift their unshackled hands to heaven and bless God that he lived.

That nations are moral agents, responsible to God, and rewarded or punished for their acts, is conclusively shown by the vengeance taken on the colossal empires that forgot God in olden days. The Bible plainly declares that the nation which fears and honors him shall prosper, and that the people who refuse to obey him shall perish. The poet uttered only half a truth and the lesser half, when he said:

> What constitutes a State?
> Not high raised battlement or labored mound
> Thick wall or moated gate.
> Not cities proud with spires and turrets crowned,
> Not bays and broad armed ports
> Where laughing at the storm proud navies ride,
> But men, high-minded men
> Men who their duties know, but know their rights,
> And knowing dare maintain.

This is all true, but more than this is true. These high-minded men are the product of religion. It is the blessed Gospel of Him who was nailed to the tree which makes them one. Honoring Him they render their own preservation sure, departing from Him they seal their doom forever. "Assyria, Greece, Rome, Carthage, where are they?" Their statesmen were wise and far-seeing, their armies shook the solid earth with their mailed tread. Their climate was delightful, and their land the garden of the world. What was it that threw down their walls and brazen gates? What was it that palsied the arm of their soldiery and turned the wisdom of their wise men into folly? There is but one answer to questions like these. The God whom they refused to serve breathed on them in his anger and their glories sunk into the earth. The owl hoots in their palaces and the satyr dances amid their ruins.

DENYING GOD IS THE WORST SIN MAN OR NATION CAN COMMIT.

If a nation can sin at all, the worst sin it can commit is to refuse to confess the authority of God. Denying jurisdiction is a comprehensive act; it includes all other acts necessary to make the denial good. There was seven years of war done up in the Declaration of Independence. It looked simple enough, a piece of paper with some queer marks on it. But there was more than that in the manifests read from the steps there in Philadelphia. There were burning cities and prison ships, and screaming shells and thundering cannon; there was the rattle of musketry and the flash of whirling sabers. If the Declaration was right Saratoga was not wicked.

King Charles was sentenced when the Commons decided that the king might do wrong.

If the ordinance of secession was not wrong Lee and Beauregard and Johnston and Bragg and Forest and Mosely and Morgan and Libby and Andersonville were right.

If the United States do not sin in refusing to recognize God and his Son and his law they cannot sin against him at all. If they are not bound to recognize him they are not bound to obey him.

WHAT IS THE OUTLOOK?

This point in our national armor has been discovered by the enemy. Men who hate God and his Word

are clamoring for the entire abrogation of our Christian institutions. They boldly declare that the Constitution of the nation is the platform on which they fight. The long roll is sounding and we are called upon to take our place in the fight.

There are two parties, one desiring to strike the oath from the courts, the Bible from the schools, the chaplain from the prison; in a word, religion from the nation.

The other desiring to keep what they would cast away and to write on the corner stone of our national existence, "We are a people whose God is the Lord." Each one of us may this night choose whom we will serve. We may choose the side on which we will stand but we must choose between these two.

Shall this good land, planted by our Bible-loving fathers, be given over to men who spit upon the book they loved and the day they honored? Shall all the toil and prayer of Elliot, and Adams, and Washington, and Lincoln, be unheeded and uncared for? Shall these broad prairies again echo to the tread of marching hosts, and drink the blood of fathers, brothers and sons? I do not so read the signs of the times. I do not look to see the brave old flag that floated over Sumter dipped to the black and bloody colors of infidelity. The contest is like to be long and sharp, but the end, I think, is glorious and sure.

Laocoon was killed by the serpents, but Hercules strangled those which assailed him in his cradle. I believe that we shall do the same. For long years we did not like to see the stars and stripes, for they brought to our minds the cotton and the rice field. But it is clean now from the stain of oppression, and the black man does not tremble as he stands below its waving folds. It cost blood and it cost treasure, but it was worth the price we paid.

It must be again purified, and since we are now striving to be just to men, we should no longer rob God of the glory due unto his name. The Bible and the school; the Bible in the school. God in the Constitution and God in the hearts of the people. Honor and trust in public places. Ignorance and immorality fading out before the coming dawn. The Atlantic and Pacific slopes and the broad valley of the Father-of-waters teeming with uncounted millions of happy and prosperous people. Forge and furnace, and plow and desk, and bar and trade, all in loving submission to the Great Father and in loving accord with one another.

This is the picture on which my mind loves to linger, and this is the sight which, if we are faithful to our trust, we may yet see.

The union of hearts, the union of hands,
The union of States who shall sever,
The union of lakes and the union of lands,
And the God of our union forever.

The scientific men of Continental Europe, together with the clergy, are now making great efforts to secure the observance of the day of rest. They urge this chiefly on sanitary grounds. The influence of the congress which met last fall to consider this subject will doubtless be far-reaching; but evangelical Christians can hardly have much faith in the movement until the authority of God's commandment is recognized. In its entire ignoring of the sacred obligations of the Christian faith in this regard, the congress was a failure. A Roman Catholic society has been organized in France for the promotion of the better observance of the Sabbath under the name of the "Association Dominicale." It has made great progress under the patronage of the bishops. The motto of the society is a saying of the present Pope—"France will only be saved by a return to the sanctification of Sunday."—*Nat'l Repository.*

OBITUARY.

Fell asleep in Christ and in peace, on Wednesday, April 4. 1877, Mrs. Sarah S. Bartholomew, wife of Rev. A. S. Bartholomew, of Lima, O., in the 57th year of her age.

The deceased was born in Washington county, Pa., Sept. 29, 1821, and publicly confessed her faith in Jesus by uniting with the Ev. Lutheran church in the spring of 1851, in which faith she has persevered until death. April 6, 1851, she was united in holy wedlock with Rev. A. S. Bartholomew, which union was blessed with seven children, six of whom, three sons and three daughters, remain to mourn her departure. Two of these sons are attending school at Capital University, Columbus, O., in view of entering the holy ministry. Notwithstanding the great sacrifice which it must have cost her, the deceased gave her consent some two months before her death, that her only remaining son, since it was his desire, might, if God will, devote his life to the same noble profession.

On the evening of Easter Sunday she participated in the Holy Communion with the entire family, except the youngest. who was not yet confirmed. Conscious of death's approach she gave a dying charge and a parting blessing to the different members of her family. During the lingering illness which terminated in death, she exercised patience, not only in her sufferings, but also in heartless provocations rendered by the excessive ringing of the bell of the church on adjoining lot, which the General Council congregation here are unlawfully using, but to which ringing God in his wisdom put a stop some days before her death, by causing the bell to crack. When no longer able in this way to disturb the peace of the family of Rev. B., the General Council preacher, Mr. Neiffer, with unblushing impudence, accompanied by a Masonic leader who is not a Lutheran, added insult to injury by intruding without ceremony before the corpse was coffined, making proposals which had already been rejected and which were in the highest degree insulting. The funeral services were conducted by the undersigned in Rev. Bartholomew's church at Lima, O., on Sunday, April 8. The words of comfort addressed to the bereaved friends were based on the words of Christ, "Verily, verily, I say unto you if a man keep my saying he shall never see death." John 8:51. A large concourse of people attended the remains, which were enclosed in a beautiful glass casket, to its last resting place in Green Lawn cemetery at Elida, Allen, Co., Ohio.

In her the family loses a loving wife and an affectionate mother; the church a faithful member and a devoted Christian; and the community an obliging neighbor and a warm-hearted friend. May the Lord, who is rich in mercy, sanctify this afflicting dispensation to the spiritual profit of the bereaved family. May they find comfort for their wounded souls in the precious promise of God's word to strengthen them in this their hour of trial. The deceased was an earnest but prudent opposer of all secret societies.

G. W. Lose.

Isabel O. A. Cowles, daughter of Charles and Abigail Cowles, died of typhoid fever, March 17, 1877, aged eighteen years four months and twenty-seven days.

George S. P. Cowles, only son of Charles and Abigail Cowles, died of typhoid fever, March 18, 1877, aged twenty-two years three months and fourteen days.

Brother and Sister Cowles enlisted in the army of the Lord one year ago the past winter, and remained faithful until called to lay off their armor, bright with use, and enter the wide swung gates of glory, to fulfill the high behests of Eternal Wisdom. "Blessed are the dead who die in the Lord." Our brother and sister are gone but not lost. In memory and affection they are still with us. Although they were called from this theater of toil, conflict and suffering, at such an early period of life, and just when the future seemed the brightest, yet the arbitraments of eternity will pronounce them a grand success. Sister Isabel was so anxious to gather laurels for the crown of her blessed Master, that almost with her latest breath she entreated a friend to seek Jesus while in health, that they might meet in the Paradise of God. She soon passed away; her end was peace, such peace as "passeth understanding." Brother George was a firm and consistent advocate of the distinctive reformatory principles of the Wesleyan Methodist connection. He was sin's open enemy, he often met the foe in open field and though compelled to ward off his fiery darts single-handed, yet he never once deserted his post, and at the last Presidential election when the destiny of the nation hung by a slender thread, he dared in the face of much opposition to place in the ballot box the first vote ever cast in this town against the hydra-headed monster of boasted antiquity which is constantly clutching at the helm of state and striving to undermine the free and open principles of our beloved republic. He dared all for Christ. He anticipated a life of usefulness, but his anticipations are past, his hope, which was big with immortality is closed up in fruition. He leaves a wife and one child besides a far-extended circle of friends to mourn his loss.

The friends we loved have passed away;
The forms so dear no more we see;
No more we meet the eye's mild ray,
Or catch the smile of sympathy.

Oh, early blest—how vain our sighs;
Our fond, impetuous tears how vain;
To heaven we raise our weeping eyes,
Our loss is their eternal gain.

J. A. Thomas.

Parishville, N. Y., Apr. 14, '77.

The National Sunday School Teacher for April is received. Rev. E. A. Rand writes on "A Column of One;" Rev. S. Gilbert gives a careful and well drawn sketch of Prof. P. P. Bliss and his work; Rev. W. F. Crafts has "Bible Readings on the Key Words of Kings and Chronicles" written with his usual originality. The Lesson Notes and Comments by the editor form the bulk and best part of the magazine. Something new and surprising is promised for next month in this department. Adams, Blackmer & Lyon Pub. Co., Chicago.

—Donnelly, Lloyd & Co., publish a finely illustrated 10 cent number of their Lakeside Library on "The Black Hills and American Wonderland," being a full and interesting account of the gold discoveries and the wonderful natural scenery of the Yellowstone Valley. By mail 12 cents.

News of the Week.

—The Czar has issued a manifesto which is a virtual declaration of war, in the following terms:

"Whereas, every endeavor by the Emperor of Russia to preserve the peace has failed owing to the stubbornness of the Porte. while the condition of the Christians in the East is unimproved, their lives and property being menaced; therefore his Majesty, in the name of humanity and in the full consciousness of his sovereign duties as the natural protector of the Sclavonian nations in the East, has been compelled to resolve on obtaining by force of arms such guarantees for his distressed fellow-believers on Turkish soil as appears absolutely necessary for securing their future welfare."

The document proceeds to state that this armed intervention is not meant for the purpose of conquest, and will end after securing the above mentioned results.

A dispatch from Constantinople, confirming the above in effect, adds that the manifesto also declares that Russia intends to occupy Bulgaria and hold the province as a material guarantee for the execution of the reforms; that she will invite other European powers to take part in the occupation, and finally that she disclaims any intention to acquire territory permanently.

MARKET REPORTS.

Chicago, April 23, 1877.

GRAIN—Wheat—No. 2	1 47	1 50¾
" No. 3	1 38½	1 40
" Rejected		1 22
" Minnesota	1 60	1 70
Corn—No. 2	46½	47¾
Rejected		43¼
Oats—No. 2	35½	38
Rejected	31	33
Rye—No. 2	76	77
Bran per ton		16 50
Flour—Winter	7 25	8 50
Spring	4 50	7 50
Hay—Timothy	8 00	9 50
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	7	7¾
Lard per cwt		9 75
Mess pork, per bbl	14 95	15 00
Butter fancy yellow	24	28
common to choice roll	18	18
Cheese	12	16
Beans	1 80	1 90
Poultry. Chickens per lb	10	12
Turkeys per lb	14	15
Eggs	10¾	11
Seeds—Timothy	1 60	1 75
Clover	8 65	9 50
Flax	1 47	1 60
Potatoes	1 10	1 25
Broomcorn	3	7
Hidesgreen to dry flint	6	16
Lumber—Clear	33 00	35 00
Common	13 00	13 00
Fencing		10 50
Shingles		3 50
WOOL—Washed	30	43
Unwashed	20	27
LIVESTOCK Cattle, Choice	5 25	5 75
Good	4 75	5 10
Medium	4 30	4 65
Common	3 25	4 20
Hogs	4 25	5 65
Sheep	3 00	6 00

New York Market.

Flour	$5 35	11 00
Wheat—Winter	1 34	1 75
Spring	1 40	1 73
Corn	63	64
Oats	43	64
Rye	90	98
Lard		10¼
Mess pork		16 00
Butter	9	14
Cheese	7	14
Eggs	13¼	14
Wool	13	58

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TRACT NO. 2:

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VOL. IX., No.31.—WHOLE NO. 371.
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Notices.

The Tenth National Convention to discuss, expose and oppose the inroads of secret lodges upon social, political and religious prosperity, upon individual and civil rights, will meet this year in Dayton, Ohio, probably in June. Definite time will soon be announced. Friends of this reform throughout the land should be preparing immediately; churches, town, county and State associations should appoint delegates and make such arrangements as they are able for the success of this meeting.

THE CORPORATE MEETING OF THE N. C. A.

The annual meeting of the National Christian Association will be held, according to By-law IV. of its Constitution, on Wednesday, June 21st, 1877, at the Carpenter building, No. 221 West Madison street, Chicago, (unless changed by Directors) for the election of officers, accepting reports and transacting any other business proper to come before said meeting. L. N. STRATTON, Pres.
H. L. KELLOGG, Sec'y.

The following are the corporate members of the N C. A., who are all expected to be present:

S. B. Allen,	D. R. Kerr,
J. K. Alwood,	D Kirkpatrick,
I. R. B. Arnold,	Wm Leuty,
J. W. Bain,	O F. Lumry,
J. L. Barlow,	D. W. Lyons,
J. A. Bingham,	J. G. Mattoon,
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Jesse B. Blank,	Woodruff Post,
M. R. Britton,	Isaac Preston,
O E Burch,	Peter Rich,
Nathan Callender,	B. T. Roberts,
Philo Carpenter,	J. E. Roy,
Abel E Carpenter,	Alexander Small,
H. Cogswell,	Geo. E. Sovereign,
J. A. Conant,	J. P. Stoddard,
E. S. Cook,	L. N. Stratton,
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C. R. Hagerty,	Wm. Wishart,
I. A. Hart,	J. W. Wood,
Edward Hildreth,	Aaron Worth,
G. B. Hubbard,	J. R. Wright,
H. L. Kellogg,	Milton Wright.
E. B. Kephart,	

Topics of the Time.

Secretary Sherman has decided to continue the prosecution of the whisky cases and the thieves of that order will in the end find they have little to hope for under the present administration. Such of them as General Grant left out in the sweeping pardons of his last days in office must count on finishing out their sentences; while the numerous trials delayed since the retirement of Bristow will, after the long delay, be resumed with energy. In cutting down the clerical expenses in the departments, also, the government is showing a due recognition of the demands of the people. Hundreds of clerks, about four-ninths of the whole, have been dismissed or received notice to that effect, the salaries of others have been reduced, and no more assessments for political purposes will be allowed.

Another class of public thieves, more desperate because more defiant than the whisky ring, are the Tweeds of New York and the Shepherds of Washington. Hardly a considerable city or public enterprise involving heavy expense can be mentioned, upon which they have not fastened like leeches defying public opinion and prosecution. Chicago has its share of the genus, and though frequently exposed, it has been years since their bribery and fraud has received the attention of the courts. The County Commissioners who are building the new court house here, are the principals in this sort of crime just now. At a meeting, the other day, one of this ring is reported to have said: "I don't trust nobody. I don't trust myself. If anybody offered me a thousand dollars — I'd take it." Whether these words were used or not, they exactly express the leading motive of this class of plunderers who coolly vote the public funds into their own pockets. Meanwhile the people, patient and overburdened, plod on and are taxed to the limit of endurance before they will unite in the overthrow and punishment of such crime.

The long threatened declaration of war from the Czar was issued last Tuesday. Reviewing the sufferings of the Greek Christians of the Provinces and the efforts to ameliorate their wretched state by peaceful negotiations, he says: "Having exhausted pacific efforts we are compelled by the haughty obstinacy of the Porte to proceed to more decisive acts, feeling that equity and our own dignity enjoin it. By her refusal Turkey places us under the necessity of having recourse to arms. Profoundly convinced of the justice of our cause, and humbly committing ourselves to the grace and help of the Most High, we make known to our faithful subjects that the moment, foreseen when we prouounced words to which all Russia responded with complete unanimity, has now arrived. We expressed the intention to act independently when we deemed it necessary, and when Russia's honor demanded it. In now invoking the blessing of God upon our valiant armies we give them the order to cross the Turkish frontier." The army immediately advanced across the Pruth at several points into Roumania, and were at last reports concentrating at Galatz on the Danube, where that river turns from the south and pours eastward into the Black Sea. The Turkish troops are holding the passages of the river further up, while unreliable reports of skirmish battles with the Russian advance here and also on the east of the Black Sea in the region of the Caucassus, have been received. The panorama of war unrolls slowly, unlike the decisive tread of the German hosts in the Franco-Prussian war seven years ago.

Though long expected, now the issue is joined all Europe is profoundly agitated. At first, the omission in the Czar's declaration of war and in Prince Gortschakoff's circular informing the Powers of it, of any promise regarding the non-acquisition of territory, was the signal for a clamor which the English press joined, thus giving the Turkish butchers their moral support. Lord Derby has signified, however, that a proclamation of neutrality will be made this week. France and Italy will take the same ground, though the latter is said to look longingly across the Adriatic upon the Albanian fields. Germany is quiet, though the snubbing of her consulate as signified in the dispatches may provoke her against the Turks. Austria was reported in great alarm on Friday, calling upon England to assist her in enforcing former treaties. The Hungarians are showing marked sympathy for the Turks. Her jealousy will be the keener when it is remembered that nearly all the numerous wars between Russia and Turkey have resulted in some territorial acquisition by the former. All the little states in the vicinity are preparing to take sides, generally against their old-time oppressor, and if abandoned by old allies the Moslem will reap what he has sown for centuries.

GLANCES AT THE PAST.

In 1856 a skirmisher of the slave power struck down Senator Sumner in his place in the Senate of the United States, in desperate disregard of the law of the land, and especially of the Constitution, in the defence of which he pretended to be acting; while another servant of that power, a pretended Democrat, a Senator, a son of the supposed generous and manly State of Vermont, looked on, it is said, and gloated over the deed.

Mr. Sumner's offense consisted in the exercise of free speech against wrong, outrage, and oppression, which were then reducing the country to a state of slavery. He exercised that right, common to every citizen, without which free government cannot exist.

The power that nerved the skirmisher's arm to strike against the life of an American citizen, against the rights of a Senator, against the proscriptions of the Constitution—the power that lay behind the assailant and pushed him on, was the war-power which the slavo-democratic party had already assumed. The main body of their army came marching on in due course of time, and struggled long to destroy the life of the country itself. Their army had been deliberately prepared for the fight; millions of men had been kept in a state of passion and ignorance; political office had been bestowed upon adherents; death and ruin had been threatened against resistance; arms had been distributed among trained followers; the national forces, military and naval, had been widely dispersed and scattered; the slave trade had been virtually re-established; bands of ruffians had been employed under the national auspices for restricting the area of freedom and widening that of slavery, and, in short, every resource that conspiracy, treasan, and contempt of law, human and divine, could invent, had been brought in play to subvert the government and establish the imperial power of a few leaders upon its ruins.

Those leaders were defeated in their armed attempt upon the life of the nation; their treasonable efforts were suppressed for the time; the laws of war to which they appealed declared against them; but were the outraged civil laws of the country vindicated?

A few, poor, unfriended men, and one woman were executed as a sacrifice to appease the offended majesty

of the law, while those who had instigated the treason and caused all the vast waste of life and treasure, went free. Nay, they stalked over the scene like heroes in a farce; struck hands with government officers; wrote admired memoirs; and finally found their way into Congress by the scores, as if they had performed some distinguished service for the country, instead of having striven to destroy it. And all this time their followers were still carrying a genial war of assassination against peaceful, unoffending citizens —citizens who faithfully tilled their fields; raised their usual amount of cotton, and were honestly striving to rise into positions of higher usefulness and respectability.

Time passes on; and step by step, link by link, the crimes, the wrongs, the faults of yesterday, link themselves on to the events of the morrow.

Another strange scene, as if in a disturbed dream, where no law or order prevails except that of disordered health, is now disclosed.

That Senator Sumner who was stricken down in the first outburst of the storm, and nearly killed, still remains in his place. During the whole war he stands like an axis, like an immense power to which all the shafting and wheels of the government, good, bad, or indifferent, attach themselves. He is almost the only motive, directing power for good that there is. He imparts to the confused and perturbed machinery of government all the American spirit that other agents, unconscious and inefficient would permit it to receive. He serves his native State, his country, the cause of freedom, and the interests of all poor men, with a fidelity, with an abnegation of self-interest, and with a majesty of power and purpose that will command the admiration and the gratitude of the wise and good for all time; and yet, this man, so distinguished above all his fellow countrymen, does not receive the approval, or the thanks, or the sympathy of his own State.

While Mr. Sumner, to the utter, desolating neglect of all those self-interests which men usually hold dear, is serving the cause of humanity with such distinguished ability, and is doing his State greater service and greater honor than any other one of her sons or citizens, he receives from the legislature of that State repulsion, reprimand, censure, outrage, worse than that even which he had suffered at the hands of the minions of the slavo-democratic power!

But the censure was recalled, you will say. Yes, I believe that when death had finally stricken him down at that post where he had served Massachusetts and New England so faithfully and well, a repeal of the censure was found in his desk in the Senate. It had reached him a day or two before he died. But what balm can heal a wound like that? Do we not know that it is one of the base arts of conspirators to coolly offer a hollow redress for the vital stabs which they coolly give, gaining their devilish purpose thereby?

Reader! do you fancy that the men who control the Legislature of Massachusetts—secret society men --could be really sorry for inflicting wrong upon Senator Sumner, or any other good and true man? Do you conceive that their act of censure and its repeal were not both the result of studied, deliberate policy? Do you, in your innocent, unsuspecting heart, believe that the Masonic lodge is better than the church of Christ, and that it is not studiously, deliberately, and wickedly persecuting, thwarting, and outraging every good and true American whom its spleen and hatred can reach? Do you believe that a good man can belong to the lodge and not be made a tool for the constant and perpetual persecution of other good men? Can you not see the traces of Masonry in these "glances at the past," as plain as the slimy trace of the serpent may be seen upon the grass of a lawn? In short, do you value the Christian religion, the Constitution of the United States, the freedom of your country, personal liberty, truth, honor, justice, virtue?

Then let me ask you to examine into the character of the Masonic lodge; analyze it; dissect the hydra-headed monster; watch the action of its worshipers; narrowly inspect the course of every man who bows to the shrines of Freemasonry; compare his sly and crafty tricks with fair and open dealing; observe the doings of every man in office from Massachusetts; examine into the workings of those centers of power, the costly Masonic temples that of late years have sprung up in all our principal cities, which ought to be the seats of freedom; study into the matter frankly, sincerely, and carefully, and then judge for yourself. If you think that your honor, your happiness, and your interest as an American citizen can be made dependent upon such a conspiratorial power as this foreign institution of Freemasonry, it behooves you to look to it. It is time for you to inquire in what direction it is leading you.

AMERICAN.

Morals are founded in reason, and reason alone, and constitute one of the most certain of the metaphysical sciences. Whereas religion is above reason, and conforms to laws of its own. Hence it is that morals are subservient to religion. The latter may subsist without a definite moral code; but morals cannot subsist without religion. Thus it has happened that since the separation of church and state, the two elements have also become separate. The church has become more religious and the state more moral. It is the natural and inevitable distinction between the mathematical and the affectional sides of human nature; the one the complement of the other, but the greater including the less.

A Masonic Trial.

EDITORS CHRISTIAN CYNOSURE: About four years ago I began to see light through the darkness of Masonry, by having my attention called to the inconsistency of the Masonic obligations with Christianity. Previous to that time I firmly believed in the great goodness of the institution, and furthermore I improved all opportunity in sounding its praise. But through the goodness of God, in whom I believe and put my trust, I began to investigate the fundamental principles and laws of Masonry, and the longer I examined subject through high Masonic authorities, the stronger were my convictions of the inconsistency of it with my religious belief as a follower of Christ. Therefore I could not adhere to the lodge and at the same time be a member of Christ's church. My first action was to absent myself from the communications, but this did not satisfy my mind, as Masonically I held myself amenable thereto, notwithstanding my non-attendance and non-payment of dues; consequently I called for a demit, but upon consultation with a committee appointed by the lodge, I consented to let the matter rest for another year for further investigation. Subsequently I found that I was not entitled to a demit, as it was the institution of Masonry and not the lodge only from which I wished to withdraw.

At the expiration of the year I sent to the lodge a letter of withdrawal, dated Feb. 25, 1874. (Published in the *Cynosure* June 4, 1874.) Hearing nothing directly from that, I did no more about it, but in the following June I received a letter from the secretary of the lodge stating that unless I paid my dues previous to June 24th I should be indefinitely suspended from that date. I answered the letter immediately, giving my reasons somewhat at length for non-compliance with the requirements of the letter. But from that time to the day of my trial (March 14, 1877,) I have frequently received notifications of dues, etc., showing that the lodge did not carry out the threatened suspension, or else they were proceeding against "Masonic Jurisprudence." I have been hoping that the matter would be brought to an end, and my hopes were realized in February by receiving the following charges, specifications and notice of trial, etc.:

[COPY.]

To the W. M., Wardens and Brothers of St. Paul's Lodge No. 25, A. F. & A. M.:

We hereby charge Bro. W. H. Sanderson, a member of St. Paul's Lodge No. 25, with unmasonic conduct.

SPECIFICATION.

For that the said W. H. Sanderson, at and ever since the sixth day of October, 1875, has from choice habitually and constantly absented himself from the communications of his lodge, and has neglected to pay his dues to the same for more than one year after they became due and notice given him thereof, in violation of his duty as a Mason.

Signed, F. N. MANCHESTER,
GEO. A. CROSSMAN,
Master Masons and Committee.

Brandon, Vt., Feb. 8, 1877.

BRO. W. H. SANDERSON:

Take notice that charges have been preferred against you for unmasonic conduct, and that a special communication of St. Paul's Lodge No. 25, will be held at Masonic Hall, at Brandon, Vt., on the 14th day of March, 1877, at 7½ o'clock in the evening, for the purpose of hearing and determining the same, at which time and place you are required to attend and answer the said charges.

WILL. F. LEWIS, *Master.*

Conforming with this notification, I presented myself at the appointed time and place. The lodge was "opened in due form," which means that the usual ritual was said over, reciting the lesson from the Tyler to the Worshipful Master. I was somewhat amused in listening to the opening exercises, by realizing the truthfulness of the different exposures of Masonry. I happened to have a copy of Morgan's book with me, and the exercises compared exactly with the text of the exposure with the exception of an occasional word.

But in due time the lodge was declared opened and ready for business. Charges in the case of two other brothers were first presented, but as the accused had "paid up" to date the charges were dismissed. My own suit being next on the docket, the charges and specifications were read by the prosecuting committee. After numerous questions pro and con relative to my standing on the books of the lodge, the accusers submitted the case for the defence of the accused, whereupon the W. M. remarked: "I notice that Bro. Sanderson is present this evening, and I understand he wishes to say a few words in order that there might be a good understanding of the case, and all in a friendly manner, as he wishes no ill-feeling. We will listen to Bro. S."

W. H. S.—In reply to these charges I have but a few words to say. But in my remarks I wish to be thoroughly understood in regard to my desertion of the lodge and the institution. Knowing full well the contempt and revenge which Masonry entertains for one who has renounced it, and knowing also, the powerful influence which can be exerted by such a "cabalistic empire," it is with the deepest conviction of truth that I come before this tribunal this evening. It is the love of and trust in a crucified Saviour which has caused me to take the position I have. I take this step with no feeling of animosity or ill-will toward any member of this or any other lodge, as I have said in previous communications to this body. Indeed, some of my best friends are members of the order in good standing, and it grieves me to differ with them in opinion on this subject. But my mind is fixed in what seems to be my duty, not only

to myself, but to my God. I profess to be a follower of Christ, and I believe that I love him, and I wish to be found faithful in his service. Therefore from this standpoint I cannot consistently remain in the lodge and follow Jesus.

I gave the reasons of my action in brief in a letter of withdrawal which I sent to this lodge the 25th of Feb., 1874, also more in detail in another letter in the following June. (The latter being in reply to a communication from the secretary of the lodge, J. L. Knight, dated June 2, 1874.) But as many members of the order have asked for my reason for seceding from Masonry, I have drawn up a paper giving in detail my position in deserting the order. I have submitted it to the committee, F. N. Manchester and Geo. A. Crossman. I hope every member of this lodge may have an opportunity to read it. This is all I have to say on the defensive.

W. M.—Brethren, you have heard Bro. Sanderson and you now have the opportunity of asking him any questions you like.

S. D., H. Kinsman.—I would like to ask the brother if he did not apply for a demit at first?

W. H. S.—I did, but, as I have stated, before I found I was not entitled to one, because a demit is only a letter of recommendation as a "good Mason," presented with the sole expectation that the recipient is to join another lodge.

S. W., O. Meachem.—I think it would be acceptable to the brethren and also a help to this trial if the paper to which the brother refers should be read. I certainly would like to hear his objection to Masonry. I understand that the document is in the room.

W. M.—Unless the paper has reference to, or direct bearing on this case, I do not think it would be quite admissible.

W. H. S.—I will say at this point, that I drew up the paper for the benefit of any member of the lodge who might wish to know why I deserted Masonry; and I have presented it at this time to the lodge, through the committee, as I had considered it contrary to Masonic usages to read it in open lodge, it having no direct bearing on the charges. However, I am willing to read it if the brethren insist upon it.

W. M.—I think the brother is right, therefore I should rule that it would not be admissible. But if brethren insist I will admit it.

Bro. E. A. Smith.—I would ask upon what brother Sanderson is being tried, as I see no reference yet being made to the charges, and if this paper in any way explains his position, I see no reason why it should not be read.

W. M.—Bro. Smith must remember that the charges against Bro. Sanderson have just been read. They are for non-attendance and non-payment of dues.

W. H. S.—I would say in reply to Bro. Smith, as I have said before this evening, that the paper is not a defense of my charges but a defense of my position in seceding from Masonry. In regard to the charges, I will here make my plea, so that Bro. Smith or any one present may not misunderstand me. *I am guiltg of those charges*, and by so doing I leave the case for your decision. I suppose, Worshipful Master, that at this point I can withdraw from this communication.

W. M.—If there are no more questions to be asked Bro. Sanderson can now withdraw.

There being nothing further previous the decision of the case, I withdrew, thankful that my Masonic life had ended, although it had ceased in my heart many months ago. I do not know at this date (April 3d) the result of the trial although the secretary was ordered to notify me immediately. I had been advised numerous times not to go near the trial, but I wished to show my colors. I am not ashamed to stand up for Jesus.

W. H. SANDERSON.

The Debauch of Conscience.

Among the calamities which shame and curse the age in which we live, is the debauch and defilement of conscience, the corruption of the very fountain of integrity, and that consequent disregard of moral obligation and divine law, which makes them careless of good and evil, and leads them to wink at iniquity, countenance evil-doing, and sit quietly down without resistance, or protest, while the very elements of manhood, virtue, and integrity are rotted out and destroyed around them, until corruption and iniquity flood the land with shame.

In financial circles, with their gigantic swindles and rascalities; in great corporations, with the oppressive and grinding monopolies; in secret leagues and clans, with their guilty oaths and hidden machinations; in political parties, with their rotten rings of hangers-on and placemen; in civil governments, with the craft and fraud and peculation by which office-seekers thrive; and even in religious societies and associations, with their sectarianism, favoritism, time-serving, and secret wire-pulling; this "leaven of the Pharisees," once hidden and allowed to remain, leavens the whole lump with rottenness and decay.

Aside from secret indulgence in known and cherished sins, there is nothing more dangerous to a young and impressible mind, than to be placed in constant and tolerant association with wrong. To look silently upon iniquity; to hush the indignant outcry of a manly conscience; to bow to evil which seems too strong to be resisted and too well entrenched to be dislodged; to watch the windings of the crooked serpent and yet feel no desire to bruise his infernal head; and thus to harden the conscience, and lose all faith in purity, manhood and integrity, and drift into the current of worldly selfish craft till every trace of honor and uprightness has vanished away—this is fearful in the extreme.

Especially is this disastrous when it occurs in those societies or corporations which are called religious. Inexperienced, ardent and confiding, the novice is there introduced to the tricks and deceptions of unscrupulous partisans and self-seeking demagogues. He reads, unprotesting, the sham reports which he knows are false and deceptive; he observes the constant endeavor to put the best side out; he witnesses the narrowness, the trickery, the unfairness of their actions; he sees one person rejected for his faith, while another who agrees with him fully is endorsed and accepted; he sees one man condemned for his faults, and at the same time another fellowshipped who is well known to be guilty of the same things and worse; he sees the respect paid to worthless men who fawn around their leaders, and the contempt poured upon honesty and talent which cannot be bought with bribes, nor frightened into complaisance; he sees how good, honest, easy men, will bow down and be ridden over by some tyrrannical leader whom they despise, but dare not defy; he sees the sanctimoniousness of men who do the Lord's work, and handle the Lord's money, always making more profit out of God's cause than they could at any other honest business, and thus working ruin and disorder through the land; he sees the honest disgusted, the upright abused, and the feeble crushed, until imporant interests are abandoned by men of intelligence and integrity, and left to languish in the hands of crafty, self-loving tricksters, who rule and ruin all with which they have to do. The young man sees all this, not as some outrageous iniquity to be abhorred and rebuked, but as the work of men whose names are respected, who make long prayers before the public, and sit in the chief seats in the synagogues, and wear the mask and garb of piety above it all; and he sees too, that men who denounce such wrongs are set aside, while those who tolerate them find favor; that honest men are so blinded that they will combine to crush the upright at the beck of the crafty and unscrupulous, and seeing this, he concludes that righteousness is a dream, and integrity a name, and he casts in his lot with the spoilers, and becomes partaker of their craft, their gain, and of their condemnation.

Woe to that man whose conscience is thus debauched. His glory is departed. Greatness and usefulness are not for him. He has parted with the choicest jewel of his manhood, and the treasures of Egypt and the gold of Ophir cannot supply its place. He has become indifferent to right, tolerant of wrong, careless of the authority of God. His course henceforth, is downward. He has put away a good conscience, and unless restrained by grace, he will make shipwreck of faith, and finally look back upon the days of his innocence and uprightness as upon a dim and fleeting dream, and feel that his life has been a failure and a disgrace.

"The fear of the Lord is to HATE evil." It is a sacred intolerance of every wrong and sin. And the man in whose heart is rooted "the fear of God" cannot have partnership with evil in any form. "What communion hath light with darkness?" "What fellowship hath righteousness with unrighteousness?" A child of the light, he cannot countenance the secret wrongs which are cloaked under the garb of piety and philanthropy. He is commanded to "have no fellowship with the unfruitful works of darkness, but rather reprove them." He must tell the truth, if it costs him friendship, fame, position, or power. He must stand solitary and alone. And if his words are unheeded, and the wrong prevails over all opposition, he must shake the dust from his feet for a testimony, and wash his hands in innocency, and come out from among them and be separate, and touch not the unclean thing.

Man of God, suffer, I pray you, a word of exhortation. Keep a good conscience, if you keep nothing else. Shun craft and trickery in every form. Learn to look the whitest looking devil in his pious face, and say, "I WON'T!" Stand up for God, and guard your integrity as you anticipate in time, and in eternity will be grander than your most exalted dreams. You may miss opportunities and lose positions in this world, but God shall provide some better thing, from which you cannot be barred by craft or ejected by guile. Eternity is longer than time and the world to come has higher honors than any that this earth can boast. Live then for that world; and meditate solemnly upon these words of Holy Writ:

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Ps. XV.—*The Christian.*

Dangers and Remedies.

[From an Essay read in Milton, Wis., by Miss M. S. Harvey,]

Intemperance, like a raging flood, is sweeping over our land and carrying down to eternal ruin hundreds of beings yearly. Statistics show that in this country over one billion of dollars is annually spent for liquor, and two hundred and fifty millions of dollars for tobacco. Look at that youth just starting out on the voyage of life with an intellect and principles that predict great success. But, alas, the social glass is placed before him. He seizes it, and in that glass is sealed his doom. In a few years you inquire for him and are shocked at the answer: just tottering on the brink of the grave. Liquor and tobacco have ruined him. Must we see our friends and acquaintances whose lives are opening so fair, promising great usefulness in the future, drawn from their respectability and affluence into this great whirlpool of destruction? Must we see them led on step by step until the demon has bound them with chains and fetters which they cannot rend. Must we see this monster walk unchallenged into our congressional halls, and lead captive our statesmen? Is there no help? Yes, there is hope in this dark night. A star whose name is *Cynosure* has arisen in the north, and may it continue to rise higher and higher, and spread its light over our country until it shall lead the wise men of this nation as the star of Bethlehem led the wise men of

the East to the Saviour of the world. May its beams shed a radiance all over the land till the last evil is rooted out, and this nation becomes a nation of honor unparalleled in the history of the world; a nation which God can delight to own and to bless.

Four years from last November will witness at the polls a strong party voting against intoxicating liquors and secret societies. The party was organized this centennial year under the name of American, with the well known author of "The Philosophy of the Plan of Salvation" as candidate for Presidency. But, says one, it is impossible to destroy these evils they have existed so long. What does our Saviour say on this point? "Every plant which my heavenly Father hath not planted shall be rooted up." "In secret have I said nothing." "Fear them not therefore, for there is nothing covered that shall not be revealed; neither hid, that shall not be made known. Therefore, whatsoever ye have spoken in the darkness shall be heard in the light; and that which ye have spoken in the ear in the closets shall be proclaimed upon the house-tops." If the Creator of the world is not good authority, who is? Light is fast being thrown upon the dark recesses of the lodge-rooms, and they are tottering beneath its influence. They cannot stand the light. They *must* vanish "like the mist of the morning before the coming sun." D. L. Moody, the great evangelist, strongly denounces secret societies, and clearly demonstrates that men belonging to both the lodge and the church must leave either the one or the other. He says, "if they choose to leave the church, let them go. Hundreds of better men will come in and take their places." And that is what we want.

A Knox County Court Decision.

State of Illinois,)
Northern Grand Division,)
Supreme Court, September term, A. D. 1877.
W H. Robinson,
vs.
Yates City Lodge No. 448, A. F. & A. M.
Error from Knox,

This suit was brought by plaintiff to recover the amount of money paid by him to the lodge for the rights and privileges of Masonry, of which said rights and privileges he claims to have been unlawfully deprived by the lodge. At the trial of the case before a police magistrate (March 15, 1876,) defendant failed to appear and consequently judgment was rendered for plaintiff for the sum of twenty-five dollars and costs, on his oath that defendant was justly indebted to him to that amount. Defendant appealed to the circuit court of Knox county, and on the trial of the case in the circuit court at the October term, A. D. 1876, the following facts were established, as has been agreed by the parties to this suit and by the court:

That defendant is a Masonic Lodge at Yates City, Knox county, Illinois; that plaintiff was a member in good standing of said lodge prior to the 7th day of June, 1873; that the said lodge had power by its constitution and by-laws to which plaintiff subscribed on becoming a member by giving the accused ample time and opportunity to prepare his defence, the right to be present at all examinations of witnesses either in or out of the lodge, and to propose such relevant questions as he might desire to expel a member for unmasonic conduct. That on the 7th day of June, 1873 and while plaintiff was a member of said lodge, he was served, by an officer of the lodge, at Yates City, Illinois, with a paper charging him with unmasonic conduct, and summoning him to appear before the lodge on the 19th day of June, 1873, to answer said charge. That on the 14th day of June, 1873, plaintiff notified the Master of the lodge that he could not be present at the time appointed for his trial on said charge without interfering with his duties as County Surveyor of said Knox county; that he was tried by the lodge in his absence at the time appointed (June 19, 1873); that he was found guilty of unmasonic conduct, and as a penalty therefor expelled from the lodge, and that the foregoing are all the facts in the case.

Judgment for defendant. Judgment assigned for error by plaintiff and defendant joins issue in due form on said assignment of error.

Now I (plaintiff) do not pretend to be an attorney-at-law, and I have not employed an attorney for two reasons: first, I am not able to pay a competent attorney a reasonable compensation for his services; and, second, I think I am better posted on this particular case than any attorney could be unless he were a Mason, in which case he could not consistently espouse my cause. I do not pretend that a civil court can interfere with a Masonic lodge for the purpose of determining in advance of a Masonic trial whether a member of said lodge, who is under charges of unmasonic conduct, is guilty or not guilty of the offences charged against him. Or for the purpose of determining whether a member of said lodge shall be expelled or simply reprimanded for a Masonic offence of which he has been duly convicted after a fair and impartial trial, in which he has been allowed all the advantages guaranteed to him by the constitution and by-laws of the Grand Lodge or of the lodge of which he is a member; for Masonic offences range from the highest crimes known to our laws down to being saucy to Masonic superiors. And the Masonic punishments which may be inflicted by a Masonic lodge on one of its members, for any kind of a Masonic offence of which he has been duly convicted after a fair trial, may be a sugar-coated reprimand administered by the Master of the lodge in private, or it may be, as in my case, expulsion from all the rights and benefits of Masonry, and the expulsion made public at the discretion of the brethren. It depends entirely upon the feelings of the brethren present, and those feelings are not apt to be friendly towards a brother who may have given offence to the Worshipful Master, when said Worshipful Master prevents his lodge from hearing both sides. But I do claim that when a Mason is deprived of all the rights and privileges of Masonry, and published as a perjured scoundrel (for that is what a Masonic expulsion practically amounts to), under pretence that he has committed some unpardonable offence, it is the duty of a civil court, on proper application being made, to interfere for the purpose of determining whether said lodge has proceeded according to Masonic law in the matter of a trial. If it were not so individual Masons would be completely at the mercy of the Worshipful Masters and compelled, in order to maintain their Masonic standing, to tolerate all the rascality that their Masters might see fit to engage in. The power to enforce absolute secrecy in regard to every thing that takes place in a Masonic lodge, lawful or unlawful, is all there is lacking to render the Masonic government an absolute despotism.

Now my proposition in regard to this case is just this: The notice given by me to the Master of the lodge on the 14th day of June, 1873, that I could not be present at the time appointed for my trial on a charge of unmasonic conduct (June 19, 1873,) without interfering with my duties as County Surveyor, was sufficient to completely invalidate any proceedings in my case in the nature of a trial held by the lodge on said 19th day of June, 1873, and consequently my expulsion was unlawful, and I am entitled to nominal if not exemplary damages. It is true that defendant's attorney has refused to join issue with me on a proposition expressed in that form, as he is very tenacious in regard to forms. But I claim that the proposition is not inconsistent with my assignment of error. And as my bill of exceptions agreed to by defendant, and duly signed and sealed by the judge, purports to contain all the facts in the case, the presumption that might otherwise be entertained that the Circuit Court had other evidence upon which to base his decision should be regarded as disposed of. In support of my proposition I refer to sections 62 and 63 of the Grand Lodge by-laws:

Sec. 62. All trials for Masonic offences in lodges under the jurisdiction of this Grand Lodge shall be as follows: A regular charge in writing specifying the nature of the offence, and signed by the accuser, shall be delivered to the secretary, who shall read the same at the next regular communication, at which time the Master shall appoint a time and place for trial, of which it shall be the duty of the secretary to give the accused due and timely notice, and the accused shall be entitled to a copy of the charges and to ample time and opportunity to prepare his defence.

Sec. 63. All Masonic trials shall take place in the lodge of the highest degree to which the accused has attained, in which the examination of witnesses shall take place in the presence of both the accused and the accuser, who shall have the right to be present at all examinations of witnesses in or out of the lodge, and to propose such relevant questions as they may desire.

Now there is no pretence on the part of the defendant that (with the exception of the service of summons) any of the requirements of sections 62 and 63 were complied with by the lodge in my case. Masonic law does not specify what notice a Mason under charges of unmasonic conduct shall be entitled to, further than to say that it shall be the duty of the secretary to give him due and *timely* notice, and that he shall have *ample* time to prepare his defence. The terms "timely" and "ample time" are generally understood to mean all the time that could be reasonably required, and it is certainly very unreasonable to require a Mason who is a County Surveyor, and who has, at some seasons of the year, all the official business that he can attend to, to drop all his official business for the purpose of attending a meeting of a Masonic lodge, or in default of his dropping his official business, to proceed with a sham trial in his absence, and deprive him of all his Masonic rights, including the right of a fair and impartial trial.

To show that a Mason is not bound to neglect even his own private business for the purpose of attending a meeting of his lodge, I give a part of the charge given by the Worshipful Master to each and every Entered Apprentice Mason. I quote from Webb's Monitor, page 37 which is generally considered good Masonic authority: "Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary avocations, for these are on no account to be neglected." Just such contingencies as that which happened to me on the 14th of June, 1873, are still further provided for in the Master Mason's obligation, as follows: "I furthermore promise and swear that I will answer and obey all due signs and summons sent me from a lodge of Master Masons or given me by a brother of this degree *if within the length of my cable tow*." Or as might be expressed in other words, if I can do so without interfering with my necessary avocations which are on no account to be interfered with or neglected. * *

In rendering his decision in the circuit court the judge used the following illustration (and then refused to put his words in black and white): "Now it is like this: suppose you are County Surveyor, and you are summoned to appear before this court at a certain time, and you should inform the court that you had business to attend to." "Business for the county," said I. "Yes, business for the county," replies the court. "It would not be sufficient to excuse you from obeying the summons." At this point I asked the court the following question: "Am I to understand that you allow a Masonic lodga to have the powers of a cir-

cuit court?" As the court refused me an answer, I now ask the same question of the Supreme Court, and claim that I am entitled to an unequivocal answer. This is the question on which the decision of this case depends. If Masonic lodges have such powers as have been allowed by the circuit court of Knox county the people who make courts and county officers ought to know it. I have, therefore, brought this case before a court that is supposed to know the law and to be uninfluenced in its decisions by any secret obligations. For the sake of holding defendant to the point at issue, I propose to admit that according to Masonic law a Masonic lodge may try one of its members on a charge of unmasonic conduct in his absence in case he refuses or neglects (without giving any excuse for such neglect) to obey a due summons. But the lodge must first allow the accused the benefit of sections 62 and 63 of the Grand Lodge by-laws, unless it becomes clearly manifest that he does not intend to avail himself of said benefits. A lodge has no right to presume that the accused has no defence to make because he does not see fit to drop all business, public or private, for the sake of obeying a Masonic summons. I do not propose to refer the Supreme Court to the statute for the purpose of showing all duties that a County Surveyor is required by law to perform, I simply challenge defendant to show that a Masonic lodge has authority to interfere with the performance of any of his duties under pretence of enforcing Masonic discipline. Respectfully submitted.

W. H. ROBINSON,
Plaintiff in Error.

P. S.—In order to more clearly define the issue in this case I charge George N. Pierce, Worshipful Master (at the time of my expulsion) of Yates City Lodge, with removing the black balls from the ballot-box preparatory to balloting on the petition of one Thos. Kersey to be made a Mason in Yates City Lodge, about the middle of July, 1872. And I charge defendant with trumping up frivolous charges that could not have been sustained by a fair and impartial trial under the provisions of section 62 and 63 of the Grand Lodge by-laws. With instituting and conducting a sham trial in my absence and expelling me from the lodge for the manifest purpose of protecting their Worshipful Master from an investigation, which, as a Mason in good standing I was entitled to and should have obtained, but which was avoided by my expulsion; as no charges made by an outsider or expelled Mason against a Mason in good standing can according to Masonic usage be entertained. W. H. R.

As the weather gets more settled let us remember the *Cynosure* and keep the mail list at least up to 4,000 through the summer months.

Reform News.

CANADA—LETTER FROM PAST MASTER RONAYNE.

PRESTON, Ont., Apr. 24, 1877.

MY DEAR FRIEND K.: As you will see by my heading I have left Waterloo and arrived at my third appointment. I wrote to you last week giving only a very faint description of our meetings in Berlin. It would be utterly impossible to do them full justice, as in the opinion of the oldest inhabitant in the town there never was anything in Berlin since the first house was built there which came anywhere near creating such an excitement and drawing together so many people at one time in the Town Hall as our Anti-masonic exposures and lectures did last week. You know, perhaps, the nervous feeling which involuntarily creeps over me and the great anxiety I sometimes feel regarding these meetings generally, and I confess that on my arrival in Berlin and before the first meeting took place I felt considerably uneasy and restless, not from any dread of Masonic opposition, for I delight in that, but from a feeling that I myself am inadequate to perform satisfactorily the great task imposed upon me. I feel as if my abilities were far very far too small and my utterances altogether too feeble to grapple successfully with such a hideous monster of iniquity, and that it would require the trained talents of a master orator to present it in a fitting and convincing manner before the public. But I was enthusiastically received, and at the close of my first exposure when a certain D. McDougald vehemently denounced the lecture and lecturer and endeavored to create a popular sentiment against me by referring to the heir apparent to the British throne as a Freemason and the Grand Master of all England, the audience manifested their approval of my work and their disapproval of Bro. McDougald's peculiar method of defending the grand old humbug by actually hissing him out of the hall. That finished the business. I knew from that moment that public sentiment was decidedly in my favor and that any further opposition from Masonic apologists would not be tolerated for a single instant, or if at all permitted would only be an assistance in the onslaught against the dark doings of the lodge. In the wise dispensations of Divine Providence, however, the District Association of the U. B. church began their annual session there on the following day, and on the second evening I was cheered and encouraged beyond measure by the presence on the platform of the ministers of that Association, among whom was my old friend Rev. D. B. Sherk. The meetings in Berlin were a triumphant success, but what shall I say of the meetings in Waterloo? I left Berlin on Thursday, the 19th inst., for the latter city, where I had appointments for that and the two succeeding evenings, and I may as well not attempt to describe these meetings, as it would be utterly impossible for me to do them fair justice. Men and women, whole families, in fact, whole neighborhoods—ten, twelve, and even fourteen miles away came to see and hear the dark, sinful abominations of Masonry, and there they sat from three to five hours each evening in wonder and amazement, occasionally breaking forth into exclamations of horror as each succeeding iniquity of this diabolical system was unfolded before their astonished vision. The members of the craft were dumbfounded and awe-stricken and a complete victory was achieved over the greatest monster of infamy and sin of the present generation.

After the meeting on Saturday night I returned back to my old quarters at Berlin, being only two miles distant from Waterloo, and you cannot conceive nor I describe my joy on Sabbath evening, when on going to the United Brethren church I had the great pleasure of being shaken by the hand and warmly greeted by that noble old veteran apostle, the celebrated Bishop Weaver. He attended the conference of the U. B. church at Freeport in this county and was up to preach in Berlin that evening. Oh what a thrill of joy ran through my whole being when I looked around at these men, many of them strangers to me, and to one another, yet all meeting in perfect love, being children of the same Father, members of the same family, redeemed by the same Saviour, and now lovingly standing around this messenger of God to learn some news of home and hear what their loving Father had to say through the mouth of his tried and trusty servant. The bishop was not feeling well, indeed he was suffering considerably from a very severe cold and hoarseness, but yet he delivered his message in such a manner as to reach every heart and awaken sentiments of gratitude and love from every soul present. It was the first gospel sermon I had heard since I left Chicago, though I have attended divine worship twice each Sabbath, and I am almost certain that none of those present on that occasion will ever forget it. His text was that famous declaration of Paul's, "And ye are *complete* in Him," and as I listened to his words I don't think I have ever heard anything that caused me more pleasure. In a union with Christ the believer has everything that his soul can long for and desire. He has light, he has eternal life, he is in the way to eternal glory. There is no condemnation for him; he has love, joy, peace, long-suffering, gentleness, meekness. The Father and the Son are dwelling in him, the Holy Spirit is guiding and directing him, and the angels of heaven are encamped round about him. All heaven is concerned in the salvation of one soul, and all heaven is interested in every believer in the Lord Jesus Christ. By a union with Christ we are in heaven and heaven is with us. Such are a few of the outlines of Bishop Weaver's sermon, and as I listened I could not but think (and the thought brought deep regret and sorrow in spite of my present joy) how many men there are, how many ministers of the Lord Jesus Christ who heedless of all these manifold blessings and forgetful of all God's great and infinite mercies, forsake all these heavenly advantages and go in search of truth and light into the dark recesses of a Masonic lodge; where truth never enters, where light never beams and where real joy and happiness can never come. No wonder that our Father has said, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow."—Isa. 50: 11. Oh that the

[*Concluded on 9th page.*]

Correspondence.

THE MALAKOFFS VS. THE REDANS.

EDITOR CYNOSURE: Every number of the *Cynosure* declares in express terms that one of the objects of the National Christian Association is "to redeem the administration of justice from perversion." Yet this subject is not receiving its share of the attention of our Anti-masonic lecturers and writers. And why? it may be asked. I answer, because the purification of the churches seems to be uppermost in their minds. However important this work may be, when accomplished it will be found that Masonry has been scarcely impaired in either its efficiency or power—and the reason? It is this, and none other: Five-sixths, or perhaps a greater proportion of the Masonic membership is made up of worldly-minded men who care not for God, man, or the devil, and with them worldly advantage is the prime, moving necessity. The Masonic organization, therefore, hold the churches as secondary fortifications to their main ones, the courts; the former being the Redans while the latter are the Malakoffs of their strength. To assault the Redans and utterly neglect the Malakoffs will prove poor policy indeed. In the Crimean war, when the French assaulted and carried the Russian fortification called the Redan, they could not hold it, because the English, who were their allies, failed to capture the Malakoff. So will it prove in this warfare with Masonry. We may drive it out of the churches but if left in undisputed possession of the courts, the vicious thing will be constantly reasserting itself in the churches. Therefore, to break its back and utterly destroy its vitality, we must crush it in the courts. But how is this to be done? Man-

ifestly not by leaving it alone and undisturbed therein, but on the contrary by waging the most aggressive and relentless warfare upon it possible within those citadels of strength. And how is the warfare within the courts to be inaugurated and carried out? The answer properly is, by educating the people to a recognition of its ever-hated presence therein, and the all-pervading necessity for its total abolition as a factor in court trials and decisions, and this enlightenment of the people can only be consummated by placing in their hands books, circulars, pamphlets and other documents appropriate to the subject. But to place this kind of literature in their hands requires money, and to realize this, a special fund, to be called a Court Tract Fund must be created, with which to provide the necessary literature for gratuitous distribution, and the way to the creation of this fund, is by voluntary donations, which can be had by a fair presentation of the subject to the consideration of the public.

In confirmation of these views, and disclaiming all egotism in offering the following matter, I present the letter of friend Collins of Windsor, Connecticut, as good food for reflection. Under date of April 3d, Mr. Collins remarks: "I want to thank you again for the interest you take in our reform. I always look to see if there is anything from Bro. Woodward in the *Cynosure*. I have got new light on the subject since reading your letter. I know that any intelligent person that will study Masonry in the light of truth will hate it, and I believe as you do that to get at its foundation, we must strike it a more deadly blow than can be done in the churches alone. I know as well as you do that Freemasons who are really so —those who take pride in the institution care not for God, man or devil. I firmly believe, as you do, that the main fight must be made in the courts, in business and in politics. I have not voted for a Mason knowingly for any office for several years, neither will I as long as I live. I seek out lawyers and business men that are not Masons and either send or give them your court house book. I would be glad to contribute to a Court Tract Fund according to my ability. I circulate tracts on the cars and everywhere it can be done advantageously."

In conclusion I ask that some space and attention be given to the subject of Masonry in its relation to the courts, and that steps outside of mere paper professions be taken "to redeem the administration of justice from perversion." When this is done the Redans and Malakoffs will have gone entirely out of the possession of the enemy. He will then have been conquered.

Yours in every laudable effort to overthrow the work of the "dark dens of iniquity."

J. H. H. Woodward.

What Causeth to Differ?

Dear Cynosure: It is sad to see how Christian people differ in their views and opinions. Receiving the subscription from one as he inquired about the paper he asked with earnestness, "Does it oppose Good Templarism?" When answered in the affirmative he expressed his satisfaction.

Another subscriber told me that a large and flourishing lodge of Free (bond) masons was the result of a Good Templar lodge in his place, which is now defunct, and lodge and rum rule.

I had a letter from a young man who is reading the *Cynosure*, saying that he likes the paper very much except its unqualified opposition to all secret societies, even though their object be good; as, for instance, the order of Good Templars. "When I saw advertised in the paper 'Good Templarism exposed,' I could but feel a little unfriendly to it." He adds, "I cannot conscientiously distribute the Moody tracts you sent me on account of their condemnation of secret temperance societies." ("Great is Diana of the Ephesians.") He writes: "I am in full sympathy with its opposition to Masonry and the like, and the better I become posted the more I shall use my influence in that direction. I am surprised at the disclosures against it since I met you."

One old gentleman whom I asked if he read the *Cynosure* said yes, and added that he would sooner go without one meal a day than do without the paper.

In canvassing for the paper and distributing tracts I have received insults and been called a fool, but with Paul I can say, "None of these things move me." May the Lord abundantly bless you in the great work you have undertaken and may your lives be spared to see great good accomplished in the name of the Master is the prayer of

P. Bacon.

Experiences of a Local Association.

Dear Cynosure: I saw not long since, in your columns, a few words in answer to what I said in a business letter in relation to the Spencer Christian Association, formed against secret societies. You seem to think that we lack some magnetic power, but if you understood our situation you would not wonder so much, for we have great odds to face. There are three churches here, and the lodge uses them for lightning rods. The Presbyterian church is a lightning rod on one gable, the M. E. church on the other, and the Baptist is a straddle rod over the center coming down to the ground on each side.

Now you can see how electricity is warded off by the churches. Some who joined the association have given up, discouraged, and think there is no use fighting Masonry as long as the churches will defend it. But some of us will not give it up, God being our helper, and I am looking for better times.

After all, I think our movement has done some good. It has prevented some from joining the lodge who were intending to, and there is an undercurrent at work against the lodge. When the movement was first made against Masonry the pastors of the two first named churches were Masons, but now there is a change and the pastors of these churches are not Masons, but they don't say or preach against the system for fear, I suppose, it will effect their salaries, and in effect Masonry runs these churches. At this time the Baptists had no pastor in charge, and quite a number of them joined the association, one deacon among the number who made a high profession against Masonry, that he never should support a minister who was an adhering Mason in the future. But soon came along a hoodwinked preacher who made quite a favorable impression on the congregation, and a majority wanted to hire him. Some of the Anti-masons opposed it, and would not agree to support him unless he would give up Masonry. That he would not do; he would give up preaching before he would Masonry; so I have been told.

So they disagreed and turned some of the Anti-masonic members out of the church and kept the Mason to preach to them, and he is still pastor of the Baptist church in this place. The above-mentioned deacon took sides with the hoodwinked preacher, notwithstanding the high professions he had made, and left the association with others, and we have to face their opposition. You can see what we have to contend with. But there are a few of us who mean to fight it out on this line if it takes us all our lives.

What we need here is plain gospel preaching against all kinds of sin, and name it in the sermons. There is a great deal of "milk-and-water" preaching now-a-days. Men dare not speak against the popular sins of the day, and so long as ministers preach in this way secretism will increase and the lodges will grow fat.

I am at present a member of the M. E. church at this place. I do not see anything to encourage me to work in this church any more it is so filled up with Masonry and worldliness of nearly every kind; and the last General Conference endorsed the lodge, and I do not feel right. It has taken the work out of me. As I have opposed secret societies of every kind and oppose sin in every form I find I cannot do it and keep in peace with all the members of the church. I think I shall join the Free Methodist although there is not a society very near.

Daniel Mabee.

Love is not love which alters when it alteration finds.

A Promise Perverted.

Ames, Story Co., Ia.

Editor Cynosure: I am an Anti-mason; made so first by seeing juries hung by Masons where the cases were plain. It seems as if the Masons are all one-sided and cannot see right when one of their number is being tried, or has a suit with one that does not belong to the order. I was also convinced that Masonry was wrong by comparing Mackey's Ritual with the Bible. I had a long article witten to send to you quoting passages of Scripture they have perverted; but the article on the *Baptist Beacon* in the 8th of March gives nearly all that I had prepared and many other things. I have examined his quotations from Mackey's Ritual, and find them correct. Masonry claims to be ancient, but we find it using the language of Jesus Christ in one of the first prayers, (Mackey's Ritual p. 549.) It reads thus: "Thou hast promised where two or three are gathered together there will I be in the midst to bless them." Christ did not say "to bless them;" but they have it so. It is a mystery to me how they could have used that language before the birth of Christ who spoke them.

J. H.

Our Mail.

Henry Cope, New Sharon, Iowa, writes: "The people seem to lack confidence to some extent in the information that is published against Masonry, as there are some members who appear to be honest men who say the publications are false. There are but few here who will openly attack Masonry, but I hope that ere long they can be so stirred up to a sense of their duty that they will come out boldly on the right side."

Eld. E. Meredith, Otsego, Wis., writes: "I do hate the works of darkness with a perfect hatred, as I do their author."

Wm. H. Aten, Sciota, Ill., writes: "We are surrounded with lodge influence. It crops out in everything. One of my neighbors who was an advocate of Masonry last year, tells me now that he wants the *Cynosure* as soon as he can afford it. Your paper is needed here outside of our church, (United Brethren). There is little opposition to Masonry. Many admit it is wrong but havn't thought much about it. The people need education on the subject."

O. W. Loney, Fennimore, Wis., writes: "I am living in a hot-bed of secrecy, surrounded with Masons, Odd fellows, Templars and grangers. I have been fighting it more or less ever since the abduction and murder of Wm. Morgan in 1826 by the Masons, and I shall never cease to fight it until I cease to live. The more I investigate them the more I hate and detest secret orders, and the more thoroughly I am convinced that they belong to the prince of darkness."

George Surface, North Union, Ind., writes: "I have given all my *Cynosures* to my neighbors, and sent them far and wide, and they have had a good influence. My daily prayer is that God may bless the means that are made use of to destroy secrecy. I speak boldly against secrecy in private and public. I don't fear the devil but I fear God and love his cause."

I. B. Cressinger, Sullivan, O., writes: "I tried to make myself believe that I could not afford to continue taking your most excellent paper for want of the requisite funds, but as you see failed in doing so. Freemasonry cheated me out of over one hundred dollars, and this is how it was done: One of the Masons is carrying on a cheese factory in our township and I reported him to the grand jury for Sabbath breaking. They found a true bill, but the prosecuted put in a plea of not guilty. So it was put off upon one plea or another, from one term of court

to another, until they had fixed up all things to their notion. And when the case was finally called up for trial, we found that the State's witness had been tampered with. So that the man upon whose testimony the grand jury found a bill had forgotten all about the matter, and so we failed to make out a case. This witness had told me but three days before that he would still testify to the work, time and place as he had done before the grand jury. This Freemason got three of our lawyer Masons to help him concoct the matter."

Mrs. Laura Darbee, Westfalls, N. Y., writes:

"The people seem to be so stupid. They say they do not believe in Masonry, but will not take a step to put it down."

P. Gable, Stewardstown, Pa., writes:

"The public must be convinced by public lectures by such men as Ronayne and others, who can convince the public, that these things are so. Reading matter don't seem to touch the people's feelings nor convince them of the truth of the matter."

E. Dartens, Paint Creek, Mich., writes:

"I saw the man who has the care of the Quaker meeting-house here. He thinks that it can be had for Brother Rathbun to lecture in, but I have not the money. I think this ought to be an Anti-masonic mission field."

R. A. Cullor, Unionville, Mo., writes:

"I am getting fresh courage every day, for I see that our reform is growing as the wheels of time roll on."

E. B. Webster, Hadley, Mich., writes:

"We carried the balance of power between the two parties for town clerk on the American party ticket."

John A. Thuma, Parnassus, Va., writes:

"There are a great many Masons in this vicinity; when you speak to them about the secrets of Masonry being exposed, they tell you that is all a humbug and that you know nothing about their secrets. One Mason admitted to me that a part of them were true but not all of them."

Wm. H. Showalter, Stribling Springs, Va., writes:

"I like the *Cynosure* on account of its fearlessness, and because it speaks the truth without fear, favor or affection. I consider oath-bound secrecy one of the greatest curses that ever cursed any nation. There is a strong element of anti-secrecy here in the valley of Virginia. We ought to have a good lecturer here, such as Ronayne, to arouse the people to their duty."

Miles Fisk, Ganges, Mich., writes:

"A friend and myself voted the American party ticket last fall."

W. P. Smith, Perrysville, Ind., sends the subscription of Rev. John Hoobler, and writes:

"I loaned my paper to a neighbor, and Bro. Hoobler happened to see it. By this means I send you the new subscription."

Jane Liggett, Mount Ayr, Iowa, writes:

"Mr. Smith, a Wesleyan Methodist minister, preached for us yesterday. His text was 'Let us alone!' He showed that was what those in error asked, from Cain down to the present time. That is just what secretism wants."

Moses Gallup, Wasioja, Minn., writes:

"Edmond Ronayne did much good here. Freemasons in denying his veracity, integrity and knowledge of Freemasonry make a black mark against themselves."

P. Woodring, Sumner, Iowa, writes:

"I know quite a number who would take the *Cynosure*, but for the very hard times, and I feel it very much, too. This last year was an almost total failure of crops, and consequently a great many are in debt, and cannot pay until another harvest, but our prospect is bright for a good crop this year."

Chas. Wood, Elkhart, Ind., writes:

"I must do something to kill Masonry. I believe it is the worst thing in the land."

P. P. Swan, Metamora, Mich., writes:

"There is one Mason here who says the Masonic lodge is the best thing in the world to fit a man for heaven. That Mason two or three years ago stood at the ninth degree, but he has been going down since. I don't know how many degrees he has gone down but he is pursuing a downward course."

James Dudley, Delavan, Wis., writes:

"The *Cynosure* grows better all the time."

The Sabbath School.

LESSON XIX.—MAY 13, 1877.—JEHU THE KING.

SCRIPTURE.—2 Ki. 10: 20–31. Commit 28–31. Primary verse, 31.

20. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

21. And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal: and the house of Baal was full from one end to another.

22. And he said unto him that was over the vestry, Bring forth vestments for all the worshipers of Baal. And he brought them forth vestments.

23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshipers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshipers of Baal only.

24. And when they went in to offer sacrifices and burnt offerings, Jehu appointed four-score men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26. And they brought forth the images out of the house of Baal and burned them.

27. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28. Thus Jehu destroyed Baal out of Israel.

29. Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.

30. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Anab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

GOLDEN TEXT.—"But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart."—31.

TOPIC.—"Serve God with a perfect heart."

HOME READINGS.

M. 2 K. 9: 1-10....The Anointing of Jehu.
Tu. 2 K. 9:11-37....Slaying of Joram and Jezebel.
W. 2 K. 10: 1-19....Cutting off of Ahab's Family.
Th. 2 K. 10:20-36....Jehu's Zeal and Sin.
F. Deut. 6: 1-25....Love God with all the Heart.
S. Josh. 1: 1-18....Meditate on His Law.
S. Deut. 26: 1-19....Keep it with all the Heart.

BIBLICAL LESSON OUTLINE.

AN INCONSISTENT ZEALOT.

"Wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." Rom. 2: 1.

A RUSE.

Proclaim a solemn assembly for Baal. 20.

Jehu did it in subtilty. 19.

Proclaim a fast—set Naboth on high. 1 K. 21: 9.

Set ye Uriah in the forefront. 2 Sam. 11: 15.

And the house of Baal was full. 21.

House was full of men and women. Judg. 16: 27.

Upon the wicked he shall reign snares. Ps. 11: 6.

As birds—caught in the snare. Ec. 9:12.

As a snare it shall come on all. Luke 21: 35.

Bring forth vestments. 22.

Arrayed him in a gorgeous robe. Luke 23: 11.

Whomsoever I shall kiss—is he. Matt. 26: 48.

Clothed me with garments of salvation. Is. 61: 10.

But the worshipers of Baal only. 23.

The tares are gathered and burned. Matt. 13: 40.

He will thoroughly purge his floor. Matt 3: 12.

But the righteous unto life eternal. Matt. 25: 46.

A RETRIBUTION.

His life shall be for the life of him. 24.

Thy life shall go for his life. 1 K. 20: 42.

Yet will he not learn righteousness. Is 26: 10.

Neither shall thine eye pity. Deut. 13: 8.

They smote them with the edge of the sword. 25.

He shall be utterly destroyed. Ex. 22: 20.

Even that prophet shall die. Deut. 18: 20

Slay every man his brother. Ex. 32:27.

For they have shed the blood of saints. Rev. 16: 6.

Those which remain shall—fear. Deut. 19. 20.

Brought forth the images—and burned them. 26.

Graven images of—gods shall—burn. Deut. 7: 25.

Took the calf—burnt it. Ex. 32: 20.

Put away—strange gods—among you. Gen. 35: 2.

A REACTION.

From the sins of Jeroboam Jehu departed not. 29.

And this thing became a sin. 1 K. 12: 30.

Behold, a beam is in thine own eye Matt. 7: 4.

Then—I teach transgressors thy ways. Ps. 51: 13.

Thy children of the fourth generation. 30.

If thou—wilt walk in my ways. 1 K. 11: 38.

If ye will obey my voice.. Ex. 19: 5.

And so it came to pass. 15: 12.

But Jehu took no heed. 31.

Take ye therefore good heed. Deut. 4: 15.

That thou mayest prosper. 1 K. 2. 3.

I will take heed to my ways. Ps. 39: 1.

With all his heart. 31.

Love the Lord—with all thine heart. Deut. 6: 5.

The law of his God is in his heart. Ps. 37: 31.

Thy word have I hid in mine heart. Ps. 119: 11.

Write—upon the table of thine heart. Prov. 3: 3.

—*Nat'l S. S. Teacher.*

LESSONS.

1. There may be great reformation without any true conversion. It was so here with the government of Israel.

2. True conversion only takes place when the heart—the whole heart—is surrendered to God. We must not do only what God enjoins, but because he enjoins it.

3. We are not to withhold commendation from well-doing because it is not perfect-doing. We need not be afraid to commend the good deeds of imperfect men when God does it.

4. Let us not be dismayed by the arrogance of unbelief. We now see what was the real numerical strength of Baalism. It embraced but a fraction of the entire population of Israel. True, its power had very considerably decreased since the days of Ahab; but it was always probably, numerically considered, comparatively weak. And yet, with the court on its side, it had apparently well nigh crushed out the religion of Jehovah. So to-day. Boasting a few great names, secularism in politics and materialism in science, seek to create a terrorism which may awe into silence, if not submission, he thought of the age.

5. The importance of securing godly rulers. What an influence goes out from their personal character and unofficial conduct.—*Evangelical Repository.*

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of bitterest pain, if we will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.

A child will infer from the spirit which pervades a household whether the kingdom of heaven is a fact or fiction. If it concludes it to be a fiction, how must the soul suffer! If it feels and knows it to be a glorious and joyful truth that heaven is near and above us, how will the spirit be drawn upward and onward.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 3, 1877.

THE "FALLING AWAY" OF THE CHURCHES.

Prior to the "Great Awakening" of 1740, piety had so run down in the New England churches, that Whitefield said in his published diary, "Many, perhaps most that preach, I fear do not experimentally know Christ." "The difference between the church and the world," says a judicious narrator, "was vanishing away; church discipline was neglected; and the growing laxness of morals was invading the churches." Indeed it was maintained openly that ministers of the gospel need not necessarily be regenerate men. And a large Boston Convention of ministers, condemned as an error and defect of the revival the requiring the relation of Christian experience preparatory to membership, because the attempt was erroneous to have churches composed of people renewed by the Holy Ghost. But the great and wonderful awakening, with the preaching of Edwards, Whitefield, the Tennants, and other holy men cast out and suppressed the mischievous attempts of religious worldlings to bring into the churches persons incapable of spiritually discerning the Lord's body; and into the pulpits men practically ignorant of Christ.

The one all-overshadowing cause of church-deterioration and consequent woe and misery of men, has been, is, and is yet to be, idolatry, or the spurious worships of this earth; that idolatry can be practiced and is practiced in Christian countries as in pagan, and that no age or nation is exempt, nor will be until church-deterioration shall cease, 'the sun of Zion no more go down, nor her moon withdraw itself,' because the Lord shall be her everlasting light, and the days of her mourning be ended."

But before that "great and notable day" can come, we are told that there shall be a falling away first. And tokens multiply that that final apostacy is near.

The order of Jesuits, a century since, suppressed by the Pope and cast out by all Europe, has long since usurped control of the Papacy. Formed in 1540 to counteract the revival of the 16th century, twenty-three years after Luther's theses, that stupendous engine of mischief has justified the description of the Papacy applied to itself, as "one stupendous demonical possession." Defying the opinion of mankind; never losing heart by reverses, nor abashed when its gunpowder plots have been exposed, or its St. Bartholomew days are remembered; it sits grim and ghastly on its secret throne, the prince, and mother, and model of all that piety or patriotism should abhor; all that is at once clandestine, cruel and corrupt.

I take from a paper whose idolatrous motto is a prayer to the Virgin, an extract from an address delivered by Bishop Gilmour to a crowded cathedral of Irish and German Catholics: He tells them that "It has long been ruled by the head of the church, by the bishops in council assembled, and in their several dioceses, that Catholics are forbid to send Catholic children to the public schools." And he warns them that if they are not "very careful, under the cry of liberty and the rights of freemen, we will after a little begin to hear the question discussed—whether we have not a right to discuss faith, the words of our Divine Master and the powers of the church!" And he assures them that "With her (the church) there can be no possible discussion."

The wonder that a vast congregation of Americans could hear and applaud a speaker who tells them they are forbid to discuss faith or church government, their belief or their duty, is exceeded only by the fact that an American could make such a speech.

But terrible as is this vast and growing power, we should have less to apprehend from it had we not secret orders of our own; the monkish orders of Protestantism, operating nightly under despotic constitutions; modeled largely after that of the Jesuits. Our Mormons, too, another clandestine priestly order, are by no means limited to the community at Salt Lake, but are permeating our States silently with their leaven of priest-power and rites, and now, as ever, infidelity and superstition, Pilate and Herod, join hands against Christ; and the loudest liberalist, if he be an infidel, loves these secret, idolatrous and despotic orders, and hates those who oppose them whether here or in Germany.

But why dwell on the elements of mischief, still happily in the minority, by their own divisions, among us? The pagan nations, with their million on millions, are brought by steam and electricity to our doors. Their men, too, can be made soldiers; and as their ideas and institutions are superstition and despotism to make common cause with these evils in Christendom they wait but for the fusing of the latter day.

THE LODGE A "BROKEN REED."

"Scotch" Willie is the familiar title of an intelligent young man who led the noon meeting at 221 West Madison street last Friday. It was "temperance" day, and Mr. Delight, a well known reformed man and earnest Christian worker, was to lead, but, though present, was prevented from taking part by a very severe hoarseness. He obtained the young man mentioned for his substitute, and in connection a bit of his history will be of interest.

About the first of November last at one of the noon meetings in Farwell Hall, Mr. Moody read a letter that had been sent him enclosing another from an old father and mother in a Scotland. The ltter was full of tender and touching entreaty that Mr. Moody would use some effort to find and reclaim their son Willie, then a wanderer in our Western States. Mr. Moody and the whole audience were much moved by the appeal of the aged couple, and in offering a prayer at the close for this especial case, he remarked, "God only knows whether that long lost boy may be in this room to-day. O may the grace of God reach his heart wherever he may be."

The prayer was heard. Weeks afterward, toward the close of Mr. Moody's work here, he called the attention of the audience at one of the great Friday noon meetings in the Tabernacle, to the incident of the letter and said he was going to call on that very young man, the prodigal Willie, to relate his experience. At his bidding a young Scotchman stepped forward and told in brief the story of God's gracious dealings with his soul; of his early home and parental care, of his education in the University of Edinburgh, his restless habits, his wanderings from home, neglect of mother's prayers and father's counsels, his falling into sore temptation, his turning towards Chicago and aimless visit to the Tabernacle; and, finally, how at one of the Friday temperance meetings the Spirit brought home the truth, and he waited until addressed by Mr. Sawyer who soon found out his name and told him of his parents' letter and how it had been expected that he would come in. His conversion was genuine, and the two old hearts in Scotland were made glad with the joyful news. He has since given much time to Christian labor with that class which he once represented and in a few days expects to return to the old country.

His remarks on Friday made a lasting impression as he referred to the efforts made in years past to reform men by pledges made in their own strength, by appeals to their honor, and by temperance lodges. The work of these secret societies had seldom been effectual in turning a man from his cups; but how bright and glorious in contrast is the salvation offered by the Lord Jesus Christ of freedom from the enslaving appetite given to all who ask believing.

—Elder J. L. Barlow, who has been residing in Fentonville, Michigan during his labors as State Lecturer, has removed to Ridgetown in the southern part of the Province of Ontario, Canada, on the Canada Southern railway, where he takes a pastorate. Friends are requested to notice the change of his address, and all unite in the prayer for the blessing of Divine aid upon himself, his family and his work.

—No doubt the friends of reform had one of their best meetings at Oskaloosa, last week. We expect full particulars for our next.

—The Board of Directors met on Tuesday forenoon to consult and decide on important matters connected with the approaching Anniversary at Dayton. Their conclusions will be given next week, as to time and continuance of the meeting. Dayton is centrally located, is easily reached by rail from all directions, and we are sure of a hearty welcome. Let us have the grandest reform meeting Ohio ever knew, though she may have been the "banner State" of Abolitionism.

—Particular attention of friends at the East is called to Past Master Ronayne's letter and the appointments he has made. And what say you, reformed Masons living about Chicago, will you meet Bro. Ronayne as he suggests? Write us if you will.

—Secretary Stoddard returned from Michigan in time to attend the Directors' meeting on Tuesday. He reports a good meeting at Howell, in the main well attended, harmonious and successful, and deeply spiritual. The State Lecturer, Rathbun, will go out from it to his work encouraged and strengthened, better acquainted with his co-laborers and able to push with them at the encroaching evils of the lodge. Bro. S. visited Jackson on the Sabbath, and spoke in that vicinity several times.

—A friend inquires for the password of the grange for this year again. It was published April 12th, on the eighth page—"Fraternity."

—The *Wesleyan* of last week prints a poem by Prof. Loewenthal of Syracuse, an invocation to a supreme deity, opening with the lines:

> "To Thee! To Thee!
> O Father increate; O light eternal!
> Jehovah, Buddha, Brahma, Allah,
> Around whose throne," etc.

We are at a loss to understand which is the adorable one, or whether it is the *Zeus* (*deus*) *pater*, the Jupiter of history, or the "Grand Architect" of modern lodge worship. Which one, Bro. S.?

The *Advent Times* notices a Bible reading by Rev. N. F. Ravlin of the Free Baptist church of this city, in the parlor of Caroline Court hotel, which he opened by asserting the Divine authority of the Scriptures, and that their teaching is correct and final; they are full and sufficient guide and we ought to take them as they read; no one is delegated to explain, but all commanded to believe and obey them. All of which is good and true and we will believe was spoken with sincerity could we know that Mr. Ravlin had repented of his rage at Mr. Moody for admonishing Christians not to walk in fellowship with the lodge; or even if not, he might yet be credited if he will as Prelate in St. Bernard Knight Templar Commandery read and urge the *belief* of a score or two of passages we may select from these Scriptures which have a more or less direct bearing on the practices and principles of that organization.

REFORM NEWS.

[*Continued from 5th page.*]

Spirit of God would engrave these burning words on the tablets of every minister's heart who is a Mason.

From Berlin I came here to Preston yesterday and very soon discovered that I was among an entirely new and strange people. This is altogether a German town; everything is Dutch, and hence I did not look for a very warm or enthusiastic reception at my first meeting. But here again I was most agreeably disappointed. Men came from everywhere. Roo's Hall was filled and a more appreciative or enthusiastic audience I have not met yet. I was greatly encouraged before going to the hall on receiving your *Cynosure* and Bro. Stoddard's letter, and you may be very sure I eagerly devoured the contents of both before very long. I was particularly interested in Bro. Henry Johns' letter, and more especially as I had received some of his former history from Bishop Weaver the evening previous. Would it not be well if Bro. Springstein, Coquillette, Johns, Good, myself and some other seceding Masons from the States of Illinois, Indiana, Iowa, Michigan and Wisconsin could meet in the Carpenter Building at Chicago some time in June and as early after my return home as possible, work the second degree and consult about the best means of holding our proposed convention of seceding Masons?

Please give this idea prominence in your next *Cynosure*, and also give notice, or if you see fit to publish this hurried communication let this suffice, that in consequence of my unprecedented success in Canada and consequent laborious work it will be impossible for me at this time to go any further east than Western New York, and hence the brethren and friends in Dover, Rutland, Williamantic and Vineland must wait for a more convenient season.

God willing, I intend to lecture in Ellington on Monday, May 14th, and two succeeding evenings; in Jamestown on the 17th, 18th and 19th; in Rushford on the 22d, 23d and 24th; in Batavia on Monday 29th, 30th and 31st, returning by way of Stanton and Deersville and spending three evenings in each. This will complete forty-five lectures and exposures in two months. I go from here to Galt on Thursday where I remain till Monday morning and next week I visit Paris and Plattsville.

I am yours as ever in this great work, E. RONAYNE.

CHAUTAUQUA COUNTY, N. Y.

J. B. Nessell, secretary of the county association, sends the following notice of Past Master Ronayne's visit:

Please notice in the *Cynosure* that E. Ronayne will be at Ellington May 14th, 15th and 16th. The large hall of Case & Frisbee has been secured for the purpose. All wishing to know how Freemasons are made can have that wish gratified by paying only the small sum of 25 cents, and thus get all there is of Blue lodge Masonry, good, bad and indifferent, which costs the regular young Hirams $25 and upwards. All under 12 years of age, free of charge. A rare chance to find out the way to that place "not made with hands eternal in the heavens." Let all avail themselves of this opportunity of knowing for certain this wonderful mystery, hid for so many thousand years, that have transpired since 1717, June 24. It is now expected he will exhibit and lecture in other places in this section, during which will be held our county society anniversary, probably in Ellington.

Many professing Christians who have become tired of the mummeries of the lodge, and who have experienced to their sorrow that its principles and practices are not consistent with Christianity, try hard to think it sufficient that they simply cease to attend the meetings of the society. This in our judgment will not answer. The cause of truth and the interest of the community both require a renunciation of the lodge. Confession is certainly one of the elements of genuine repentance, and we doubt whether such men can have peace of conscience till this sin is openly confessed.

James Williams, now a presiding elder in the M. E. Church, when he renounced Freemasonry at Clear Lake a few years ago, declared that he had never before known what it was to be free since he had taken the oaths and obligations of the order, until he publicly confessed his fault. We know that it requires a sacrifice of feeling, and involves a derangement of one's business, among a certain class the loss of a good name, and requires a good degree of nerve, but the loss will always be amply repaid in the inward consciousness of having done right.—*Ex.*

THE SANITARIAN by the importance of its topics and the ability with which they are discussed stands among the first of its class. The May number has articles on "The Influence of Civilization on the Duration of Life;" "Influence of Vitiated Air and the Direction of Light upon the Eyes in Schools;" "A City of Health," describing A. T. Stewart's Garden City on Long Island; "Deformities in their Relation to Hygiene;" besides various topics mentioned in "Editor's Table." Published at 82 Nassau street, New York.

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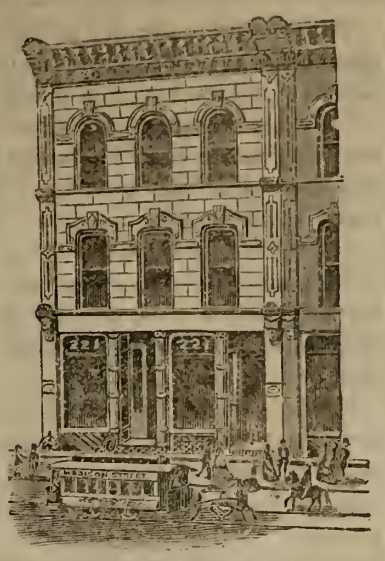

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To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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Henry Cogswell, Salem, Col. Co., O.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Royalton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
A. Mayn, Promise City, Wayne Co., Mich.
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind
E Ronayne, 104 Bremer St., Chicago.
W M Love, Baker, St. Clair Co. Mo.
A D Freeman, Downers Grove, Ill.
Jas. Springer, Springerton Ill.
A. D. Carter, Deersville, Harrison Co. O.
James McCleery, Monroe, Iowa.
J. L. Barlow Fentonville, Mich.

The Home Circle.

Faith for Perfectness.

BY E. N. GARDNER.

Give me thy heart the Lord doth say,
To him I bow with willing mind,
And ask of him to show the way
That full salvation I may find.

Thou knowest that in my heart I pray
For Jesus' blood to make me white;
I know thou wilt not answer nay,
But fully save from sin's dark night.

Oh give me strength thy grace to claim,
Unite thy strength to me, my God.
Behold, I come in Christ's great name,
And plead the merit of his blood.

This moment Lord I would believe;
Without one donbt my faith to dim,
From looking nnto Christ our head,
To save from all in-dwelling sin.

And now, my Lord, I plainly see
'Tis living faith that makes us pure,
Salvation full for all and free,
So we receive the perfect cure.

Thy blood has purchased all we need,
To thee I consecrate my all.
And now from sin my soul is freed
O keep me that I never fall!

The First Beatitude.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. v:3

A ladder, if it is to be of any use must have its first step near the ground, or feeble climbers will never be able to mount. It would have been a grievous discouragement to struggling faith if the first blessing had been given to the pure in heart, for to that excellence the young beginner makes no claim, while to poverty of spirit he can reach without going beyond his line. Had the Saviour said, "Blessed are the rich in grace," very few of us could have derived consolation therefrom. Our Divine instructor begins at the beginning, with the very A B C of experience, and so enables the babes in grace to learn of him; had he commenced with higher attainments, he must have left the little ones behind. A gigantic step at the bottom of these sacred stairs would have effectually prevented many from essaying to ascend, but tempted by the lowly step, which bears the inscription, "Blessed are the poor in spirit," thousands are encouraged to attempt the heavenly way. To be spiritually poor is the condition of all men; to be poor in spirit, or to know our spiritual poverty, is an attainment specially granted to the called and chosen.

The kings among mankind, the happiest, and most powerful, the most honorable, will one day be seen to be, not the Alexanders, Cæsars and Napoleons, but the men akin to Him who washed the disciples' feet, those who in quietness lived for God and their fellow-men, unostentatious because conscious of their failures; unselfish because self was held in low esteem; humble and devout because their own spiritual poverty drove them out of themselves, and led them to rest alone upon the Lord. The time shall come when glitter and gew-gaw will go for what they are worth, and then shall the poor in spirit be seen to have the kingdom.

The dominion awarded by this beatitude to the poor in spirit is no common one; it is the kingdom of heaven, a heavenly dominion, far excelling anything which can be obtained this side the stars. An ungodly world may reckon the poor in spirit to be contemptible, but God writes them down among peers and princes, and his judgment is true, and far more to be esteemed than the opinions of men or angels.

"Poor in spirit!" The words sound as if they described the owners of nothing, and yet they describe the inheritors of all things. Happy poverty! Millionaires sink into insignificance, the treasures of the Indies evaporate in smoke, while to the poor in spirit remains a boundless, endless, faultless kingdom, which renders them blessed in the esteem of him who is God over all, blessed for ever. And what must be their blessedness when they shall shine forth as the sun in the kingdom of their Father, and in them shall be fulfilled the promise of their Lord, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—*Christian Weekly.*

Dancing.

WHY CHRISTIANS SHOULD NOT ENGAGE IN IT.

1. It leads to expense in dress, to late hours, to the neglect of moral and intellectual culture, and to various evil practices.

2. Dancing, more or less, leads in contact with promiscuous company —an impure atmosphere. "Evil communications corrupt good manners."

3. It mars social intercourse and unfits the mind for real, useful, substantial enjoyment.

4. Dancing unfits the mind for serious reflection and prayer.

5. The most wise, considerate, judicious and devotedly pious, in all ages, have looked upon dancing as an amusement not only as useless, but of decided evil tendency. "Be not conformed to this world."

6. Those who delight in the ball-room or dancing parties are generally fond of the wine cup, novel reading, and the card table.

7. Dancing is a favorite amusement of the savage nations, and usually forms a very important part in fhe worship of heathen gods.

8. Social home dances, as advocated by some Christians, are but the stepping-stones to the public ball-room and theatre — the top round of the ladder that leads down to the *pit.* "A prudent man foreseeth the evil, but the simple pass on and are punished."

9. Dancing-masters and dancing-mistresses are generally of low standing in society, not even welcome at the homes of their pupils as guests. They are classed as the theatricals of loose habits, whose morals will not bear scrutiny, and whose language is often very contaminating and corrupting.

10. The freedom between the sexes in certain kind of dances is exceedingly immodest, as admitted by those who engage in it, and often results in the most serious and pernicious consequences.

11. Dancing is a most useless art.

12. The evils flowing from dancing, and from inspiring children with the dancing mania, may be summed up in pride, folly, irreligion and excessive love of pleasure, and finally in a loss of the soul.

13. Dancing, as now practiced by the sexes as an amusement, is unscriptural, and those who introduce it into the church are "diseased members," and should be healed or amputated, and thus save the body.

14. No instance of dancing is found upon record in the Bible, in which the two sexes were engaged in the exercise as an act of worship or amusement. Neither is there any instance on record of social dancing for amusement except that of the vain fellows, devoid of shame, or the irreligious families described by Job, which produced increased impiety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

Who came to Herod's blood-stained throne
To seek forbidden joys?
Who reveled there in crimes unknown,
Bedecked with gaudy toys? A Dancer.

Who came in haste to kingly court
To do a monster deed,
To lift the Roman ax in sport
And see the Baptist bleed? A Dancer.

Who bore away the good man's head,
Like viands—on a plate,
Exulting that a saint was dead,
To glut her mother's hate? A Dancer.

16. The preparation for the dance is an outward adorning, not of good works, but of costly apparel; all this display is not of a meek and quiet spirit, but of pride and tumultuous vanity.

17. No Christian can attend such places without receiving spots from the world. And the Apostle James says, "Keep yourself unspotted from the world."

18. The Scripture gives us all things that pertain to life and godliness. If dancing pertains to life and godliness, something must be given that authorizes it. Where is it?

19. "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks unto God the Father by him." Col. iii, 17. This demands the glory of God as the object as well as the authority of Christ for what we do. Does dancing do this?

20. Those who practice dancing do not think of appealing to Scripture for authority. If they will dance, therefore, in the absence of authority, either direct or indirect the sooner they are given over to the world the sooner will the church be relieved of their pernicious example and they cease to practice deception on the world.

21. Christians are commanded to let their light shine, that others seeing their good works may glorify our Father in heaven. Has the dancing of Christians ever converted a soul to Christ? Rather has their light been turned to darkness; and no church has ever succeeded where it has not disciplined against it.

22. The Bible contains a revelation of the wrath of God against all ungodliness and unrighteousness, and the Apostle says: "They who do these things shall not inherit the the kingdom of God." Dancers do all these things.

23. True gentility and etiquette are found in the church, and not in the ball-room. The most accomplished lady and gentleman in the world are those who have been educated in the church of Christ. Their manners spring from a pure heart.

24. If dancing is not as *bad* an evil as other Christians do, then it is *bad*, and for the same reason stealing may be in harmony with principles of Christianity, because it is not as bad as murder. Where has Christ or the Apostles licensed us to do bad?

25. Dancing causes brethren of strong as well as weak consciences to offend, hence it ought not to be indulged in. "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. viii, 12.) "Then he said unto the disciples, It is impossible but that offenses will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he were cast into the sea, than that he should offend one of these little ones." (Luke xvii, 1, 2.)

26. Dancing is not a healthful exercise. Much disease and many deaths follow the excitement—heated rooms—thin clothing—long continued exercise—drinks—untimely eating—sexual excitement. So physicians say. Where men and women are left free to act in accordance with the true principles of Christianity, they have healthy bodies and clear consciences.

27. We are to "glorify God in our bodies and spirits, which are his." Has any Christian ever been known to glorify God by dancing.—*California Christian.*

British Parliament and Peers.

The Parliament of the United Kingdom of Great Britain and Ireland is composed of four constituent elements - the King or Queen; and the three estates of the realm, viz., the Lords Spiritual, the Lords Temporal, and the Commons. These several powers collectively make the laws that are binding upon the subjects of the British Empire. The Lords Spiritual and Temporal constitute the House of Lords—the former consisting of the Archbishops of Canterbury and York and twenty-four Bishops of the Church of England; the latter consisting of: 1 the Prince of Wales, 4 Dukes of the blood-royal, 21 Dukes, 18 Marquises, 111 Earls, 24 Viscounts, 245 Barons, 16 Representative Peers of Ireland, or 468 in all. There are also 7 ladies who are peeresses in their own right. The House of Commons consists of 658 members, viz., 493 returned by English and Welsh, 60 by Scotch and 105 by Irish constituencies. The members of the House of Commons, though they have varied in the past have remained stationary at the mystical number of 658 since the union with Ireland at the close of the last century, and this stationariness has survived notwithstanding the numerous and almost fundamental, alterations which had been made in the distribution of the electoral franchise by the several reform acts which have been passed during the century. There is no reason why 658 should be selected rather than any other fancy number. Thirty or forty more or thirty or forty fewer members of Parliament would not make any perceptible difference in the quality or quantity of the legislative or deliberative acts performed by this body. But the whole distribution of political power in this country is full of curiosities

and anomalies, grown out of traditions or compromise, and fostered by the conservative instincts of a slowly-moving population. Probably 658 is as good as any other fancy number, and does its work with a sort of clumsy method that suits the genius of the people. The numbers of the House of Lords are not restricted. Peerages become dormant from time to time, or die out, but the gaps made by these natural processes are more than filled up by new creations and promotions from a lower to a higher rank. During the reign of Queen Victoria no fewer than 146 creations or promotions in the House of Lords have been made. Each Prime Minister seems to feel bound to tap the fountain of honor in favor of his supporters at the beginning, in the middle, or at the end of his tenure of office. When Lord Melbourne was Prime Minister at the commencement of the Queen's reign, a couple of dozen peerages were authorized. Sir Robert Peel, between 1842 and 1846, was satisfied with four. Lord Russel, between 1847 and 1851, and again in 1866, created twenty; Lord Palmerston, fourteen; Lord Derby, ten. Mr. Gladstone, feeling the weakness of his party in the upper House, advised the creation of no less than forty peers in six years, and Mr. Disraeli, not to be outdone, has, in the brief periods of his two reigns, in 1868 and 1874–5, created seventeen, and within the last few days he has promoted three of his supporters and elevated four more—giving him a round total of four-and-twenty in in three years, or an average of eight a year. But among his four-and-twenty there are no less than three dukes, and no Prime Minister except Mr. Disraeli has ever managed more than two. Few, indeed, have ventured to aspire above a plurality of viscounts.—*The Nation.*

If you give love to others they will return it with interest, and, if you give hate, you will be paid in the same coin.

Children's Corner.

Helping Papa and Mamma.

Planting the corn and potatoes,
Helping to scatter the seeds,
Feeding the hens and the chickens,
Freleng the garden from weeds,
Driving the cows to the pasture,
Feeding the horse in the stall—
We little children are busy;
Surely there's work for us all,
Helping papa.

Spreading the hay in the sunshine,
Raking it up when it's dry;
Plucking the apples and peaches,
Down in the orchard hard by;
Picking the grapes in the vineyard,
Gathering the nuts in the fall—
We little children are busy;
Yes, there is work for us all,
Helping papa.

Sweeping, and washing the dishes,
Bringing the wood from the shed,
Ironing, sewing and knitting,
Helping to make up the bed,
Taking good care of the baby,
Watching her lest she should fall—
We little children are busy;
Oh, there is work for us all,
Helping mamma.

Work makes us cheerful and happy,
Makes us both active and strong;
Play we enjoy all the better
When we have labored so long;
Gladly we help our kind parents,
Quickly we come to their call—
Children should love to be busy,
There is so much work for us all,
Helping papa and mamma.
—Rural New Yorker.

The Wrong Turning.

When I was a boy—but that is a long time ago, for many a crop of corn has been gathered into the garner and many a fall of snow has covered the hills and valleys since then: ay, and many a friend and companion has been carried to the cold grave—but, as I said, when I was a boy my father sent me on an errand to a farm-house a few miles in the country. "You must go," said he, "straight along the turnpike-road till you come to the second milestone, and then, passing the big house with the rookery in the elm trees, you must take the first turning to the right, which will lead you to Farmer Gilbert's house; but mind, whatever you do, be sure that you do not take the *wrong turning.*"

Boy-like, I was so pleased with the prospect of a pleasant walk into the country, that I did not attend so carefully as I ought to have done to the directions which my father gave me, so that when I passed the second milestone and arrived at the big house with the rookery in the elm trees I could not at all remember whether I was to take the first turn to the right hand or to the left. After puzzling for some time I made up mind to go to the left. I did so, and thereby took the wrong turning.

Well, on I went, as I thought, for Farmer Gilbert's till the lane got very narrow and the road very dirty. At one part there was a gate across it, and in getting over the gate I did not perceive that the bottom hinge was off it; no sooner had I mounted the gate than it swung on one side and flung me into the mire, and a fine dirty state I was in. A dog came growling out of a cottage by the roadside; to get rid of the dog I clambered over a hedge, and in my haste almost tore off the skirt of my jacket. With the intention of defending myself from the dog when I should return, I pulled out my pocket knife to cut a stick; but in doing this I cut my finger, and dropped my knife into the ditch, and could not find it again. After all my misfortunes, no Farmer Gilbert could I find. Indeed it would have been strange if I had, for every step I had taken since leaving the turnpike-road had led me further and further from his house. At last I asked a man who was working in a field to tell me the nearest way to Farmer Gilbert's, mentioning at the same time which way I had come. "I do not wonder," said the man, "at your being puzzled; why, my lad, you have taken the *wrong turning.*"

I soon set off back again, blaming myself for not having paid more attention to the directions of my father. I found no futher difficulty in my way to Farmer Gilbert's, and having done my errand, I returned home, heartily repenting my error in taking the *wrong turning.*

No sooner did my father see me than he began thus: "Why, Robert, where have you been? You have been long enough to do the errand twice over; what a pickle your shoes and stockings are in; and the skirt of your jacket is almost off! What have you been about?"

I then told my father the whole of my mishaps just as they had occurred to me; how the gate had flung me into the mire; how the dog had attacked me; and how I tore my jacket, cut my finger, and lost my pocket knife; and I acknowledged that all had been brought about by my foolishly taking the *wrong turning.*

"Ah! my lad," said my father, "you are not the first by a great many who have smarted by neglecting their father's directions, and by taking the *wrong turning.*

All of us who live in the world have an errand to perform, and have to find our way to heaven. The path of duty is the road along which we are to go; and the Bible contains the instructions of our heavenly Father, giving us the plainest directions that we may not be pained and perplexed by losing our road. Those who attend to these directions find their way; but those who neglect them get into a thousand troubles. When traveling heavenward it is a sad thing to take a *wrong turning.*

As the young are travelers as well as the old it is necessary that they should be led and guided, according to their ages, until they are able to read and by Divine help to understand the directions given in the Scriptures. When children are thus enabled to comprehend God's Holy Word that Word should be their guide continually; and woe be to them if they neglect it; for if in looking about you in the world you behold want, misery, and despair, in almost every case they have been brought about by people taking the *wrong turning.* Let it be well remembered, however, that the first steps to be taken are repentance and faith in the Lord Jesus Christ.—*The Children's Friend.*

Puzzle Drawer.

I am composed of 13 letters.
My first is in morning but not in night.
My second is in dark but not in light.
My third is in might but not in main.
My fourth is in sugar but not in cane.
My fifth is in finger but not in toe.
My sixth is in sent but not in go.
My seventh is in Ezra but not in Cook.
My eighth is in read but not in book.
My ninth is in wind but not in blow.
My tenth is in quick but not in slow.
My eleventh is in March but not in May.
My twelfth is in wheat but not in hay.
My thirteenth is in January but not in June.
My whole is a reader of the *Christian Cynosure.* Ella & Sophie Young.
Ridge Prairie, Ill.

Western, Mich., April 4, 1877.

Dear Editor: Pa takes your paper and I like it very much. The answer to Perlia Poole's enigma is "Meet on the level and part on the square." I will send my first one now to the *Cynosure.*

I am composed of 16 letters.
My 6, 14 and 5 is a kind of grain.
My 14, 13, 9 and 10 is a measure.
My 1, 13, and 3 is an animal.
My 11, 13 and 14 is a color.
My 11, 9, 15, 13 and 10 is the staff of life.
My 7, 8, 2 and 9 is a number.
My 4, 13, 6 and 12 is to mince.
My whole is an honored citizen of the United States.

Yours truly,
Florence E. Quick.

Perlia E. Poole, Bellevue, Mich., answers correctly the drop-word puzzle and enigma of March 29th.

Without the rich heart, wealth is an ugly beggar.

Home and Farm.

Let there be a common-sense school of cookery. Let every woman who expects to be a wife and mistress of a household take lessons. Music lessons confer an excellent accomplishment, but lessons on the saucepan and gridiron make more pleasant faces in the family where these qualifications exist than all the music would do without these homely accomplishments. She should learn to make her table attractive and a real blessing, and her husband will eat fewer suppers at club-rooms and fashionable restaurants. Let her leave her cooking to ignorant servants, not knowing herself how to correct their errors and miserable cookery, and domestic unhappiness and the tendency to outside dissipapation will continue to flourish rankly and ruinously.

We do not mean to say that the lady of the house should prepare the turkey, the joint of meat, or the steak; but she should know how to do it thoroughly well; then she can instruct her assistants greatly to their permanent benefit and to the comfort of the family. We pity the lady who is ashamed of knowing how to make her home comfortable by directing properly the preparation of the family's food.—*Phrenological Journal.*

Health Proverbs.

A happy heart makes a blooming visage.

A good life keeps off wrinkles.

A penny-worth of mirth is worth a pound of sorrow.

A merry heart doeth good like a medicine.—*Solomon.*

If we subdue not our passions they will subdue us.

Passion is a fever that leaves us weaker than it finds us.

Where reason rules appetite obeys.

He that wants health wants everything.

Sickness is felt, but health not at all.

Diseases are the interest paid for pleasure.

The follies of youth are food for repentance in old age.

Eat little at dinner, and less at supper.

After dinner sit a while, after supper walk a mile.

He that riseth early may walk, but he that riseth late must trot all day.

The Philolsophy of Transplanting.

Plants have lives, and are susceptible to injury by wounds and bruises. In the course of transplanting they undergo the amputation of the outer ends of the main roots, where the feeding fibres are most numerous. That, with the disturbance of all the roots, and their exposure for a given time to light and air, checks their thrift, which they do not regain until they make new fibers after being reset. In digging up save the roots as much as practicable, and expose their roots to the light and air as short a time as possible. Dig the soil some days before planting; break the soil fine; and if it is stiff, mix a portion of sharp sand with it to make it friable (sand at $5 per ton will be profitable to use in transplanting, trees and shrubs especially); the more friable the soil put about the roots in planting, fibers will be put out the more readily; so the plants will sooner recover from

their injuries. Hard-wooded trees take a longer time to put out new fibers after removal than soft-wooded species do; so they should be transplanted while young. An oak and hard maple, four feet high, will be slower in making new fibers than a poplar or willow twelve feet tall. Among fruiting trees, cherry, pear, plum, and all nut-bearing trees are slow in making new fibers after being transplanted; so they should be transplanted when four or six feet feet high, and also other stone fruit trees. Apple trees have soft roots when young and make new fibers readily; they may be six or eight feet tall when transplanted. Oaks, beeches, birches, hawthorn and other hard-wood trees may be transplanted when four to six feet high. Poplar, willow, linden, soft maple, and other soft-wooded trees may be transplanted when eight to twelve feet high. Pine, juniper, crytomeria, etc., are among the slowest of evergreens in making new fibers; plant when thirty to fifty inches high. Spruces, piceas, arbor-vitæ make fibers readily and may be transplanted from three to six feet high. So all soft and hard-wooded trees and shrubs in the same ratio. For transplanting trees from nurseries they should be tied into bales, with wet straw about their roots, and bass mats or sacking sewed over the whole. Send by express for quickness' sake. The practice of transporting trees and shrubs in wooden boxes without other coverings to their roots is reprehensible. and will soon ruin the trade of any nursery. We have witnessed many heavy failures by that practice. In high inlands, a mulch may be put over the roots of lately planted trees if the weather be hot and dry; say, apply the mulch middle of June, and remove it middle of September. Artificial waterings are often absolutely necessary. If litter is used as a mulch turn it over every fortnight, as it encourages the growth of mold, which would soon kill the trees. If sawdust or tan bark is used, hoe them in when cutting up weeds about the roots of the trees.

Dogwood, deciduous cypress, larch, salisburia, hickory, and tulip trees should be transplanted when thirty to fifty inches high; they are all very slow in making new fibers after removal. The tree boxwood is hard-wooded, yet it is very prolific and quick in making new fibers (that is an exception, not the rule). *Cydonia japonica* is the slowest deciduous shrub in making new fibers; transplant it when twelve to eighteen inches high. Austrian pine is the slowest evergreen that I can think of in making new fibers; always plant it when young and small. *Biola aurea* and mostly all the golden-gilded evergreen shrubs, should be planted when twenty to thirty inches high. Such care will insure success. Success and failure attend both spring and autumn transplanting. I have transplanted Norway spruce trees when thirty feet high in the opening of spring, and hemlock spruce trees twenty-three feet high at the same time; and all grew well and still flourish after ten years so removed. I have also transplanted soft maple trees fifty feet high; sugar maples and red maples, lindens, sycamore trees, when thirty feet tall and well branched. They all grow well. The roots were followed out long distances and all the soil removed from them with picks and digging forks. Let me have all the roots and I do not want soil with them. The transplanting of those large trees were upon the same grounds; say a hundred yards removed, and staked for support. The frozen ball system is a humbug, but as many other humbugs are successful, so is this at times, after heavy costs.—*Selected.*

THE GOSPEL MEETING.

The Grace that Saves.

[From report of noon-meeting, April 17th, in Boston Globe.]

After singing the hymn, "Must Jesus bear the Cross alone?" the Rev. William B. Wright spoke as follows: I think we very often fail to understand, or to appreciate how much we can accomplish by simply doing our duty, or to state it more correctly, how much God will accomplish if a man does simply his duty in life. In one of the meetings last week in Boston, there was a merchant, quite a prominent man on his street, who said he had been thinking for some weeks whether it wasn't his duty to come out on the Lord's side and give himself to Christ, and he did it. He thought it was going to be a very hard thing, but he found out it was not, however. That night he went to his house, told his wife what he had done, and asked her if she wouldn't kneel and pray with him. She was surprised, indeed, but she acceded to his request, and the next day both of them were rejoicing in Christ. The next day he met a man belonging to the same club that he did, a merchant on the same street, and he went over and spoke to him and that man came to Christ. He told this first merchant that he had been thinking about it for a number of days, and he went home and told his wife and she was converted, and the next Sunday the four took tea together and went to church together. There was a seamstress in the family of the first merchant, and the second day after their conversion they said to her, "We are going to have family prayers now. We don't like to force you, but we would like to have you kneel with us while we offer our morning prayers." She was so much surprised that she didn't know what to say, but she knelt with them, tears came into her eyes, and she rose in Christ. But that wasn't all. There was a bookkeeper in the office of one of these merchants. He was not a dissipated man, but in a fair way to start down hill. He asked what that change was that had come over his employer. His employer spoke to him kindly, and the result is that that man is testifying for Christ. But that is not all. A man came to me only a day or two after that, a sea captain, a fine-looking man, who had spent most of his time out of sight of land, perhaps, for the last few years—he came to me and said, "I want you to pray with me." "How long have you been feeling this way?" I asked. "Well," said he, "ever since my wife died." I don't know how long that was. It might have been months; it might have been years. "I have been thinking about this, been troubled, and when I saw my cousin"—here he mentioned the name of the first man I have been telling you about—"when I saw my cousin converted I felt as though I couldn't stand it any longer. I went to find out what it was." And he got down on his knees and began to pray, "O Lord, I have been fighting against you; but I can't fight any longer. O Lord, have mercy on me now." And all this was done through one man's doing his duty.

An auditor, whose face was deeply furrowed with the ravages of dissipation, rose and said he had struggled for weeks against a terrible appetite, but the Lord had carried him through, and now there wasn't a happier man in Boston.

Mr. Moody—Tell them how you went to the office and came back,

The Convert—When I rose for prayers I could hear my heart thump against my ribs; but instead of going into the inquiry meeting I went to my office, but I came back and went right straight into the inquiry room, although I didn't know where it was and hadn't been in that part of the building before.

Mr. Moody—I think you had better tell them what bound you, because it may set some poor captive free.

The Convert—It was opium. It is the hardest habit in the world for a man to break off. I had a loving wife, lovely children, a kind father and mother, but no power on earth could save me—nothing but the power of the Lord Jesus Christ. If any one is bound by his appetite let him come to the Lord Jesus Christ and he will cure him. The way is simple enough.

Mr. Moody—They didn't all hear you. He said it was opium, and if there is any poor slave of opium here to-day talk with him and let him pray with you, and the Lord will deliver the captives. I was perfectly surprised the other day to learn that there were hundreds of thousands in this country just bound with opium.

A gentleman sitting on the platform said he had held a position for fourteen years in the Custom House, but he had lost that by his own fault. He had

LOST EVERY POSITION HE HAD HELD

in life by his own fault. His friends had placed him in different asylums, but he trusted in his own strength. He had tried different temperance societies, but nothing had saved him from the curse of the appetite for strong drink but the power of the Lord Jesus Christ. He had lost friends, but now he felt that he had gained a friend that was going to carry him through. He had got strength now, he said, such strength as he never had before, and he would say that he had experienced the divinity of his Lord and Saviour.

Mr. Moody—Didn't you use to believe in it?

Answer—No, sir, I didn't. What religious belief I had — I was brought up as a Unitarian, and I didn't believe in the divinity of my Lord and Saviour Jesus Christ. I had no conception of it; but now it animates my whole soul.

Mr. Moody—Is there any change in your life?

Answer—A perfect change. My children at home asked my wife, "What is the matter with pa? He seems an entirely changed man. He seems so happy." Now I have family prayers, read the Bible and study it, and there's where I learned the divinity of my Saviour.

Mr. Moody—Were you happy before?

Answer—No, sir; I was morose, cross—a perfect, miserable misanthrope. It seemed as though I was deserted by both God and man; but I have found out since that instead of God and man deserting me I deserted them. Now all my friends are coming back to me. One of the influences that brought me to Christ were those sweet hymns, "What a Friend I Have in Jesus," and "I Need Thee Every Hour." Those two combined I could not get out of my mind. They haunted me constantly, and I asked myself, "Why shouldn't I find this dear friend Jesus?" And, thank God, I have found him and got him to-day, and I am happy, O, so happy!

Mr. Moody—Yes, what a friend we have in Jesus! I think we will have to sing that. The audience then sung the hymn with great earnestness and feeling. A gentleman on the platform said that a friend of the one who spoke last, who was a Unitarian, told him that if Mr. Moody had reformed this one man only it would fully justify all the expense attendant upon the erection of the Tabernacle and the conduct of the revival services. An auditor said he had never felt so happy as in the last three days, and proceeded to relate his experience when he was completely overcome by deep emotion and

TEARS STREAMED DOWN HIS FACE.

My friends, said he, excuse this weakness.

Mr. Moody—It isn't weakness.

The Convert—No, I am strong in God but weak in the flesh. During all my great trouble I had one passage in my mind. I heard Bro. Sawyer say that Christ never lost a case, and when I was so terribly cast down that I wished the building would fall on me, those words came into my mind, and was all that gave me consolation. I knew that Christ wouldn't lose me after he had commenced on me, and I was sure he had; now I am rejoicing that he has saved me.

Mr. Moody then said: We are living in extraordinary days, and every child of God ought to walk softly now, and if we are true, eternity alone will tell the result of the few closing days' meetings at the Tabernacle. There was a letter came among the letters last week telling of a little girl that they wanted us to pray for. They said it seemed as if she were possessed with evil spirits as much as people were in the days of Christ possessed of devils. Well, prayer went up for this little girl, and last Sunday afternoon, while I was walking around and talking with inquirers in the Clarendon Street church, there was a young lady who sent for me, and I went to a corner pew, and she told me a story that moved my heart, and it seemed as if it would move the heart of a stone. It turned out to be this girl, and she told me her story. It was this: When she was three years old she was taken down with spinal complaint. Her father and mother thought she could not live, and so they petted and humored her, so that it was not long before she ruled the house. Instead of dying she lived, but yet she did not recover from that disease, So they continued to humor her. At last her mother died, and in the course of time a step-mother came in. She said, "I cannot control my temper; no one can live with me, and I can live with no one; I am the ugliest creature in the world, Mr. Moody." I said, "Are your folks unkind to you?" "No, no," she answered; "no one is unkind to me; I am unkind to myself." She had no complaint to make of anybody but herself, and I could not but weep with her. We prayed with her, and after we had prayed she offered such a prayer as I never heard before. The poor girl prayed that God might

GIVE HER THE VICTORY OVER HER TEMPER

and cast out this evil spirit. She prayed for strength to go home to her friends and confess that she had not done right. She got up, and

she could not walk straight on account of this disease, but you should have seen her as she went out. She went home and the family were at tea, but she did not wait for them to finish, and she told them what God had done for her, and she asked her father and stepmother to forgive her, and her brothers and sisters, and then she confessed how unkind she had been and unjust, and friends have told me that there never was such a scene in that family. Last night she brought her brother to the inquiry meeting. He saw such a change in her in twenty-four hours that he came to the inquiry meeting to inquire the way of life. I cannot but believe that she will be a blessing in that house. I mention this to show that God has answered prayer.

Religious Intelligence.

—The *United Presbgterian* announces the death, on the 20th ult., of Rev. Randal Ross, of Greenwood, Missouri, and President of Lincoln College. President Ross upheld the distinctive principles of his church with eminent fidelity in that region but lately overrun with slavery.

—The annual meeting of the United Presbyterian Board of Home Missions meets on the 16th inst., at Coultersville in this State. The General Assembly of the church meets in the neighboring city of Sparta.

—The Vermont *Chronicle* says: "Two prominent members of the senior class at Andover, it is currently reported, have failed of receiving calls to important churches in New England, solely because they are addicted to the use of tobacco. All praise to these two churches for the stand they have taken! It is also a matter of rejoicing, if it be true, that the two young theologians have found grace to throw away their pipes and cigars."

—The marble tablet to be inserted in the wall of the First Congregational church of Pittsfield, in memory of its late pastor, Rev. Dr. John Todd, bears this inscription: "An eminent minister of Christ, an author read in many tongues, a wise counsellor a recognized leader; he impressed himself upon his age. His memory will be cherished with reverent affection by this church and people."

—A "Union Evangelistic Holiness Camp-meeting and National Temperance Convention" is announced to be held at Round Lake, July 6th to 18th. It will be under the direction of the Union Evangelical Society of New York. Bishop Weaver, of the United Brethren church, is to preside.

—Professor Delitsch of Leipsic, has recently translated the New Testament into Hebrew for the benefit of the Jews of Germany, Russia and Poland.

—The Baptist anniversaries are to be held in Providence, R. I., this year, beginning with the Missionary Union on the 22d inst., followed by the Educational Commission, Home Mission and Publication Societies during the week.

—Rev. G. W. Burtner writes to the *Telescope* of the U. B. church at Eureka, Cal., the farthest west of any in the denomination, which has been lately organized. He says: While some of our members East are clamoring for a change in our law on that subject, members from other churches are coming to us because we have the law, saying they are heartily tired of secrecy rule. We have secrecy here in California of almost every conceivable form. I was told by a clergyman in Eureka the next day after we organized that it was an anti-secrecy move; and he seemed to be very much excited about it, and talked as though we had no right to do so. Our banners are set up in the name of our Lord, and our motto is to oppose sin in every form.

—It is said that seven hundred and fifty Chinese attend the mission schools of San Francisco, and about one thousand go every Sunday to the Sunday schools; three hundred have been received as members of Protestant churches in California, and there are seven hundred in associations for learning Christian doctrine.

—The Metropolitan Baptist Tabernacle church in London, under the pastoral care of Rev. Charles H. Spurgeon, has nine deacons and thirty-one elders. He is aided by his brother, Rev. James A. Spurgeon. The church edifice cost £31,332, and was opened free of debt. It accommodates 6,000 persons. At the close of 1854, the number of its members was 513; in 1859, 1,332; in 1864, 2,937; in 1869, 4,047; in 1875, 4,813. Connected with it is a pastors' college, on which £5,000 annually are expended, and an orphanage, in which 250 boys are clothed, fed and instructed. The congregation also supports Sabbath schools and missions, and employs 45 colporteurs.

News of the Week.

—The Board of Trade in this city was intensely excited with wheat speculations last week on receipt of the war news and hundreds of thousands of dollars changed hands. The failures were very few.

—The Wabash avenue extension of the Palmer House here, has been supplied with an exterior fire escape since the St. Louis fire. The main building Mr. Palmer claims is actually fire proof and proposes to make a public test to support his assertion.

—Gov. Nicholls of Louisiana has issued a proclamation setting apart Thursday, May 10th as a day of "thanksgiving and prayer" requesting the people on that day to resort to their wonted places of public worship, there to offer up their hearts in thanksgiving to that divine and merciful Providence who has vouchsafed to guide them to a haven of peace and union, and to ask at his hands for the future the blessings of his divine guidance, so that all the people of the State, forgetting past dissensions and bitterness, may unite in the fulfillment of a common and happy destiny.

—Judge Schaeffer in a decision last week in the case of Ann Eliza vs. Brigham Young, held that there was no marriage between the parties; that the plaintiff had been fully remunerated for the menial service rendered during their polygamous relation and the law can give her no further consolation.

—A dispatch from Cleveland, O., states that on Friday last a party of sportsmen, while gunning along the lake shore at Euclid, a village ten miles east of the city, found the dead body of a man on the beach. The body was considerably burned on the back, one leg was broken, and the other leg had a large flesh wound. The head was perfect and covered with black hair and full black whiskers. The persons present had no idea whose body it might be, and, as it had already commenced decomposing, they dug a grave near by and buried it. After the burial a description of the body was told at the railroad station, and it was at once recognized as that of P. P. Bliss, of Chicago, who was lost on Friday night, Dec. 29, at Ashtabula, in the great railroad accident. The theory is that the body was frozen to a cake of ice and carried up the lake to the point where found. Euclid is fifty miles west of Ashtabula. The body will, in all probability, be taken up and a further investigation made.

—The statements that Russia has concluded a new loan are incorrect. Russia is prepared with means to prosecute the war throughout the present year and pay the interest on her sinking-fund debt, the long negotiations preceding the war having given ample time for preparation in these respects.

—An extensive conflagration occurred Saturday in the Phanar quarter of Constantinople. Six hundred houses were destroyed. The fire originated accidentally, about two o'clock Saturday afternoon, and raged until nine in the evening. The Nookolie district was entirely destroyed.

—Particulars are received of a fearful catastrophe which occurred Sunday morning at Montreal. The dismantled walls of a large factory building which had taken fire a short time before, and upon which the firemen were working, suddenly tottered and fell outward with a awful crash, burying the lower buildings adjoining in the ruins, and overwhelming a large number of people in the appalling shower of red-hot bricks. Nine men were killed outright and ten were wounded.

—The closing of the Danube to the navigation of neutral vessels has had the effect of advancing wheat in London one shilling a quarter on incoming cargoes. Russia's action in the closing of the Danube is construed as furnishing definite ground for the supposition that she has effected a complete understanding with Austria.

—The proposition of Germany to assume the protection of Russian subjects remaining in Turkey after the declaration has been rejected by the Porte, and the plan of expelling all Russians from the Empire after a certain date will be adhered to.

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CHICAGO, April 30, 1877.

GRAIN—Wheat—No. 2	1 69½	1 73
" No. 3	1 57	1 58
" Rejected		1 35
" Minnesota		1 90
Corn—No. 2	55½	58
Rejected	50	52
Oats—No. 2	41	42½
Rejected		35
Rye—No. 2		92
Bran per ton		17 25
Flour—Winter	7 75	9 50
Spring	5 25	8 50
Hay—Timothy	8 00	10 00
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	7	7½
Lard per cwt		10 10
Mess pork, per bbl		16 00
Butter fancy yellow	23	26
common to choice roll	13	20
Cheese	8	13
Beans	2 40	2 60
Eggs		10
Seeds—Timothy	1 50	1 77½
Clover		7 25
Flax	1 55	1 90
Potatoes	1 05	1 25
Broom corn	2	7
Hides green to dry flint	6	16
Lumber—Clear	30 00	34 00
Common	9 00	10 50
Fencing	10 00	10 50
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	25
LIVESTOCK Cattle Choice	5 25	6 00
Good	5 00	5 25
Medium	4 50	4 80
Common	3 25	4 20
Hogs	4 00	5 70
Sheep	4 00	6 25

New York Market.

Flour	$6 50	12 50
Wheat	1 50	1 98
Corn	70	71
Oats	49	67
Rye	1 05	1 10
Lard		10⅝
Mess pork		16 50
Butter	9	14
Cheese	7	14
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Wool	13	53

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, July 10th to 12th next, beginning on the evening of Tuesday, July 10th, with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

THE CORPORATE MEETING OF THE N. C. A.

The annual meeting of the National Christian Association will be held, according to By-law IV. of its Constitution, on Wednesday, June 21st, 1877, at the Carpenter building, No. 221 West Madison street, Chicago, (unless changed by Directors) for the election of officers, accepting reports and transacting any other business proper to come before said meeting.

L. N. STRATTON, Pres.
H. L. KELLOGG, Sec'y.

The following are the corporate members of the N. C. A., who are all expected to be present:

S. B. Allen,	D. R. Kerr,
J. K. Alwood,	D. Kirkpatrick,
I. R. B. Arnold,	Wm. Leuty,
J. W. Bain,	O. F. Lumry,
J. L. Barlow,	D. W. Lyons,
J. A. Bingham,	J. G. Mattoon,
J. Blanchard,	A. M. Milligan,
C. A. Blanchard,	Moses Pettengill,
Jesse B. Blank,	Woodruff Post,
M. R. Britton,	Isaac Preston,
O E Burch,	Peter Rich,
Nathan Callender,	B. T. Roberts,
Philo Carpenter,	J. E. Roy,
Abel E. Carpenter,	Alexander Small,
H. Cogswell,	Geo. E. Sovereign,
J. A. Conant,	J. P. Stoddard,
E. S. Cook,	L. N. Stratton,
E. A. Cook,	L. Taylor,
John Dorcas,	J. G. Terrill,
John Finney,	Sylvanus Town,
Aaron Floyd,	A. Wait,
A. D. Freeman,	J. B. Walker,
H. H. George,	J. M. Wallace,
C. R. Hagerty,	Wm. Wishart,
I. A. Hart,	J. W. Wood,
Edward Hildreth,	Aaron Worth,
G. B. Hubbard,	J. R. Wright,
H. L. Kellogg,	Milton Wright.
E. B. Kephart,	

CHAUTAUQUA CO., N. Y.—Friends in this locality will please notice that Past Master Ronayne will be unable to meet you as soon as announced last week, but will speak in Ellington on May 21st, 22d and 23d. and at Sherman on the 24th, 25th and 26th.

REV. D. P. RATHAUN, State Lecturer for Michigan, may be addressed until further notice at Hickory Corners, Barry county, Mich., care of E. W. Bruce.

Topics of the Time.

The Jesuit, Dr. Weninger, is about to answer Secretary Thompson's book on the papacy, and is confident that he will make short work with its arguments. By such means the book will gain a notoriety which the Catholic press has been telling us it neither has or deserves, but has "fallen still-born from the press." If the Jesuit would confine his stratagems to the business of book reviews his presence in this country would be more tolerable.

The Tabernacle Committee of Boston were in debt $20,000 May 1st, and they needed $10,000 besides to enable them to keep the building another year. With one day's notice at the various meetings enough was raised to pay the debt and leave a liberal balance on the other fund which it was expected would be easily made up. This liberality, contrasted with the financial difficulties at the outset of the work in Boston, proves the efficiency of Mr. Moody's labors in a most important particular.

The Permanent Exhibition of the International Company opens today, May 10th, on the Centennial grounds in Philadelphia. It has been announced that President Hayes and ex-President Grant would be present, with the Governors of several States and other public men. Though thus formally introduced and occupying a large part of the buildings erected for the Centennial exhibition—the Main Building, Memorial and Horticultural Hall—the managers will be heavily tasked to make their exposition inter-national more than in name. In many respects, no doubt, the display will equal that of last year, and the pleasures of sight-seeing and the benefits of study will be enjoyed without the discomforts of enormous crowds. It has been understood that no restrictions are to be made in this exhibition out of respect to the Sabbath. If so it is mis-named and out of place, being neither American, nor respectful to the principles, convictions or laws of this country; but Parisian and infidel.

William G. Brownlow, better known as "Parson Brownlow," died at his home in Knoxville, Tenn., on the 29th ult., in his seventy-second year. He began life as a waif at eleven and continued it as carpenter, Methodist minister and editor, and all the while a politician of the most pronounced stamp. While preaching in South Carolina in the times of "nullification," though John C. Calhoun resided in his district, he boldly declaimed against the nullifiers, and in a pamphlet declared the slavery question more to be dreaded than that of tariff, and that it would at some time, which he expected to live to see, shake the government to its foundation. As editor of the Knoxville *Whig* from 1837 he became famous for his energy and fierce denunciations, so that during the war he was known as the "fighting parson," though never in the army. His influence was marked in maintaining the loyalty of East Tennessee during the struggle.

The news from Turko-Russia shows most activity in the armies east of the Black Sea. Quite naturally, from the comparative weakness of the Turkish force, and the location is removed from the jealousies of European powers. The names of towns that now appear will be familiar to readers of missionary news. South and west of Kars are some of the largest and most successful mission stations of the American Board, as Kharpoot, Aintab, Eurumiah, Diarbekhr and Marash. It is not easy to reconcile the prospective advantages of conquest with the destructive visitations of war upon these peaceful churches of Armenia. May the God of nations avert such a calamity.

The wonderful and startling statement of Disraeli, Earl of Beaconsfield, last year, that it was necessary for governments to consider the projects and influence of secret societies as well as of potentates and parliaments, was a new factor applied to the Turkish question. A Vienna correspondent wrote the following to the London *Standard* last month of the Slavic secret socities, which is significant in showing most remarkable features of kinship to the lodges that infest our own country:

"Two years ago the Slavic Committees first came into existence under pretense of caring for the wounded insurgents in Herzegovina and assisting the fugitives, and there they first unfolded the white standard with the red cross; soon afterward the insurrection in Bosnia broke out; then they drove the Servians and Montenegrins to begin war, recruiting and paying the volunteers; last November they compelled the mobilization of eight Russian corps, and now they are forcing Russia to a war with Turkey. "Before we can take care of our wounded," a Russian doctor once said to me, "we must have them; and to accomplish this—that is, provoke insurrections and war—we use nine-tenths of our money; but for the care of the sick and wounded only one-tenth." Under the protection of the Geneva Cross, cannon and muskets were smuggled into Bosnia, Servia and Montenegro, and the Russian Court, under the delusion that it could make use of the committees for its own purposes, contributed large sums to the collections that were made. Now it trembles before the committees and obeys them—unwillingly and hesitatingly, it is true, but they are the masters."

In spite of the Queen's prolamation of neutrality the British Cabinet has replied to the Russian note announcing the proclamation of war in terms of dissatisfaction quite unexpected. "Her Majesty's government," says Lord Derby, "have received this communication with deep regret. They cannot accept the statements and conclusions with which Prince Gortschakoff has accompanied it as justifying the resolution thus taken." The note continues to argue that the protocol should not be considered final, that with continued moderation and patience the objects desired would be accomplished. The Russian advance will not improve the condition of the Christians of the Provinces, and is contrary to the treaty of Paris, and subsequent declarations on the part of the Russian government. "In taking action against Turkey on his own part," the note concludes, "and having recourse to arms without further consultation with his allies, the Emperor of Russia has separated himself from European concert, and has at the same time departed from the rule to which he himself had solemnly recorded his consent. It is impossible to foresee the consequences of such an act." "Her Majesty's Government" feel bound to state "that the decision of the Russian Government is not one which can have their concurrence or approval." The almost threatening tone of this paper, the activity in the British army and navy and the unexpected breaking out of the old hatred of Russia present serious complications and a promise even that the nation will be involved in the struggle. Carlyle and Gladstone are earnestly, but it is feared ineffectually, trying to allay the storm.

Gott ist Mein Licht!

God is my light! never, my soul, despair,
In hours of thy distress.
The sun withdraws, and earth is dark and drear;
My light will never cease;
On days of joy with splendor beaming;
Through nights of grief its rays are gleaming,
God is my light.

God is my trust! my soul, be not afraid!
Thy helper will abide;
"I'll not forsake thee!" He has kindly said,
He's ever at thy side;
In feeble age will yet stand by thee,
No real good will he deny thee;
God is my trust.

His is the power! He speaks, and it is done;
Commands, it standeth fast;
Ere hope of rescue is in me begun,
Behold, the work is past.
When we our weakness most are feeling,
God loves to prove, his strength revealing,
His is the power.

The kingdom his! Throughout the earth he reigns
With wisdom, grace and might;
The stars go on, and time its course maintains
Beneath his watchful sight;
In silence onward still proceeding
The universe obeys his leading,
The kingdom his!

God is my shield! Of me he takes the care,
As none beside could do;
He guards my head, he watches every hair,
All dangers brings me through;
While thousands, to vain helpers calling,
On right and left are near me falling,
He is my shield!

God is my reward! Well pleased I onward go
The path that he has shown;
It has no trials but my God will know,
When he awards my crown,
I'll gladly strive, the fight sustaining,
Until in death the victory gaining,
God is my reward!

—Hengstenberg.

How Old is Freemasonry?—No. 4.

To the W. M., Wardens and Brethren of Keystone Lodge No. 639, A. F. and A. M.

Chicago, April, 13, 1877.

Brethren: From the two preceding letters you have learned, perhaps for the first time in your Masonic experiences that one of the boasted claims of Freemasonry is, that it is a "religious institution" and that it professes to set up a standard of morality of so high an order that "a Mason by living in strict obedience to the obligations and precepts of the fraternity *is free from sin*," and you have further learned that "the distant Chinese, the wild Arab, the American savage" and the Turk by availing himself of Masonic rights and privileges and by living in the "strict obedience" alluded to can thereby be freed from sin and so fitted for immortality in the "Grand Lodge above." All this is to be accomplished of course by virtue of the Masonic rites, ceremonies, obligations and penalties, for therein are contained all its valuable precepts; the signs, grips, tokens and words being merely the outside shell or covering by which the "latent beauties" of the system are supposed to be hidden from the vulgar gaze of the *profane*. But accepting this claim of Masonry to be well founded, admitting for the sake of argument, if you please, that Masonry is a saving institution and a strict adherence to its precepts and obligations will free from sin, no matter who the candidate may be; admitting that it transfers all its affiliated members, who die "in good standing," to the Grand Lodge above, then the question will naturally arise, How old is this religious system called Freemasonry? When and where did this thing originate? The answer to this inquiry will and must necessarily decide the legitimacy of its claim as a saving institution and must also of course settle the question as to the nature and character of its religious teachings. If Masonry frees from sin, if a strict adherence to its obligations and precepts will purify and cleanse the soul from the pollution and guilt of sin, then without any doubt Masonry must have existed ever since the time that sin first entered into the world. If it has not existed from that time its claim as a saving institution must necessarily be a false one and the entire system can be nothing more or less than a gigantic fraud. Now let us examine this subject a little. God gave his law to man. He said to him, If you do thus and so you shall surely die, but if you don't do thus and so you shall not die. "The Lord God commanded the man saying, Of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 2: 16; 3: 3. This was God's revealed law to man. He was to retain and enjoy life on condition of obedience to this law, but he chose to violate the law; he chose to obey the teachings of the vile serpent rather than the divine commands of his Almighty Creator, and the moment he did so, the moment he sinned against God, that very instant the penalty attendant upon his disobedience was inflicted and man died. He died spiritually at the very instant in which he sinned, and he died naturally after nine hundred and thirty years of sorrow, trouble, strife and woe. But no sooner did man commit sin against God and thus do all in his power to effect his own eternal ruin than God stretched forth his hand to save him, and so we find God immediately after Adam had sinned seeking him out and calling after him in Eden's garden, "Adam, where art thou?" You must remember that God never cast off or forsook Adam but Adam cast off and forsook God and the very moment he did so we find God seeking him out among the trees of the garden and calling "Where art thou?" God was always reconciled to man but man was not reconciled to God, and it was absolutely necessary that a reconciliation should be effected. And now the question naturally arises, how was this to be done? How was man to be reconciled to God? How was sin to be forgiven and man freed from the curse of the law? How was the prisoner to be liberated and the debt paid? The Almighty himself gives the answer. "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. 4: 15. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." John 3: 16. Man was doomed to perish; he was utterly lost and ruined; he had no power in himself of saving himself; the serpent could not save him; he was the cause of his utter ruin, and even if he could he would not; angels could not save him, no more than they could save themselves. Now what was he to do? How was his salvation to be effected? Did God send Freemasonry with all its blasphemous oaths and sanguinary death penalties, its pagan rites and heathen ceremonies, its corruptions, its falsehoods, its selfishness and its folly to be the instrument of man's redemption and to free him from sin? The very thought of such a thing is blasphemy. "God so loved the world that he gave his only begotten Son." He gave himself to be man's redeemer, "that he might be just and the justifier of him which believeth in Jesus." Rom. 3: 26. Man violated God's law and God himself came to vindicate the majesty of his own law and to save man from eternal death, because he loved him, and so, "when the fulness of time was come," God fulfilled his promise to Adam, and "He sent forth his Son, made of a woman, made under the law." God promised man a redeemer and he kept that promise continually before the minds of men from the time he gave the promise until he himself came to redeem that promise to fulfill his own violated law and so to reconcile man to himself. Through Enoch, through Noah, through Abram, through the patriarchs, through Moses, through the daily sacrifice, through the burnt and sin offerings, through the Jewish priesthood, through the prophets and in the Psalms, from age to age, from generation to generation God kept this great truth constantly before the minds of men. And so the "Word was made flesh and dwelt among us and we beheld his glory." John 1: 14. "He came unto his own and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them who believe on his name." John 1: 11, 12. And now what is the *name* by which he chose to reveal himself to those whom he came to redeem. "Thou shalt call his *name* Jesus, for he shall save his people from their sins." Matt. 1: 21. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his Son." Heb. 1: 1, 2. And the name of this divine Son, the name by which God has manifested himself to the human family for 1800 years and more is Jesus Christ. "His blood cleanseth us from all sin." 1 John 1: 7. "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we can be saved." Acts 4: 11, 12. "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43. This is what the Holy Scriptures call "the mystery of godliness," and in direct opposition to this is the "mystery of iniquity," embracing every species of man worship and false religion. The very man who occupies the "Oriental chair" in your lodge is a living miracle, bearing undoubted and incontroverted testimony to the truth of this plan of salvation, for the Jew as such is a living witness of the fact that Jesus Christ was born into this world; that he suffered, that he agonized, that he bled and died "bearing our sins in his own body on the tree" that we might live. And now let me ask you, Which do you believe; the plan of redemption as set forth in the revealed will of God, the Holy Bible, or that plan presented to you in Freemasonry through the supposed murder of Hiram, and around which cluster all "the precepts and obligations" of the order? If you accept the Bible plan then as a matter of course you must give up Masonry, for most assuredly you cannot serve two masters; while if you reject the Bible plan of salvation and adhere to that of Masonry, then you must entirely discard the Bible, and hence neither Keystone nor any other Masonic lodge has any business whatever to have the Bible on its altar, except it be to use it as a snare to delude men into the craft and so lead them down, down to eternal ruin. From whatever standpoint you may view this subject Freemasonry and the Bible cannot be reconciled. If the Bible be the Word of God (as most assuredly it is) then without any question Freemasonry is the work—the very masterpiece of Satan. You all know, or at least the older brethren among you do, although you do not want to admit it, that Freemasonry was started into being from behind a whisky barrel in a low grog-shop called the Apple Tree Tavern in Charles street, Covent Garden, London, on the night of the 24th of June, 1717, and hence that it can no more be a saving institution than that your Senior Warden, Bro. Charles King, can be a good Catholic and a good Mason at one and the same time, or that a Masonic minister can be a consistent Christian and a consistent Mason.

I am kindly and fraternally yours.

Edmond Ronayne.

J. J. Coleman, M. P., in his speech at the meeeting of the London Peace Society, said that "Big armies are like lawyers, where one could not exist two could make a good living." So with big armies there was always great danger of their having work to do.

The Funeral Grand Honors of Masonry.

Editor Cynosure: To show how erroneous is public opinion in considering the ceremonies of Masonry trifling, silly and meaningless in their nature, I submit a description of the so-called Funeral Grand Honors of the iustitution as set forth by Past Grand Master Scott of Mississippi, in his "Keystone of the Masonic Arch," pages 347-8. He thus describes them: "Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall upon the thighs. This is repeated three times and as there are three blows given each time, in allusion to the apocryphal assaults upon Grand Master Hiram Abiff in the unfinished temple, namely on the breast, on the palms of the hands and on the thighs, though received by the Grand Master on throat, breast and head, making nine concussions in all. The Grand Honors are technically said to be given by three times three. On the occasion of funerals each one of these honors is accompanied with the word Alas! audibly pronounced by the brethren. (This word is used in reference to the expression imputed to King Solomon, which it is said he employed when he saw the mythical tomb and monument of Grand Master Hiram erected at Jerusalem. "Alas! it is accomplished." Death had claimed and received his own, and the will of God was fulfilled.) It will be observed, that in the arms folded on the breast, and palms of the hands resting on the shoulders, there are found two living triangles whose base has been removed, or cut off. The reference is striking and sublime." The base cut off is the departed brother, and cannot be supplemented this side of the arch of eternity. These so-called Grand Honors are based upon the forty-seventh problem of Euclid, the theorem of which is that "In any right angled triangle the square which is described upon the side subtending the right angle is equal to the sum of the square described upon the sides which contain the right angle." "It is surprising," says Pierson (Traditions of Freemasonry, page 165) "that this figure, increase or decrease the dimensions of its sides as you please the square of the longest side, called the hypothenuse, will be exactly equal to the squares of the other two sides." In Masonry the forty-seventh problem is made a symbol of the creative or divine power of the Masonic god-head; it being nothing more nor less than the symbolic square, which is dedicated to the Worshipful Master as the distinctive jewel of his office, he representing in power the fullness of the Masonic god-head, of which the level in the west, dedicated to the Senior Warden, and the plumb in the south, dedicated to the Junior Warden, are but component parts — these two officers constituting the second and third persons of the Masonic trinity. Geometrically the lines formed by the level and plumb united form the figure of the square, and therefore they may be said to be parts of the square. As the sum of the squares of the two sides of any right angle is equal to the square of its hypothenuse or third side, the sides, (the base and perpendicular) are said to produce or create the hypothenuse, and every Mason raised to the sublime degree (the third) of his order is said to be created or produced a Master Mason. To be so created he must undergo a mystical death and be raised from a mystical grave by the magic power of the magic word Mah-hah-bone. The base which Grand Master Scott speaks of as being cut off in giving the Funeral Grand Honors of Masonry, is the hypothenuse of the right angled triangle, which is ever absent from and yet is ever being added to the Masonic square in every candidate who is initiated into the third degree of blue Masonry. Says Sherer in his "Masonic Ladder," we know we have passed from death unto life, because we so love the brethren." "The third degree is a type of the communion of man with God." Hence we see how the Funeral Grand Honors of Masonry have been made up by incorporating therein symbolically the forty-seventh problem of Euclid, and why Scott says "the reference is striking and sublime."

The Funeral Grand Honors make of Almighty God a mere Worshipful Master of a symbolic lodge of blue Masonry! In reference to the three knocks by which a Masonic lodge is entered, says Sherer, in his "Masonic Ladder," page 14: "A splendid genius, now deceased, extending the Masonic theory beyond the vale of time, figures the Grand Master of the universe standing in the celestial Orient upon 'the appointed day,' and giving the three knocks which shall summon the sheeted dead. (This number of raps calls up all the members of an assembled lodge.) At the first knock the ground of their interment begins to heave with expectation. All nature is hushed. Earth and heaven await with trembling the consummation. At the second knock bone comes to his fellow, flesh reclothes them, blood moves once more through the veins, and the dead are ready for the last summons. It falls and at once the armies of the dead arise, stand erect, facing the east, and listen to the words of their Maker!"

Speaking of the forty-seventh problem, Mackey observes, in his "Symbolism of Freemasonry," pages 335-6: "It is said to have been discovered by Pythagoras while in Egypt, but was most probably taught to him by the priests of that country, in whose rites he had been initiated. It is a symbol of the production of the world by the generative and prolific powers of the Creator; hence the Egyptians made the perpendicular and base the representatives of Osiris (the sun) and Isis (the moon) while the hypothenuse represented their child Horus (the world). Dr. Lardner says, (Com. on Euclid, page 60), of this problem: 'Whether we consider the forty-seventh proposition with reference to the peculiar and beautiful relation established by it, or to its innumerable uses in every department of the mathematical science, or to its fertility in the consequences derivable from it, it must certainly be esteemed the most celebrated and important in the whole of the elements, if not in the whole range of mathematical science.'" In the Masonic system, the Worshipful Master is the Osiris, the Senior Warden the Isis, and the candidate raised to the sublime degree of Master Mason their child, Horus, or the Junior Warden the Hiram Abiff of the south.

Referring to this triangle, says Ashe, in his "Masonic Manual," page 94: "As the great testimonial that we are risen from the state of corruption, (*i. e.* death), we bear the emblem of the Holy Trinity as the insignia of our vows and of the origin of the Master's order.

"On receiving this ensign the Mason professes himself in a short distich, in the Greek language, which from the rules of our order we are forbidden to commit to writing; the literal meaning of which is, '*Vehementer cupis vitam;*' 'ardently I wish for life;' meaning the everlasting life of redemption and regeneration; an avowal which carries with it the most religious import proceeding from a pure faith. The ceremonies attending this stage of our profession (the rites of initiation into the third degree) are solemn and tremendous, during which a sacred awe is diffused over the mind, the soul is struck with reverence and all the spiritual faculties are called forth to worship and adoration." The triangle as a symbol pertains strictly to the third degree and the Master Mason represents the future life, or the life of man beyond the grave. Taking these remarks, observations and explanations all together, they fully show the esoteric and deep significance which is attached to the so-called Funeral Grand Honors of Masonry. They show that these honors are not meaningless, as imagined by the superficial world, and we may add nor is there anything in Masonry but what has a deep as well as a devilish meaning and explanation.

J. H. H. Woodward.

M. Gambetta, a distinguished representative of one of the powerful political parties in France, after denouncing in eloquent language the policy of conquest and glory which had formerly been pursued, recently said: "It is necessary that we should utterly abandon that sinister policy, which, seeking to effect the ruin of nations, has dug beneath our feet a great hole into which we ourselves had well nigh disappeared. This ambitious war policy we are bound to abandon. For what we need is peace—everywhere peace."

The Religious Amendment Practical.

What is the practical advantage to be gained by a religious amendment to the national Constitution? The question comes from one who has apparently no objections to the measure, if only he can see that it is likely to result in good. We answer:

1. It is presumptive evidence that there is some good reason for such a religious acknowledgment as we seek, that the wise statesmen who framed the thirteen original State Constitutions, and who have revised the old from time to time, or framed new ones for the States which have been added, have nearly all agreed in placing such acknowledgments in the instruments they framed. Not more than four or five of these fundamental charters of government are as devoid of religious character as is the Constitution of the United States.

2. The case of Great Britain which is referred to is not exactly parallel. She has no written Constitution. The final appeal on all questions that arise is to the will of Parliament, influenced and guided, of course, to a large extent, by the precedents of British history. These precedents and her existing institutions stamp Great Britain unmistakably as a Christian nation. We, too, have a great body of laws, usages and institutions which are undeniably Christian, but we have also a written Constitution which contains no Christian features. The tendency of a written Constitution is to disparage the importance of the unwritten or common law, and to encourage appeal constantly to the letter of its own provisions. The active, persistent and intolerant school of secularists or infidels in American politics have not been slow to perceive the advantage which the silence of the Constitution gives them. They insist that all things shall be tested by and shall conform to it. They declare themselves unwilling to submit to, to support, or to tolerate any customs, laws or institutions which are not covered or included by the terms of that instrument. This weapon they employ constantly and with success against the Bible in the schools, against our Sabbath laws, against days of fasting and thanksgiving and every Christian feature of our government. It is the most effective single argument which we find in their hands. It has led astray a great multitude of Christian men to embrace the secular theory of government. Now some such provision as we seek would be an authoritative declaration on the part of the nation that we mean to establish and maintain a Christian government, and that the American theory, while it involves the separation of church and state, does not also involve the divorce of government from religion. The beneficent influence of such an acknowledgment would be felt in all our courts. It would not so much have a direct and specific legal force and application, as it would assist and guide in the framing and interpretation of all law. It would settle, until the whole character of our population should

be changed, the question of the Bible in the schools, the maintenance of Sabbath laws and all similar controversies. Now, the undisputed Christian majority of the nation are asked to surrender all these precious features of our civil institutions out of deference to the unbeliever, because it is claimed the American idea as formulated in the Constitution is that government has nothing to do with religion. The amendment we seek would set this claim at rest.

To our mind, these considerations have great force. They are in exact accordance with the principle laid down by all the great writers on constitutional law, that the actual features of a nation's life ought to be carefully transcribed into its written constitution, when it has one; that the excellence of a constitution consists in the faithfulness of this transcription, and that the written law tends constantly and powerfully to undermine and cast out everything in the government which it does not thus, in terms or by manifest inference, cover and protect.—*Christian Statesman.*

Duty of Christian Women toward Organized Secretism.

[Introduction of an essay read by Mrs. Elizabeth Crawford of Seneca Falls, N. Y., read before the Seneca County Convention, March 9, 1877.]

It might at first thought appear that inasmuch as some of the secret organizations do not admit women to membership, and further, that even in those which do, they are accustomed to fill only subordinate positions, that Christian women have but little direct responsibility attaching to them in this matter and can rightfully take but little interest in the discussion of the subject. But this is merely surface reasoning. The day has gone by when woman could be passive or indifferent to whatever affects the home, the church, society, her country, or even the world at large.

That this institution of secretism does vitally affect each and every one of them becomes at once apparent.

The home—this is woman's proper domain. If woman in the marriage relation is to be the help-meet of man, which is growing every day into more general acceptance as the Bible idea, then whatever opposes, tends to overthrow, or to any extent thwart God's beneficent intention is to be reprehended. In so intimate a relation there should be perfect frankness between the parties, unity of purpose and feeling and hearty co-operation in effort. But in case the husband connects himself with a sworn secret fraternity this must be to a great extent foregone; and though doubtless in many instances patiently foregone on the part of the wife, yet does the home suffer incalculable loss thereby. Nor can it be otherwise when the plain, positive injunctions of God's Word are set aside and treated as of no importance. God has set his approving seal on his own institution of marriage and said, "What God hath joined together let no man put asunder." But the lodge lays its ruthless hand upon the holiest affections, upon the tenderest, closest union Heaven ever gave its sanction to, upon the most solemn obligation it is possible for man to assume, and says, "The oaths sworn at my altars are more binding than this; to them everything else must bend, everything else must give way." It says to the husband, "from this other world which opens to you, when the lodge door turns upon its hinges, even the wife of your bosom must be irrevocably shut out; in this distinct department of knowledge and interest she shall have absolutely *no* part." Thus putting asunder in a peculiarly oppressive manner, that bars and bolts cannot approximate, for there is no tyranny like soul-tyranny, there is no bondage like that which binds the spirit.

On the records of Christian heroism, comes to us from Germany the story of a man and his wife, confined in different prisons for the testimony of Jesus; sending messages of consolation and encouragement, assurance of prayers, and exhortations to steadfastness in the faith, each to the other as providential opportunities occurred, through a long and cruel imprisonment until the end came as they expected in their both gaining martyrs' crowns. Here was mutual helpfulness and sustaining power, even in occasional heart-confidences though crossing prison bars, but from those desolate heart-prisons before which the lodge power has slid its potent though invisible bolts, come no such confidence, out of those lips held fast by its invisible padlock comes no word or sign.

O, I have sometimes thought, what an amount of dumb anguish a naturally sensitive, generous, high-spirited man of communicable disposition must bear about with him as the thought of this enforced secrecy perpetually attributes itself!

But, it may be asked what can women do at this point. More than seems to be apparent to some of them. A Christian woman can always pray. If your husband be a lodge-member, and consequently in great spiritual peril, pray that God may give him the light and gracious help of his Holy Spirit to lead to himself, and away from its evil influence. If he be not, then thank God, and also pray that this invader of the home may never gain a foothold, that the one you love may never take upon himself this yoke of bondage.—*Wesleyan.*

A Test Question.

"And if ye do good to them which do good to you, what thanks have ye? For sinners also do even the same."

"And if ye lend to them of whom ye hope to receive, what thanks have ye? For sinners also lend to sinners, to receive as much again."

"But love your enemies, and do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unthankful and to the evil."—Luke vi. 33–35.

"But, (some will say,) that doesn't apply to me at all. I'm perfectly disinterested in my giving." Then, my brother, why is it necessary for you to have the stimulus of a society in order to be charitable?

If the test were applied, how many Odd-fellows, or Freemasons, or members of any kindred society, would remain in them an hour, were they informed that from that time they were not to expect assistance though they should need it never so much? Very few, we trow, and if there be any, they would be charitable without any society to constrain them.

But what does Jesus say? "Do good, and lend, hoping for nothing again."

I submit the question for the candid consideration of all, can you do this in an organization pledged to assist all its members alike, as these evidently are?

Will not the selfish desire of expectation creep in in spite of you, if it be not even the very main spring of your actions?

If this be true, this forms a positive bar to keeping this commandment of Christ.

It must, at least, be admitted to be a weight, drawing the soul continually down to contemplate these selfish motives, and as such, is ever presenting the temptation to sin; for the violation of any of God's commandments is sin. "Lay aside every weight."

How can you, under these circumstances, pray: "Lead us not into temptation," when you are running headlong into it and abiding there?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of the whole."—*Banner of Holiness.*

The Slavonic Nations.

A Slavonic *Almanac*, recently published in St. Petersburgh, which is distributed gratuitously, and is intended to demonstrate "the necessity of uniting all the Slavonic countries beneath the sceptre of the Czar," says: "We Russians belong to the great Slavonic family, which numbers 90,000,000 souls, and consists of the following peoples: First. The Russian nation: There are 60,000,000 of Russians, subdivided as follows: Great Russians, 40,000,000; Little Russians, 15,000,000; and White Russians more than four millions. But outside of the frontiers of Russia there are also territories with a Russian population—namely, Galicia, with the territory beyond the Carpathian Mountains, or Russia of Ugor, belonging to Austria; in all, three and a half millions of Russians—that is to say, of Ruthenians.

The capital of Galicia, Lword, called Lemberg, was founded by the Grand Duke Daniel Bomanoviez, who resided there during the Tartar invasion, and named the town after his son, Lword. While Eastern Russia was still occupied by the Tartars, the Poles were dominant in Red Russia. There are also Russians in Turkey, upon the Danube, and even in the ancient possessions of Russia in North America. Next to the Russians, the principal Slavonic race consists of the Poles, with nine and a half millions distributed over Russia, Austria and Prussia. Third come the Czechs, numbering five millions; fourth, the remnants of the Siberian Servians who are settled in Prussia, while upon the shores of the Adriatic the inhabitante of Carniola, Styria, and Carinthia are, for the most part, Slavonic." The almanac then enumerates the Serbo-Croats, some of them under the yoke of Austria, and others forming the semi-independent States of Servia, Montenegro, etc., and adds that the seventh division of Slavonic peoples is to be found in Bulgaria, where the number more than five millions. Its conclusion is, that just as the Russian freed themselves from the yoke of the Tartars, and as at the beginning of this century part of the Servians shook off that of the Turks, so may the other Slavonic peoples aspire to ultimate freedom under the sway of the Russian Czar.—*N. Y. School Journal.*

The loss on each side in the recent Franco-Prussian war was perfectly appalling. On the part of the Germans it was in killed 19,216, wounded 91,537, missing 6,195; total, 116,948. Of the French 89,000 were either killed in action or died of their wounds. This does not include the deaths among the civil population caused by slaughter, famine, grief, etc. Nor does it include a large number of deaths resulting from wounds. Altogether it will be a low estimate to multiply the above number by four. In other words, nearly half a million of lives were sacrificed on both sides in this war entered upon "with a light heart," as the French minister declared at the outset.

This statement in relation to the French, enables us to find the balance sheet of the empire under Louis Napoleon. Upwards of 120,000 Frenchmen are mouldering away in the Crimea. 40,000 died in Italy, 35,000 in Mexico, and 10,000 in sundry other distant expeditions. If we add to these the 89,000 men killed during the Franco-Prussian war, we have a total of 294,000 victims, besides those outside of the army.

The Cost of War to France.—A clever statist in Paris has summed up the pecuniary results to France of the late war with Germany as follows: War indemnity, 5,000,000,000 francs; interest on the same for two years, 300,000,000 francs; the keep of the German troops. 273,637,000 francs; requisition, 227,581,000 francs; value of objects taken without requisitions, 254,172,000 francs; war contributions levied in Paris, 200,000,000 francs; and so on till the account forms a total of 6,673,811,000 francs (£266,952,440). But this enormous sum is exclusive of pensions to the army, the damage done to material, and the expenses of reorganization, which swell the total to 13,000,000,000 francs (£520,000,000). The average value of a day's work in France is one franc and a quarter; and thus it would take one million of men thirty years to work it out.

Reform News.

Lecture Notes from Rev. H. H. Hinman.

Albia, Iowa, May 4, 1877.

Dear Bro. K.: Leaving home April 21st, I reached Newton, Jasper county, Iowa, on the C. R. I. & P. R. R., a little past midnight, and on Sabbath morning, the 22d, walked four and a half miles to Wittemberg in time to attend the Sabbath School and preaching in the Congregational church.

This place was settled by a colony of Christian families, animated with a spirit of reform, who came here to establish a college on the manual labor principle. A good building was erected and a school for a time maintained, but the abundance of colleges and the excellent free school system of Iowa has prevented its success. Two of the former pastors, Bros. Whiton and White, were my co-laborers in missionary work in Africa. They were men of fine ability and devoted piety. The

Great Head of the church has called them to be with him. Their memory is very precious to all who knew them.

I met with a most kind reception, and was invited by the pastor, Bro. Arnold, to preach in the afternoon, at which time I had a good congregation and gave notice of a lecture on secretism for the next Thursday evening. Sabbath evening and Monday I spent with Bro. E. T. Preston, a veteran reformer, and his most excellent family. On Monday evening I spoke in the Wesleyan church near Baxter, to a full house and with good attention. A generous collection showed that the faith of the brethren here was not without works. Bro. Dawson of this place has labored successfully in our reform.

From here I went to Oskaloosa to attend the State meeting, of which I will only say that it was unexpectedly large and interesting. Finding my name on the programme for Thursday evening, Bro. J. P. Richards, my co-laborer in the Illinois work, kindly consented to fill my appointment at Wittemberg, which he did much to the satisfaction of brethren there. Bro. R. is spending about four weeks in this State and is doing a good work in our cause.

After the convention I went back to Baxter. The severe storm of rain and snow prevented my lecturing as I expected, but I preached in the Wesleyan church twice on the 29th. From there I went to Hickory Grove, Monroe county, where on the evening of May 1st I spoke in the Associate Presbyterian church to a large congregation, and with the sympathy of nearly all who heard me. Several neighboring pastors were present and expressed their approval. A generous collection was taken.

The evening of May 2d was very dark and rainy, yet a fair audience met at the Surface U. P. church and gave excellent attention. The pastor, Rev. S. C. Marshall, expressed his convictions by a cash contribution to the Publishing House Fund.

Last night I spoke in the U. P. church in this place, the county seat of Jasper county, to a large and attentive audience, and have an appointment at the same place for to-night. From here I go to Van Buren county.

Yours in the Lord,

H. H. HINMAN.

MICHIGAN CHRISTIAN ASSOCIATION.

QUARTERLY CONVENTION.

Pursuant to a call from the Executive Committee, the friends of our cause met at Howell, Livingston county, Michigan, April 24th and 25th, for the purpose of holding a quarterly meeting of the State Association. The weather was fine and everything seemed favorable for those who attended to have a good time. We were cheered by the presence of the National Agent and Lecturer, Rev. J. P. Stoddard, and our State Lecturer, Rev. D. P. Rathbun; also Rev. John Levington, each of whom lectured before the Association, and the volume of truth that they gave the people on that occasion will not soon be forgotten. A good representation of the craft was present each evening, and succeeded well in keeping their jewels; though it was plain to be seen that they were wonderfully sick, as indicated by the pale cheeks and long faces after the storm subsided.

There was one feature of the meeting that was especially interesting,—a continual manifestation of the Divine presence, more than has been felt at any of our previous gatherings. We had a prayer-meeting each day, in connection with other exercises, and all felt that it was good to be there. The friends who attended the Association were well provided for by friends of the reform in Howell, and acquaintances were formed and ties of friendship woven, which we trust will never be broken.

By vote of the Association the offices of Lecturer and Agent were combined in one, making Rev. D. P. Rathbun Lecturer and Agent. C. B. Remington was continued as Corresponding Secretary. Arrangements were made whereby the claim that Bro. Barlow holds against the Association will be duly met and by which the ready pay system can probably be carried out in the future affairs of the Association. Bro. Rathbun has been kept very busy since he came into the State, and there are invitations enough ahead to keep him busy for some time to come.

The following resolutions were presented and unanimously adopted by the Association:

Resolved, 1. That Freemasonry, falsely so called, is a huge system of falsehood, fraud and swindle.

2. That the obligations and teachings of Masonry are designedly anti-Christian, to the extent of rejecting Jesus Christ by name; in a word Masonry is atheism.

3. That Masonry is sworn treason against the government and laws of our country, and against the government and law of God Almighty.

4. That no man can take even the first degree of Masonry without knowing that it is bad, *very bad.*

5. That no man can be an adhering Mason and a saint at the same time.

6. That he who is an adhering Mason, is thereby disqualified for the Christian ministry, and for membership in the church of God.

7. That being an adhering Mason is a disqualification for office in either church or state.

8. That he who is an adhering Mason is thereby disqualified to act as judge, juror or witness, where one of the parties in the suit is a Mason and the other is not.

9. That the silence of the pulpit and press with regard to Masonry is highly censurable, and for either pulpit or press to advocate Masonry, is utterly intolerable.

10. That the other secret societies that abound in our country are the offspring of that called Masonry, and have more or less of the Masonic poison infused into them.

11. That as secret societies rely upon concealment, so exposure must prove fatal to them. That which renders it necessary for them to conceal, renders it equally necessary for us to reveal.

The Convention was composed of representatives from six religious denominations, all of whom seemed to be united and zealous in the work of tearing down the institutions of darkness in our land.

The time and place for holding the next meeting of the Association was left with the agent and lecturer, Rev. D. P. Rathbun, whose headquarters in the future will be at Hickory Corners, Barry county, Mich., where letters may be addressed to him in care of E. W. Bruce.

I will take the liberty, in connection with this report, to relate a little incident which took place on my way home from the Association.

On taking my seat in the cars at Eaton Rapids, I found myself near a friend of the clerical order, with whom I soon engaged in conversation. I did not learn his name, but found that he came from Homer and was a member of the M. E. conference. Being acquainted with some of the ministers in that denomination, I mentioned them and made some inquiries concerning them. I finally stated to him that I was on my way home from the State Christian Association opposed to secret societies where I had met some of the representatives of his denomination, among whom was Rev. John Levington, of Detroit.

He asked how those State and county organizations were prospering and I told him that the most of those that were first organized were still existing and that many more were being organized, and that secret societies, especially the Masonic fraternity, were wonderfully agitated about the advancement we were making. I asked him if he was a member of the fraternity, meaning Masonry, and he said no.

He spoke of Ronayne's rascality and disrespectfully of Anti-masonic lecturers and supporters, and I made up my mind that he was a "Jack," to say the least. Having learned his position I opened fire, and pointed the artillery in the direction that I supposed would be most effectual, viz: the Christlessness of the Masonic religion. He said that Masonry did not claim to be a religion but simply a "help" in spreading morality and bringing souls to Christ. I quoted Mackey to him under the headings "Prayer," "Religion," "Shock of Entrance" and the "Gavel," and he said we perverted the meaning of Masonic teachings. "For instance," said he, "Ronayne came to our place and passed through with the ceremonies and teachings of the order, and gave them his own meaning; and everybody thought that he placed the matter before the people much worse than it was. In fact the general opinion was that he was paid by the Jesuits, with the understanding that he was to use his influence in faver of the Roman Catholic church." But said he, "It is not true that Masonry denies the name of Jesus Christ and the authenticity of the Bible, as you assert." Said he, "*I was initiated into Masonry once* and I know better than you do." I was surprised to hear so plain a falsehood from a minister, (he at first said that he was not a Mason, then acknowledged that he had been made a Mason and it was plain to be seen that he had not yet renounced it,) and asked him if he had taken more than one degree. He said, "Yes, a good many of them." Then said I, "You are able to certify that the revelations concerning Masonry are true?" Said he, "The wrong construction is placed upon the whole thing. They do not deny Christ, but rather teach the resurrection of the body and the immortality of the soul, through the merits of the Lion of the tribe of Judah, which is Christ." I quoted Mr. Mackey to him again, who says that these important doctrines are founded upon the legend of the death and resurrection of Hiram Abiff. I also pointed him to the fact that the candidate representing Hiram Abiff lays wrapped up in a blanket "fourteen days" when he is finally raised on the five points of fellowship, and Christ has nothing to do with it.

He gave a Masonic smile and said, "Perhaps I may be allowed to divulge the secrets of Masonry a little, and we will suppose a candidate in the lodge-room covered with the blanket as you say, and there are three parties interested in raising the body. The first party try to raise him in their peculiar way, but *the skin cleaves from the flesh* and they fail. The next party try and find that decomposition has set in, and *the flesh cleaves from the bones.* [I had said nothing about these secrets.] The third party says, 'I will go and raise him in the name of God, and through the power of the Lion of the tribe of Judah,' and succeeds." Said he, "There is a very important lesson to be learned in all this. It shows that human instrumentalties may be used again and again, to save men from sin, and to effect their resurrection after death, but nothing can be done save through the name of Christ. *When I lay in that condition representing death, and was raised*, I obtained a better knowledge of the resurrection through Christ than I ever had before. A feeling of solemnity came over me, and the grandeur and glory of the resurrection through Christ, was revealed to me more perfectly than I had ever received it from any other source."

Just then the brakesman shouted "Hastings," and I left him, to meet him again in the judgment, and prayed that God would have mercy upon him, and prepare him for that trying day.

E. W. BRUCE, *Secretary.*

Hickory Corners, Mich.

Oskaloosa Items.

Friend Kellogg: Oskaloosa, Ia., has a population of about 6,000. It has but one saloon, and that is in defiance of law. Two denominational Colleges, "Friend" and "Christian," two graded school buildings, each costing about $20,000, and a beautiful brick "High School" ornament the city. Another interesting fact came to my notice; near the city lives a man with a dislocated neck. It was unjointed by a wagon wheel passing over it. The head is kept in its proper position by a kind of harness. Prest. Woody of Penn College, gave us a cordial welcome at his institution. He is a seceding Freemason, and attended the convention and expressed himself in hearty sympathy with it.

There was much surprise manifested at the fact that the Oskaloosa "Friends" generally stood aloof from the Association. One of the delegates, a "Friend," was deeply touched by the fact that not one of his brethren would open their house to him. Tears filled his eyes in speaking of it.

The first State Association called four years since had but twelve delegates, this one numbered seventy, twenty-eight of whom were ministers.

It is hoped that E. I. Grinnell of Chickasaw Co., Iowa, can be secured as State lecturer. Yours truly,

W. I. Phillips.

College Springs, Iowa.

Correspondence.

A Lively Correspondence.

Waverly, Iowa.

Editor Christian Cynosure: Enclosed is a correct copy of three letters received as drop letters through the postoffice at Waverly, Bremer Co., Iowa. That you may more fully understand the case I will say, we have had a series of union meetings here with the Baptist, Methodist and Congregational churches, and testimony and requests are frequently called for. We had a request to make, which was simply this: that the praying people, those that are acquainted with the Lord should pray to Almighty God that these Masonic preachers might see themselves as God sees them in the Masonic lodge, stripped of their clothing, hoodwinked, with a rope around their neck, swearing that they would not have illicit carnal intercourse with a Master Mason's wife, nor her mother, sister or daughter, they "knowing them to be such." "So help me God and keep me steadfast in the due performance of this my most solemn oath."

About this time (before we were through our request), the people say we had a glorious sing, and we sat down and enjoyed the song very much. This request was made on the 11th day of February last. Soon after this we received a valentine with the following writing on it: "Hell, Hypocrisy, Freemasonry. Head him off with a picture of Old Sanctimonious." Next comes the beautiful letters written I suppose by "old Sanctimonious" himself. We showed the first letter to our Masonic preachers and asked them to preach a sermon from it. But of course we do not get the sermon. But the substance of what we do get is, they tell us they are sanctified and are living without sin. And I have no doubt but what the devil makes them believe it.

Yours, &c,, H. M. Woodford.

Waverly, Feb. 19, 1877.

Woodford—*Beware!* If you persist in your course the fate of Morgan awaits you.

From a friend who would save you.

Midnight, 21 day of Feb., '77.

Adam Smith: As a friend I warn you of impending danger. Guard yourself well. Ere another Moon of high Twelve the lightning falls and your fate is that of Morgan's. The avenging council meet to-night and God only knows what will be the result. I will save you if possible. Anti-mason.

Westbrook, Feb. 22.

Anxiety for your safety has induced me to divulge and violate a binding and sacred obligation. I hasten to notify you that at a meeting of the Grand Council of Ten at Jerusalem an edict went forth signed by the Grand Viceroy and acting Primonettote, written in the book of a victim ordering that all persons after a fair warning continuing their opposition to our sacred order shall by the uprising of all the lodges throughout the land at a given signal by their majesty banish from the face of the earth all who are so foolish, if any, as to persist in their opposition to our righteous and sacred order. Beware of an infuriated brotherhood before it is everlastingly too late, for when the Grand G. M. S. H. X. X. sounds the death knell bugle then the day of your calamity will be at hand and there shall be weeping and wailing and gnashing of teeth. O remember the fearful destiny that inevitably awaits the foolish. A Friend.

Two Confessions.

Editor Cynosure: Recently I met a Master Mason who was to our surprise reading a copy of the *Cynosure* which I had left in the family. After a short conversation, he turned to the pages on which "Freemasonry at a Glance" is printed, and the following conversation took place:

Mason.—Pointing to the engraving representing candidate as Hiram Abiff falling into the canvas. Here Mr. Ronayne has made a mistake.

Anti.—In what is he mistaken?

M.—He represents the candidate as being struck with a setting maul, and no such thing is used in Masonry.

A.—Is the rest correct?

M.—It is.

A.—Are the signs of Masonry ever changed?

M.—Some of them change quarterly.

He then gave the penal sign as used when he was in the lodge the last time. He made it by drawing the right hand across the forehead with the palm downward and thumb in, and dropping it by the side. He said the sign was made in the movement of the hand and not in the place where it moved.

A.—Has Masonry as far as you have gone been exposed by Mr. Ronayne?

M.—With a few exceptions it has.

A.—Are Masons bound by an oath to protect each other?

M.—They are bound by their oaths to protect each other even if they are in a wrong; and this is one objection I have to the order. If a Mason has committed a crime I am compelled by the oath I have taken to protect him, even if it is against my conscience.

A.—Are Masons divested of their clothing at any time?

M.—They are partly divested of their clothing when initiated.

On the next day I told another Mason what his brother said about the expose and the acknowledgment he made to its truthfulness, when he said he was "a d—— fool." Out of their own mouths shall they be condemned.

Yours for the truth,

I. W. Lowman.

Interview the Lawyers.

Custom has sanctioned the propriety of interviewing scientists, scholars, professional and public men generally, in all their various callings and pursuits of life. Would it not be well, therefore, for the readers of the *Cynosure* to interview lawyers in all parts of the country and report their opinions as to the presence of Masonry in our courts and the best means to be applied for the removal of the evil? Something should and must be done in this matter soon. The reform is not half fought if this field of contest be left untouched and in the hands of the enemy. Remember that every day which passes witnesses some innocent party brought to grief by the power of Masonry within our courts. Let this not so continue, but let the vile usurper be cornered and driven out.

One of the tricks perpetrated upon the unimformed by lawyers who are members of the craft, or by those not members who possess not the boldness to confront it, is to declare to their clients that so many members only, being a moiety of a jury, are subject to challenge and removal by either party to a suit. This declaration, deceptively made, is intended to throw their clients off their guard and prevent them from making a proper assertion of their rights. This particular species of challenge is called peremptory, and means a mere challenge without the assignment of a cause, whereas every member of a jury is subject to challenge for cause, and when assigned, if found good and sufficient, all who are obnoxious to it can be removed, or the trial if proceeded with, the jury being unpurged, can be vitiated and the verdict set aside. This statement is given for the reason Masonry was allowed to play its pranks in a case recently reported to the undersigned, where a challenge as to its presence was not made because the lawyer managing the case dodged his duty and defeated the rights of his client through the above subterfuge. Let all who feel an interest in the faithful administration of justice make a note of these facts, and warn their fellow-citizens not Masons against the perfidy and wiles of lawyers who are Masons, or against those who are not Masons who lack the moral courage to discharge their duty by combatting the vile institution in the interest of their clients.

J. H. H. Woodward.

Why he Refused.

St. Charles, Ill., April 26, 1877.

Editor Christian Cynosure: At a union revival meeting held in Springfield, Ill., during the past winter at the Second Presbyterian church, where the invitation had been given for any one to present requests and subjects for prayer, either written or orally, the Rev. R. M. Barns, pastor of the First M. E. church of Springfield, Ill.. having charge of the services, refused to read the following request:

Inasmuch as the institution of Freemasonry is an oath-bound, blood-stained, Christ-rejecting institution, I therefore ask prayer for its removal from the Christian church.

Charles G. Webb.

The grounds of refusal were it is an unfit, or improper subject to present.

The Rev. Barns is a Mason, and Mr. Webb has withdrawn from the lodge. M. V. Clute.

Quarrelsome John's Mother Out Again.

Albion, Iowa, Apr. 30, 1877.

Dear Editor: When Mr. H. H. Hinman was here to give us an Anti-masonic lecture, the spokesman of the Masons W. C. Smith, rushed to the Marshalltown *Times* and published scandalous stories about him, calling him "Old tramp Hinman," etc. Now they, the Masons, have sent off and got a woman to come and help them out, and she has done it "butifly," so the Masons think, but others think that she made a perfect failure. I will give you her name and try and tell you what she had to say, her name is Mrs. DeGeer, from Chicago, Illinois, so she says, and pretends to know Mr. Ronayne and Mr. Blanchard of Wheaton, and makes them out very bad men; said that Ronayne stole eight hundred dollars from Keystone Lodge of Chicago, or from relief fund, and that was the reason that he was turned out of the lodge. She

had a debate with Mr. Blanchard and that she "scooped" him out beautifully, and that Mr. Blanchard is such a radical man that he turned out several of his students because they belonged to the Sons of Temperance. She says that Masonry dates back to the fall of man, and that the "Twelve wise men of the East" were all Masons and that the devil was an "Anti," and that the "Anti's" are of the devil; that Masons are the only class of Christians that, when smitten on one cheek, will turn the other also. Freemasonry the oldest institution; is a school where knowledge is sought and found. You find an "Anti" and you find one that will misrepresent. In 1870, sixty-three Masons were put to death because they were Masons in Cuba, were stabbed in the dark. Is secrecy an evil, if so then the Bible is full of evil. She says Ronayne got mad because Mr. DeGeer objected to his using a part of the relief funds sent in after the fire in Chicago. Ronayne was Master of Keystone Lodge at one time. Masonry is superior to Christianity; when the churches have done as much good as the lodge, then we would not need any lodges; also when the three leading "Anti's" of Illinois were two hundred miles away from Chicago on the Northwestern railroad pass themselves off for single men with the girls, but that Masons don't do that way. Lorenzo Dow was a Mason. All the best men of the nation are Masons. John the Evangelist and Baptist were Masons. In 1303 the priests were all Masons. Masonry is where art is obtained. They have Judases. Christ had a Judas.

Mrs. DeGeer is a stranger to us here; we never heard of her till she came here. Yours, ANTI.

Our Mail.

We have found a new friend in Burlington, Iowa, Joel H. Austin. On the receipt of some Anti-masonic tracts, he writes:

"I will endeavor to see that they are judiciously distributed to do their mission work."

Rev J. C. Hench, Nickleville, Pa., writes that he will prepare an article for the *Cynosure* as soon as he gets time. He says:

"I can say a good deal of interest to those who conscientiously oppose the infidelity and power of the lodge."

We await his communication with interest.

Justus Miller, Pikeville, Ind., writes:

"I was badly crippled last September by a team running away with me in a wagon, and am not able to get around as yet, but as soon as I can I am going to work in the good cause of reform The grange here is dead and buried, and the Masons are mourners. We need a good lecturer to lecture for us and the work would then go on. I am the only one here that stands firm and advocates the anti-secret cause."

John Clayton, Vanmeter, Iowa, writes.

"I think we will have to get Ronayne to come and stir the people up. My best wishes attend you. This from your old friend, 76 years old."

J. B. Crall, Berrien Center, Mich., writes:

"I like to carry something with me all the time to give the people. I do a pretty fair business in this line. I consider the Lord has me engaged at present in sowing seed, and I trust it may bring forth a bountiful harvest."

J. W. Murray, Round Plains, Ont., Can., writes:

"We some expect to have the pleasure of listening to Mr. Ronayne lecture in a short time, as we are trying to get him to come to Tilsonburgh and also to Otterville, within a few miles. When a few of us anti's commenced to read the *Cynosure* and to talk of its contents in this place, the Masons made a great howl, but as they dare not argue the subject, they soon cooled down, and now it is almost impossible to get any one of them to say a word on the subject, except it be to sneer and laugh at us, and a very sickly laugh it is too."

John Wilson, Ontario, Lagrange county, Ind., writes:

"I am speaking every night in Lagrange county."

S. Kelly, Moravia. N. Y., writes:

"More men are afraid of Freemasonry than of anything else."

R. S. Ball, Huron, O., orders one copy of Ronayne's Hand Book sent to a physician in Erie, Pa., and writes:

"A few weeks ago the Doctor wrote to me that he had taken the Entered Apprentice degree in Masonry, and wished me to tell him what I thought of it. Having taken the same degree several years before I was fully prepared to give him my views on the subject, so I recommended him to get Ronayne's expose and thereby get the balance of the farce at a reduced rate. So in his reply he requested me to get one for him. I hope by this means to prevent his being victimized. I am of the opinion that he like myself was disgusted with the manner of the initiation. I hope so. I think he ought to be. Indeed, I think every good man ought to be as soon as he becomes acquainted with the proceedings of each degree. It is now and has been for years a matter hard to reconcile in my mind, how a truly regenerate soul can continue to be affiliated with that order. I look upon it as a Christless order, yea more, anti-Christ. I may at some future time, God permitting, tell the readers of the *Cynosure* what impressions I received upon being admitted to the Entered Apprentice degree of Masonry and what effect it had upon me."

The Sabbath School.

LESSON XX.—MAY 20, 1877.—JONAH AT NINEVEH.

SCRIPTURE.—Jonah 3:1-10. Commit 5-10. Primary verse, 10.

1. And the word of the Lord came unto Jonah the second time, saying.
2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
3. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.
4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
5. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
6. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.
7. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
8. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.
9. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?
10. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

GOLDEN TEXT.—"The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Matt. 12:41.

TOPIC.—"Godly sorrow worketh repentance to salvation."—2 Cor. 7:10.

HOME READINGS.

M. 2 Sam. 12: 1-13....Repentance of David.
T. Judg. 10: 1-16....Repentance of Israel.
W. 2 Chr. 33: 1-20... Repentance of Manasseh.
Th. Job 42: 1-17....Repentance of Job.
F. Luke 15: 11-32....Repentance of the Prodigal.
S. Matt: 26: 57-75....Repentance of Peter.
S. Luke. 23: 26-43... Repentance of the Thief.

No one can hide himself from the Lord. "The ways of man are before the Lord, and he pondereth all his goings." That is a fact for the wicked to fear and for which the righteous should rejoice. 2 Chr. 16:9; Job 26:6; 31:4; 34:21; Ps. 17:3; 139:1-12; Prov. 5:21; 15:3; Jer. 16:17; 17:10; 23:24; 32:24; 32:19; Heb. 4:13.

No man ever obtained either comfort or honor by disobedience to the word of the Lord. However rough and difficult the path may seem that he bids us enter, that of disobedience is far worse. There is triumph in the one—sure defeat in the other. 1 Sam. 13:13, 14; 1 K. 13:26; Job 23. 12; Ps 119:120; John 4:32-34; 8:31; 13:17; Heb. 10:38, 39; 12:28, 29; Jas 4:17.

The effect of Jonah's preaching upon Nineveh shows how much one man can do who is commissioned of God. There was no need of Jonah's shrinking from the task because numerically he was so insignificant. The Spirit of God multiplied his power so that he could cope with even that great city. "We are more than conquerors through him that loved us." 2 Chr. 20:27; Is. 25:8; Rom. 8:37; 1 Cor. 15:54, 57; 2 Cor. 2:14; Eph. 5: 25-27; 1 John 4: 4; 5:4, 5; Rev. 12: 11.—*Nat'l S. S. Teacher.*

SUGGESTED TOPICS.—The significance of Jonah's mission to Nineveh. 1st. To Assyria. 2d. To Israel. 3d. To the world. The reconciliation of God's changeable providences with his immutable character and purposes. V 10 with Num. xxiii. 9. What should be the attitude of civil government to revealed religion? Repentance secures forgiveness. Importance of the principle in interpreting the minatory portions of Scripture, particularly with us in interpreting the imprecatory psalms. Those psalms were born of conflict. Those speaking in them were the representatives—not simply typical but actual—of God's cause. Their triumph was his. And their only hope of that on earth was through the destruction of their foes. And hence for that they prayed. But that destruction was but a means, not an end. Had these foes surrendered to God none would have rejoiced more than those who were then praying for their overthrow, as those psalms which sing of the future conversion of the world abundantly show. The thought that destruction is only conditional on continued impenitence is indeed in the Psalms but once formally expressed, Ps. vii. 12; but it is to be always understood—*Evangelical Repository.*

Teacher, Pray for Them.

If you love your scholars, dear teacher, pray for them. You can do them but little good unless you love them enough to pray for them. And your best efforts for them will fail without God's help. It is soul work that you are doing. Eternity will take the measure of your work. The great final judgment will weigh its results and reveal its motives. You must pray for the dear, precious souls under your care, or you will fail. Pray for each one separately. Pray for them one by one, and name them before the Lord. Dwell upon the special, peculiar case of each one until your own soul glows with intense ardor of love and deep earnestness of desire. If you do not love them enough to pray for them, you certainly are not yet in a fit condition to be a teacher of immortal souls. You need the strong promptings of love and the firm grip of faith. God speaks to you in gracious words: "Call unto me, and I will answer thee."

The nationality of the liquor-sellers of New York city is as follows: Chinamen 2, Italians 18, Spaniards 140, Welsh 160, Americans 205, Africans 265, French 285, Scotch 496, English 569, Germans 3,179 Irish 3,041 and nationality not known 672—making a total of 8,034. Of this number 3,696 are females: Americans 1, Africans 3, Spanish 3, Welsh 4, English 10, French 13, Germans and 1,104, Irish 2,548.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 10, 1877.

The National Convention.

Chicago, May 3, 1877.

At a meeting of the Board of Directors, held May 1st, at 221 West Madison street, it was voted to hold the Tenth Annual Convention of the National Christian Association on the 10th, 11th and 12th of July, 1877. Rev. Milton Wright of Dayton, O., Rev. H. H. George, D. D., West Geneva, O., and J. P. Stoddard were constituted a committee on programme, with the suggestion that the opening session of the Convention be at 8 P. M. on the 10th, and that this be preceeded by an informal meeting for conference and prayer at 2 P. M. of the same day. The Directors hoped by this arrangement to avoid the meetings of the General Assemblies and Conferences and College commencements occurring in June and earlier, and the annual conferences occurring later in the season. It seems practicable and desirable that this meeting be the largest and most effective ever held in our reform work. The interest devoloped all over the Northern States, the condition of our country, and the place of gathering combine to highten the interest and warrant the expectation that no previous occasion will equal this in its importance or effects, in exposing that system of iniquity against which we contend. Every friend of the cause, male or female, who possibly can, should be there to add strength and wisdom to that gathering.

It is very desirable also that this should be not only a rallying point but a radiating center, and that the whole State and country should be made to feel its power. To secure this end I desire to arrange for meetings along the several routes by which our lecturers must pass to and from Dayton. D. V. I shall be in Dayton soon, and if parties desiring lectures will send me their requests with name, post-office address, including State and county *plainly* written, I will as soon as possible systematize this part of our work and notify parties that they may have time to make all necessary arrangements. Lecturers desiring to attend this convention, and who are willing to address meetings at different points along their routes, will please write me at Dayton, stating how much time they can give to this work, what route will be most convenient for them, and any other facts in reference to this matter. I want to hear from Bros. Stratton and Post of N. Y.; Bro. Barlow of Canada; Bros. Raynor, Baird and Callender of Pa; Bro. Cook of Ind.; Bro. Rathbun of Mich.; Bros. Hinman and Richards of Ill.; Bros. Browne and Kimball of N. H.; Bro. Vandever of Iowa; Bro. Cooper of of Missouri, and others east, west, north or south who are willing to engage as evangelists and workers in this army of the Lord.

This will be a very favorable opportunity for the friends all along the different routes to secure the services of competent and effective speakers on terms within the reach of all, and I trust there will be a hearty and speedy response. Do not let this opportunity pass unimproved. Set about making the necessary home arrangements at once, and write me at Dayton, Ohio, in care of Rev. Milton Wright, and let as many as can begin to arrange to attend the Dayton meeting. Let prayer and supplication be made to God by all our friends and the lovers of truth and righteousness for the Divine presence in and blessing upon our ninth anniversary.

Your Brother in Christ,

J. P. Stoddard.

Chicago Congregational Association; Second Advent of Christ; Wheaton College, Etc.

The Chicago Congregational Association met in the southern suburbs of the city May 1st, with the Oakland church. The session continued all day adjourning for an elegant lunch provided by the ladies of the church.

There are thirty-two churches in this body, including the large churches of the city. A general revival and large increase is reported.

Prof. G. N. Boardman, of the Congregational Seminary, read a long essay, which was exhaustive and able, against the pre-millennial coming of Christ, held by Mr. Moody and his associates. While Prof. Boardman's criticisms of the pre-millennial views of Dr. Lord and others were well sustained, as against a literal, personal reign of Christ, etc., his whole essay was too negative to make much impression in favor of his own theory, if he has one, which was dimly and vaguely shadowed in his long and labored production. His doctrine, that there are many comings of Christ mentioned in the Scriptures, is true. But he insisted on confining the words of Christ in Matthew 24th and Luke 18th so entirely to Christ's coming at the destruction of Jerusalem, and shifting dispensations from Jewish to Christian, almost made those Scriptures seem fulfilled and obsolete as a last year's almanac.

The fact is all those prophecies of Christ are intensely generic. They are fulfilled by all events which answer to them down the ages. Even the "Woe to those who are with child and who give suck," which Mr. Boardman thought only belonged to the flight from Jerusalem, applies just as well to Christ's coming for the destruction of slavery in our late terrible war. Prophecies, like proverbs, are fulfilled by whatever fulfills them. So that, as Matthew Henry says, "The Scripture hath many fulfillings." In short, Prof. Boardman did not equal himself. He exposed some errors and expounded many Scriptures. But, as a piece of instruction on the second coming of Christ, "When he cometh with clouds and every eye shall see him," he was vague and diffuse.

For ourselves we believe in the pre-millennial and the post-millennial coming of Christ, both; that his coming will take the world by surprise; that it will be attended by terrible judgments; that that day is near and "hasteth greatly;" and that the Scriptures which describe it are given for use, and we like Mr. Moody on the subject because he seems to have no definite theory drawn out in detail but wishes to impress his hearers with the fact and its near approach.

WHEATON COLLEGE

was introduced to the Association by Dr. J. B. Walker, in a paper proposing that the Congregational Association of Illinois, if it would endow and would endorse and sustain the reform principles of the College, should be given more entire control of the institution.

The paper was respectfully received, and the College referred to a committee to report to the State Association to meet soon at Sterling, Illinois.

But the ministers of the Association, some thirty in number, all having Masons in their churches, began soon to be restive under the appointment of the committee. Several prominent members, in private conversation, protested against binding the Association to endorse and sustain the reform principles of the College. They therefore voted to re-consider the resolution; dropped the committee and expunged the minute of the appointment of the committee from their records.

Meantime, the representatives of the College were treated with entire respect, and assured that the good will of the members toward the College would continue as heretofore.

Who Shall own the Black Man?

A colored man who has been a slave and deeply felt the fearful experiences of that condition writes the following:

Knoxville, Ill., April 16, '77.

Through the kindness of Mr. W. A. I have had the reading of one of your papers and also of a tract entitled "The American Party." You are I think on the way to perform a great and a good work and I hope you will have great success. I am a member of the African M. E. church and am grieved to know that the preachers in our church are admitted into the Masonic lodge for a very small fee so as to be an inducement for others to join.

We are just out from under the heavy yoke of slavery where we were bought and sold like cattle. Now that we are made free from bondage to the white slave-holders, we as a race are fast becoming slaves to the most intelligent of our own race, for the colored clergy are very near all Masons and after supporting them and the church they try to have us pay of what small amount the Lord has blessed us with to the support of Freemasonry.

I wish to ask what is the best thing to do with this fast-growing evil. These colored preachers are great nabobs in this way. Please inform me if there are any colored men in your party as workers in this worthy cause. I am pleased to learn that there is a band of soldiers fighting this the greatest evil of this day.

J. B. S.

The brother proposes a great practical question, which is growing daily in importance: Shall Southern slavery be perpetuated with equal intensity and in worse degree? the bondage of the body to the driver be exchanged for that of the conscience to the lodge oath and the intellect to its vain rites and impious philosophy? This question is of equal importance with the efforts of the Jesuits to gain the colored people to allegiance to the Pope, which is sincerely deprecated by all good men, and which our various denominational bodies are seeking to avert by missionary efforts in the South. While we are guarding this gate the adversary of God and man gains his end by means of the deceptive wiles of the lodge.

The statements of the letter are confirmed by the word of intelligent and observant freedmen in other places. With a very few exceptions they are heedlessly led by their teachers into patronage of some secret order here in Chicago. Their Masonic funeral processions parade with martial music. It is of little account that the Grand Lodges of the various States will not recognize them nor allow their association in the local bodies, the system is managed to secure the fees, and influence and bind the conscience of the freedman. What shall be done to check this evil? We regret that we cannot answer the brother's inquiry for friends of the reform among his race satisfactorily. Those of our acquaintance are few and not especially active.

This subject would not be unworthy of an hour's discussion at the Dayton Convention.

—The General Agent returned from Michigan in time to attend the Directors' meeting on Tuesday last.

—Past Master Ronayne cannot be in Ellington, N. Y., at the time announced last week, May 14th, on account of appointments in Canada. He writes that he will reach Chautauqua County and speak in Ellington May 21st to 23d. Friends in that vicinity please notice.

—Secretary Grinnell sent in his report of the Oskaloosa Convention too late for the readers of this number. It will appear next week.

—Bro. Hinman finds plenty of work in Iowa, which is a good recommendation both of speaker and people, but he will arrange to leave it a season while attending the National Convention.

—We are sorry to reply to an Iowa correspondent that, if we are correctly informed, Rev. Arthur Edwards, editor of the *Northwestern Christian Advocate*, is a high Mason. This information is several years old we hope he has since seen the folly of professing two so different religions at once and has abandoned that invention of the "god of this world and his besotted followers, modern Freemasonry."

—Bro. Stratton of the *Wesleyan* announces his intention to attend the National Convention and speak on the way thither. There should be a score of our best lecturers from as many different points concentrating the forces of reform toward Dayton about the first of July. See Secretary Stoddard's announcement.

—Add further to the items reported from Oskaloosa by Bro. Phillips, that the convention was unusually large and interesting. Rev. J. P. Richards, State lecturer for Illinois, was present and arranged for lectures at Wittemberg. Bro. Hinman has also several engagements following the convention. A proposal to raise a State fund of $50,000 to sustain a State lecturer was brought forward.

—A note from Treasurer Parish of Wisconsin, acknowledges, with thanks, the receipt of $2.50 from O. C. Blanchard of Ironton, Sauk Co., to assist the State Association in providing lectures in the State. There are five hundred others in the State who are able, if they can be made willing, to do as much, and thus keep an able man in the work the year round. Such sums entrusted to Bro. Parish will be honestly and carefully applied.

—The Odd-fellow society in Illinois lost in 1876 2 938 members whose names were dropped, and 1,174 who withdrew or resigned. The initiations during the same time were 3,169, and the gain for the year only 126. We need not talk of the wonderful spread of secret societies in this State any longer, if this be a fair representation of them.

—In mentioning the meeting of the United Brethren General Conference at Westfield, Illinois, this month, the *Banner of Holiness* says:

"Hitherto this church has stood committed against secrecy, not admitting any persons to membership who have been associated with secret organizations. A growing sentiment is found in the church favoring the removal of the anti-secrecy condition of membership. Probably no changes will be immediately made in the rule of the church on this subject."

This "sentiment" in favor of the lodge is "growing," if at all, only in one way—in its Masonic and vituperative spirit. It is not gaining in numbers, and would scarcely now be heard of but for the determined action of those who have raised their standard for the truth against secretism. That application has brought out the rash.

—A. P. Augustine, Albion, Iowa, writes: "I would like to know if the Anti-masons of Illinois have an oath, if so, what it is. We have none here. There is a Mrs. DeGeer, of Chicago, lecturing here for the Masons. She gave the Anti-masonic oath of Illinois. It is a new thing here.

The Anti-masons of Illinois have no oath. Nor have the Anti-masons in any part of the United States that we ever heard of. Mrs. De Geer has a reputation in Chicago among honest, intelligent people as being capable, uneducated and unprincipled. She desired to discuss Masonry in Chicago, some time ago, with a representative of the National Christian Association. Dea. Philo Carpenter said to some respectable Masons that if any reliable Masonic body would endorse Mrs. DeGeer as a creditable exponent of Freemasonry some one would be furnished to discuss the question with her. They smiled at absurdity of the idea, and said that they hoped she would not be considered authority on Freemasonry. She has influence with some ignorant classes, and receives encouragement from individual Masons, but we have never heard that she was endorsed by any organized body of Freemasons in any place where she is known.

News of the Week

—The body found near Cleveland, O., thought to be that of Prof. Bliss, was found not to be his upon examination.

—The little Republic of Transveal in South Africa has been annexed by Great Britain, much against the will of the people.

—The usual concomitant of all Turkish wars, the plague, has appeared at Bagdad, and, from the 24th to the 31st of March twenty-one fresh cases and thirty-five deaths occurred.

—The Anchor Line steamer Sidonian exploded her boilers last week while on her eastward trip to Glasgow, and eight men were killed.

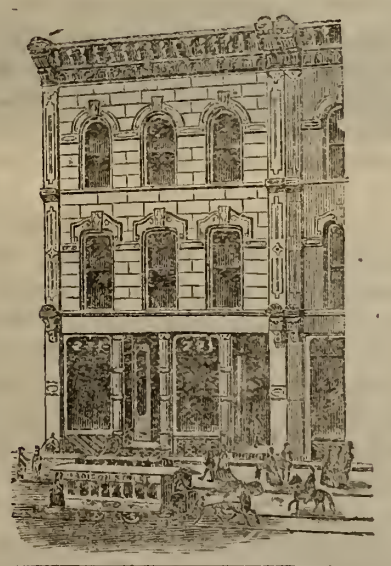
—The answer of Lord Derby to the Russian note announcing the opening of hostilities caused great excitement in England last Saturday, from its expostulatory tone.

—The news from the seat of war is given in the following dispatches: The Porte notified the representatives of the Powers May 3d, that it had declared the blockade of the whole Russian coast of the Black Sea. A delay of three days would be granted vessels wishing to enter, and five days to those intending to leave the Black Sea. A special from Bucharest May 4, says: "A Consul at Galatz telegraphs that a Turkish monitor has been firing on the batteries below Reni since 11 o'clock this morning. The point of attack is probably Isaktci or Isakia, between Reni and Tultcha, where the Russians are constucting a bridge." A Vienna dispatch says the cannonade was between the Russian batteries and a gunboat which was exploring the mouth of the Pruth.

LONDON, May 6.—The bulk of the Turkish forces appear to be massing towards Silistria and Rustchuk, and this is the direction in which the Russians, by their movements, would appear to indicate a desire to pass the river, but the Turks seem still content to remain passively on the defensive and make no endeavors at any counter-stroke or forward movement which might aid them to form an accurate judgment as to the point at which the attack may be made upon their position or by what forces they may be assailed. In Asia the Russian forces are advancing in a semi-circle toward Erzeroum, whilst the Turkish forces are concentrating in a triangle of Erzeroum, Olti and Kars. According to information received here, there are no less than 140,000 men conducting and supporting the movements, so that we may be prepared to hear of the first battle having been fought south of Kars, followed by an advance.

LONDON, May 7.—A *Times* dispatch from Vienna reports that rumors come from Constantinople that Kars has been taken, and that Erzeroum is in danger. The correspondent says: "Although these rumors require confirmation, yet what we do know already goes far to excite a suspicion that all is not for the Turks as it should be—nay, that there is a good deal that should not be."

—The National debt statement shows a reduction of $4,315.500 for April, the second month of the administration. During the eight years and one month from March 1, 1869, to April 30, 1877, the decrease of the public debt aggregated $455,-104,642.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

To-Day and To-Morrow.

To-day man lives in pleasure, wealth and pride,
To-morrow poor, of life itself denied.
To-day, lays plans for many years to come,
To-morrow, sinks into the silent tomb.
To-day his food is dressed in dainty forms,
To-morrow, is himself a feast for worms.
To-day he's clad in gaudy, rich array,
To-morrow, shrouded for a bed of clay.
To-day he has delusive dreams of heaven,
To-morrow, cries, "Too late to be forgiven!"
To-day he lives in hope as light as air,
To-morrow dies in anguish and despair.
—London Magazine, 1701.

Sour Grapes.

Nothing hinders the onward progress of this blessed Bible doctrine of "holiness to the Lord," like the inconsistent walk of those professing to enjoy it. Christ is wounded, deeply wounded. By whom? What are these wounds in thy hands? Then he shall answer: "Those with which I was wounded in the house of my friends." Zach. xiii. 6.

"Let us, therefore," says Paul, "as many as be perfect, be thus minded. * * * Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an example—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

We do expect more from those professing entire purity of motive, a holy, sanctified life, than from those making no pretensions to this superlative grace.

We look for consistency in the every-day walk and conversation—a spirit of meek, modest, lamb-like humility—a benevolence, disinterested, exalted, Christ-like—that looks not merely on its own things, but also on the things of others; a cheerful smiling, complacent, yielding to the rights of others, where duty calls. We expect a meek, modest self-renunciation, Gospel-like, in those testifying publicly the assurance of faith, great peace of mind, joy unspeakable.

We may be eloquent in our professions, and after all be "as sounding brass, or a tinkling cymbal!" How grievously disappointed are we when we see in those making high pretensions to a sanctified heart, the very reverse of what they profess, in their spirit, conversation, and general deportment! Nothing so surely and speedily brings this blessed doctrine into disrepute as the inconsistencies of those professing to enjoy it. "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness."

Paul died to sin, was crucified with Christ, that the body of sin might be destroyed—that henceforth he should not serve sin.

"For he that is dead is freed from sin. Now if we be dead with Christ we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died to sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi, 7–13. "Every man that hath this hope in him, purifieth himself even as he is pure."

"Teach me to walk as thou didst walk,
When a weary pilgrim here."
—*D. F. Newton.*

Walter Willoughby's Tempter.

Walter Willoughby did not come down to breakfast on the morning after New Year's. The fact that he had been brought home the night before in a state of semi-unconscious intoxication, and that his father had met him and assisted him to his room, made him shrink from meeting the family at the breakfast table. At a late hour he arose, dressed and prepared to go out. Just as he laid his hand on the knob of the front door, Mr. Willoughby opened the door of the study and said, "Walter, will you come in here a moment? I wish to speak with you." Very reluctantly the young man replaced his hat on the rack and, with his overcoat still on, entered his father's library and stood waiting to hear the expected reproof. "Sit down, Walter, I want to talk with you about last night;" and Mr. Willoughby spoke kindly though sadly. "I suppose you know in what condition you were brought home?" Walter nodded, while an angry flush overspread his face. "I do, sir." "And, I suppose, I need not tell you how mortified your mother and I feel, that *our* son should so far forget himself as to disgrace us in this manner."

Unconsciously Mr. Willoughby's tone had become harder as he proceeded, and the son's face, which had at first reddened, now paled under the rebuke which cut more by the tone than by the words. The father waited for a moment, and then continued: "Your mother and I are very much hurt at your conduct, but as this is the first offense of the kind we are willing to forgive you, provided it si not to be repeated in the future." Walter had not looked up once while his father was speaking, and now he did not answer, but sat with his eyes fixed on the blazing grate.

For some moments the father waited for a reply, but none came, and then he said, sadly, his love and anxiety overcoming his anger at his son's fault: "Are you not willing to promise this, my son?" The young man rose from his seat and stood before his father. "No, I am not willing to make such a promise, because I should not be likely to keep it if I did," he said bitterly. "Mother is ashamed of me and mortified at what I have done? I am glad of it—may be it will do her good, and" —— "Walter," and Mr. Willoughby's voice was stern enough now, "Do you dare to speak disrespectfully of your mother?"

"Well, I—I—before I make any promises I want to speak with mother about it."

He paused, and then added, "I thought at first I would say nothing to her about it, but, perhaps, it is as well to have it over. Will you please ask mother to come in?"

When the mother came a few minutes after, her eyes red with weeping, the son arose respectfully, and gave her the easy chair, while Mr. Willoughby again resumed his seat.

As soon as his mother was seated, Walter said, hastily, as if anxious to get over an unpleasant task, "Father has been lecturing me on last night's doings, and says that you are willing to forgive me because it is the first time, and provided I promise that it shall not occur again. I want to say that last night was not the first by at least a half dozen times." "O, Walter!" and there was a world of agony in the mother's voice. "Of course you are shocked and very much ashamed of me, but—please, father," as Mr. Willoughby was about to speak, "don't interrupt me! I *will* say it; I have kept this from you until, I am afraid, your son is in a fair way to become a confirmed drunkard, and if I am, you have no one to blame but yourselves! If I die a drunkard, it is you who have made me such!" and the words were fairly hissed into the ears of the father and mother. Mr. Willoughby arose to his feet, and laid a hand on his son's shoulder.

"Walter, sit down; you are yet half crazed with the liquors you drank yesterday, and I will not permit you to thus insult your mother and myself." The young man shook off the father's hand. "No, father, I am not drunk, but in sober earnest. The first wine I ever tasted—wine my mother made, and you asked me to drink it; you filled the glass with you own hand, and told me it was harmless; and, for nearly ten years, you have been feeding my appetite with what you call 'domestic' wine, until now I am not satisfied with that alone, but must have something stronger! You want me to promise to keep sober in the future; I shall make no such promise, unless you and mother will agree to remove the accursed stuff from your table and out of my sight, and God only knows whether I shall be able to overcome my appetite even then," and with a groan the unhappy young man sank into a chair and buried his face in his hands. The father sat like one stunned, while the mother sobbed hysterically. Presently Walter look up and said sadly, "If I could have gone on in my own own way, without your knowing it, I never should have said what I have; but if you cannot help me, perhaps you may save my brothers from a like temptation. And O, my mother," as, overcome by his feelings, he knelt by her and laid his head on her shoulder, "will you not help me? Forgive me for what I have said, for I have said it more for Harry's and Willie's sake than for my own. For God's sake remove the temptation from them before it is too late."

The mother's only reply to this petition was to twine her arms around the neck of her penitent boy, and sob on his shoulder. When each had grown calmer, Walter rose from his knees and reaching out his hand to his father, he said: "Forgive me for the past, and for what I have said this morning, and I am willing to try to overcome my appetite for strong drink, but I can make no promises; I have vowed more than a dozen times that I would never touch it again, and have as often broken these vows, and I have no confidence in my good resolutions for the future."

Mr. Willoughby grasped his son's hand as he arose, and the two men stood facing each other—the one in the bloom of manhood's first years, the other with grey hairs creeping in among the brown. "My boy," and the father's voice trembled with emotion, "if I had known this in the beginning, I would rather have given my own life than thus to have marred yours. But perpaps it is not too late; your mother and I will help you, and God's grace is sufficient for all our needs. May he help us to do our duty," and Mr. Willoughby left the room. Walter turned to his mother who still sat like one in a dream, and said, trying to smile through his tears, "Mother, have you no need of forgiveness or encouragement for your boy?"

For an answer the mother drew her son to her arms and kissed his flushed and feverish brow, and said, "Forgive me, my child, I knew not what I did."

Walter Willoughby did not go down town that day, but hanging his overcoat again on the rack, he spent the day in his own room.

It is needless to to say that there was no more "domestic" wine used in that household. Mr. and Mrs. Willoughby had learned by sad experience that fermented wine, even though under the title of home-made, may create a taste for stronger drinks and lead to ruin.

Young Willoughby had many a hard struggle before he overcame his evil habits, and more than once came near falling, but by the kind words and encouragement of his conscience-stricken parents, who spared no pains to atone for the wrong they had done their boy, he finally became a sober man, and through God's spirit, a Christian man.

Mr. and Mrs. Willoughby not only removed the tempter from their own home, but they also used their influence to induce other parrents to shun the foolish and sinful practice that had come so near wrecking their son's life, and which still caused them regrets, heartaches and anxiety.—*Woman's Temperance Union.*

Dr. Nott, late President of Union College, was one of the most accomplished scholars and successful educators which the United States has produced. His testimony concerning "Christian wine-drinkers" is worth remembering. It is as true as it timely, and is as follows: "It is the reputable Christian wine-drinkers who are the men who send forth from the high places of society, and sometimes even from the portals of the sanctuary, an unsuspected, unrebuked, but powerful influence, which is secretly and silently doing on every side—among the young, among the aged, even among females—its work of death."

Children's Corner.

Too Certain.

"Father, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you have never yet noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons, at two different times with a few loaves and fishes."

"Very well; those were two instances. Now tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father, I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the Fourth Book of Kings."

"The Fourth Book of Kings! Father there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called the Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well. Fow turn to the fourth chapter, and read from the forty-second verse'"

"Here it is, sir; 'And there came a man from Baalshalisha, and brought the man of God—'"

"Who was that man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husks thereof. And he said, Give unto the people, that they may eat. And his servitor said: What, should I set this before a hundred men? He said again, Give the people that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them and they did eat, and left thereof, according to the word of the Lord."

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women too—who would read with great interest many passages of the Bible, if they found them in a fresh and beautiful volume, which they believe to contain nothing but what is published for the first time. Remember this and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, are as new to you as if you had never heard nor read them."—*Sailor's Magazine.*

Familiar Birds.

Burroughs, in his charming little book, Wake Robin, says it is an event in one's life to find a humming bird's nest. The event happened to me without any effort on my part. Looking up from a seat in the grove, I saw the ruby throat drop down on its nest, like a shining emerald from the clouds; it did not pause upon the edge of the nest, but dropped immediately upon it. The nest was situated upon an oak twig, and was about the size of a black walnut, and from where I sat it looked more like an excrescence than a nest. It was situated in the fork of two twigs, and was firmly glued at the base to the lower, but not fastened to the upper twig.

I waited for the tiny occupant to leave the nest, and then with the aid of a step-ladder had no difficulty in looking into it. I found it contained two white eggs about as large as medium sized peas. Sometimes the male would drop upon the nest when the female left. I never disturbed them while they were sitting upon it; but often before I could get away, when I thought them out of sight, the male would suddenly appear, and greater demonstrations of anger I never saw manifested by any bird. He would ruffle up his tiny feathers, and seem nearly twice as large, and dash almost into my face, making a squeaking noise—scolding and threatening until he had driven me quite a distance. He soon learned that I was very much afraid of him, so he turned tyrant, and often drove me from my seat in the grove when I had not been near his dwelling. I always submitted to the tiny tyrant, for what business had I to be prying into his domestic affairs? When the young were hatched they were not larger than humblebees, but in a week they had flown. I cut the twig off, and found the nest was composed of the same soft downy substance which I had noticed in the wood pewee's nest, but it is matted so closely together that it is almost as firm as the softer kinds of felt; it is a marvel of skill and beauty, and is completely covered externally with lichens.

But of all the feathered choristers none were so charming, none so confiding and intelligent, as the catbird, three pairs of which nested close to the house, each pair rearing two broods of young. One nest was near a second story window in a climbing rose-bush; at first the birds slightly resented my attempts at familiarity, but I was persevering and very quiet, sitting by the open window with only a light wire screen between us: after they had become accustomed to seeing me thus, I raised the screen and sat where I could have put my hand upon the occupant of the nest, but I never disturbed the mother bird; so by the time the young were hatched, the parents would feed while I sat by the window. But this pair simply tolerated me; they treated me with a sort of sublime indifference, just as they would some large animal of which they were not afraid. When the young were fledged, they came upon the back piazza, where the old ones fed them close to my side.

Puzzle Drawer.

A Typographical Puzzle.

An S A now I mean to write
2 U, sweet K T J,
The girl without a I,
The bell of U T K.

I ider if U got the 1
I wrote 2 U bei
I sailed in the R K D A,
And sent by L N More.

My M T head will scarce contain
I calm I D A bright,
But A T miles from you I must
M—— this chance to write.

And 1st should N E N V U,
B E Z mind it no::
Should N E friendship show, B true—
They should not B forgot.

But friends and foes alike D K,
As U may p'ainly C
In every funeral S A,
Or uncle's L E G.

From virtue never D V S,
Her influence B 9,
Alike induces 10derness
Or 4Ctude divine.

And if you cannot cut a —
Or cause an I
I hope U'll put a.
2 1 ?.

R U for for annexation 2
My cousin heart & ☞?
He offers in a ¶,
A § 2 of land.

He says he loves U 2 X S,
U R virtuous & U R Y's
In X L N C U X L
All others in his I's.

Now fare U well D R K T J,
I trust that U R true;
When this U C then U can say
An S A I O U.

—Ella & Sophe Young.

Binghamton N. Y., Apr. 21, '77.

Mr Editor.—We send you the answer to Maggie Z Richey's enigma it is "California," and also the one to E and S. Young's, it is "Louisiana." With these we send you another which if you think worth publishing we would like to see in your paper.

It is composed of 18 letters.
My 14, 7, 10, 11 and 9 is an auxiliary verb.
My 15 and 9 is a personal pronoun.
My 1 and 17 is a common noun.
My 6, 2, 5, 8 and 12 is a girl's name.
My 1, 13, 6 and 14 is a Catholic ceremony.
My 18, 4, 16, 5 and 13 is the name of an animal.
My 3, 4, 8 and 11 is a transitive verb.
My whole is the name of a prophet's son.

Emma & Mary Freeland.

Trumansburg, Tompkins Co., N. Y.

Mr Editor —I send you the answer to Maggie Z. Richey's puzzle published April 12th, it is "Californi-," and the answer to Susie Baldridge's puzzle in April 19th is "Snowdrop." I am thirteen years old. I will send you an enigma for the Puzzle Drawer.

It is composed of 16 letters.
My 9, 2 and 13 is a kind of drink.
My 6, 3, 9 and 2 is a girl's name.
My 10, 15, 16, 14 and 2 what boys like to do in winter.
My 8, 7, 1 and 14 part of a boat.
My 12, 3 and 9 what we wear on our heads.
My 4 and 5 is a preposition.
My 11, 13 and 14 is a domestic animal.
My whole is the name of a sea.

Lizzie Schryver.

Home and Farm.

Life Lengthened.

1. Cultivate an equable temper; many a man has fallen dead in a fit of passion.

2. Eat regularly, not over thrice a day, and nothing between meals.

3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes before noon.

4. Work always by the day and not by the job.

5. Stop working before you are very much tired—before you are "fagged out."

6. Cultivate a generous and accommodating temper.

7. Never cross a bridge before you come to it: this will save half the trouble of life.

8. Never eat when your are not hungry, nor drink when you are not thirsty.

9. Let your appetite always come uninvited.

10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would prevent incalculable sickness, and save millions of lives every year.

11. Never resist a call of nature for a single moment.

12. Never allow yourself to be chilled "through and through;" it is this which destroys so many every year, in a few days sickness, from pneumonia, called by some lung fever, or inflammation on the lungs.

13. Whoever drinks no liquids at meals will add years of pleasurable existence to his life. Of cold or warm drinks, the former are the most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment, and it is excess in eating which devastates the land with sickness, suffering and death.

14. After fifty years of age, if not a day-laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; for every organ without adequate rest will "give out" prematurely.

15. Begin early to live under the beuign influence of the Christian religion, for it "has the promise of the life that now is, and of that which is to come."—*Hall's Journal.*

Grandmother's Gingerbread.—Cup and a half of molasses, cup of rich sour cream, teaspoonful of saleratus, teaspoonful of ginger, flour; mix a little thick.

Asparagus.—Select green asparagus. If you have the privilege of cutting it from the bed, break or cut as close to the ground as it is tender. If you must buy from the markets, try several stalks and see that they are not woody and tough. The white ends are usually so, and are not eatable, being very bitter besides. After breaking off the hardest part, the asparagus may be improved by taking a thin sharp knife and stripping off the outside skin, beginning at the cut end and drawing the skin upward as far as it will go. The bitter lies next to the outside. Now cut the stalks into pieces an inch long, put into a saucepan, sprinkle over a little salt, and just cover with boiling water. Cook twenty minutes; add half a teacupful of sweet cream; rub together a teaspoonful of butter and a teaspoon-

ful of flour and stir in; boil up a minute or two; toast a thin slice of bread to light brown, cut into several pieces; lay into the bottom of a dish, and pour the asparagus over. Or leave the asparagus without cutting up, lay it all one way in the saucepan, and otherwise prepare the same.

An egg is generally called fresh when it has been laid only one or two days in the summer, and two to six days in winter. The shell being porous, the water in the interior evaporates, and leaves a cavity of greater or less extent. The yolk of the egg sinks, too, as may be easily seen by holding it towards a candle or the sun; and when shaken a slight shock is felt if the egg is not fresh. To determine the precise age of eggs dissolve about four ounces of common salt in a quart of pure water, and then immerse the egg. If it is one day old, it will descend to the bottom of the vessel; but if three days it will float in the liquid. If more than five days old, it will come to the surface, and project above it in proportion to its increased age.

Concerning Carpets. — The stretching and putting down in place of a carpet is not, says the *Ohio Farmer*, one of the most pleasant jobs of work, yet if the feat be acccomplished satisfactorily, the pleasure derived from the knowledge that the work has been well done will nearly, if not quite, compensate one for the bruised knuckles, torn finger nails, and bleeding cuticle—the usual adjuncts of carpet-stretching.

When fitting a carpet to a room, it should measure one inch shorter in length and one inch less in breadth, if it be of a firm fabric, and more than an inch difference made in the measurement if the tension of the material be greater. Tack each of the four corners of the carpet firmly in place, stretching them to the desired point, of course, previous to nailing; then work up the edges as desired. The progress may be slow, but it will prove satisfactory in the end. We long ago discarded carpet-stretchers, on account of the wear and tear of the carpet consequent upon their use; preferring the agency of the hands only when putting down a carpet. A carpet that is firmly stretched in place is much easier swept and looks infinitely better than one loosely thrown down, or one with curved lines set off with pleats to accommodate any looseness—result of overstretching at one point and too little at others.

Old newspapers make excellent padding to put between a carpet and the floor it covers. They should be eight or ten thicknesses deep, and more rather than less. We have used them with the best results for the past ten years. The same papers can be used year after year; all they need to make them good as new is an occasional airing and dusting. It is said the ink used in printing will effectually prevent the ravages of moths. I know that but very few of these plagues ever infest the borders of our carpeting, but I am inclined to think the thorough use of the broom under all articles of standing furniture has as much to do in ridding carpets of these depredators as any preventive ever used for their destruction. Moths prefer to work in dark places and these same dark places should be put in quarantine and receive the strictest attention when sweeping time comes around. All moveable articles of furniture should be displaced as often as once a week during the months the miller (mother of the moth) is depositing its eggs. If the eggs are destroyed no moths will hatch; thus the carpet will be preserved. A small brush-broom can be used under the articles too heavy for moving, such as pianos, wardrobes, etc.

THE GOSPEL MEETING.

The Rock of Ages.

DISCOURSE BY MR. MOODY IN BOSTON, APRIL 17.

For their rock is not as our Rock, even our enemies themselves being judges.—Deut. 32: 31.

"Their rock is not our Rock." Now who are going to be the judges? "Our enemies themselves." God is called the Rock. David's last words were, "The Lord is my Rock," and David breaks out in the Psalms, "Lead me to the Rock that is higher than I." "The Rock that is higher." That is the Rock that towers above the waves when we are being dashed by them. Many are building, but many are not building upon a sure foundation. I am told that a good many buildings upon the Back Bay are upon uncertian foundations. I think you will find a good many persons that have uncertain foundations religiously. If you have got merely character, and have not a religious foundation, it will surely come down. If you have built upon the sand, when the flood comes, down it will come. Let us see that we are building as God would have us build. In the fifty-seventh chapter of Isaiah we read that "the wicked are like a troubled sea." The righteous are at rest, and now that it the difference between the wicked and the righteous. If we are upon the Rock, we have sure footing for Christianity, and we have God in peace, where the world cannot move us and distrust us. I was greatly interested in finding out where the word rock occurred in the Bible for the first time. The seventeenth chapter of Exodus and the sixth verse is the first place that this word occurs:

"Behold, I will stand before thee there, upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

As I explained to you some time ago, Christ was that rock and the Trinity was in that rock. Then, if you will turn over to the first of Coriathians, the tenth chapter and fourth verse, you will find the last time that it occurs:

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."

The first time that we find the Rock it was Christ, and the last time it was Christ. That is the Rock that is higher than we are. Thank God, he is lifted up. He is upon the throne now, and if I am led to Christ I am so high I cannot be shaken. In the twenty-sixth chapter of Isaiah, almost in the middle of the Bible, it tells us what Christ will do to those who are upon this rock:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

The Rock is firm. As the Irishman said, he trembled sometimes,

BUT THE ROCK NEVER DID.

I want to call your attention to that Rock, and that the enemies of the Bible and the Gospel of God, "their rock is not as our Rock, and they themselves shall be the judges." The first class of people that I want you to notice are the atheists. I would not speak of them if I did not find them in the inquiry room so often. I don't know what they come there for—yes, I do, they come there because they have no rest. They are like a cork, bobbing about upon the water. Perhaps some of you will say, "O, there are none that don't believe in God." But I have found them in this great city, this very enlightened city. They say that they are honest, but I can hardly believe it. I think that the atheists will admit that their rock is different from ours. Here is an atheist that has some trouble, but he has no one to go to with it. There isn't anyone that can help him. There are times that you and I have trouble. Times when no human aid can help us, and we have to have something stronger than the arm of flesh. This atheist has a son that he loves dearly. I have seen these men and have known many of them that are kind-hearted. Here is one that is fifty years of age. He has a dear boy that he is very fond of. He has an appetite for strong drink. He comes home two or three nights a week drunk. And he says to his father: "Father, is there no way for me to rid myself of this appetite? Is there no help?" "No, my son, there is no help. You have got to go down to a drunkard's grave." "Is there no God?" "No." "O, is there no deliverance?" "No; you must assert your manhood." "Yes, but I have, and my appetite is stronger than my will." Ah,

HIS ROCK IS NOT OUR ROCK.

We have a remedy for that. We can tell him of one that can deliver him. Look again. This atheist's son comes down to his dying bed. "Come, father, comfort me. I want peace. The doctor says that I must die. Cannot you give me any consolation? Is this the end of my existence?" "Yes, this is the end." Poor consolation, isn't it? The father, if he is honest, has to tell him that that is the last of him, and that soon the worms will be feeding upon him. Ah, poor atheist! I pity you. May God open your eyes to see that there is a God in heaven. I have yet to find the first atheist that tries to find God that does not find him. The trouble with most atheists is, that they think they are wiser than the Almighty. They do not ask for light and for wisdom. Now let us pass from that class, and take up another class, the deists, People say, 'Oh, I never got so low as an atheist, I am a deist." A deist is one that believes in God, but denies Christ and Revelation. I would like to ask him who his God is? It is something like the monument Paul saw "to the unknown God." A deist is one that does not know anything about his own God. What is the difference between him and an atheist if he does not know anything about his own God? He could not tell whether his God is a just God or not, a God of love or not. I do not see any difference between a deist and an atheist. I may say as I speak to a deist, "Your rock is not as ours," for we have Christ, who came to declare the Father, to tell us that he was a God of love, and that "whosoever believeth on him shall not perish, but have everlasting life."

OUR GOD IS A GOD OF LOVE

and mercy—a just God; a God who lifts up those who put their trust in him. Now, I have been sometimes called to attend the funeral of some of these men. If a man is a real atheist or a deist, why does he call upon us to come to the funeral of one of his friends? If I say one word about their believing this doctrine, they would be very much insulted. Then there is another class that are not atheists or deists, but they believe that God is everywhere. They are what you call Pantheists. I do not know that it is any better than being a deist or an atheist. One of them said to me the other day, "I believe in God, but you are God and I am God; there is God in this wood." I am treading upon God now according to them. "God is in the trees and in the flowers and in the beasts and in the birds. God is everywhere." And when you bring them to the point, God is nowhere; that is, any that Pantheism knows anything about. What is the use of their praying; their God does not answer prayer. In time of adversity, in time of trouble they do not call upon God. Thousands of people in this audience tonight can bear me witness that their prayers have been answered. We know that God has been answering prayer the past few months. There are many wives here that do not need any more proof than they have got in their own homes. Many of you fathers can say, "The God I worship answers prayer." They say, "I would give a good deal to have your hope, to have your assurance." They admit every time they say that, that "their rock is not ours."

WHAT DO THEY WANT THIS FOR?

Some of them say that their minds are so constituted that they cannot believe. God does not want them to believe without evidence. He gives proof that he does answer prayer. A great many say that they are Christians—they are not Pantheists, or Atheists, or Deists—but they do not believe in the inspiration of this, the blessed Bible. What head do they come under? They want to come under the head of Christians; they are infidels. I know some of you are shaking your heads, you do not like that. But you are infidels according to Webster's definition. Webster says an "infidel is one who don't believe in the inspiration of the Bible." The time will soon come when these men who are pretending to preach the Gospel will say, "I am an infidel," and the quicker the line is drawn the better. Some of these men say, "I am a Christian. I believe in doing good. I believe in giving to the poor." But they are trying to cut this word of peace: "Though an angel from heaven preach any other doctrine, let him be accused." Now, the man that does not believe in this blessed Bible I consider the greatest curse any community could have. He is worse than the man who gives out poison. If people would only just take their Bibles and find out whether or not these men preach according the Word of God. If you get into any church and they do not preach the Gospel of Christ get out of it as quickly as you can. Let these men take their right name of infidel. Certainly our rock is not theirs. I know that these men say, "I cannot believe the Word of God; there is so much in it that is dark." They are wise above Scripture. For five and six hundred years the prophecies of this Book have been fulfilled. "O, that will do for the dark ages," they say. But these prophecies have been fulfilled, and now in the excavation of Nineveh, the idols have been dug up and placed in the British Museum, and after 2500 years the prophecy has

been fulfilled in our own day. These people don't read it.

WHY NOT READ?

Find out for yourself whether it is the Word of God or not. Can you find any writing that can compare with that fourteenth chapter of John? How do these modern sermons begin to compare with it? Put a sermon of Christ and one of these modern sermons together in a daily newspaper, and the minister who wrote the sermon would be ashamed. There is more truth in one of Christ's sermons than in a whole volume of modern ones. They say that they have advanced so that they have outgrown the Bible. Ah! infidelity is cruel! Ah! what are they going to give us in place of the Bible? They might give us Shakspeare. I don't think that Shakspeare would feed the soul much. Why is it that you find that these men are not willing to talk their views before their families. I was talking with an infidel one day, and he allowed me to talk, and then he sent his children out of the room and opened a perfect torrent of infidelity. I said, "Why did you not say that before your children?" "O, I thought it would injure them." "But you allowed me to talk." "I did not think you would injure them." If it is good for them would it not be good for their children? They are not willing that their children should get hold of infidel books. I knew of a great infidel who sent his children to Sabbath school; he wanted them to go every Sunday. He was asked why he did that, and he said his wife's religion was better for the children than his. His rock was not as good as hers. There is many an infidel that in the past few days has just found Christ by coming to him and asking his aid, and praying that he would reveal himself. You remember about Gilbert West and Lord Littleton. One was going to expose the resurrection and the other the conversion of Saul. Those were pretty difficult things to do. Saul did not believe that Jesus Christ had come from heaven to save those that were lost. West, when he started, found the evidence perfectly overwhelming. He bowed before this resurrected Man. So Littleton went to work, and, like Saul, was completely broken down. I once heard of an infidel who was dying, and his friends were with him, and they wanted him to hold out to the last, but he said, "I have made a mistake.

WHAT HAVE I TO HOLD ON TO?"

Did you ever hear a Christian say that? These infidels were standing around this friend, and they said, "Die in the faith that you have taught others." He said, "What faith have I to hold on to?" He had nothing to hold on to. Ah, Christian friends, we have Christ to hold on to, and he holds us too, and that is better yet. You that have got no Christ, no Bible, no God, who are without a rock on which to stand; ah, your rock is not our rock. What has become of the gods of Egypt, of Babylon, of Canaan? Canaan was just filled with gods, what has become of them? There is no god but the God of Moses, the God of the Bible. These other gods have all been swept away. Let us look down at China. If they knew anything about real Christianity, they would be obliged to say their rock is different from ours. So with the Mohammedans, and wherever they do not know the true God. Look at the condition of their women and children. Some of these people say that Mohammedanism is as good as Christianity. I wish they were sent over there for ten years, and see if there is no difference. The religion of Christ is the only religion that gives life, that lifts man up. I heard a young man discussing with another, and he said: "I do not see any advantage in becoming a Christian." Is there any one here to-night that can say that they would rather be without Christ, without God. "I see no beauty in him; I see no reason why I should believe in him." May God open your eyes to see why you should receive him. If Christ comes into your hearts he will see that you have something that gives you peace, joy, comfort. You will be able to say that their rock is not your rock. My friends, to-night let me ask you what your rock is. Have you the Lord Jesus Christ? He will give you peace and rest in the time of trouble and sorrow. Sir Isaac Newton labored with a man to bring him to Christ, but he would not receive him, and when he was dying he called upon the God of Sir Isaac Newton. So you can call upon the God of your fathers, on the God of Abraham and the God of Moses, and see how quick he will answer. Suppose there is any one here that doubts this God, let him make the prayer of the atheist, "If there be a God reveal thyself to me." If you go to him and ask him for light you will soon find him.

Religious Intelligence.

—There are 900,000 Christians among the 190,000,000 inhabitants of British India.

—The Bishop of Chichester, England, has refused to consecrate a new church within his diocese, on account of "Romish adornments" about it.

—The Chicago *Tribune* will publish a full report daily of the Presbyterian General Assembly, to meet in this city, and the usual Assembly journal will not be printed.

—There were union revival meetings, held in Calcutta lately, and two members of the Church Missionary Society were announced to take part; but they were forbidden by the Archdeacon of Calcutta to do so.

—The venerable Rev. Dr. Ide of West Medway, Mass., whose testimony against the lodge is well known, is now ninety-two years old, and is said to be the oldest Congregational minister in Massachusetts.

—On a late Sunday evening a patch of plastering fell from the ceiling of the 2d Congregational church of Oberlin, a distance of over thirty feet, to the floor with such a force as to crush several seats. The congregation had been dismissed about ten minutes previous to the occurrence. A narrow escape.

—April 26th was observed in Minnesota as a day of fasting and prayer for deliverance from the grasshoppers during the coming season. In St. Paul all business was suspended, and services were held morning and evening in the churches.

—Ground has been broken for a new and magnificent building at Fisk University, Nashville, Tenn., to be called Livingstone Hall, after the great African explorer. The new building is to be built from funds to be secured by subscription in England by the Jubilee Singers.

—The Theological Seminaries of the United Presbyterian church at Newburgh, New York, Allegheny, Pennsylvania, and Xenia, Ohio, closed last month. About eighty students were attending the three institutions last year.

—The Rev. Wm. Harvey, wife and two children sailed from Philadelphia, on the 5th of April for the United Presbyterian mission in Egypt. Mr. Harvey has been detained in this country about a year longer than he desired because the funds were not on hand to send him out and support him. He returns to his work much encouraged.

—Messrs. Moody and Sankey closed their regular three months' engagement in Boston on Sabbath the 29th ult. They will after a brief rest return for a time, laboring in a less public way, strengthening the faith of converts and making more sure the results of their labor. It is said they will visit Northfield, Mr. Moody's old home, and also Amherst College for a few days. Whittle and Stebbins take up the work in Boston for a season, as they followed here.

—The *Journal and Messenger* of Cincinnati does not believe that the Roman Catholics are gaining on us in this country, but quite the contrary. It says: "A Mexican paper publishes the following statistics of Protestantism in Mexico: 'There are 125 Protestant congregations, 11 churches and 99 halls of worship, 28 free day schools, 28 night schools, 5 orphanages, 2 theological seminaries, 6 presses employed in the publication of religious literature, 6 religious periodicals, 122 agents employed—$100,000 spent this year in carrying on the work.' In North America Protestantism has overcome Catholicism to a great extent already. Canada, which was once exclusively Catholic, is prevailingly Protestant now. The Louisiana purchase, California, New Mexico and Texas were once exclusively Catholic. The Catholics now are in a small minority in them. From the North Pole to the line of Mexico we know of not a single district where Catholicism is in the majority. The only portions of the continent where this is yet the case are Mexico and the States of Central America."

OBITUARY.

DIED.—Near Ames, Iowa, on the 8th of April, Mary Steele, aged 4 years, 4 months and 16 days.

LINES ON THE DEATH OF "LITTLE MARY STEELE."

A lily bud just bursting,
A rose, a violet,
For timely rain all thirsting
Or by the dew-drops wet:
Now torn, and rent, and dying,
When sweeps the sudden blast!
So Mary, lifeless lying,
Hath sunk to rest at last!

But hath our priceless treasure,
All vainly passed away?
Did she not in her measure
Both teach and preach and pray?
Were love's large tears fast flowing
Like rivers, shed in vain?
Shall not ripe harvests growing
Repay them all again?

O mother! let thy Jesus,
Enfold her in his arms,
Do all that e'er he pleases,
To shield from earthly harms!
Heaven's arches now are ringing,
To richest songs of praise!
Hark! Mary sure is singing
Those sweet, seraphic lays!

O weeping father, mother!
Would ye recall her back?
Nay, let each wayward brother
But follow in her track.
O mother, in thy weeping,
Behold, thy Jesus weeps!
And in his holy keeping
Thy sainted Mary sleeps!

—R. BURGESS.

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GRAIN— Wheat—	No. 2	1 73	1 77
"	No. 3	1 63	1 65
"	Rejected		1 80
"	Minnesota	1 83	1 88
Corn—No. 2		55½	58½
	Rejected	50	52
Oats—No. 2			44
	Rejected		36
Rye—No. 2		90	91
Bran per ton		13 50	14 50
Flour—Winter		9 00	11 00
	Spring	5 50	9 00
Hay—Timothy		8 00	9 50
	Prairie	5 50	7 50
Mess Beef		10 75	12 00
Tallow		8	8⅝
Lard per cwt			9 85
Mess pork, per bbl			15 50
Butter fancy yellow		23	26
	common to choice roll	13	20
Cheese		8	14
Beans		2 40	2 60
Eggs			10
Seeds—Timothy		1 50	1 75
	Clover		6 50
	Flax	1 55	1 90
Potatoes		95	1 20
Broom corn		2	7
Hides green to dry flint		6	16
Lumber—Clear		30 00	34 00
	Common	9 00	10 50
	Fencing	10 00	10 50
	Shingles		2 50
WOOL—Washed		30	42
	Unwashed	20	25
LIVESTOCK Cattle Choice		5 25	5 50
	Good	5 00	5 25
	Medium	4 50	4 80
	Common	3 25	4 20
	Hogs	4 25	5 75
	Sheep	4 00	6 50

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Flour	$6 00	12 00
Wheat—Spring	1 40	1 98
Winter	1 51	2 20
Corn		69
Oats	53	73
Rye	1 05	1 10
Lard		10
Mess pork		16 12
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BY JOHN J. McKAY New York.

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, July 10th to 12th next, beginning on the evening of Tuesday, July 10th, with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

THE CORPORATE MEETING OF THE N. C. A.

The annual meeting of the National Christian Association will be held, according to By-law IV. of its Constitution, on Wednesday, June 21st, 1877, at the Carpenter building, No. 221 West Madison street, Chicago, (unless changed by Directors) for the election of officers, accepting reports and transacting any other business proper to come before said meeting. L. N. STRATTON, Pres.
H. L. KELLOGG, Sec'y.

The following are the corporate members of the N. C. A., who are all expected to be present:

S. B. Allen,	D. R. Kerr,
J. K. Alwood,	D. Kirkpatrick,
I. R. B. Arnold,	Wm. Leuty,
J. W. Bain,	O. F. Lumry,
J. L. Barlow,	D. W. Lyons,
J. A. Bingham,	J. G. Mattoon,
J. Blanchard,	A. M. Milligan,
C. A. Blanchard,	Moses Pettengill,
Jesse B. Blank,	Woodruff Post,
M. R. Britton,	Isaac Preston,
O E Burch,	Peter Rich,
Nathan Callender,	B. T. Roberts,
Philo Carpenter,	J. E. Roy,
Abel E. Carpenter,	Alexander Small,
H. Cogswell,	Geo. E. Sovereign,
J. A. Conant,	J. P. Stoddard,
E. S. Cook,	L. N. Stratton,
E. A. Cook,	L. Taylor,
John Dorcas,	J. G. Terrill,
John Finney,	Sylvanus Town,
Aaron Floyd,	A. Wait,
A. D. Freeman,	J. B. Walker,
H. H. George,	J M. Wallace,
C. R. Hagerty,	Wm. Wishart,
I. A. Hart,	J. W. Wood,
Edward Hildreth,	Aaron Worth,
G. B. Hubbard,	J. R. Wright,
H. L. Kellogg,	Milton Wright.
E. B. Kephart,	

GENTRY COUNTY, MO.

The Gentry County Christian Association, auxiliary to the National Christian Association, opposed to secret societies, will hold its annual meeting on the last Saturday in May, commencing at 10 o'clock A. M. Public speaking the evening before, at lamplight. The object of the meeting is to elect officers and select a delegate to the National Convention, which meets at Dayton, Ohio, and any other business that may come before the meeting. ENOCH GRANTHAM, Sec'y.

Topics of the Time.

The fifty-second anniversary of the American Tract Society, presided over by Judge William Strong, of the United States Supreme Court, was held in New York on Saturday. The figures of the annual report are suggestive of what may be done by means of a publishing society carried on strictly for the promotion of Christian reforms when the churches of Christ shall have become aroused to the necessity of such a work and have cast off the falsehood that reformatory movements are to be supported only as they are popular. The report of the New York Society, which is not and never was a reform organization, shows nearly half a million received and expended ($441,000); six million copies of papers circulated; two hundred and nine colporteurs, who addressed nearly seven thousand religious meetings, visited over one hundred and fifty thousand families, and prayed with nearly two-thirds of them. If such a work were inaugurated to-morrow on a basis of Gospel reform it would shake the nation and rattle down the whole ring of wasp nests of the lodge.

The coroner turns from the railroad to the architect. What better protection will he give us from blundering or avaricious murder? A jury sits on the case of three men killed by the fall of the roof of the New York post-office, and decides that Mullett, the Treasury architect, is guilty of their death. Another is now examining into the dreadful slaughter of last Friday at Rockford, Illnois, caused by the falling in of the entire interior of the new Winnebago county court-house, over which the lodge had one of its sham parades a year ago. The building was nearly ready to receive the roof, and the workmen were all at a great elevation. Some were placing the heavy stones for the dome, one hundred and twenty feet from the ground, when the *brick* piers supporting one side of the dome gave way, and the whole inside iron work, the dome and part of the heavy cornice fell, crushing, mangling, thundering to the earth. The cause is known, and it can be found who is to blame for loading up piers of soft brick with heavy iron columns and bulwarks of solid stone. But, when the guilt is fixed on either architect or contractor, shall that be the end of this slaughter? According to the custom of the country, it will.

The "days of grace" have about expired for the whisky ring, and their cases will no longer be postponed in court. The counsel of a number of the Chicago ring have struggled in vain in Washington for private settlement. They plead the promise of Dist. Atty. Bangs; they portray the trusting innocence of their whisky-making clients. In vain; neither law nor officer now are acquainted with the arrangements for immunity, which Bangs and Dexter plead so earnestly for their Masonic brethren, and which disgusted honest Judge Blodgett with the whole business. The country demands a fair trial, and why should they not have it?

The most decided action of the Turko-Russian war was an artillery duel between the Russian batteries at Ibrail on the Danube and an attacking Turkish fleet. At a distance of two miles a large iron-clad monitor was struck by a shell which pierced the vessel, exploded with terrible effect, and sunk it in an incredibly short time. So sudden was the catastrophe that of the two hundred on board only one is said to have escaped. A Russian boat put out to rescue any survivors, but the Turks with traditional stolidity made no effort of the kind from the other vessels of the fleet.

The telegraph returns to its old, unsteady habit in reporting the movements and successes of either army east of the Black sea. Last week it said the strongly fortified city of Kars was taken with 17,000 prisoners; but the Turks hold it yet, and the connections thereto. Then instead of Kars it was a Turkish army of 15,000 between that point and Erzeroum; but this must be held for confirmation. The position of the Turkish army at this point is probably critical, though it has yet to be proved unsafe. The Russians have passed a wing of their invading force on either side, but it is not probable they will venture to ignore its powerful garrison and march in force to Erzeroum.

It thunders all around the horizon of the secret trade unions. At Troy both parties have gained such victories that the great stove trade carried on there for years is practically killed out forever, and neither manufacturers or men can carry away anything but bitter recollections of loss. The railroads are more successful. The Reading road has secured a full complement of men after a period of vexatious struggles, and is happy in being free from the arbitrary terms of the union, while securing to its engineers all the benefits possibly to be derived from it. The Vermont Central is making a war on the Brotherhood at the same terms; and it is not improbable that all our great thoroughfares of travel and traffic will soon cease to support a secret order whose exactions are threatening and unjust to the public at large, and disastrous to a large class of poor laborers. Upon this last feature of railroad strikes Pres. Gowan, of the Reading road, says with great force:

"A locomotive engineer who formerly got $3 75 per day and has been reduced to $3 per day, can still procure all the comforts of life and maintain his family in decency and respectability; but the poor laboring man, who used to get $2, and is now obliged to content himself with $1 or even less per day, has pinching want ever staring him in the face, and the loss of a few day's work may break down the only barrier he has been able to erect against starvation. And yet at such a time, when for every man's place there are 100 applicants, the Grievance committee of the Brotherhood of Locomotive Engineers gravely ask workmen to quit work, abandon their situations, and starve, so that their own Association may be enabled to bring the Company to terms and secure an exemption, from a rule which, during the last few years, has been submitted to by all.

Those who work with their hands are but too prone to attribute to their employers a desire to oppress them, and are apt to lend a ready ear to the eloquence of demagogues and organizers who make their living by declaring against the tyranny of capital; but of all forms of oppression the most tyrannical and despotic is that which a trades union exercises over the poor. For many years the company of which I am president has been the advocate and champion of the right of the individual laboring man against the tyranny of trades unions, and now that the Brotherhood of Locomotive Engineers no longer has any influence over its employes, it can point with pardonable pride to the fact that among all of its 22,000 men not one will hereafter be obliged to submit to the degradation of asking his fellowmen for leave to earn his daily bread."

The Bible in the School.

At school, at school! and shall we take
The Book of books away?
Withhold it from the little ones?
Leave them at will to stray
Upon dark mountains helplessly,
Without the guiding light
That God intrusts to us, until
They perish in the night?

Shall husks and chaff be freely given,
And not the Bread of Life?
And shall the Word of Peace become
A center of mad strife?
Shall those who name the name of Christ
His own great gift withhold?
Our Lamp, our Chart, our Sword, our Song,
Our Pearl, our most fine Gold!

Why would ye have "no Bible taught?"
Is it for fear? or shame?
Out, out upon such coward hearts,
False to their Master's name.
If God be God, if truth be truth,
If Christian men be men,
Let them arise and fight the fight,
Though it were one to ten!

With battle cry of valiant faith,
Let Britain's sons arise.
"Our children shall be taught the word
That only maketh wise!"
So, dauntlessly, will we unfurl
Our banner bright and broad,
The cause of his dear Word of Life,
Our cause, the cause of God.

—*Frances Ridley Havergal, in Bible Record.*

Church-Fellowship Destroyed by the Obligations of Secretism.

BY REV. H. H. HINMAN.

The church of Christ, which he has purchased with his own blood, is not a visible organization. It is composed of those out of every kindred and nation and tongue whose names are written in heaven and who have washed their robes and made them white in the blood of the Lamb. Men have nothing to do with the reception or the rejection of its members for the Lord only knoweth them that are his.

An organized church is on the other hand one in which believers are visibly united for the promotion of Christ's kingdom in their own hearts and its extension in the earth, and the conditions of membership in the one are not necessarily the same as in the other. True no organized church has a right to receive to its communion any one whom it does not believe to be a member of the body of Christ, nor has it a right to exact conditions of membership inconsistent with the Gospel of Christ, but it has a right to *secure church-fellowship* and to exclude whatever is inconsistent with it, for without such fellowship the objects of its existence are defeated.

What then are the conditions of church-fellowship?

1. Mutual confidence in the Christian integrity of those thus united. Whatever destroys this mutual confidence destroys church-fellowship and destroys the church. It may indeed be held together by external influences, but the seeds of dissolution have been sown and division or death must follow. Membership in the secret orders by any of the members of the church is destructive of this mutual confidence and hence is inconsistent with church-fellowship.

A large proportion of the members of the churches *believe* that membership in those secret orders is *wrong*. Aside from the ceremonies and obligations of these orders, some of which we *know* to be wrong, they hold that such membership is inconsistent with the example of Christ, who said, "In secret have I said nothing;" that it is contrary to his admonition, "Let your light shine before men;" that it implies conformity to an unknown, and therefore an unlawful obligation and it violates the apostolic command, "Be ye not unequally yoked together with unbelievers." Now, whether this conviction be well founded or not, it is *real* and constitutes an insurmountable barrier to mutual confidence and fellowship between those who belong to and defend these secret orders and those who hold such membership to be in violation of the Gospel of Christ. A small minority of church members belong to the secret orders and they claim the right of holding this double membership in the lodge and the church by overbearing the deepest convictions of a portion of their brethren in Christ, and at the expense of that mutual fellowship which is the very life of the church. "How can two walk together except they be agreed, for when brethren differ about what belongs to practical allegiance to Christ, they have ceased to be united, are at best one only in name.

It is not assuming too much to say that the conflict between those who belong to the secret orders and those who oppose them is *great*, *growing* and *irrepressible*, and that, sooner, or later, separation is inevitable; and the simple question is, which member shall be cut off; which can be best spared, the secret or the anti-secret element in the churches? Is it the Elijahs or the prophets of Baal that are troubling Israel to-day? and which of them is it that ought to be cast out?

2. A second condition of church-fellowship is that there shall be candor and Christian simplicity in the intercourse between brethren. This is, indeed, an essential to Christian character, for Christ said, "Except ye be converted and become as little children, ye shall in no ways enter into the kingdom of heaven." Now the obligation of secrecy assumed in all secret societies is inconsistent with this Christian simplicity. If I ask my brother in the church whether as a Master Mason he ever swore that he would conceal all the secrets of a brother Mason except murder and treason, and asked God to help him do it; if I say to him that in my opinion this is blasphemy and I wish to know whether he is really guilty of this sin, I am entitled to a full, explicit and candid answer. Or, if I shall ask him if as a Patron of Husbandry he was led blindfold into the grange and there took an extra-judicial oath and joined in a Christless prayer—not asking from mere curiosity, but to know whether he had been guilty of the dishonor to Christ of which he was accused I should be entitled to a kind and candid answer, and if such answer were permanently withheld it would destroy all fellowship between us. Now the obligation of secrecy of both the lodge and the grange forbids this Christian candor, requires him not to tell me the truth, and by implication to tell me what is *not* true, *i. e.*, tell me a lie. Such obligations and relations are alike destructive of Christian character and of Christian fellowship.

3. A third condition of church-fellowship is that there shall be an acknowledged responsibility to the church for the Christian conduct of its members, and that the church shall exercise a watch-care and guardianship over them.

This responsibility is mutual, and necessarily carries with it the right to examine and inquire into the moral conduct of any one who, in the opinion of his brethren, has been led into anything contrary to the Gospel of Christ. Now if any of the members of any church believe that the obligations and ceremonies of any secret order are contrary to their sense of what is appropriate to Christian character, then it is their right and *duty* to demand, and of the church to *require* that any of its members who belong to such secret order, shall fully and explicity state just what those ceremonies and obligations are in order that the church may decide whether they are in accordance with what they believe to be appropriate Christian conduct. This right of investigation grows out of and is a part of the mutual covenant between the church and each of its members. It is essential to obedience to the command of our Lord in Matthew 18: 15-18, and a refusal to submit to such investigation is a distinct repudiation of the covenant, and destroys the fellowship of the church.

But the obligation assumed in every secret society is incompatible with the right to make such investigation. It forbids the individual member to submit to it, and commands him not to tell what the church has clearly a right to know. Hence in its very nature the obligation of secrecy as taken in every secret order destroys church-fellowship and must destroy the church.

But it is asked, Are not some of the members of the secret orders Christians? It is probable that they are; and it is equally probable that some Universalists, some Roman Catholics and some Mormons are Christians, and as such ought to be admitted to church-fellowship whenever they are willing to give up what is inconsistent with church-fellowship. If the Universalist will cease to teach that all men will be saved, and insist that men must accept the Gospel; if the Roman Catholic will renounce his allegiance to the Pope, and the Mormon give up what is peculiar to Mormonism, believing them to be Christians we ought to receive them to our fellowship. Until then fellowship is impossible. So, too, there are doubtless some Freemasons who are Christians, and as such they are entitled to all the privileges of the church whenever they are willing to put away the insurmountable obstacle to church-fellowship by a renunciation of Masonry. It is asking no more of the Mason to renounce his allegiance to the lodge, than of the Roman Catholic to renounce the Pope. It is doing no wrong in either case to ask such candidate to wait till we have kindly and patiently pointed out to him his errors and he has renounced them. Until then it is better for the church and better for him that he shall be outside of rather than within the body as an element of discord and strife.

If then the church has a right to protect itself by securing church-fellowship it is its right and duty to prohibit membership in any of the secret orders.

The Difference.

Editor Cynosure: I desire to call attention to a paper adopted by one of the secret lodges in reference to the death of a member, and ask Christian men how it sounds over the grave of a member of Christ's family?

"Under the laws of our Creator death has taken from our midst," etc. This means evidently that death comes in due and regular process of law, and therefore is a normal and natural event that "awaits us all," according to an established order. This ignores the doctrine of the Bible that death is "the wages of sin." "By one man sin entered into the world, and death by sin." Death therefore comes as a penalty for the violation of law, and not according to law. That this is the meaning of the paper is evident from what follows: "In the death of our brother we recognize the decree of nature's God which awaits us all." That is, under the decree of the God of nature, who has established a regular and unchangeable order in nature, the brother has undergone the change, that, according to the same order in nature "awaits us all." It will be seen that this ignores entirely the Christian doctrine concerning not only the place death holds as an innovator in God's government, but also the positive and gracious arrangement he has made in behalf of the death of his own reconciled children, who do not die but fall asleep in Jesus.

Jesus says, "He that liveth and believeth in me shall never die." "The sting of death is sin and the strength of sin is the law, but thanks be to God who giveth us the victory [the victory over death] through our Lord Jesus Christ." To die is to suffer the "sting of death" thrust into the soul by the mighty arm of law. But Jesus, by dying "under the law" has "re-

deemed us from the curse of the law," and thus removed the "sting." So that the process of dying to the believer—to him who has been "born again," and is therefore no longer "under the law"—is simply the body falling gently to sleep whilst the immortal spirit passes over into the regions of everlasting life, and to "be with Christ which is far better." The "God of nature" is the God of the lodge. The "God of all grace," the "God of salvation," is the Christian's God. All who worship God in the lodge worship "nature's God." Those worship him "in spirit and in truth" worship "God in Christ reconciling the world to himself, not imputing unto men their trespasses." The one pays homage to and trusts in Him who "brought life and immortality to light." The other recognizes only the "God of nature," who is simply the "unknown God." The query with the writer is how Christian men can unite in such worship. R. A. McAyeal.

John Bright on British Wars.

A hundred years ago—just a hundred years this very year—this country was engaged in a war with the colonies now forming the United States of America. What has happened? When that war was over everybody condemned it, and now probably there is not a single man in this country of any political party, however benighted or ignorant, however positive or unteachable, who would not condemn the folly and wickedness of the war with the American colonies. (Cheers.) Well, but that war was supposed to have cost this country close upon 100,000,000 of money ($500,000,000), and it left the inhabitants of the colonies, grown now to be a great nation—even greater in numbers than this, so far as the population of Great Britain and Ireland may be counted—with feelings of anger and bitterness which are now passing away from amongst us.

But after the American war was over only a few years, we engaged in another, and still greater and more prolonged struggle, with the republic of France. The reason we went into war with France was because she was a republic, and held opinions supposed to be dangerous to the monarchy and aristocracy of this country. The cost to this country, I dare say, all told, was a thousand million sterling, ($5,000,000,000) and yet now everybody, or almost every one, condemns that war. I believe that, by greater moderation and greater wisdom on the part of the government and the people and the press of this country, it might have been avoided. It left us with five hundred millions ($2,500,000,000) of debt accumulated, in addition to previous debts, and accumulated during the continuance of that one single but prolonged struggle.

We condemned, as I said, the American war a few years after it was over—your forefathers did; our fathers condemned the French war not long after it was over; and since then we have had another war of very great magnitude, but not of very long continuance, and which generally goes by the name of the Crimean war. But now, as far as I can judge, everybody—perhaps I ought not to say everybody, because probably her Majesty's ministers would not agree with me—(hear, hear!)—but nearly everybody—condemns that war, and I think that every single man who knows anything about it would admit that we gained absolutely nothing but discredit and loss—loss of life and increased debt—from the struggle. You see what a change has come. As it was with the American war, that was condemned; as it was after the French war, that was condemned; so it is now after the Russian war—it is all but universally condemend. We have come, I believe—the nation has come—by a vast majority, to the conclusion that the object was unworthy of our efforts, and that the result was absolute and entire failure. (Cheers.)

Irish and English Freemasons and their Foreign Brothers.

[Review in Cork (Ireland) Examiner of a work of above title by Michael di Gargano.]

It is pretty well known that Freemasonry on the Continent has objects which would make most of the members of the body in England and Ireland shudder. England is the parent of Freemasonry, at least as it is at present constituted; so it was of the International. Transferred to the Continent the International became the mode of propagating the seeds of doctines opposed to everything humanity reveres; in this respect Freemasonry is not different. It has been shown that its authoritative expositions declare it to be hostile to Christianity and all that is at present regarded as order. It is hardly conceivable that the bulk of the persons who in these countries belong to the society are fully aware of its scope, and the deadly perils to society it comprises within it; but as the connection of the British with the societies all over the world has been so attested that they cannot be ignorant of it, they incur the responsibility of its evil principles in a way that ought to make them tremble. We by no means say that there is not in British Freemasonry enough to condemn it *per se*. Its principles are precisely the same as those of the Continent, and at a glance it can be seen that they are immoral, if we only mention that one which binds a man by secret oath to superiors he does not know, and a code of laws he has never seen; but we distinguish it from its brethren in other parts of the world because as yet its doctrines have not been pushed into the formidable practice which makes the secret societies of the Continent so terrible a scourge to religion and good polity. Our author here is not sparing in his exposure of the closeness of the connection between the Continental and British Freemasons, and utters a powerful denunciation of the actual present evils and still greater possible ills that may result. His book is to comprise three sixpenny parts, of which the first is before us. It is adorned with colored illustrations, designed to show vividly the nature of the ceremonies on initiation into the society, with its passwords and all those particulars which are popularly supposed to constitute its secret. The book opens with an introduction describing the interconnection of the society, its aims, constitution, and the dangers it is capable of producing. Here we find the following passage. The writer has been referring to Dr. Kenealy's mob, and its "terrible earnestness:"

"Be that interest what it may, the terrible earnestness of the English masses may not always be so easily lulled into peace. A Gordon or Chartist riot, a corn law or Hyde Park upheaving may not always be so easily put down as formerly. The successful history of yesterday does not always repeat itself in the victory of to-morrow. The victor of Austerlitz may become the prisoner of St. Helena, or the Emperor of Magenta the conquered man of Sedan. If we may believe history, nations have their tide and ebb in fortune, and as they rise so do they fall. Babylon, and Persia, and Greece, and Rome, have risen to glory and sunk again. Thrones, and races, and nations that were once great, are now but shadowy names on the record of the past. And each may retain its turn till the cup is filled up; till amidst the rejoicings of their proud confidence their sentence is written on the wall. Let us pause and beware. The guardians of a powder magazine should not play with nitro-glycerine, though cased in tin. In England are inflammable millions of democracy who acknowledge no moral law, and can only be governed by the strength of brute force. Let adverse circumstances arise, let hunger; and thirst, and want come upon them, whilst a self-confident and unfeeling aristocracy superabounds, and tell me if a Government, weakened and overwhelmed by a foreign struggle, shall be able to guard the social chasm bridged over by the bodies of the famished dead and dying. There was a time when the Turkish crescent swept in triumph over every sea, and frowned on every coast; but now, according to Lord Beaconsfield, the secret societies sit round to wake the Turkish corpse, and in their sovereign power, call the nations of Europe to join in the dead march of their victim. We may be lulled in the false calm that only precedes the storm—

"Till in some treach'rous hour of calm,
They burst like Zelian's giant palm,
Whose buds fly open with a sound
That shakes the pigmy forests round,"

Let the Government of to-day fail to succeed, and the secret society becomes the triumphing commune of to-morrow. Secret societies are governed by selfish interests and by unrestrained passion. When opportunity arose, the Freemason Communists were as hostile to the Government of their own country as the Prussian invaders. Freemasonry ruined the army of the King of Naples; and from the bulwarks of besieged Paris, French Freemasons exchanged their craft signs with their mystic brethren in the Prussian ranks. Freemasonry, with its diabolical training and its fatal oaths, will yet prove the scourge of Europe."

His description of the ceremonies of initiation suggest the question—with what feelings do the candidates approach it? If they are in earnest it is difficult to conceive anything more abominable; if, as we may fairly presume with the average of Englishmen, they look on it as a sort of mystic tomfoolery they have to go through, surely there is something fearfully wrong and blasphemous in the use of such imprecations. We extract as an example the decription of initiation into the second degree:

"The presiding officers in the lodge on this occasion must be five at least, viz., Worshipful Master, Senior Warden, Junior Warden, Senior Deacon and Junior Deacon, besides the outer door guard (or Tyler), with a drawn sword.

The Deacons go round the lodge and receive from all the members present the whispered password "Shibboleth." This secures that there are no strangers present.

The Junior Deacon announces that a worthy brother who has been regularly initiated as an Entered Apprentice Mason now wishes for further light in Masonry, by being passed to the degree of Fellow-Craft. The Senior Deacon asks, "Is he truly and duly prepared?"

Junior Deacon answers "He is."

"Has he made suitable proficiency in the preceding degree?"

"Yes."

Then the Worshipful Master says: "Since he comes endued with all necessary qualifications, let him enter this worshipful lodge in the name of the Lord, and take heed on what he enters." The door is opened, and the candidate enters, attired as in the former degree, save that the right arm, right breast, and right leg, instead of the left, are now naked. The Senior Deacon says: "Brother! when you first entered this lodge you were received on the point of the compass, pressing your naked left breast, which was then explained to you. As a Fellow-Craft Mason we receive you on the angle of the square, pressing your naked right breast, which is to teach you to act upon the square with all mankind, but *more especially* with a brother Mason." The candidate is now led regulaly twice round the lodge. By the direction of the Worshipful Master he is led from the western side of the lodge to the east, after which he is placed before the Masonic altar, kneeling on his naked right knee, the left forming a square; the left arm as far as the elbow is in a horizontal position, and the rest of the arm in a vertical position, so as to form a square; his arm likewise supported by a mason's square held under his elbow. He is now kneeling in due form to take the oath of the second degree of Fellow-Craft Mason, which is as follows:

"I, ——, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of Fellow-Craft Masons erected to God and dedicated to the holy St. John, do hereby and hereon most solemnly swear, in addition to my former obligation, that I will not give the secrets of this degree to any of an inferior degree, nor to any being in the known world except it be to a true and lawful brother Fellow-Craft Mason.

"I furthermore swear that I will not wrong this lodge, nor a brother of this degree to the value of one penny, nor suffer it to be done by others, if in my power to prevent it.

"I furthermore swear that I will support the constitution of the Grand Lodge of this country, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may hereafter become a member.

"I furthermore swear that I will obey all regular signs and summons, handed, sent, or *thrown* to me by a Fellow-Craft Mason, or from the body of a just and lawfully constituted lodge of such.

"I furthermore swear that I will aid and assist all poor and indigent Fellow-Craft Masons, their widows and orphans, wheresoever dispersed around the globe, they applying to me as such, and I finding them worthy, so far as I can do it without injuring myself or family. To all of which I solemnly swear without mental reservation, binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken from me thence, thrown over my left shoulder, and carried to the valley of Jehosaphat, there to become a prey to the wild

beasts of the field and the vultures of the air, should I willfully violate or transgress any part of this my solemn oath or obligation of a Fellow-Craft Mason. So help me God, and keep me steadfast in the due performance of the same."

He detaches his hands and kisses the Bible twice. The Senior Deacon now drops the bandage or hoodwink over one eye of the candidate, whereupon the Worshipful Master asks him: "Brother, in your present situation what do you most desire?" The candidate answers, "More light in Masonry." "Brethren, stretch forth your hands and assist in bringing this new made brother to more light." (I wish the brethren would favor us with a new gas company.) The Worshipful Master makes a short pause, after which he says: "And God said Let there be light, and there was light."

At these words the Senior Deacon strips the bandage from the candidate's eyes, and at the same moment the grand shock is given, as before described. The Worshipful Master gives him the password and grips of the degree, and also a lambskin apron adorned with two sky-blue rosettes at the bottom. The Senior Deacon ties on the apron, turns up one corner at the lower end, and solemly and learnedly tells candidate that, at the building of Solomon's Temple, the masons were distinguished by the manner in which they wore their aprons, and that the Fellow-Craft Masons wore theirs with the corners turned up, like his. (Had they any aprons?) The Master then says to the candidate: "Brother, you have been admitted into the middle chamber of King Solomon's Temple for the sake of the letter G. It denotes Deity before whom all should bow. It also denotes geometry, the fifth science on which this degree is founded." After the lecture the lodge is closed as in the preceding degree.

The Adams Baptist Church and its Testimony.

Dear Readers of the Cynosure: I have been requested by brethren of the Baptist church of Adams, Jefferson county, N. Y., (sometimes called the State Road church to distinguish it from other churches of the same order in that township) to lay before you the following:

About the year 1828 or 1829, that church having previously practiced receiving members excluded from another church for no other reason than that said members could not fellowship Masonry, and therefore ceased their walk, called a council of the whole Black River Association to confer with them as to this said practice of receiving such members so excluded. This council convened in response to such call, and after a thorough sifting or examination of the whole matter by men eminently qualified to do so, taking up the occasion of their exclusion, viz., their non-fellowship with Masonry, and (for several of those had themselves been Masons, and therefore knew what it was,) in full council decided that they were unjustly excluded, and that the Adams church had done right in receiving them. Of course this decision was received by the church and entered upon its record. But this action of the Adams church, taken before and in the fear and love of God; and, too, by the advice and approval of that great body, the Black River Baptist Association, most of whom have gone home at the bidding of our Father in heaven, has been virtually spit upon and trampled under foot. Masonry has succeeded in causing the record of the said Adams church to be, in the language of one of its present members, R. J. Hill, from whose recent letter to me I quote, "Defaced, blotted out or smutted so that it cannot be read." He writes further: "A motion (by a Mason) to erase or rescind the resolution was carried by a vote of 35 to 32. I think a Mason under labor and five or six minors voting in favor of the motion." Now, though the letter of the resolution may be defaced on the church record, the substance of it cannot be effaced from my mind. Believing it to be the same as the resolution passed by the council above spoken of, the substance of which I well remember, I think I can give the substance of that on the church book. It is as follows, nearly verbatim: "Masonry is a wicked institution, and ought to be renounced and denounced by every professed follower of Christ." This is strong language, just such as a *living* conscience dictated. The above I write from memory, and though it may fail to give the exact language, it is true in substance.

Well, last fall about the time of the abuse of the record spoken of, which is an insult to the memory of those dear old saints who have gone home to glory, fifty-one of the then present members of the Adams church signed the following protest: "We, the undersigned members of the State Road Baptist church of Adams, firmly believing that Freemasonry is contrary to the spirit of the Gospel of Christ, do hereby express our disapprobation of the same and we cannot walk with a church that fellowships what we regard as iniquity." Here follow some of the names of the signers. I would give them all, as all wish to give testimony against the horrible iniquity of Freemasonry, but I fear it would crowd your columns too much. I will give a few of those whom I used to know as old members, with one or two others: Dea. Wm. Harris, Lyman Heath, R. J. Hill, A. Carley, N. Woodard, J. C. Woodard, N. Knight, Dea. Glazier, C. B. and Benj. Hunt and E. G. Blount.

I am glad these old saints still live to give testimony against so heinous a sin as Freemasonry. May the Lord spare them yet many years to cry aloud and spare not in testifying against wrong. Amen.

A. D. Freeman.

Say not, they can still do their duty in their calling, if they do belong to the lodge. Shall the minister of the law regard his civil oath more binding or less binding than his Masonic oath? Or can the preacher be trusted who swears one thing and preaches the opposite? These are questions which some day will have to be answered. There are those in the churches, who will want to know, whether a minister can discipline a Master Mason, if he is a member of his congregation, according to Matthew 18, and at the same time conceal the secrets intrusted to him. And there are those in the State who will want to know, whether a judge of the court, or a juryman, or a justice of the peace, or a constable, if he is a Master Mason, can faithfully discharge the duties of his office and at the same time also discharge faithfully to a Master Mason his obligations according to the Masonic oath.—*Lutheran Standard.*

Our Foreign Letter.

Brighton, the Fashionable British Watering-place—Observations on the People to be Met There—The Dreaded Channel Passage—The "Pleasant Land of France"—Views by Rail—Rouen and its Cathedral.

The city of Brighton, some twenty miles to the south of London and on one of the popular routes between that city and Paris, is prettily located on the Channel coast. Formerly it was long considered the queen of British seaside resorts. Even now many of its inhabitants are quite unwilling to acknowledge it to be second in attraction to Scarborough as a coast watering place. Multitudes constantly flock hither, and during the months of September and October its population is frequently swelled by visitors from 80,000 to 100,000. The city is best seen from the sea. Many of its hotels and buildings, particularly those fronting the Channel, are lofty and of imposing appearance. The Royal Pavilion, intended for concerts and popular amusements generally, is a fine structure, somewhat oriental in its style of architecture. The piers extending far out into the water is a noticeable feature of the place, while the "Brighton Aquarium" is justly celebrated for its many interesting specimens of ocean life. Perhaps chief among the attractions of the place, is its magnificent promenade which, extending several miles along the shore and being rather elevated, commands a very extensive view of the Channel and its shipping. Here the lover of ocean air, and the seeker after health, as well as the wearied and over-worked may usually enjoy the balmiest of sea breezes. So delightfully adapted is it for pleasure-walking that it could hardly have failed becoming a place of loved resort, even if fashion had not graciously condescended to make it popular. As it is, however, during certain portions of the day, it is doubly thronged with all classes of pedestrians; as is the drive parallel to it with carriages and the finer turnouts of the nobility and the wealthy.

The opportunities for noticing the various classes of people who gather here, and observing their customs and conversation are by no means meagre. Noticeably wanting are the careworn faces of nervous, dyspeptic, worn-out business and professional men so frequently seen at like ocean resorts in the United States. Present, on the other hand, is the young or middle-aged gentleman of birth and leisure and likely of inherited wealth, whose countenance hints at a fondness for wine and strong drink, cultivated and enhanced by a familiarity with them not at all unfrequent. His physique, a stranger to labor, owes its rounded development to several causes,—to the climate, to liquor, the chase and occasional athletic exercise. You listen, and his conversation is most eloquent and enthusiastic when descanting upon the respective table merits of particular fowl and game. Famous, according to his own testimony, for hunting, clever in the management of horses, and extensive his knowledge of hounds, he certainly is a subject curiously interesting briefly to contemplate. Prominent, of course, is the cockney swell, with his inevitable cane, irresistible eye-glasses and "killing attire,"—quite the equal of the American dandy in silly pretension, affected mannerism and vacant minds. Others also are here, farther along in years, who wear a disconsolate look, and a vacant, unsatisfied air. Apparently they are men destitute of healthy stimulus to active exertion. Aimless and purposeless, they seem to be simply wilting and withering, from the life-long want of some ennobling occupation. But the stranger will note still others here, who are among the most magnificent looking of men. Large in body and brain and of kindly countenance, they appear to be capable only of great things and accustomed to effort.

At New Haven, six miles from Brighton, boat is taken for Dieppe, France, six to ten hours distant. Going aboard late at night I am unable to report any attractive views, nor did the storm which lasted until morning tend at all to augment the pleasantness of the passage. Perhaps a more common route is that by Dover and Calais, where the rough but narrow straits require not more than two hours of travel. But little matter is it whether the traveler go by New Haven or Dover; in either case he is quite certain to repent his not having taken the other route.

About nine in the morning the pleasant cry of "Sunny France," caused many others of the passengers to venture on deck. The day had brightened; the white chalk cliffs of Dieppe and the city in the valley shone in the bright sunlight. It was almost instinct to look for that land also, which is not "sunny." To the east it was clear, to the west clear; but behind us in the distance an immense island mass of confused

vapor and blackness hung low over the waters, and in and beneath it, although invisible to us, lay England; and there, too, lost, and together feeling their way through her fogs, were night and tempest, our unwelcome companions of the brief but tumultuous voyage.

Immediately on landing, everything—city, buildings and people were all alike strange and novel to us. French was at a premium and English below par. A slight detention by railroad officials and we boarded the cars and were on our way to the Mediterranean, stopping briefly at various cities along the route. The road, at first, ran through a delightful portion of lower Normandy. At every mile a quaintly dressed peasant woman, with neat white cap, stood by the track holding a red flag in her hand.

We passed numerous peasant cottages, many of whose thatched roofs were well overgrown with moss. In all the villages were ever prominent, high roofs, on low walls, in other words, buildings with exceedingly low eaves and well elevated ridge-poles. At the station and on the train every body was talkative, and again we were conscious of being in France. We realized, too, that we were on the continent, and the ground somehow seemed firmer to us. We took not a little satisfaction in the thought that if we would, we could travel in one direction even for days without again reaching the sea. The train ran on through a charming country. We had exchanged garden-like England, with its eternal verdure, for the hills and valleys of Normandy; and while the scenery of the latter may lack in some degree the intense beauty of the former it certainly has an air of extreme pleasantness about it and can rightly claim the virtue of variety.

I stopped off at Rouen, to see the world-famous church of St. Oven, and found it indeed a structure of exquisite loveliness. I venture to say that, the Milan cathedral excepted, few if any of the cathedrals of Europe will impart to the visitor so pleasing and lasting an impression as does this marvelously beautiful specimen of Gothic art. Rouen is in no way a mean city. Numbering upwards of one hundred and two thousand inhabitants, attractively situated on the Seine and backed by green hills, it contains numerous cotton factories and is rich in many and good specimens of Medieval architecture. In the Place de la Pucelle, in the center of the city, a statue of Joan of Arc, placed over a fountain marks the spot where she was burned at the stake in 1431 Soon after leaving Rouen the scenery becomes less picturesque and inviting, and continued (at this time of the year at least) tame and uninteresting until we began to skirt the coast of the great sea.

B. T. PETTENGILL.

Subscribe for the *Cynosure*.

Reform News.

The Iowa State Convention.

The Anti-secret Christian Association of the State of Iowa convened for their fourth regular meeting in the U. P. Church, Oskaloosa, Iowa, April 24, 1877, at 7 1-2 P. M. One half hour was spent in devotional exercises. Rev. J. W. Bain of Chicago, was then introduced, who delivered an excellent address against the lodge on the subject of the "Religion of Masonry."

The Association continued its sessions over the two following days. There were seventy delegates present. Ten religious bodies were represented in the Association. Of the seventy members of the Association present, twenty-eight were ministers. The afternoon of the second day, Pres. E. B. Kephart of Western College, addressed the Association in an able manner, subject: "The effect of Masonry on its Disciples." Pres. Woody of Penn College, being called upon, from personal experience endorsed the remarks of Pres. Kephart.

Wednesday evening the Association convened in the Simpson M. E. church, where, according to the programme, Rev. J. W. Bain delivered a temperance lecture. The lecture was replete with sparkling thought and seemed to come from a man fired with zeal for the truth.

The afternoon of the third day, Rev. E. I. Grinnell of Nashua, Iowa, addressed the Association in the Friends Church. The Association voted that the address be published in the *Christian Cynosure*. The last evening Rev. H. H. Hinman of Wheaton, Illinois, gave the Association an able and stirring address, showing the hypocritical pretensions of Masonry.

The meetings of the Association were characterized by a good degree of spirituality.

Arrangements were made to raise a permanent fund to be used in advancing the interests of the anti-secret cause. Reports from various local associations showed that the cause of truth is advancing in our State. The lodge power is being broken by the power of reforming truth.

The following is the report of the committee on resolutions, which was adopted by the Association:

WHEREAS, Our Lord Jesus Christ has said that "men love darkness rather than light because their deeds are evil, and that he that doeth evil hateth the light neither cometh to the light lest his deeds should be reproved;" therefore,

Resolved, 1. That all organized secret associations are wholly unwarranted by the Word of God, are the source of inevitable jealousies and strife, and are always presumptively evil.

2. That the family, the church and state, are the Divinely appointed institutions for the promotion of human well-being, and whatever in anywise interferes with, or is proposed as a substitute for them, is a reflection on the wisdom of God, and is destructive to the best interests of humanity.

3. That the Church of Christ ought to clearly indicate its abiding confidence in Gospel methods, and ought to give no countenance to merely human plans for the promotion of Divine work, nor to be unequally yoked together with unbelievers in such work.

4. That the obligations and ceremonies of Freemasonry are abhorrent to the moral sense of Christians, its pretended benevolence a sham, its religion anti-Christian, and its sworn partiality a standing menace to civil government; and for these and other reasons, we call on all professed Christians who have been lured into the secret orders to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by the manifestation of the truth commending themselves to every man's conscience in the sight of God.

5. That as Christian citizens we are bound by our allegiance to Christ to vote as we pray, and hence we cannot support for any civil office those who have sworn allegiance to another government.

6. That we hereby express our hearty sympathy as a Christian Convention with the temperance reform movement of our State and Nation; and that we believe the giant evil and curse of intemperance can only be overthrown by the power of the gospel of the Son of God, which is emphatically the gospel of temperance, and therefore we express our entire disapprobation of temperance clubs, or lodges, not open and free to all, and not clearly based on the principles of the Scriptures of Divine truth.

The Association elected the following officers: *President*, Rev. M. S. Drury; *Vice President*, Rev. R. A. McAyeal; *Recording Secretary*, Rev. E. I. Grinnell; *Corresponding Secretary*, Rev. M. R. Drury; *Treasurer*, John Dorcas; *Executive Com.*, Moses Varney and Rev. W. S. May.

The following persons were elected delegates to the next anniversary of the National Christian Association: George Brokaw, Rev. E. I. Grinnell, Rev. James Hankins, John Dorcas and Rev. M. S. Drury.

The next regular meeting of the Association was voted to be held in Washington, Washington Co., Iowa. Time, the second Tuesday in December, 1877, at 7 P. M., continuing over the two following days.

E. I. GRINNELL, *Rec. Sec'y.*

Lectures and Labors in Indiana.

LEESVILLE, Lawrence Co., Ind., May 4, 1877.

DEAR CYNOSURE: The more I study Freemasonry with all its abominations, monstrous lies, blasphemous titles and oaths, the more I am disgusted with it. Freemasonry is a power in the land. This being so, as people are seeking for information on all other subjects, they certainly should inform themselves upon the character and claims of Freemasonry and kindred organizations. The people greatly need light on this subject and every means should be put forth to disseminate that which is so much needed. Whenever the people become thoroughly informed in reference to the workings of Masonry, the power of the lodge will be at an end. O for more holy men, imbued with the spirit of Christ, to "cry aloud and spare not" against the powers of darkness!

Within the past few weeks I have given five lectures on Masonry. On the evenings of April 4th and 5th I spoke at Freetown, Jackson county. These were very interesting meetings—the first meetings of the kind ever held in the county. We had good audiences, and the people seemed very much interested with the exception of one or two Masons who made themselves very obnoxious by making light remarks while I was speaking. One of these is one of the leading men of the M. E. church in Freetown. I don't think he will ever be guilty of the like again, for the people were thoroughly disgusted with him that night. He had the frankness, however, to tell me the next morning that he did think he had more sense than he really had. O, how I do pity the poor Masons! It seems that every thing they throw in our way "goes back" on them.

On the evening of the 13th of April I lectured at a school house six miles southeast of Bedford, the county-seat of Lawrence county. This meeting was very successful. I spoke three hours and I never saw better order on any occasion. But two Masons were present, one the Worshipful Master of Cedar Lodge, No. 161, Leesville, the other Senior Deacon of the same lodge. We have quite a number of Anti-masons in this vicinity.

I spoke at Heltonville on the evenings of the 1st and 2d of May. The trustees of the Baptist church were very kind in letting us have the use of their large and commodious house for which they have our sincere thanks. They have a Masonic lodge at this place, but the Masons made it a point to make themselves scarce at these meetings. On the second evening the audience was quite large, but near the close of my remarks we were very much disturbed by persons making a noise outside and by a few inside, I trust the lectures will accomplish some good at least.

Notwithstanding the opposition to this Anti-masonic movement is strong I feel that the Lord is on our side. I can stand it to be called a liar for the sake of the truth. I feel that the truth must prevail.

I think that Anti-masonic lecturers should make it a point to dwell particularly upon the oaths of Masonry, by showing why they are not binding, and why men should break them. Most persons think it very sinful after taking such oaths to violate them. I think the people need light especially on this point.

Providence permitting I will speak at Pleasantville next Friday evening. This promises to be an interesting meeting. May the good Lord give success. Yours for the conflict.

J. T. HOBSON.

Correspondence

Revivals Thwarted.

Silver Lake, Kosciusko County, Ind.

Dear K.: Will you allow me to ask a few questions? But before the questions are asked, it will be necessary to give you a brief history of the past few years. Some seven years ago Rev. E. Hoover was on this work and he preached Christ and him crucified. At the same time a Mason was after me to join the lodge. But they being such a benevolent society, would not receive the name without the usual fees, which for a time saved me. The first good chance I had I consulted our preacher, E. Hoover. He, after some talk, gave me three tracts and two fortnightly *Cynosures*, and the next round gave me Elder Bernard's "Light on Masonry," which was carefully read to the 270th page. Here, "you must shake off the yoke of infant prejudice," etc., I could not do, as my parents taught me that if we are saved at all, it will be through the blood and atoning merits of Christ our Saviour, and this I still believed; neither could I believe that the Christian religion "is adored by the idiot and vulgar," but do believe it is the most wise choice any one can make to embrace Christ and be his servant. The next preacher sustained these truths, while the next five preachers, and the three presiding elders virtually teach that some other way is equally good.

To illustrate: Two years ago this winter a protracted meeting was held at our place (Fairview church), and there were some Freemasons, Odd-fellows and grangers as candidates for membership. But the constitution of the church (U. B.) says, "There shall be no connection whatever with secret societies," and the anti-secrecy clause added that the preacher could not receive them. But a Freemason preacher came and defied the armies of the God of Israel, and said, "I care not for man-made rule; I care not for any man's preconceived opinion; I care not for your restrictive clause." And then as a confession of his guilt, for throwing away the legislative, the judiciary and the executive power of the church, numbering at that time about one hundred and thirty-five thousand members, said, "Put me out if you dare!" And he received the above members, and by his actions reared an altar for the worship of Baal, and superior to the altar erected to the worship of the living and true God. How can God work in a place like this?

One year ago this winter there was a protracted meeting, which continued twenty-one days. During all the meeting the preacher faithfully warned the people against all sin, except idolatry, viz., secret societies, which was not once named. This winter on the 26 h of February, a protracted meeting commenced and lasted till March 30th, thirty-three days. The ministers preached and exhorted and the church labored and prayed, but Jesus made no mistake when he said "Without me ye can do nothing." Please remember the altar erected two years ago to Baal was not removed; and nowhere in Bible history do we find God blessing the people while they were worshiping at the altar of Baal. Ezekiel 33d chapter and 6th verse, says, "But if the watchman see the sword come, and blow not the trumpet and the people be not warned; if the sword come and take any person from among them he is taken away in his iniquity; but his blood will I require at the watchman's hand." And does not Isaiah speak of the same watchman in the 58th chapter 1st verse when he says, "Cry aloud, spare not, lift up thy voice like a trumpet"? And in the 56th chapter 10th and 11th verses he says, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter?" Does Ezekiel see these same shepherds in the 34th chapter 6th and 7th verses when he says, "My sheep wandered through all the mountains and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them?" Does John see these same watchmen that Isaiah sees, when he says in Rev. 22: 15, "For without are dogs"? Will these leaders of the flock truly find themselves outside? Yours for light.

Benj. Ulsh.

Can a Mason be a Christian?

In answer to the caption we reply, yes, provided Freemasonry is not antagonistic to the doctrines of Jesus Christ. Not taking time to argue this question now, let me mention the answer given to me by a Royal Arch Mason, who has "come out from among them" a few days since, and who is a member of the same conference with myself. After he had said that "many Masons deny the exposures of Morgan, Bernard, Finney and others, but they are liars and do not tell the truth;" I asked him, "Do you think a Mason can be a Christian?" He replied emphatically, "He cannot." He also said that in the lodge "the most corrupting and foul-mouthed stories imaginable were related, preachers participating in the abomination." He said, "Bro. Post, I am more and more persuaded that you are right in your position against Freemasonry." Just at the close of last conference, when the craft set their heel upon me again for the tenth time only to expose more demonstrably its corruptness, he said, 'Stand your ground, my brother. I am with you and shall fight it out on this line." May God give him courage. He has a terrible foe to contend against. "Fear not them that kill the body;" fear God. What difference is there between determination to ruin a man's reputation and character and steel-stabbing in the heart? Let our enemies answer. Woodruff Post.

Rochester, N. Y.

A Boy Mason.—(Fact.)

A little boy named Willie, aged five years, a son of one of my neighbors, recently attended a Masonic funeral for the first time, and was much interested at the display he witnessed. A few evenings afterwards his mother's attention was attracted by the sound of a regular tread up and down the room. Upon looking round discovered Willie with clothing loosened in front enough to display his little shirt in form of an apron, and marching. The mother exclaimed in astonishment, "Why Willie! What are you doing?" "Why, ma, I'm a Mason, and I'm showing sister how they did at the funeral." Calling him to her she told him that the Masons did not do that way, they had white aprons. But he asserted stoutly, "No they didn't, ma, you wasn't there; they went just this way."

W.

Secret Society Men at a Discount.

The following appears in the Cincinnati *Enquirer* of April 1:

Molders Wanted—Thirty good non-union stove-plate molders; steady work. Lithgow Manufacturing Company, Louisville, Ky.

This is a step in the right direction. The curse of secretism is breaking its own back in business circles. Let the people arouse in their might and drive this secretism from the pulpit, bench and politics, and then a reassuring sense of security in all the affairs of life, spiritual and temporal, will seize upon the American people, and order come out of darkness, chaos and confusion.

J. H. H. W.

Testimony that Overcomes.

[The following was received in the Fall but was mislaid and not found until a few days since. The writer and our readers will please accept this apology for its non-appearance.]

Howard, Knox Co., Ohio.

H. L. Kellogg—*Dear Bro.* I joined the Masons in November, 1860, took the three lodge degrees in Friendship Lodge, No. 16, Clarksville, Texas; and took the four Chapter degrees in Clinton Chapter at Mt. Vernon, O., during the year 1871. I have written ten articles or chapters of my experience in the craft, which were published in the *Christian Pilgrim*, beginning in the December number of 1874, and ending in September of 1875, under the heading "Twelve Years' Experience in the Masonic Craft; by a Royal Arch Mason." I have visited many lodges, have been nearly all over the United States, in Canada, Mexico and Central America. I have found the practical workings of the craft to be anti-Christian, hypocritical, blasphemous, universally, "totally and thoroughly bad,"—one of the respectable abominations that now curse the world. It was once my idol, but when the light of God's eternal truth shone on my soul I saw the terrible delusion and dropped it as I would a viper about to fasten upon my vitals. All glory to God! Amen and amen!

Respectfully and Fraternally,

B. F. Shipley,

P. S.—I seceded about four years ago.

Our Mail.

Emory Sprague, Hill House, Ohio, writes:

"Real religion in a word is love, love in all the acts of life, love in all its fruits or phases, such as joy, peace, goodness, gentleness, meekness, kindness, friendship, simplicity, candor and every other excellence that can be known or mentioned, all of which the Holy Spirit writes in every truly converted heart, and happy are we if we be led thereby, but beware of empty forms which hinder the work of the Spirit."

Warren Parker, Cornton, Vt., writes:

"Freemasonry seeks to bind a young man by horrid oaths to stand by and conform to all its regulations, whether he likes them or not. Anti masonry seeks to have him remain a free man, to be governed by nothing but the laws of his country and his God. Now is not Antimasonry right? Is not Freemasonry wickedly wrong?"

Asenath Baker, Keeler, Mich., writes:

"I remember well when Morgan was murdered. The excitement was very great. I was twenty-five the February before. * * These great revivals which are passing all around are of much benefit to our country, and if I live to see an impression made on secretism, I can say with Simeon of old, 'Now let thy servant depart in peace.'"

Rev. B. Williams, Warren, Ill., sends us a brief sketch of a conversation which he had on the cars, as follows:

"On my way to Rock Island county, last December, I scattered tracts, papers and books on the cars, which soon aroused the nest of secrecy, and it appeared more like a maddened nest of hornets than anything else.

'Masonry can't be known outside of the lodge.'

'No, but Morgan revealed it and they killed him for it.'

'Oh that is got up to make money. There was no such man.'

'Yes, I lived there at the time they took him off, and I know some of the Masons that helped do it, and saw the bereaved wife and two little orphans.'

'If they killed him they served him right and you may be put out of the way before you are aware.'

'I am not afraid of you. I am seventy-three years old, and you can't steal the march on me much.'

Several young men who had a favorable opinion before this, told me as I left the cars, they had had enough of Masonry."

He adds:

"I have been from home three months this winter and to the praise and glory of God's grace, I have enjoyed much of the spirit of prayer, praise and labor for the salvation of souls. It has been a precious season. To many in these parts it is the beginning of better days. I am surprised to find so much decided opposition to secretism, although quietly at work. In many places the craft is unpopular. I know perhaps a dozen who have left the lodge this winter, never to return. Several told me that it was no place for a Christian. Here in Warren the lodge are doing all they can to silence all opposition. The white gloved gentry inside and outside the church worked hard and long

to get a certain Masonic chaplain for pastor of the M. E. church, and succeeded to the sorrow and grief of many of its members. They have thus run both institutions under one head, and they have had a lively time. Thus: Convocation of Olive Chapter, No. 167 in Masonic Hall, Warren, Monday evening. Service at M E. church, prayer meeting, Thursday evening. Regular communication Jo Davis Lodge, No. 274, Masonic Hall, Warren, Saturday evening, and so on."

Thomas Gilmer, Rix Mills, O., writes:

"The cause of true reform progresses but slowly. Some have to bear the burden and heat of the day for a long time, digging and breaking off the clods, and casting in the precious seed ere their hearts are gladdened by witnessing a rich harvest of golden sheaves gathered into the garner of the Lord. But let us not be discouraged, for in due season we shall reap if we faint not.

"The Freemasons, (what a misnomer), have a lodge in our township, but I rejoice to say that they do not appear to make much headway. I have not heard of a single initiation into their order for two or three years. An illustration of the way that discussing the principles and aims of Freemasonry helps to extend its influence and increase its membership. By what right do they lay claim to the prefix "free?" To their system of darkness, of wickedness and intolerable bondage? A system which requires its devotees ere they can be entrusted with any of its precious secrets, to divest themselves utterly of every principle of manhood, and submit to a degrading exhibition of themselves, that the members of the lodge may be satisfied that they are what they claim to be, *men;* and thenceforward to wear a padlock on their mouths during the whole journey of life, like some great brute of a dog, muzzled to prevent it from biting and injuring any one. Verily, instead of being free the Master Mason is the most abject slave of the most intolerable system of bondage the sun ever shone upon. For as the poet well says:

"He is a freeman whom the truth makes free,
And all are slaves besides.'"

Paulina Olivia Osgood, Lostant, Ill., writes:

I am convinced that secret societies are a very great evil in our world, and I want all of God's ministers to join in crying aloud against this sin which has crept into our churches, and if it were possible would deceive even the elect. I was born in October, 1800. I will relate an incident which is fresh in my memory. Living in New York city at the time of Morgan's abduction, and a member of the Oliver street Baptist church, I was at a meeting where the subject was brought up and the question was put before the church, (as it was expected some would apply for admission to the church,) 'Would it be right to fellowship an adhering Mason?' Our pastor and deacon had left the lodge and they knew much about the craft. They talked some time about it, after which they took an expression of the church, which amounted to this: We will have no fellowship with the unfruitful works of darkness but rather reprove them."

James Auten, Galion, O, writes:

"It seems to me that this generation is the most heedless and silly of all generations I ever have seen or heard of in all my time. It seems to me that the men of this generation are disposed to believe nine lies in preference to one truth. Is it possible that God has given up this nation to believe a lie that they may be damned? Wo be to the watchmen that cry peace, peace, when there is no peace. 'My watchmen have become dumb dogs, and dare not bark and my people delight to have it so.'"

J. B. Slight, Berrien Springs, Michigan, writes:

"Forty years ago I embraced Christ as my Saviour and his religion as my all-sufficient portion, by which I learned to hate the works of darkness in the form of organized secrecy, and for thirty years have been praying and preaching against it. My prayer is that the good work may go on. I would be glad to encourage every brother to hold on by faith and never become despondent. The Lord reigns, let us rejoice and be glad."

R. L. Fisher, Westfield, Ind., writes:

"Westfield and Hamilton county, at this time are perfectly quiet as regards our reform movement. Not quite as much stir as I would like to see; a little more I think would indicate a healthier condition. I hope we can invite Brother Ronayne soon to visit our county, and through his labors hope to have a great shaking of the 'dry bones,' and upheaval of the corruption that not only pollutes but drowns thousands."

John Finney, Mansfield, O, writes:

"A few of us voted for Walker and Kirkpatrick, and remarked that the anti-slavery cause was begun by a very few men at first and they increased as we expect the American party to increase. The good temperance men and anti-slavery men should all join the American party. Let me urge all those who take the *Cynosure* to pay a friendly visit to scores of their neighbors with tracts and *Cynosures* in their pockets, and leave them with reading people, praying that Almighty God would add his blessing."

Philip Kribs, Lamartine, Pa., writes:

"I have been an Anti-mason since the death of Captain Wm. Morgan, in 1826, and for a long time after had nothing to contend against, but during the last eight or ten years secret orders have sprung up as mushrooms in one night as it were, but since Edmond Ronayne was here it seems as though the light of the sun withered them. May God bless, guide and protect Brother Ronayne wherever he goes, as I firmly believe him to be sent as a reformer from God."

The Sabbath School.

LESSON XXI.—MAY 27, 1877.—THE DEATH OF ELISHA.

SCRIPTURE.—2 K. 13: 14-21. Commit 14, 20, 21. Primary verse, 21.

14. Now Elisha was fallen sick of his sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel and the horsemen thereof.

15. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

GOLDEN TEXT.—"He being dead yet speaketh."—Heb. 11: 4.

TOPIC.—"O grave, where is thy victory."—1 Cor. 15: 55

HOME READINGS.

M. Gen. 50: 14-26 ...The Death of Joseph.
T. Dent. 34: 1-12....The Death of Moses.
W. Josh. 24: 14-31....The Death of Joshua.
Th. Judg. 16: 23-30....The Death of Samson.
F. Acts 7: 51-60....The Death of Stephen.
S. Luke 23: 33-56....The Death of Christ.
S. 1 Cor. 15: 35-58... The Death of the Saints.

—*Nat'l S. S. Teacher.*

THE MIRACLE AT THE GRAVE.—The Moabites were the descendants of the son of Lot's eldest daughter. Gen. 19: 37. And they lived far to the southeast of Israel, on the eastern borders of the Dead Sea. The "bands" are guerilla bands like those of lesson 3, ch. v. 2. Their invasion was so sudden as to interrupt a burial service. The bearers were passing the tomb of Elisha when their coming was noticed. And hence into it they hastily bore the corpse. And when the man was let down—better "approached and touched," etc. The tombs of the Jews were more like our vaults than our graves. Their corpses were shrouded, but not coffined. When, then, in laying it away in the vault the corpse was brought into contact with the bones of Elisha the miracle occurred. This was at "the coming in of the year"—that is at Nisan, the first month of the sacred year, our April. This was the favorite time for invasions. 2 Sam. xi. 1. Then forage was abundant. Such was the miracle—the only one of the kind recorded in the Scriptures canonical or apocryphal—but what was its significance? The answers are diverse; and so they will continue to be, for the Scriptures give no explanation. With diffidence I submit the following: For half a century Elisha has been the defender of Israel. Now he is gone. As yet no one has risen to succeed him. Jonah is next in order, but his appearance is a little later. See preceding lesson. And yet the nation is very weak. Deliverance from Syria has been promised; but here is an invasion by Moab. At this juncture occurs this miracle. Even the bones of Elisha are made a channel for the communication of divine power. His personal presence, then, is not essential to the reception of divine deliverance. And now his counsels remain as well as his bones. And if through these there is wrought for an individual a blessing as great as any effected by himself during his life, then surely through those there may be secured for the nation a blessing correspondingly great. Let Israel, then, yield to Elisha's counsels, and thus bring herself into union with his God, and then, like the corpse brought into contact with his dust, she will be delivered from her weakness, and enabled to go forth in the power of a vigorous life. But let the explanation be what it may, the miracle was evidently never repeated. No power adhered in his bones, for, under Julian, they were taken from their tomb and burned.—*Evangelical Repository.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 17, 1877.

Congregationalists and Secret Societies.

Denominations, like every thing else, retain a tinge from the complexion of their origin; and Congregationalism was, originally, a protest against priestly power, titles and vestments. Its history and genius are both in simple antagonism to secret, centralized organizations of all kinds, monarchy included. Strangled and ejected from England where its ears were cropped off and the stumps dug out, in its disciple and advocate, Pym in 1628; and its very corpses dug up, hung and beheaded in Cromwell, Ireton, and Bradshaw (1660) by court bishops, who dared not touch a hair of their heads when living, which they cut off when dead; while four hundred nonresistant Congregational Quakers lay in the prisons of London and one thousand in the county jails, by the same procuring,—driven from England by such means it lit among the mountains and morasses of republican Switzerland and Holland till it came to America and planted a republic of its own.

While a religion is weak and unpopular the devil, who failed to suppress its beginnings, often lets it alone till it begins to be a power, when he gives it his profound attention. It was so with the Congregationalists who had a breathing spell of one hundred and thirteen years in New England forests before the Masonic dragon followed to its wilderness retreat. Presbyterians, United Brethren and other centralized bodies can afford each other some valuable protection from his maw. Episcopacy and its child, Episcopal Methodism, have simply yielded at the monster's discretion; while Quakers, Congregationalists and Baptists are by turns the prey and the terror of the lodge. They have been its prey. They are soon to become its terror. These independent or congregationalizing bodies are easily swallowed up, one by one, but they are forts much harder kept than taken. The Congregationalists proper are showing symptoms of this. Loathed by the early New England clergy, denounced and ridiculed by the great lawyer Dexter, and declared to be of the "kingdom of Satan" by Samuel Hopkins, this foul, anti-Christian dragon wound its secret slimy way into the New England churches until a Masonic chaplain was made sole permanent officer of the National Congregational Council formed at Oberlin six years ago, and this year the council is to meet October 17th next in a church at Detroit, whose pastor, without the poor excuse of curiosity, joined the lodge while pastor of Hon. Seth M. Gates, in Warsaw, New York. Of course he had nothing to do but ask Mr. Gates what Masonry was, and he could have learned without the profanation of his person and blasphemy of his God by initiation. This same Freemason, Dr. Zachary Eddy, is selected by chaplain Quint and the other managers to preach the annual sermon.

DR. LEONARD BACON,

who has gone in loving companionship with Quint in getting up this National Council, has just now come out in the *Advance*, May 10th, with a striking article against the lodge. This is a sign of the times. Whether (his piety increasing with years) Dr. Bacon has concluded to bear some cross, and incur some Masonic odium by denouncing the lodge; whether the bold testimony of Moody against it, as "a cage of unclean birds" was before his eyes; whether our own stern denunciations of his pet "National Congregational Council," engineered by a Knight Templar and Masons' chaplain; whether any or all of these, for few things escape him, have brought out Dr. Bacon, or whether having nearly lost his leadership by his book on the wrong side of the slavery question, he means to be wiser this time, it is all one and the same, a matter of great joy that he has written the article, which we shall publish with comments next week. Meantime the

ELGIN CONGREGATIONAL ASSOCIATION

has just closed its sessions at Dundee, Ill., where the Registrar, after consultation and by request, gave notice of the following TESTIMONY to be put in the Association's manual the second Tuesday of October next, just previous to the Detroit Council:

TESTIMONY.

"In the judgment of this Association the duty of Christians and Christian organizations is entire 'SEPARATION' from the secret orders in this country."

Surely the world moves and we move with it.

Sabbath Keeping.

The *Sabbath Recorder* replies to our good-natured article somewhat tartly, thus:

"Let the *Cynosure* and all others wash themselves clean of Sabbath violation before they reprove others of sin in this matter. Whatever the purpose of the *Cynosure*, it certainly never kept the Sabbath in its life."

If by "*Cynosure*" in the above sharp extract, the *Recorder* means the Senior Editor thereof, he shall be put down by an "o'er true tale" never before published, which is as follows:

In his youthful zeal, this senior editor left Harrisburg, Pa., to cross the Alleghany Mountains for the first time, to share in a debate against slavery in Washington, Washington county, to which he had been invited by Dr. Lemoyne of that city. Railroads were not. The stage upset; and three days and nights were consumed, and Sunday morning found us thirty miles short of Pittsburgh, and fifty-five away from Washington. The debate was to open Monday, next day; and the stages were running so full that stopping over Sunday might detain us a week before we could get a seat in another stage. Nevertheless we got down at a little country inn, and, as we verily thought, kept Sabbath.

Years past on and we shipped self, wife and two babes for St. Louis on our way to Knox College, Ill., in good time to reach St. Louis by Saturday night. But lo! that time found us one hundred and fifty miles below St. Louis, at the little slave-holding village of Cape Girardeau, where we left our good boat to go on to St. Louis; to which point we had paid our fare, and went ashore, and, as we supposed, kept Sabbath, with all our abolition honors

"Blushing thick upon us,"

in a small, cold, slave-holding tavern. The Mississippi froze over. Not another boat came up till spring, and it cost us one-fifth part of our earthly estate to keep that one Sabbath by refraining from traveling on that day.

Now the question we submit to our brother of the *Recorder*, is: Did God accept that Sabbath keeping at our hands, since we acted fully up to our knowledge and belief? If so, though "the *Cynosure* never kept Sabbath in its life," its editors have kept many, and God has met and blessed us in them, though we rested as Paul did from his journey, "on the first day of the week when the disciples came together to break bread," which "first day" Christ "blessed and sanctified" by meeting with his disciples three successive "first days" after his resurrection from the dead; so that first day became "the Lord's day" ever since! Yea, doubtless, and he would meet with and bless us, if we did the best we could to keep a seventh part of the time for religious rest, though we lived in that zone where days are months between sun and sun.

Another Saint Gone Home.

MRS. ELIZABETH WHITE CONANT, has just died at her home in Framingham, Massachusetts - a reader of the *Cynosure*, a consistent friend of the reform represented by it, a very superior woman, a child of God and an heir of glory.

Every system of human society controlled and shaped by the Gospel of Christ turns out a class of characters peculiar to itself. And Mrs. Conant was the child of a large New England family, seven sons and three daughters, reared by Mr. Aaron White, of Boyleston, Massachusetts, of the old Puritan line and stamp, which the Word and truth of God had the chief share in moulding and making up. Such people were Covenanters in Scotland, Huguenots in France, and Pilgrims in New England. Mrs. Conant's grandmother became the wife of an old-style Puritan minister, of that sort who filled the jails and stood in stocks and pillories in England, while that nation was getting up from its knees before the superstitions of the papacy, when its Parliament enacted catechisms and its laws were confessions of faith. Mary Avery was a niece of Samuel Adams, and the religion of the American Revolution was bound up in the soul of that one slender girl; and her posterity go back to her memory as a Jew does to that of Abraham. It requires Macauley to describe such people. They were the religious substratum of what lighter and bantering writers call "The Universal Yankee Nation." Even when they ceased to be personally religious their minds, shaped by the truths of the Bible, seem to retain the finger-marks of God and they are superior to other men because they have more of the ideas of God. They hated king-craft and priest-craft because there was no truth in them. Their boys were not idlers and their girls did not dance. They were neither fanatics nor Cavaliers. Their religion had neither raptures nor gew-gaws. And when the Word and Spirit of God entered such minds they became the impersonations of inspired common sense. And, in spite of all mixtures and drawbacks, it is this Bible in the minds of men which to day makes the little island of Great Britain a greater force and factor in the game of nations now going on about Constantinople, than either of the wide and mighty continents there represented.

Mrs. Conant was one of these moral and religious integers who make up the sum of all that is good and great on earth. Intellectual, amiable, loving, large-hearted and large-headed, she was an abolitionist, an Anti-mason, in favor of every just and sound reform; yet she was so little characterized by any or all of these that you only thought of her as a sweet, pure, excellent woman. Her children will rise up and call her blessed.

—The Secretary and Agent started last Friday for Dayton by way of Loraine county and West Geneva, Ohio. He expects to set the wheels of the National gathering in motion directly after conferring with Pres. George and Prof. Wright. Friends desiring lecturers before or after the Convention please write immediately to him at Dayton in care of Prof. Wright of the *Religious Telescope*.

—State Lecturer Hinman completed a course of lectures last week in the Presbyterian churches of Birmingham, Iowa, to large audiences deeply interested. A vigorous local association will result from these meetings. He has also visited Albia, the county seat of Monroe county, and is this week in Keokuk and vicinity.

—Rev. J. H. Vandever of the *Iowa Freeman*, has removed from Mason City to Monticello, Jones county, Iowa, where he may be addressed for a few months. The *Freeman* is still issued from Mason City, Bro. Vandever only removing the editorial work for the present to his new residence.

—A well-attended holiness convention was lately held in the Baptist church of Wheaton, Illinois, conducted by Revs. Smith and Carnahan of the Western Holiness Association. The meetings were of deep and practical interest, strengthening and encouraging many in the different churches who walk by faith in this "highway." Rev. Mr. Coleman, of Bartlett, and Rev. A. Riley, of St. Charles, rendered great assistance in these meetings. Brethren Smith and Riley are reformed Masons. On the last evening the latter was answering questions propounded by the congregation and met this: "Can a man be at the same time a Christian and a Freemason?" Admitting that the question might include others that it would be difficult to answer, he replied that from conviction and experience he believed that no one could be a true follower of the Lord Jesus Christ and an intelligent Freemason.

—We are pleased to notice that Bro. Lemley, of the *Golden Censer*, has again spoken out with great clearness and force on the subject of secret societies, in reply to a correspondent. We hope soon to publish from his editorial. He proposes a thorough discussion of the principles of these orders, and submits the proposition to the vote of his readers. So far as reported they favor the plan about eight to one. It is a sadly significant feature of his responses that many who vote "nay" disclaim membership in any lodge but are controlled apparently in their reasons by a man-fearing and worldly spirit.

—The Grand Army of the Republic in in its annual preparation for decorating the soldiers' graves hereabout, has fallen upon an unpleasant quarrel over the question of serving the few Confederate graves with equal honors with those of Union dead. The matter has brought out more plainly than ever the emptiness and mockery of the ceremony, and justly provoked the following from the *Times:*

"The petty-souled creatures who are quarrelling about preparations for Decoration day should creep out of public sight. Their gabble is disgusting. The memory of the heroic dead is not helped in their hands. When the annual decoration of soldiers' graves passes into the hands of the bigoted little politicians who now seek to make personal capital from it the custom should cease. It has been degenerating for years. It has become an annual desecration. An end should be put to it."

—The Wesleyan Methodist Seminary at Wasioja seems likely to become the Oberlin of Minnesota. Established and maintained on thorough reform principles, with little of this world's goods or favors, it is standing stoutly for the truth amid calumniations and hostility. The discipline of the school is maintained and the number of its patrons does not diminish in spite of the efforts of the lodges to starve it out. This is the road to future enlargement and influence; may the brethren there have grace to follow it to the end.

—There were two Chicago and Northwestern conductors who used to insult the boys who first scattered tracts in their cars against the lodge. Mr. Newcomb, the last of the two, was buried last week at Geneva Lake, Wisconsin, "with Masonic honors;" that is to say, with mummeries, bowings, and heathen follies about his coffin, like those practiced by popish priests around their altars, or the poor Chairmen in their pagods.

When will this trumpery cease? And when will our railroads cease to be sponged upon, and Congregational churches cease to be drained to furnish the men and makeup of such funerals?

If the ends sought had either reason, sense, or religion, somebody would be gainers, by these mock-solemn, misnamed funerals. But to exhaust machine-shops, editorial sanctums, clerk's desks, and whatever else the lodge has tainted, to throw together a hundred or more strangers about a corpse, wearing aprons and white gloves, is to profane the nature of funerals; make young Americans wonder like heathens, instead of worshiping like Christians; and thus defeat the intentions of death itself as a means of sobering and benefiting men.

The Chicago Christian Association.

The eighth monthly meeting of this association was held in the Reading-room, Carpenter building, Tuesday evening, May 8th, Rev. J. W. Bain the President, presiding.

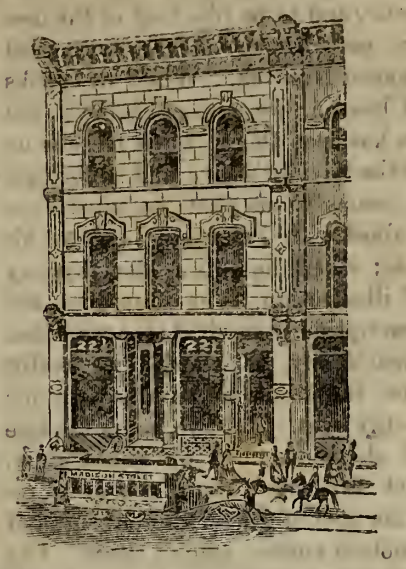
The meeting was opened with prayer and reading of the Scriptures (Prov. vi. 12–35) by the chairman.

The journal of previous meeting was read and approved. In response to a call for a report, the Treasurer made a statement of his account with the Society. It showed the treasury to be in a depleted condition and sadly in need of replenishing. The question as to the best modes of increasing the association's funds was brought before the meeting and discussed. A Sciopticon exhibition in Carpenter Hall was decided on, and Thursday evening, May 17, the time fixed for said exhibition.

In the course of the meeting Mr. T. Hodge and the Rev. J. W. Bain offered some suggestions in regard to the specific work of the association and how it might be more efficiently furthered. The former urged the necessity of every member of the society conversing with personal acquaintances and others on the subject of Masonry, and in this way endeavor to bring them to a knowledge of its true character. The latter spoke of the importance of testifying against a certain characteristic—the religious feature of the order. He considered this phase of Masonry especially objectionable, and urged the society to combat it continually.

Some other business being disposed of, the meeting adjourned.

Rev. J. W. Bain, *Pres.*
A. G. Laird, *Secy.*



Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The Publishing House Fund.

April 1, 1877.

	Notes unpaid.	Cash.	Total.
California...	$	$ 20.00	$ 20.00
Connecticut.	.....	110.00	110.00
Illinois.....	3,021 00	1,514.86	4,535 86
Indiana.....	2 200.00	297.50	2,497.50
Iowa.....	745.00	290.80	1,035 80
Kansas.....	5.00	14.00	19.00
Maine.....	....	35.00	35 00
Mass.....	....	85 00	85 00
Michigan....	200 00	339 50	539 50
Minnesota...	....	100.00	100.00
Missouri.....	10.00	6.00	16 00
New York...	165.00	369.00	534 00
N. Hamp....	....	8.00	8 00
Ohio.....	2,510.50	487.15	2,997.65
Oregon.....	....	1.00	1 00
Penn.....	133 00	43 00	176.00
Vermont....	....	2.00	2 00
Wisconsin...	1,415.00	273.65	1,688 65
Canada.....	....	1.00	1.00
Total....	$10,404.50	$3,997.46	$14,409 96

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev L. N. Stratton, Syracuse, N. Y.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, C. A. Blanchard, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. W. Bain, J. B. Walker.

Treasurer and Recording Sec'y.—H. L. Kellogg, 18 Wabash Avc., Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Assistant Cor. Sec'y.—Mrs. M. E. Cook, 18 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

CONNECTICUT.

President, J. A. Conant, Willimantic.
Secretary, D. J. Ellsworth, Windsor.
Treasurer, C. T. Collins, Windsor.

ILLINOIS.

President, S. B. Allen, Westfield.
Rec. Secretary and Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
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IOWA.

President, M. S. Drury, Western, Linn Co.
Cor. Sec'y, M. R. Drury, " " "
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President, E. L. Harris, Delavan.
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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.

For State Lecturers State Ass'n list.

Others who will lecture when desired:—

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
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A. Mayn, Promise City, Wayne Co., Mich.
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind
E Ronayne, 104 Bremer St., Chicago.
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A. D. Carter, Deersville, Harrison Co O.
James McCleery, Monroe, Iowa.

The Home Circle.

THE MAYFLOWER.

Sad Mayflower! watched by winter stars,
And nursed by winter gales,
With petals of the sleeted spars,
And leaves of frozen sails!

What had she in those dreary hours,
Within her ice-rimmed bay,
In common with the wild-wood flowers,
The first sweet smiles of May?

Yet "God be praised!" the Pilgrim said,
Who saw the blossoms peer
Above the brown leaves, dry and dead,
"Behold our Mayflower here!

"God wills it here our rest shall be,
Our years of wandering o'er,
For us the Mayflower of the sea,
Shall spread her sails no more."

O sacred flowers of faith and hope,
As sweetly now as then,
Ye bloom on many a birchen slope,
In many a pine-dark glen.

So live the fathers in their sons,
Their sturdy faith be ours,
And o'er us the love that overruns
Its rocky strength with flowers.

—WHITTIER.

GEORGE WHITFIELD.

This man, who now saunters up to join the assembly, is of a very different type from the gentleman of the court. His brow is knit; at intervals he murmurs some words to himself as if he wished not to forget it; something very like a proof-sheet is peeping out of his pocket. People stare at him, half with curiosity, half with wonder, as though they were surprised to see him here. David Hume has, in truth, not much time to spare from his history, but he cannot deny himself such an intellectual treat as listening to Whitfield. In and out among the well-dressed many there moves a crowd of people who wear neither silk nor velvet. There is the artisan, with his wife and children, who have come out here chiefly for the sake of the fresh, sweet country air; there are the city clerk and his sweetheart doing a little flirting to while away the time; there is the poor needle woman whose pale face has such a wistful look, that we fancy her heart must be beginning dimly to guess that if she could grasp the meaning of the great preacher's words, it might possibly bring into her life even more warmth and coloring than there is in the dresses she stitches for the grand ladies. Suddenly the murmur of voices which has been running through the vast assembly is hushed. The duchesses and countesses incline their heads a quarter of an inch forward; the fans of the actresses cease to flutter; the mass of the people make a little rush all in the same direction. Every eye is fixed on a man who is ascending slowly a green bank near at hand. At first sight there is nothing very remarkable in his appearance. His figure is tall and spare, his dress is homely; when he turns towards the audience we see that he squints, and he has no especial beauty of feature. But the moment he begins to speak his face is forgotten in his voice. How does it thrill with holy passion as he tells of his dear Lord; how does it ring with stern indignation against sin, and yet how does it melt with tenderness over the sinner! It is so clear that it is heard at the further end of the wide assembly; and yet so sweet; music is the only word that can give any idea of its tones. His face, too, and his figure have changed since we last looked at him. Meaning has come into every movement of his hand; each feature answers to the theme that is upon his lips, as does the lake to the lights and shadows in the sky above; his form seems to have grown majestic, and to be like that of the desert preacher, or of him who cried against Nineveh. When he speaks of heaven, we almost believe that he has been there; when he tells us of the Saviour's love and sufferings, it seems to us that he must have walked with Peter and John at his side; when he tells a story by way of illustration, as he often does, the description is so vivid that we listen breathlessly, as though we really saw the scene he paints with our bodily eyes. For two hours the tide of eloquence flows on unceasingly, and still the listening crowds remain enthralled. Different signs of emotion appear among them. The daughters of the people stand with clasped hands, looking up at the preacher as though he were an angel bringing them the good tidings which are the especial birthright of the toil-worn and weary; the actresses sob and faint; the great ladies actually sit upright to listen. The sterner sex, too, are affected in their own way! The hard faces of the mechanics work with unwonted feeling; the brow of Hume grows smooth; even Chesterfield, who hitherto has stood like a statue of one of his own ancestors, so far forgets himself when the preacher, in a lively parable, is describing a blind beggar on the edge of a precipice, as to start forward and murmur, "O save him, save him." No wonder they are thus moved, for the preacher himself sets the example. Sometimes his voice trembles so much in his intense earnestness, that he can hardly go on; sometimes he even weeps. At length the sermon ends in a grand wave of heaven-inspiring prayer; then the crowd disperses, some to spend the night at the gaming table, some to criticise, some to keep the good seed silently in their hearts.—*Sunday Magaizne.*

HOLINESS AS AN INTENSIFIER.

A holy person is one saved through and through from all sins, its love and controlling influence, being full of life and vigor. Such a soul cannot tolerate indifference. It cannot countenance sloth or recklessness. Purity busies the hands, quickens the pace, and loosens the tongue; has all its grave clothes off and is at work. A sanctified Christian is an earnest worker; not with fingers and thumbs only, but with all the energies at command. He works with his might in season and out of season. It is impossible to become holy in idleness and unconsecration, and equally impossible to retain holiness and be a sluggard. It is to be feared that many who make a profession of this high state of grace lose what is gained by not applying themselves to work. How soon they become rusty and their experience uncertain and the heavenly communion disturbed. Sanctification will make us "meet for the Master's use, and prepared unto every good work." "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." If we use strong meat and do not work, we will become dyspeptic, weak, morose, crusty and ill-humored. When every faculty of soul and body is redeemed. quickened and consecrated it is ready for use in God's service. The harvest is great, the laborers are few. "Not slothful in business. fervent in spirit, serving the Lord." Let every soul enjoying full salvation be intensely in earnest. A holy person is vigorous in his opposition to wrong and sin in all its forms and intent upon helping the cause of Christ onward. We dare not, cannot stand neutral on the question of right and wrong.—*Highway of Holiness.*

NO ARMOR FOR THE BACK.

Let me advise you to wear no armor for your back when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the sword-cuts of your adversaries; the stern metal shall turn the edges of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own master still. Follow truth for her own sake; follow her in evil report; let not many waters quench your love to her. Yield to no established rules if they involve a lie. Do not evil that good should come of it. "Consequences!" this is the devil's argument. Leave consequences to God, but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is Trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Spurgeon.*

Christian parents should read and seriously ponder the following testimony from one who has suffered. He gives the "beginning of drunkenness" in himself as follows: "Tell me," said a gentleman to a poor drunkard, when urging him to give up the cups, "where it was you took your first steps in this intemperate course." "At my father's table," replied the unhappy man. "Before I left home to become a clerk, I had learned to love the drink that has ruined me. The first drop I ever tasted was handed me by my now broken-hearted mother."

WYCLIFFE'S BIBLE.

In 1380 Wycliffe completed and published what is believed to be the first full English version of the Bible. A modern reader would often stumble over the words which then were in vogue. "Sich" in those days was not limited to rural districts. "Axe" for ask was not a laughable Hibernicism. "Wrastle" was approved. The sisters were called "susteren," and the brethren "bretheren"—a pronunciation sometimes heard even in our day. A talkative man was called "tungy," and "snybbe," which is very much like our word "snub," was used instead of "reprove." From these few specimens it will be seen that some of our modern ignorance and modern slang had a respectable,and even devout, parentage. The following list of words which have become obsolete will be found to be instructive as well as amusing:

Al-bide, to dwell constantly.
Al-brent, wholly burnt.
Al-delicen, to perfectly delight.
Al-ont-dried, extremely dried.
Al-for-slept, fast asleep.
Al-to-powne, to break to pieces.
Al-ple-side, perfectly pleased.
Al-to-trede, to tread down utterly.
Al-to-wrastled, struggled greatly.
For-brent, entirely burnt.
For-cooveride entirely covered.
Thurg-trete, to consider thoroughly.
Thurg-shed, entirely wet, wet through.
To-clippe, to embrace closely.
To-braste, to burst in pieces.
To-drunke,greatly inebriated, literally too drunk.
To-minnyschen, to break in small pieces.
To moved, greatly moved.
To-rotide, become utterly rotten.
To-sprengd, wholly sprinkled
Out-schynynge, resplendent.
Ont-sturbe, utterly disturbed.
Ont-waggeth, greatly agitates.
Out-shameden, thoroughly ashamed.

Nat'l S. S. Teacher.

WHAT AN EX-BARKEEPER KNOWS ABOUT RUM.

At a temperance meeting in Revanna recently, Oliver Cotter, a converted rum-seller, in the course of a speech, said:

"I know all about the whisky business. I sold rum for seven years, and mixed drinks behind five bars; more than that, I've drunk bar'ls of it. I took the pledge any number of times, but finally I gave my heart to Jesus Christ [chorus of amens] and I gave up whisky and theaters and balls and tobacco, for the Lord loves a clean mouth as well as he does a clean heart."

Mr. Cotter described the deceptive process by which high-priced liquors are made, and offered a hundred dollars for a gallon of pure brandy or port wine, which he claimed did not exist. He closed his remarks with the following incident:

"I knew a German who kept a saloon and drank beer. He thought it was doing him good. He was getting fat. And I remember how he would hold up the glass and look at it and say: 'Dot's fine peer.' Well, that fine beer killed him one

fine day, and they had a post-mortem examination made to ascertain the exact cause of his death, and the doctors said he died of kidney disease caused by drinking beer. But that is not all. They found about a pound of fatty substance about his heart, and they tried it out to see what it was composed of, and found it was beer juice."

Children's Corner

Acrostic.

Create in me a clean heart, O God; and renew a right spirit within me. Ps. li: 10.

O God, be not far from me; O my God, make haste for my help. Ps. lxxi: 12.

Make haste, O God, to deliver me: make haste to help me, O Lord. Ps. lxx: 1.

Man did eat angels' food: he sent them meat to the full. Ps. lxxviii: 25.

A froward heart shall depart from me, I will not know a wicked person. Ps, ci: 4.

Now, therefore, hearken unto me, O ye children; for blessed are they that keep my ways. Prov, viii: 32.

Doth not wisdom cry? and understanding put forth her voice? Prov. viii: 1.

My son, keep my words and lay up my commandments with thee. Prov. vii: 1.

Even a heritage unto Israel his servant, for his mercy endureth forever. Ps. cxxxvi. 22.

Nevertheless he regarded their afflictions when he heard their cry. Ps. cvi: 44.

Thy word have I hid in my heart, that I might not sin against thee. Ps. cxix: 11.

Sing unto the Lord; bless his name; show forth his salvation from day to day. Ps. xcvi: 2.

William C. Harrison.

Ames, Story county, Iowa.

A Beautiful Incident.

There is a remarkable history, one which signally illustrates the special providence of God, attached to a beautiful German hymn. About 1650 George Neumarck, a writer of hymns and a musician of Hamburg, fell sick. He had picked up a scanty living by playing on the violoncello in the public streets, a custom not then unusual with poor students. The sickness prevented Neumarck from going his usual rounds. He was soon reduced to such poverty as compelled him to part with his instrument, his only means of support.

He pawned the violoncello to a Jew, who lent him on it a sum much below its value. The loan was to run two weeks, and if the instrument should not be redeemed within that time, it would be forfeited. As Neumarck handed it to the Jew, he looked at it lovingly, and, with tears in his eyes, said:

"You don't know how hard it is to part with it. For ten years it has been my companion. If I had nothing else, I had it, and it spoke to me and sung back to me. Of all sad hearts that have left your door, there has been none so sad as mine. Let me play one more tune upon it."

Gently taking hold of the instrument, he played so exquisitely that even the Jew listened, in spite of himself. A few more strains, and he sung to his own melody, the hymn written by himself:

Life is weary, Saviour, take me.

Suddenly he changed the key, and his face lighted up with a smile, as he sung:

Yet who knows the cross is precious.

Laying down the instrument, he said, "As God will, I am still," rushed from the pawnbroker's shop, and stumbled against a stranger who had been listening at the door.

"Could you tell me," asked the stranger, "where I could obtain a copy of that song? I would willingly give a florin for it."

"My good friend," replied Neumarck, "I will give it to you without the florin."

The stranger was the valet of the Swedish Ambassador, and to him the singer told his sad story. He told his master, who, becoming interested in Neumarck, appointed him his private secretary. With his first money he redeemed his instrument, and calling in his landlady and friends, sung his own sweet hymn, of which this is a part:

To let God rule who's but contented,
And humbly in him hopeth still,
Shall marvelously be prevented
From every sorrow, every ill.
Who leaneth on God's mighty hand,
He hath not built his house on sand.

For what is all our heavy yearning,
And wherefore make we such ado?
What prospers it that every morning
We o'er our sorrows wail anew?
Wherennto works our clamor vain
But to increase our grief and pain?

Then must we for a time content us,
And for a little while be still;
Await what through God's grace is sent us,
What worketh his omniscient will.
God, who our helper deigns to be,
Well knoweth our necessity

—*Youth's Companion.*

The Little Drawer.

"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.'

"Once she sent for me to come home from a party of little girls in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me.

"But now I see that I owe my good habits to the care I was made to take of that little drawer when I was four years old."—*S. S. Visitor.*

"Swear Words."

The Scotch say that "those that will swear will lie;" and some who do not wish to be considered profane, yet use "swear words" which might well be omitted.

A little five-year old boy overheard a workman who was repairing the sitting-room drop an exclamation over some slight mishap. "That's the first 'swear word' I ever heard in my father's house," was the grave rebuke of the little boy. It so touched the rough man that he went to the mother of the boy and confessed his fault. While engaged on the job he never again lapsed into vulgar profanity,

The boy, now a tall lad, wields the same influence over his mates. They understand that his part in the game is ended as soon as bad words are introduced. The knowledge that his father's tongue was never polluted by profanity, together with his mother's precepts, and a child's natural desire to be like his father, have given this salutary bias to his early life. Boys, keep free from "swear words" of all kinds. They do no good whatever, but always defile and dishonor those who use them; and the habit once established is a bad one to get rid of.—*Sel.*

There are many who know their own wisdom, but there are few who know their own folly.

Kitty.

Every little boy and girl knows too much of the mewing and purring of the cat, and of its dislike to wet feet, and its delight in warmth and comfort, and of its patience and watchfulness when in search of the little mouse to make it necessary to give any description of kitty.

The cat was highly prized as a domestic animal in ancient Egypt. At a remote period they were there held in high reverence. Temples were built in their honor, and sacrifices and devotions were offered to them. If one should die in one of their houses all the members of the family would shave off their eyebrows.

The cat was held in high esteem in Britain in former times. A Welsh law enacted during the reign of Howell the Good, who died nearly one thousand years ago, fixed the value of cats at different ages of life, beginning with the kitten before it could see. If any one stole or killed the cat which guarded the granary of the prince he must pay a ewe, a fleece and a lamb, or as much wheat as, when poured on a heap, would entirely cover the cat when suspended by the tail, its head touching the floor.

In the middle ages the cat was supposed to be possessed of witches. The people thought Satan to be the shape of a black cat. Many persons still prophesy rainy weather when they see kitty washing her face. The superstitious idea that a cat is under the control of witches, and that it has nine lives, has led to the practice of many cruelties upon this inoffensive and useful animal.

The pupil of the eye of the cat is capable of great contraction and dilation, which enables it to see well where there is but little light. Its fur is soft, but entirely free from oil, and by friction may easily be rendered highly electric. You can readily produce electric sparks from its ear. You cannot lose a cat, for its memory and love of place enables it to find its home even from a great distance. *Ex.*

Letters and Puzzles.

Ames, Story Co., Iowa.

Dear Editor: I thought I would write you a few lines for your good paper. I think Masonry is a curse to the country. I hate it. Think how they cheat. Bro. Arter says the Masons have lied him out of between three and four hundred dollars Now is that any way to do business? I want to do all I can towards putting down Masonry.

Yours truly,

Wm. C. Harrison.

New Sharon, May 7, 1877

As pa takes your paper and I am somewhat interested in the "Puzzle Drawer," I thought I would send an answer to Florence E. Quick's puzzle, May 3d, and also send one myself. The answer is "Rutherford B. Hayes." I send the following which is the first one to any paper:

I am composed of 13 letters.
My 1, 2 and 3 is a nickname.
My 5, 4 and 8 is not well.
My 7, 6, 8 and 12 is one's nearest kin.
My 7, 5, 3 and 9 is a masculine name.
My 4, 5, 9 and 13 is the king of beasts.
My 3, 4, 12, 7, and 6 is an animal.
My 7, 6, 4 and 8 is an instrument for pounding.
My whole is the name of a person whose life was taken by the Freemasons

Yours respectfully,

A. J. Copa

T. W. Cavin, Morning Sun, Iowa, also sends the correct answer to the same enigma.

Home and Farm.

Asparagus and Celery.—A medical correspondent of an English journal says that the advantages of asparagus are not sufficiently appreciated. Those who suffer with rheumatism are cured in a few days by feeding on this delicious esculent; and more chronic cases are much relieved, especially if the patient avoids all acids, whether in food or beverage. The Jerusalem artichoke has a similar effect in relieving rheumatism. It may be well to remark that most plants which grow naturally near the seacoast contain more or less iodine, and in all rheumatic complaints, iodine has long been a favorite remedy. One who has been in the drug business told the writer some years ago that many of the popular patent nostrums which some disinterested people—"for the good of their fellow creatures"—sold at two dollars a bottle, consisted simply of a few cents' worth of iodine in solution. Iodine is dangerous however, in overdose, affecting especially the eyes.—*Scientific American.*

Raising Currants.—We have often alluded to the healthfulness of the currant, and urged its more extensive and careful cultivation. Almost every farmhouse, to be sure, has a few old bushes, but they as a general rule are neglected and far less productive than they ought to be, and the fruit is smaller than it would be under good cultivation. During the sultry days of August, when the appetite fails for the ordinary articles of food, the currant, with its peculiar acid, toned down by a little sugar, becomes very agreeable to the palate. It is valuable because it can be used in so many ways, and it lasts so long on the bushes. No fruit will give better returns for the labor bestowed on its cultivation. A plantation once properly made is good for ten or fifteen years; and we have known bushes to bear well for more than twenty years. New plants can be raised so easily from cuttings that it would be better to reset the ground, or rather select a new field on which to plant them as often as once in ten years. The old Red Dutch has always been a favorite sort, but of late years La Versaillaise, Cherry, Fertile of Angers and some others have taken the lead among the red varieties, while the Dana's Transparent and White Grape are regarded as the most valuable among the white sorts. The Cherry is one of the large sorts, too acid for most palates, but if perfectly ripe it will go well with plenty of sugar. It is very easily picked.—*Mass. Ploughman.*

How to Break Colts.—A practical stock man gives his experience in breaking colts, as follows:

"A good and cheap breaking rig is made with two hickory poles, three feet longer than sulky shafts and a little thicker; bolt them to the axle (you need but two wheels); let the poles project three feet to the rear of the axle; have two holes bored in the ends thus projecting, about eight inches apart; fit to these poles two bows, similar to ox-bows, and long enough to come within ten inches of the ground when the shafts are in proper position for driving; these need only be used when you have a colt that is disposed to rear up. Whenever the colt attempts to rear up, these bows strike the ground and effectually prevent him from doing so. Always

use a kicking rope or strap; put it on after the colt is in harness; it is two ropes fastened to the check bit; they run over the head same as Kimbal Jackson; check the run through the terret of the saddle and along the back to a point just back of the hips, where two rings, eight inches apart, receive the ropes. which are passed down to the shafts near the cross-bar, where they are made fast; when so arranged every effort to kick throws up his head, so that it is impossible for him to kick, and if he lies down or falls he cannot break the shafts, they being hickory poles. The colt must go ahead or backward, and it is almost impossible to upset, the shafts being a little back of the axle, so as to have no weight on the colt's back.

Wood vs. Iron.—A correspondent of the *Western Rural* says: "I discovered many years ago that wood could be made to last longer than iron in the ground, the process so simple and inexpensive that it was not worth while making any stir about it. I would as soon have poplar, basswood or quaking ash as any other kind of posts. I have taken out basswood posts after they have set seven years, that were as sound when taken up as when they were first put in the ground. Time and weather seem to have no effect on them. The posts can be prepared for less than two cents apiece. For the benefit of others I will give you the recipe. Take boiled linseed oil and stir it in pulverized charcoal to the consistency of paint. Put a coat of this over the timber, and there is not a man that will live to see it rot.

Old gardeners say that beans planted among squashes, melons and cucumbers will keep off squash bugs.

Health and Houses.

It does not express the whole truth to say that some houses are unhealthy; it is nearer the fact in reference to many dwellings that they are deadly. Sometimes certain rooms in a house are so impregnated with poisonous emanations, that their occupants become ill in a few days. I know of a capacious mansion formerly (now a boarding house) on Walnut street, Philadelphia, which has in it a certain room known to make people sick within a few days after they move into it. Within a year, a man in perfect health was placed in a room in London, and in a few days died of putrid fever. The next, and the next, and the next occupant, were noticed to become ill. It became so notorious that the authorities took it in hand to examine the premises, and it was found that the man who papered the room, in order to fill up a cavity in the wall, put in a bucket full of paste and pieces of the glazed papering, which in time began to ferment and rot, throwing into the room a steady supply of the noxious fumes of decomposed lead and other hurtful ingredients employed in the sizing of wall paper. It is known that the sizing on a visiting card is enough to poison a child if put in its mouth; being a little sweetish to the taste, it is rather palatable.

Another English house became so notoriously unhealthy that the common people reported it to be haunted; it soon gained such a reputation that nobody would live in it free of rent. Investigation discovered that it was the result of pasting new paper on old.

Lesson—In repapering a room or house, first pull off the old paper and scrape and wash the walls.—*Hall's Journal of Health.*

We have received an excellent sermon in pamphlet form written by Rev. Edwin Barnetson, of Mexico, N. Y. Subject, "Observance of the Sabbath." The text is, "Remember the Sabbath day to keep it holy."

After bringing out many useful general truths about the beneficial effects of the Sabbath, he briefly calls attention to the evil effects of opposition to the Sabbath, calling on the Christian church to rally and sustain the sanctity of the holy day by precept and example.

He speaks of the universality of the Sabbath. That it was designed for all mankind for all time.

He speaks of the importance of the civil observance of the Sabbath. In the practical applications he makes in regard to the observance of the Sabbath he particularizes and enlarges upon the evils of theaters open on Sabbath, of running street-cars and ferry boats upon the Sabbath, of beer gardens, running cheese factories on Sabbath, of Sabbath visiting and Sabbath pleasure excursions.

The pamphlet is well worth reading and can be secured by forwarding ten cents to Rev. Edwin Barnetson, Mexico, N. Y.

Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print *Lloyd's Map of American Continent*—showing from ocean to ocean—on one entire sheet of bank-note paper, 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for 30 cents, or unvarnished for 25 cents. This map shows the whole United States and Territories in a group, from surveys to 1876, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, etc. This map should be in every house. The whole on one entire sheet of bank-note paper, two inches larger than the New York *Herald*, to fold and carry in the pocket. Send 30 cents to the Lloyd Map Company, Cincinnati, O., and you will get a copy by return mail.—*N. Y. Illustrated Christian Weekly.*

Pettengill's Newspaper Directory.—A very useful and interesting volume of 376 pages has just been issued by the old and well-known advertising agency firm of S. M. Pettengill & Co., New York, entitled Pettengill's Newspaper Directory and Advertisers' Hand Book for 1877. The leading facts are given respecting 8,574 separate publications, designating the political or other distinctive character, the frequency of issue, the names of publishers, etc., and showing how many of each edition (daily, weekly, monthly, etc.,) are published in each State and Territory in the United States and Province in British America. The book is elegantly printed from new type, and, besides its mine of information, it contains portraits of leading New York journalists, and illustrations of the extensive offices where the publishers transact their business in New York, Philadelphia and Boston. It is sold at the low price of $1.00 per copy.

THE GOSPEL MEETING.

Practical Results in Boston.

[Correspondence Chicago Tribune.]

In this connection I may, with propriety, mention additional illustrations of the influence of the revival upon practical morals, a matter about which non-evangelical churches or pastors were anxious about the time Moody arrived. At the moment I recall three facts: One the restitution of $12,000 in one sum. In another case, one of the ladies, who had been acting the good Samaritan at the North End, where all vileness concentrates, was robbed of a valuable watch. Discovering her loss, she said it would be remedied by the Lord, on whose errand she had gone. According to her faith a note came in a short time stating that at a certain spot in the old Granary Burying Ground the watch might be found. The information was reliable and the watch was found. Again, a letter postmarked Boston was received at the Milford National Bank, N. H., last week, containing $5,000 of non-registered bonds stolen at the robbery of the bank in December, 1874. No names or explanations accompanied the bonds, but, being non-registered they could have been held with impunity, as they had been for more than two years, and the coincidence of time, place, and similar restitution gives credibility and probability to the belief current that a conscience newly baptized in Christian conversion gave up the property and mailed the letter.

In another way and yet not altogether another, we have seen the relations of an enkindled Christianity to money. It is one thing, and one luminously suggestive, when ill-gotten gains are restored to the proper owners; it is a transaction somewhat analagous where restitution is made to Christ of the proceeds of that prosperity which his religion has bestowed. Of course, the analogy holds only with respect to the truth that Christians should regard themselves as stewards only of all possessions which faculties and favoring Providence have placed at their disposal. Two days ago a single collection was taken to complete the sum needed to cover the whole expenses of the tabernacle to date, and the requisite $20,000 were raised. The whole expense has been about $41,500. For a long time business has been "stale, flat, and unprofitable" in New England; but for the sake of Jesus of Nazareth, cradled in poverty, with nowhere to lay his head when toiling for others, ignominiously hurled to death, and then laid in a borrowed sepulcher, all needed funds have been forthcoming. At once Moody, for the Master, asks that $13,000 more be raised to continue the Tabernacle for another year. He will get it, and for the next twelve months spiritual harvests will continue, and our churches be raised to higher standards of efficiency and a larger outlook.

Here, by way of suggestive contrast, I quote from my morning paper of to-day: "Owing to financial difficulties, the Paine Memorial-Hall property will be sold by public auction on the 4th of May next. The building is a costly and well-built structure, but has never paid expenses."

GENERAL SWIFT,

of whom I wrote you two weeks ago, is actively in the field. He was on the staff of Gen. Butler in New Orleans, and for twenty years has been prominent in military, political and convivial circles. In a recent testimony, he paid a tribute to his mother's prayers, of which the pathos and eloquence must touch the farthest stranger's heart.

"I never left my mother in my life but what she said to me, 'I want to live long enough to see you come to your Lord and to your Saviour.' It was the conclusion of every separation, it was the burden of every letter she wrote to me in her life. I remember on one occasion, and there are those here that can recall the fact, that I was invited by my fellow-citizens to deliver in Tremont Temple an address upon the campaign in Mississippi at the surrender of Port Hudson. The Mayor of the city presided. The hall was crowded and we were all at a white heat of patriotism, and I was endeavoring to picture the advance and occupation of our victorious army on those blood-stained uplands. The scene was vividly before me, and when I came to where our men ran up the dear old flag on the flag-staff, where for more than two months had been flaunting in our eyes the standard of rebellion, the whole audience went wild, the music struck up, and they rose up on their feet, surging and swaying with cheers. As I stood there alone amid this wild outburst of enthusiasm, I looked into the left gallery, and saw one pale, unemotional face; it was the face of my mother. She is a little woman, and it seems as if I could lift her in the palm of my hand, but she had great love and faith, and, when I met her, she said, 'I have given you freely, my son, to the country, but, Oh! if I could see you stand there and talk for your Saviour, I would ask nothing more on this earth.' And when I took my stand I went home directly to that mother. I don't know that I can get on with this part of the story, but you will all understand the difficulty. The stars in the skies scarcely outnumber the prayers she had given to her Father on my behalf, and I was going home, the last one in her band of children, resolved to tell her that her Saviour was my Saviour, and her God was my God. We were all there, an unbroken and a redeemed family. She gathered me in her arms as tenderly as when I was a helpless child. There is a passage in Scripture, 'Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.' I know what that means. I know what it is to feel as a little child if my hairs are gray with the footfalls of time."

It is hoped by many that General Swift will join the army of lay workers. In closing he said: "Ah, there are men I would give my life, it seems to me, to win; there are men to whom I am allied with the ties of blood, men that are gifted with large endowments of patience, with the magnetism of personal influence so grand that their fellow-men would follow their word and example as Israel followed the music of the harp and the songs of David. Would that God would give me the power to reach their hearts! I believe that this great work is only begun in this city; the great tidal wave is yet to sweep over this place of our affections. I wish to do something, I will do something, that this city on these three hills, the city that cradled Liberty and led the van of progress, should lead and shine as the city of the redeemed."

The brightest seal of success in the work of Mr. Moody is the raising up of new men who will carry the

work forward. The many-sided, comprehensive reach of the work becomes more and more noticeable. Gen. Grant's subordinates, sagaciously chosen, were never more wisely adapted to their various trusts than are Moody's co-workers. Young Mr. Hastings leads the boys' meetings, and great numbers of lads have gone from thence converted, and evanglists to their fathers or mothers, bringing them to the same Saviour.

MISS WILLARD'S MEETINGS

have been crowded from the first, and converts, new and old, have caught the inspiration of her intelligent zeal. On Friday last a thrilling testimony was given at the temperance meeting by a young man, who had been rescued by the energy and patience of a young lady, living near the Tabernacle. She is the daughter of a well-known author, living in a home of culture and refinement, but she took the young man drunk to her home, watched over him both as guard and nurse until his faculties were partially restored, and then she led him to the Great Physician. He was heard, work was found, the abandoned wife and child met the redeemed husband and father in the house of that young lady; they were reconciled, and a new Christian home established. This is a sample of hundreds, gathered by the tender voice, hands and sympathies of Christian women. Mrs. Stoddard spread a breakfast on Friday for two hundred gathered by herself alone.

The next division of labor, perhaps the most impressive of all, is that

AMONG BUSINESS MEN.

Last week a merchant took a customer from Bangor, Me., to the noon meeting so crowded that he was compelled to stand upon the stairs leading to the next story. He asked prayers for his customer, announcing his residence and the fact of his presence. Immediately the latter, instead of being offended, rose and said that he was the one for whom their prayers were requested, and united his own wish with that of his friend. The next night the Maine merchant was in the overflow meeting of the Berkeley street church, testifying for the Lord who had saved him. Another prominent merchant, the head of a large firm immediately opposite the place of noon-day meeting for dry-goods merchants, and a leading attendant at the largest Universalist church of our city, was led to attend some of the meetings. He also heard Mr. Moody at the Tabernacle. Using his mind as in business problems, he said: "I know many of these men, and from my twenty years' acquaintance I am persuaded that they would not give the subject of religion so much attention and relate such personal experiences of its power, unless there is something in it." While reasoning thus, and while trying in honest, manly and logical consistency to find Christ, the Saviour of whom he had heard so much, he was met, casually, by a Christian merchant long his friend and business neighbor. It is easy now for religion to become the theme of conversation. Soon the inquiring soul was led to Christ, in the light of the open Bible and the experience of the Christian friend and adviser.

They bowed in prayer. He whose lips were unused to supplication repeated a brief petition for forgiveness, a confession of sin, and sincere surrender to Jesus, in words dictated by his friend. It was but the work of a moment, though an eternity of bliss may follow. He rose from his knees, placed his hand upon his heart, and with glad face said: "Mr. M., my load is all gone. I am willing to tell all Boston." The next day, with broken voice, he did tell a thousand of his fellow-merchants in the crowded prayer-room just over against his own store.

Yesterday the leader used a Bible which had been a prominent fixture of his own counting-room for twenty-five years. One young merchant testified to the silent influence of that book, and to kind instruction from its open pages, when years ago he was clerk in that store.

One prominent retail merchant, not a Christian, has given his check for $800 in aid of the general work of the Tabernacle. Another, not then a Christian, sent his check for $100, begging the committee to urge Mr. Moody to remain over another month, and saying that there are many unconverted ones yet to be reached. He has since come out into the light and strength of salvation by Jesus Christ. Henceforth his superior business talents, his large fortune, and his earnest activity are to be held and used in the service of his Divine Master.

Religious Intelligence.

—President Wallace of Monmouth College preaches for the United Presbyterian congregation of Keokuk during the absence of the pastor Rev. D. E. Shaw, who purposes visiting Scotland.

—Among the fifteen recently received to the Church of the Covenant, Brooklyn, is a lady of 93 years, received on confession of faith. Another, aged 112, was received at 29th Street church, New York city.

—The Rev. Edward Ebenezer Bayliss has resigned the pastorate of the Baptist church at Virden, Ill., for the purpose of devoting his time to evangelical work. Drs. Everts, Anderson, of Chicago, and others believe he possesses qualifications in an eminent degree for such service.

—According to the dictionary of Protestant Missions in India, lately published, there has been a gain of about 4,000 communicants in a year, and 10,000 native Christians.

—There are 960 living missionaries and ordained native pastors in India proper, excluding Burmah and Ceylon, and 116 lady missionaries connected with the various societies.

—Rev. Joseph Cook recently said in one of his lectures, in Tremont Temple, Boston: "Infidelity in Germany is no stronger than it is in Boston. Out of thirty universities of that most learned land of the globe, only one is called rationalistic to-day." "In 200 languages of the world the Scriptures were read yesterday; in 200 languages of the world hymns were lifted to the Triune Name yesterday; in 200 languages of the world the gospel was preached to the poor yesterday."

—The labors of American missionaries have contributed a very large share of what to-day constitutes the literature of the Bulgarian people. Besides the Scriptures they have published a grammar and vocabulary of the language, a Bulgarian translation of Bunyan's Pilgrim's Progress, a Commentary on the Gospel of Matthew, translations of Tract Primer and of some of our best English tracts; also original tracts, ten volumes of a monthly illustrated paper, and for more than a year past a weekly newspaper, which has a wider circulation than any other paper in Turkey. In the year 1840 the New Testament was published in Bulgarian, at the expense of the British and Foreign Bible Society. Up to that date scarcely a dozen books and pamphlets had been printed, most of them small, and all in the Western or Macedonian dialect which has already ceased to be used as a book language.

—Captain Bundy, the sailor missionary of this city, is preparing to start on another season trip around the lake ports. He is having built a new, staunch boat of 48 feet in length, 14½ feet beam and 7 feet cabin, which will carry him and the good news of grace more safely than the small craft of last year. He estimates the expense of fitting the new vessel and carrying on the work through the season at $2,500 of which he has raised $1,600, chiefly in Detroit, Toledo, Cleveland and Buffalo; he hopes that the friends of the sailor in this city and Milwaukee will provide the rest. The object is surely worthy of every encouragement.

—The annual meeting of the American Bible Society was held in New York on Thursday. The annual report shows the receipts for the year to have been $543,579, including $227,928 for publications, $188,013 from legacies, and $91,274 from donations. The expenditures nearly equaled receipts. During the year 621,726 Bibles were issued at home and 259,330 abroad, making a total of 881,056.

—Prof. Henry Cowles, D. D., has just concluded a series of articles in the *Interior* on "Premillennial Adventism," maintaining in a learned manner views differing from those to which Mr. Moody gave notoriety. Dr. Robert Patterson of California, author of "Facts and Fables of Infidelity," has defended Mr. Moody ably and Dr. R. W. Patterson of this city, replies to his argument. It is not of the least significance that the subject is so generally discussed in Christian bodies.

News of the Week.

—At a Cabinet consultation the extra session of Congress which has been expected in June was postponed to the 15th of October.

—Judge Daly, proprietor of the Windsor Hotel, New York, made insane by financial losses, disappeared May 1st and his body was found on Sunday morning suspended and dead in a deserted house in the little town of Woodside, Long Island.

—The bill to allow county boards of education to contract direct with publishing houses for common-school text-books for their respective districts, to be furnished to pupils at cost, has been defeated in the Ohio Legislature.

—A fire which lasted all day and destroyed about $400,000 worth of property broke out at ten o'clock Sunday morning in Brooklyn, in Campbell & Thayer's Oil Works, Water street, between Washington and Main. The building burned out was six stories and occupied half a block.

—The formal reply of the State Department at Washington to the notification by Turkey of the war with Russia announces that the United States will maintain a strictly neutral position toward both belligerents. A similar note will be sent to the Russian Government.

—A Bucharest correspondent reports that the Russian commanders are evidently taking every precaution to bring their armies to the Danube without fatiguing the men or animals. The condition of the troops shows that their efforts are successful. The majority of the cavalrymen passing through Bucharest walk, leading their horses.

CONSTANTINOPLE, May 13.—The Porte is very uneasy about supplies still to come from New York, and is very angry with America for allowing the Russian squadron to remain in American waters. The bad feeling is increasing. A Turkish journal has already advocated a massacre of Christians.

—The English representative has demanded explanations. Many Turks resent the idea of even a friendly occupation of Constantinople by the English, and say if England wants to help Turkey she should do so on the Danube or in Asia. There is great uneasiness among European residents. Many have left and others are leaving.

CARLYLE ON THE EASTERN WAR.

Thomas Carlyle, the Scotch philosopher, lately wrote the following to the London *Times* on the Eastern question and the management of Disraeli:

SIR: A rumor everywhere prevails that our miraculous Premier, in spite of his Queen's proclamation of neutrality, intends, under cover of "care for British interests," to send the English fleet to the Baltic, or do some other feat which shall compel Russia to declare war against England. Latterly the rumor has shifted from the Baltic, and become still more sinister on the eastern side of the scene, where a feat is contemplated that will force not Russia only, but all Europe, to declare war against us. This latter I have come to know as an indisputable fact in our present state of affairs, and the outlook is surely a grave one. As to British interest, there is none visible or conceivable to me except the taking strict charge of our route to India by Suez and Egypt, and for the rest resolutely steering clear of any copartnery with the Turk. In regard to this or any other British interest whatever, it should be felt by England to be as real ignominy to be connected with the Turk at all. Nay, if we still had, as in fact we ought to have, a wish to save him from perdition and annihilation in God's world, the one future for him that has any hope in it, is even now that of being conquered by the Russians and gradually schooled and drilled into a peaceable attempt at learning to be himself governed. The newspaper outcry against Russia is no more respectable to me than the howling of Bedlam, proceeding, as it does, from the deepest ignorance, egotism and national jealousy. These things I write not on hearsay, but on acute knowledge, and to all friends of their country will recommend immediate attention to them while there is yet time, lest in a few weeks the maddest and most criminal thing that a British Government could do should be done, and all Europe kindled into the flames of war. I am, etc.,

T. CARLYLE.

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BY PHILO CARPENTER.

This is a 2-page tract, calling the attention of the public to the despotic and ridiculous titles of Freemasonry. Price 25 cents per 100; $2.00 per 1,000.

TRACT. NO. 5:

Extracts From Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

This tract is a reprint of a tract published in 1834, and is a very weighty document. A 4-page tract at 50 cents per 100; $4.00 per 1000.

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Giving His and His Father's Opinion of Freemasonry (1831.);

AND

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A 4-page tract. This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the able Tow by which Satan is leading thousands to eternal death 50 cents per 100; $4.00 per 1000.

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Is a 2-page double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled **"Freemasonry is only 152 Years Old,"** and gives the time and place of its birth.

The second side is entitled, **"Murder and Treason not Excepted,"** and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian. Price 25 cents per 100; $1 per 1000.

TRACT NO. 9, ILLUSTRATED:

FREEMASONRY IN THE CHURCH.

Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*" 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill

TRACT NO. 10:

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Taylor Sheaur, Charles David, L Royal, L J Gutar, P Z Roudiz, Jas. Wilkison, E H Batchelor, Rev. H J Walker, A D Brown, J Fred Ribler, G W Pugh, O M Irwin, J W Baldridge, W G Steel, J Duncan, J P Yocum, Fred J Soldar, A Jackson, J Parmeter, G W Goodhart, Rev G C Coffee, Chas H Gobble, R Hasken, J Richards, J Thompson, Chas McMillan, S S Singer, C G Calilson, Jesse Kerr, J Gamble, Jr, I Mortimer, H Williams, I D Page, L A Kiefer, J H Snider, M Short, C H Freeman, A Honeywell, J Mancke, H Knapt, E A Kimball, A A Richardson, Dr. N Norris, H McCashlan, J H Nasson, Wm H Hasdin, Wm Colmer, J H Martin, Geo W Varney, E L Rose.

Tracts Sent.

J B Smith, Jas Wilkison, Jas Barnett, H Knopp.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING MAY 12, 1877.—From Wm Atkinson, Jas Auten, John Andrus, W Bruce, E Bradshaw, Alex N Beatty, Jas Barnet, J A Bingham, J S Burrell, Edwin Barnetson, A Cleveland, Wm. Cheetham, J Chadwick, Jas Duston, S P Daniels, S Dodge, R Faurst, A Frank, E Gould, A A Garrison, Wm C Herrington, E Herrington, H H Hinman, G C Hinsdale, D Joannin, Roland Jackson, Jas P Rogers, Jas Kilgore, H L Kellogg, Jas Kilbourn, M Long, W K Morley, John W Moore, Chas McMillan, Justus Miller, Alex Mackie, J M Miller, Mrs M B Nichols, Edmund Niles, G G Nickey, Mrs Betsy Pye, Alex Russel, Thos A Sproull, Wm Steel, W W Stringer, Y Wickwire, Jennie Wallace, A D Yocum.

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CHICAGO, May 14, 1877.

GRAIN—Wheat—No. 2	1 70	1 71
" No. 3		1 54
" Rejected		1 26
" Minnesota	1 80	1 95
Corn—No. 2	53½	55
Rejected	50	50
Oats—No. 2		44½
Rejected		35½
Rye—No. 2		87
Bran per ton	13 50	14 50
Flour—Winter	9 00	11 00
Spring	5 50	9 00
Hay—Timothy	8 00	9 50
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	8	8¾
Lard per cwt		9 85
Mess pork, per bbl		15 50
Butter fancy yellow	23	26
common to choice roll	13	20
Cheese	8	14
Beans	2 40	2 60
Eggs		10
Seeds—Timothy	1 50	1 75
Clover		6 50
Flax	1 55	1 90
Potatoes	95	1 20
Broomcorn	2	7
Hides green to dry flint	6	16
Lumber—Clear	30 00	34 00
Common	9 00	10 50
Fencing	10 00	10 50
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	25
LIVE STOCK Cattle Choice	5 50	6 10
Good	5 10	5 40
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CHICAGO, THURSDAY, MAY 24, 1877.

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, July 10th to 12th next, beginning on the evening of Tuesday, July 10th, with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

THE CORPORATE MEETING OF THE N. C. A.

The annual meeting of the National Christian Association will be held, according to By-law IV. of its Constitution, on Wednesday, June 21st, 1877, at the Carpenter building, No. 221 West Madison street, Chicago, (unless changed by Directors) for the election of officers, accepting reports and transacting any other business proper to come before said meeting.

L. N. STRATTON, Pres.
H. L. KELLOGG, Sec'y.

The following are the corporate members of the N C. A., who are all expected to be present:

S. B. Allen,	D. R. Kerr,
J. K. Alwood,	D. Kirkpatrick,
I. R. B. Arnold,	Wm Leuty,
J. W. Bain,	O F. Lumry,
J. L. Barlow,	D. W. Lyons,
J. A. Bingham,	J. G. Mattoon,
J. Blanchard,	A. M. Milligan,
C. A. Blanchard,	Moses Pettengill,
Jesse B. Blank,	Woodruff Post,
M. R. Britton,	Isaac Preston,
O E Burch,	Peter Rich,
Nathan Callender,	B. T. Roberts,
Philo Carpenter,	J. E. Roy,
Abel E Carpenter,	Alexander Small,
H. Cogswell,	Geo. E. Sovereign,
J. A. Conant,	J. P. Stoddard,
E. S. Cook,	L. N. Stratton,
E. A. Cook,	L. Taylor.
John Dorcas,	J. G. Terrill,
John Finney,	Sylvanus Town,
Aaron Floyd,	A. Wait,
A. D. Freeman,	J. B. Walker,
H. H. George,	J M. Wallace,
C. R. Hagerty,	Wm. Wishart,
I. A. Hart,	J W. Wood,
Edward Hildreth,	Aaron Worth,
G. B. Hubbard,	J. R. Wright,
H. L. Kellogg,	Milton Wright.
E. B. Kephart,	

Topics of the Time

The good effect of the Massachusetts law that prevented serious results in the strike on the Boston and Maine railroad has led the Illinois Legislature to consider and pass a statute of like nature for our State. The bill provides for the fining and imprisonment of any engineer who "in furtherance of any combination or agreement," abandons his engine short of its proper destination; also any person who shall maliciously, by any act or by intimidation, obstruct the lawful business of the railroads or "other corporation, firm or individual" of the State; or, for two or more persons who shall "willfully and maliciously combine or conspire together to obstruct or impede by any act of intimidation" the regular business of railroads, corporations, firms or individuals. The bill, it will be seen, reaches not only the Brotherhood of Engineers, but all the secret trade unions that produce a periodical disturbance in some branch of business or other. The general adoption of such a law and its enforcement would seriously interfere with the principal function of these unions and would go a long way toward their dissolution. The passage of this regulation was perhaps hastened by the attempted poisoning of some three score coal-miners in the vicinity of Streator who had lately taken the place of a body of strikers, which is attributed to the agency of the latter, and will probably result fatally in several cases.

A serious disagreement in the French government between President Macmahon and Jules Simon, the leader of his Republican cabinet resulted last week in the resignation of the latter followed by that of all the other cabinet officers. The "Left" or Republican party in the Chamber of Deputies, which is the majority party, resolved in a special meeting that confidence would be given only to a cabinet which should adhere to Republican principles, and the President, after threatening to call into his counsel members from the "Right" finally prorogued the Chambers for a month. The excitement, was extreme in both the Senate and House, the latter adjourning with cries of "Vive la Republique." Although in the estimation of many France has made a retrograde movement it is hoped by the Republican leaders that with moderation and a wise use of the crisis their powers will be greatly increased in the next election which takes place in five months. Only a wise determination on the part of these leaders can prevent the rising of the populace, for the *sans culottes* are not perished from France. The new cabinet is adding to the flame by wholesale removals of officials throughout the country who are in sympathy with the Republican majority in the Assembly. Germany watches these changes in Paris with keen interest not unmixed with distrust and alarm. The sudden accession to power of the Clerical and Ultramontane parties is believed in Berlin to be the result of Catholic intrigue, and should this prove to be the case the effect upon the relations between the two countries may be very grave.

The past week has been daily filled with rumors from the war of a serious character. On Wednesday heavy artillery firing on both sides the Danube at Rustchuk indicated an attempt to force the passage of the stream by the Russians. This was continued on the next day, while there was a considerable movement of troops down the river. No passage had been made on Monday, and the army awaited the arrival of the Czar with his prime minister at Bucharest when the grand movement would be made. Russian arms were attended with a considerable victory last week east of the Black Sea in the capture of the strongly fortified town of Ardahan between Kars and Batoun, while the Turks were victorious in a small engagement at Sukem Kaleh, a Russian port on the northeast coast of the Black Sea. The announcement that the Roumanian government is in a state of war with Turkey adds to the gravity of the conflict, which seems soon to reach its height, since it is reported that the Shiek-ul-Islam, the religious head of the Mohammedan nations, has proclaimed a holy war against Russia which will call the faithful of every nation to take up arms in defense of their religion. An imperial order also summons non-Mussulmans into the ranks. Turkey thus seems urged by an evil fate into those measures which will alienate every civilized nation, and by her own hand hastens her downfall.

"Ben" Butler has one relation he gives up to executive decapitation. George H. Butler, dismissed in disgrace from the consulate of Cairo, by Gen. Grant, was last month appointed to some postoffice agency in the Black Hills. On his way thither his conduct on the train was beastial and revolting, ending in drunken profanity. A Methodist bishop, whose name is not made public, was an unwilling witness of his conduct, and reported it, and in one week Butler was removed. His uncle, the general, endorses the action of the department.

Of the great wave of temperance meetings that during the past few months have swept over Michigan, Ohio and other sections, we have published little heretofore. Mr. Murphy's work in Pittsburgh, Philadelphia and several Ohio cities has many characteristics of a genuine temperance revival; not perhaps so deep and thorough as that which accompanies Mr. Moody's work, but so far as it reformed men from drink, genuine. The work in Michigan and some parts of New York under Dr. Reynolds has in some respects the appearance of excitement rather than reform. The Michigan work has a wonderful display of figures—over 53,000 members of the reform clubs that sport the red-ribbon badge. The effect on saloon traffic has been marked, the want of custom forcing these dens to close. Not less noticeable is the decrease of crime reported by officers of the law from all parts of the State. So apparent has this been that a joint resolution of thanks passed unanimously both branches of the Legislature to Dr. Reynolds for his agency in this respect. These are the favorable features, and are truly a cause for great rejoicing if now there is no relapse and "seven spirits worse than the first" return not to the once cleansed man. The revival is evidently not, like Moody's, based on change of heart as well as reform in life in the individual, and here is its weakness, in introducing human props and methods to sustain the resolutions of reform. The Michigan Wesleyan Association, recognizing this, resolved lately "That the organizations of 'Red Ribbon Societies' are detrimental to the temperance cause, so far as they offer substitutes connected with the world, to satisfy the cravings of depraved appetites, in the place of the cleansing blood of Christ."

The wise are those who distinguish clearly between the law court and the equity court.

The Two Governments.

BY A. THOMSON.

I.

LEGAL.

One meets in fair and open day,
The bulwark of the free,
And holds its heaven-appointed sway,
For you, my friends, and me.
It stays the felon's lifted arm,
The bigot's torch it stays,
And guards each humble home and farm,
From evil's desperate ways.

It holds no mean or party grudge,
It knows no clique or set,
It guards the interests of the drudge,
From each oppressive hate;
It clears the way to wealth and fame,
For all, both high and low,
And never knows a favorite's name,
A freeman should not know.

It robs no prisoner of his rights,
But guards them long and well,
And then humanity invites
To view its prison cell;
It hangs the traitor with a sigh,
The murderer with a tear,
And has no joy that they should die,
Or any suffer here.

It needs no long and windy praise,
From human tongue and pen;
Its own majestic presence says,
It is the friend of men.
Around it loyal millions stand,
To guard its holy cause,
Each manly arm that lifts a brand,
Would wield it for the laws.

II.

MASONIC.

This meets at midnight and alone,
To pass its dark decree,
To plunge with hempen rope and stone,
Its victim in the sea;
To whet the bold assassin's blade,
And load the murderer's gun,
And every blessed right invade,
Men hold beneath the sun.

It meets defiant to the state,
Defiant to the Lord,
To shield from their deserved fate,
Corruption's heartless hoard;
It turns its bloody raven beak,
Against the people's cause,
And pleads the interests of a clique,
Against a nation's laws.

It worships every God on earth,
And therefore worships none,
And prates about a second birth
In natures dead as stone.
It taxes every devotee,
For pleasure and display,
But turns with ruthless hand the key
'Gainst those who cannot pay.

It hounds the freeman whom it hates,
With malice's deadly zeal,
And opens slander's hellish gates,
That he its power may feel;
It pours vituperation's wave
Where'er his foot may rest,
Nor ceases till the cloddy grave
Lies heavy on his breast.

Still loudly do its saints proclaim,
Its wisdom and its lore,
And trumpet high its ancient fame,
On every ancient shore;
But good men hear and stand aghast,
And souls enslaved repent,
That e'er the desperate die they cast
With midnight government.

The Late Senator Sumner.

Since the days of Washington, the country has not produced a man of greater devotion to the Republic, and of greater ability to serve it, than Charles Sumner. He gave his life, his reputation, his everything to the Republic. His steady, unremitted labor during the civil war may be regarded as the chief element of power in the administration of the government. His measures in Congress had almost the weight of law with the members; and in all matters concerning the interests of the American nation, whether at home or abroad, he was regarded as the very oracle.

His private character was of unimpeachable purity, as his public life was void of all covetousness, that vice which is so prevalent and so destructive of worth and usefulness among our political men. That he may have made mistakes is very probable indeed; but even his errors were not so bad in their consequences to the government and the country, as were some of the highest efforts of statesmanship of those who were serving with him, and whose lax, temporizing expedients were firmly held up to a proper American course of policy only by his constant, steady action. He may be regarded as the pilot of the ship of state, who took her through the perils of the civil war when otherwise, without the aid of his ability, she might have failed. No son of Massachusetts ever did the State more honor, or rendered it more important service.

Why was it then that, after the storm was over and the ship seemed safe, the Legislature of Massachusetts deliberately proceeded to pass a resolution of censure upon this faithful and distinguished servant of her honor and her glory? Why was an act so full of injustice, of cruelty and of moral confusion ever consummated by the Legislature of a State that had hitherto stood, where her victim had maintained her, the first of the Union?

Reader, this monstrous act of wrong and outrage, which cannot fail to redound to the injury of the interests of republican government, was the work of secret societies. Massachusetts is as much given over to the control of secret societies as is the State of Louisiana, where recently a body of men sitting in Odd-fellows' Hall has been given the ascendancy over the regular Legislature of the State. The Grand Army of the Republic, so called, one of the latest and one of the worst forms in the development of Freemasonry, was doubtless the chief active means in Massachusetts of inflicting this wrong upon the dying patriot, Charles Sumner; a worse wrong than that which had been forced upon him by the slave-power of South Carolina.

Nor let it be thought for one moment that there was any merit in the apparent effort of the Legislature of Massachusetts to repeal the censure which it had bestowed upon the most deserving man of all the country. An outrage of that kind cannot be repealed. Good and great men cannot thus be made the sport of the tricksters of the lodge, be jerked down, harried, and brought under its power, without irreparable injury to society. It is the character of secret societies to destroy every distinguished man who does not receive his distinction from them. No distinguished excellence can exist where Freemasonry prevails, without being assailed by the minions of the lodge and degraded to a level of Masonic morals and Masonic ideas; and that would unfit a man entirely for the service of the Republic. If Charles Sumner had been a Mason, or the willing tool of Masons, he would never have been visited with outrage either from the slave-power or the "Grand Army of the Republic;" and he would never have performed any distinguished service for republican government.

Repeal a deliberate, studied outrage! Does the tyrant ever repeal his acts? The only repeal of her wrong that Massachusetts can ever effect is to renounce the cause of her wrong, which is Freemasonry. But will she do that? Will the lodge ever give up its secret power of disgracing those who oppose its authority? Will not the lodge still hold the power of approval or of censure in its hands, elevating whom it will, and degrading whom it will. This is precisely the worst and most Jesuitical feature of Freemasonry; it usurps the functions of government; administers oaths; prescribes penalties; imposes assessments; distributes the honors of office to whom it will, and — crushes down the noblest American of all — Charles Sumner. Repeal a deliberate outrage! As well might that other machine, the guillotine, repeal *its* outrages, as that the Masonic lodge should repeal the wrong that it has done. The Masonic lodge is a machine, in the hands of base men, serving the purpose of cutting off the heads of honest, independent men, in order that tricksters may rise; and of all the standing insults that its very existence imposes upon us, there is none greater than its pretended goodness in repealing the censure against its victim—Sumner.

There is no character so pernicious, and at the same time so truly despicable, as he who, either as a member of the Masonic lodge or its tool, aids it with his secret influence to bring evil upon society, and then stands forth, as the indignant champion of virtue, to rebuke that evil as if it had sprung from the unconscious errors of society, instead of from the villainous teachings of the lodge. This double-faced man, of whose like there are many in the politicians of the United States, at the present day, passes among us as the man of merit, and is often found in the possession of the highest offices in the gift of the people or the government! AMERICAN.

[The Advance, May 10th.]

Membership in Oath-bound Societies.

BR LEONARD BACON, D. D.

I.—PREFATORY NOTE.

Doubtless it is the lot of ministers who are regarded as having had experience in church affairs, to be often called upon for advice on questions arising in churches near at hand or far away. Such is in fact my lot, and I find it every year more laborious. If I could bring myself to demand such a fee for my opinion on a disputed question as lawyers get for their opinions, I should probably have more time for my own affairs, and should certainly be less likely to die insolvent.

One of the latest calls on me, for my opinion and advice, came from a church of which I know nothing save by the date of the letter which is subscribed by the name of pastor, deacons and trustees, all strangers to me. Not doubting that the letter was written in good faith, I could not excuse myself from giving a reply. But knowing that the same question, substantially, is up or is sure to come up in many churches, especially of "the Interior," I retained a copy of my reply; and I now take the liberty of sending it with the letter of inquiry to the *Advance* for publication—if the editors shall judge that what I have written is likely to do good anywhere.

As there is no need of anybody's knowing from what church the inquiry came, I suppress the date of the letter and the names subscribed. Any church agitated by the same question is at liberty to suppose that itself is the church immediately concerned. L. B.

II.—LETTER OF INQUIRY.

————— —1877.

REV. LEONARD BACON, D. D.:

Dear Brother. — The following resolution is before the church and will be acted upon in ten days, viz: *Resolved*, that no adhering members of the Masonic fraternity, or any other *oath-bound* secret society, will be admitted to membership in this church.

We ask your opinion and advice as to the wisdom of making this question a test of *Christian* character. Respectfully, ————.

III.—REPLY.

Brethren:—I have no time for a full and argumentative answer to your question. My "opinion and advice," considered simply as mine, will have no weight with you, and ought to have none. What you want is light, and not judicial decision. Acknowledging your right as Christian brethren to call on me for help, I must ask you to acknowledge that it is my right to judge for myself how much time I can spend in trying to help you.

Having been diligently brought up in the way of contempt for all the trumpery of "Free and Accepted Masons," and for all similar trumpery under other names, I am not yet old enough to depart from it. Yet I can testify that I have known Freemasons whose Christian character could not be reasonably disputed. You ask for advice as to the "wisdom" of making the renunciation of certain secret societies "a test of Christian character." I answer, "The wisdom that is from above" (James iii: 17) will make no arbitrary test of Christian character—no test but that which *is* a test, namely, Christian living; and it will recognize as Christian living a life of "pure religion and undefiled before God and the Father." What sort of life that is the Scripture tells us expressly (James i: 27).

The men who made the Cambridge platform two hundred and thirty years ago, were by no means lax in their notions of church discipline, and their opinion, as an opinion, is worth more than mine. What they tell us about tests is this: "The things which are requisite to be found in all church members are, repentance from sin and faith in Jesus Christ; and therefore these are the things whereof men are to be examined at their admission into the church, and which then they must profess and hold forth in such sort as may satisfy rational charity

that the things are there indeed." Moreover they tell us: "The weakest measure of faith is to be accepted in those that desire to be admitted into the church, because weak Christians, if sincere, have the substance of that faith, repentance and holiness, which is required in church members; and such have most need of the ordinances for their confirmation and growth in gracc. . . . Such charity and tenderness is to be used, as the weakest Christian, if sincere, may not be excluded nor discouraged. Severity of examination is to be avoided." In the light of such wisdom as was given to the authors of that platform, no test can be considered wise which excludes from the church "even the weakest Christian," or which discourages him when he looks toward the church for recognition. The only question about any proposed test would be whether it is intended to exclude or discourage—or rather whether it would have the effect of excluding or discouraging — any Christian, "even the weakest."

I observe that the resolution on which your church must vote speaks of "the Masonic Fraternity" and other secret societies as "oath-bound." On that word the question seems to turn; and the resolution, as I understand it, assumes that an unlawful oath is the tie which binds the members of the society to each other and to the institution. According to the resolution, if it shall be adopted, the members of these societies are to be excluded from the church, not simply because the societies are secret, nor because church members who belong to them are attempting to establish an impossible "concord of Christ with Belial," nor because they have "fellowship with the unfruitful works of darkness," but distinctly and only because of the oath which they have taken. The proposal to exclude them for that reason is right if the oaths referred to are such as contradict and nullify a profession of repentance toward God and faith toward our Lord Jesus Christ. Are the oaths unlawful? And if so, are they so clearly unlawful that no man who has taken them can be recognized as living a Christian life, unless he acknowledges their sinfulness and repents of having taken them? Thus we come to the question, what is an unlawful oath?

1. There are those who hold, with the Quakers, that every oath is unlawful. But I assume that with their scruples we have nothing to do in the present discussion.

2. An oath may be unlawful simply because it is profane. The frivolousness of the occasion on which it is taken may make it a manifest breach of that commandment, "Thou shalt not take the name of the Lord thy God in vain." The *habit* of profane swearing is so inconsistent with Christian character that no man continuing in that habit, can give credible evidence of repentance and faith. Any single *act* of profane swearing, if not repented of, is a sin which even a charitable judgment must regard as inconsistent with a profession of godliness.

3. When a man binds himself by oath to do that which he ought not to do, his oath is not only profane, but in a higher degree unlawful. The murderer who kills because he binds himself by oath beforehand to do that deed, is not less guilty, but more guilty. The "more than forty" conspirators who had bound themselves with an oath that they would neither eat nor drink till they had slain Paul, had taken an unlawful oath, and if any member of that secret society had afterward applied for admission to the church of Jerusalem he ought not to have been received without evidence that he had repented of that particular sin. Herod's oath, when he swore away (as he thought) his liberty and individual responsibility, and bound himself to do whatever wicked thing another person might require him to do, was an unlawful oath, and if he had afterward sought admission to the communion of the saints, he ought not to have been received without evidence that he had repented of the oath as well as of the murder.

But here comes up a question of fact which must be a specific question in regard to each of the societies referred to: What is the oath which this man, now seeking admission to the fellowship of saints, has taken? The fact that it is an extra-judicial oath is not enough to condemn it. The covenant which a church member takes upon himself at his public admission into the church is really an oath, extra-judicial, but not profane. The earnest appeals of Paul in some of his epistles when he calls God to be his witness, are oaths extra-judicial, but not therefore impious. I can imagine a society, not open to the public, yet existing for some good purpose, and initiating its members religiously, with a formal recognition of God and of responsibility to him for the performance of the duties then and there assumed. Such an appeal to God would be essentially an oath; but I cannot see that it will be of course an unlawful oath. Before I can pronounce such an oath unlawful I ought to know what was the occasion on which it was taken—what was the supposed need of it, what was the form of it, what were the engagements and promises it confirmed by its sanction. The so-called oath which one society imposes on its members may be simply a religious engagement, reverent in phrase and manner, promising nothing but what is innocent and right. That imposed by another society may be extravagant and shocking in language, irreverent and indecent in the manner of administering it, and the the sanction of a promise like that of Herod, or like that of the conspirators against Paul. I have reason to believe that the secret societies differ from each other in that respect.

Therefore I say that the church, before it excludes an applicant because of his adherence to an "oath-bound" society, ought to know definitely what the oath is which he has taken and is not ready to abnjure. But how is the church to find out about the oath? To such a question I may answer, Why is not the simple and straight-forward way the best way in every instance? Ask the man himself, who is the member of some "oath-bound" society, what the oath is which binds him, and what the promises are which he made under the oath. If it can be shown that he does not tell the truth, reject him for his falsehood; otherwise believe him, and on his testimony judge whether the oath, which he has taken and regards as binding, is contradictory of the profession which he proposes to make. If the oath, for its frivolousness, or for any other reason, was a taking of God's name in vain—if it has ensnared and blinded his conscience, impairing the sense of his responsibility to God for what he may do at the bidding and under the rules of his society—all that will come out in the course of a kind and careful examination of the candidate.

I am not an admirer of church legislation. I do not see the wisdom of making any new tests of Christian character, or of demanding from those who desire to become members of the church anything more or anything less than such evidence of repentance toward God and faith toward Christ our Redeemer, as "rational character can accept.

This letter, I fear, will not hinder your church from falling to pieces in a wrangle about "oath-bound societies." May God save you from the result. Your request put me upon an endeavor to give you a very short answer. But it has led me into the expenditure of much more time than I could really afford to spare. I fear that the time has been spent in vain, though I have done what I could for you, at a loss to myself. Your servant for Christ's sake, LEONARD BACON.

P.S. Let me commend to particular attention those lessons of charity and mutual toleration in diversities of judgment which the Apostle Paul gives in Rom. xiv. and 1 Cor. viii.
New Haven. L. B.

PROPHETS OF EVIL.

There is no special virtue in maintaining a constant croaking, which only has its ground in misanthropy or dyspepsia; but there are prophets of evil whose burden is from the Lord, and who from the deepest convictions and most righteous principles, are led to speak plainly, and solemnly and sternly, while others around are saying soothing words. And though it is exceedingly fashionable to decry such persons as croakers and misanthropes, who, separating themselves from the sympathy and fellowship of humanity, only speak the evil which their hearts desire should come to pass, yet it will be found that in many cases such insinuations are unjust, and unwarranted by the facts in the case. Whenever we find ourselves disposed to reject the prophecies of evil, and the forbodings of devout men, it should be our first business to inquire whether sin and iniquity, either open or secret, is at the foundation of those things against which evil is denounced. If this be the case, then we may be sure that the prophecy of evil is no idle babbling. When sin triumphs, wrath impends; and when iniquity prevails, the prophet of evil is the prophet of truth.

The world has been full of men crying "Peace, peace," when there is no peace. There were prophets of peace, no doubt, in the days before the deluge. There were prophets of peace in Jerusalem. Ahab had eight hundred and fifty prophets who all united to speak good of him—bloody villain though he was. When Jerusalem was doomed to overthrow, there were not wanting men who predicted prosperity and peace. And when the last day, the judgment, breaks upon the world, it will find men wrapped in slumber and saying, "peace and safety," in the very face of "sudden destruction."

On the contrary, in "this present evil world" the prophets of God whom he has owned and honored, and whose predictions he has verified, have been to a great extent prophets of evil. Was not Noah a prophet of evil when he bore the solemn message that the world was doomed to destruction? Was not Jonah a prophet of evil when he cried, "Yet forty days and Nineveh shall be destroyed?" Was not Jeremiah a prophet of evil, when he warned the people of Israel's captivity and Jerusalem's overthrow? Was not Joel a prophet of evil, when he called men to mourn and weep, and heralded the coming day of darkness, judgment and distress? Was not Daniel a prophet of evil when he foretold the overthrow of great nations, kindreds, peoples, and tongues? Was not Christ himself a prophet of evil, when he predicted the destruction of Jerusalem, and the judgments that were to come upon the world? And are not God's servants necessarily prophets of evil while they walk in the midst of the riot and iniquity of an evil world, and warn men of the danger of judgment to come? There are men who heal the wounds of Israel slightly, and speak to please the fancy and to charm the ear; but the true servant of the Lord must "Cry aloud and spare not;" must lift up his voice like a trumpet, and show to the house of Israel their transgressions and their sins.

And they must not be deterred from this by fear that men will call them prophets of evil. Sin ever ends in evil. The only way to avert it is to leave the wrong and cling to the right. A voice of divine compassion bids men turn, and pleads pleads with them saying, "Why will you die?" But those who pass on, pass on to their doom. Let the faithful servants of God warn the unwary, and let no fear of men's rebuke hinder them, or cause them to shun to declare all the counsel of God.—*The Wayside.*

AN IMPROVEMENT IN WAR.

A neutral territory has been proposed by a German gentleman, who has expressed his quaint ideas upon this subject in a pamphlet of much interest. He brings out in a new light the utter absurdity of the present war system for settling international difficulties, and makes a curious plea for peace principles. He suggests improvements in the arrangements for and the conducting of war as follows: The European powers shall set aside a neutral territory, to be devoted entirely to bloodshed; all other territory is to be held inviolate; all fighting is to be confined to comparatively small bands of highly trained combatants; the neutral territory is to be fitted up with admirable contrivances to cure, and large hospitals with surgeons and nurses, and depots of artificial limbs are to be always here in readiness for the wounded; the neutral territory to be devoted to martial purposes, is also to contain large cemeteries for those slain in battle, or perishing of wounds or disease; any two nations desiring to fight shall hire this territory, for the use of which there shall be a regular scale of prices; they may also hire all kinds of weapons for destroying hnman life; and last, but not least, all charges are to be paid strictly in advance, thus forming an immense revenue, to be devoted to the maintenance of wounded and disabled soldiers, and of the widows and orphans of those slain in battle. Bravo! we unanimously vote this German theorist an honorable member of the American Peace Society. His theory is admirable. We only with becoming meekness make one suggestion, it is that some Yankee genius now invent men-machines, working by internal springs, to do all the fighting upon said neutral territory. Then we will shut up our office, and declare the peace cause triumphant. — *Advocate of Peace.*

Our Foreign Letter.

On to Paris—The Vine-clad Hills Beyond—The Quaint old City of Dijon—Lyons and Marseilles—The Walls and Palace of Avignon—The Uninviting District near the Sea.

In journeying towards the capital we repeatedly crossed the Seine, passing long ranges of bluffs on either hand, and then large meadows and extensive fields under cultivation. The western farmer who imagines these last named to be peculiarities of his country would be surprised to see the broad acres within one enclosure, to be seen in central England and throughout the French republic. The fact that Europe is densely populated does not necessarily imply a minute division of her territory. Her population is centered in cities and villages. Isolated farm houses, so common in America, are seldom, if ever, seen in Europe. The cultivated fields, as a rule, have no buildings upon them whatever, nor are fences common.

Departing early one morning from Paris (which I pass for the present, until a second and more prolonged visit can be made,) we passed Fontainbleau forty miles southeast of the metropolis—the famous retreat of the first Napoleon—just as the sun was rising beautifully over its famous forests; almost the only extensive woods I chanced to see in journeying through France. As we proceeded vineyards appeared almost without number, covering the hill tops and extending down into the valleys. At La Roche we met a long freight train laden with nothing but wine casks. Traveling Parisward they probably were not empty.

Dijon, where we arrived at 3 P. M., contains 40,000 inhabitants, and was formerly the capital of the Duchy of Burgundy. Situated in the heart of the nation, 200 miles southeast of Paris, in every particular French, and of antiquated appearance, although containing no special objects worthy of extended notice, there is yet a quaintness about the whole city and its inhabitants which are immensely interesting to the traveler who visits it for the first time. The same remark is true also of Macon, a lesser city eighty miles south of Dijon, on the Saone.

Time and space will not permit us to speak at length of the magnificent cities of Lyons and Marseilles. Each has a population of upwards of 300,000, Lyons being a little larger of the two. The location of each is splendid, the one being at the junction of the Saone with the Rhone, the other upon the Mediterranean. Each city has a lofty eminence overlooking it, upon which towers a pilgrimage church dedicated to the Virgin, and each containing a "miraculous" and highly revered image of her; the walls of both being covered within with innumerable votive tablets and offerings. Of rival magnificence, too, are the views which the two churches command. Standing by Notre Dame on the height of Fourvieres at Lyons, one beholds the whole city, the two rivers, (the sluggish Saone and the majestic Rhone) their numerous bridges, an extended plain and distant mountains; while from the terrace of the Notre Dame de la Garde at Marseilles the traveler sees beneath and before him a beautiful and varied panorama of city, mountainous surroundings and sea, a vision, it may be, a little less extended than the other, but by no means less picturesque or inspiring. In the former city, situated as Lyons is on a narrow tongue of land between two rivers, a stranger will seldom, if ever, miss his way; in the latter place it is almost impossible for him not to do so. Lyons throughout is an imposing city. Marseilles is in two divisions, the one part being as miserably unprepossessing as the other is attractive. Lyons is a manufacturing city famous for silk. Marseilles enjoys a brisk maritime traffic with the east, Italy and Algiers.

The not over fertile valley of the Rhone between these two cities is unworthy of particular mention. Seventy-five miles north of Marseilles is Avignon, a city of 36,000 inhabitants, in general aspect novel and totally unlike any of the other cities we had passed. Circling the entire city is a high wall in a most excellent state of preservation, whose massive blocks of stone unblackened by time, have oddly enough been bleached by the warm sunshine of centuries to a marvellous whiteness. Above the walls and low and antiquated buildings of the city rise he still loftier walls and towers of the palace, built and occupied by the various popes during the 14th century, when they were pleased to honor Avignon by taking up their abode there. Even in its decay this gloomy pile of buildings is more grandly imposing by far than is the more famed Vatican at Rome, now the palace prison of Pius IX.

South of Avignon is a varied country. There are fertile oases, but it is mainly sterile and very stony. It becomes rough and hilly. The air, too, becomes milder and olive orchards appear. The houses in the villages are low, of brick and stone, covered with ugly grey tiles and plastered without. You think them the homliest that ever saw the sun, and so dreary and comfortless do they appear that you fancy yourself past the pale of civilization. The fields, however, stony as they are, are well cultivated, and that speaks something for to-day. Occasional castles like that of King Rene of Anjou at Tarascon, or the Counts Toulouse at Beaucaire, point significantly at medieval power and splendor. The extensive Roman ruins of triumphal arches, baths and amphitheatres to be found at Orange and Nimes and Artes and throughout this whole region, also remind us of that period in history when southern Gaul was a prized and populous portion of the Roman Empire and a place of popular residence for many of the nobles even of the Imperial city.

In my next, Italy.

Yours, B. T. Pettengill.

Schuyler Colfax and his Pet Society.

BY J. W. WOOD.

Baraboo, Wis.

Editor Cynosure: It was announced a few weeks ago in our local paper, that on a given day the Hon. Schuyler Colfax would deliver in our town his lecture on Abraham Lincoln.

Public sympathy was challenged by making the proceeds payable to a Sunday school.

Tickets were placed on the market at fifty cents each, reserved seats seventy-five cents. After the tickets were well sold it was again announced that after the lecture on Lincoln some twenty minutes would be spent in presenting the subject of Odd-fellowship.

There are those in the community who may honor Mr. Colfax as having been a "ruler of the people," and who might be willing to pay liberally for hearing him talk on a topic which challenges so much sympathy as that of Abraham Lincoln, but feel no honor for him as a champion of secrecy, and who believe that no man ought to be honored as a statesman who places himself where he can be approached by clansmen with secret signs, which he has pledged himself to obey.

It looked like an attempt to foist obnoxious sentiments upon an audience secured by the advertisement of something else and as such was protested against. Of course it did no good. The occasion has provoked some discussion, and has prompted me to look into the matter of Odd-fellowship more closely than ever before. The one constant assurance that we receive is, that it is a benevolent order, charitable in its objects, and that its signs and passwords are only adopted to guard it from imposition.

Now I wish to discuss the question in such a way as to challenge the attention of the Odd-fellows themselves, and though I have on my table a full revelation of all the pledges, ceremonies and signs of the order, I will make no allusion to them, but appeal to, and quote from the published proceedings of the R. W. Grand Lodge of Wisconsin, held in Milwaukee last December and published for the order by David Atwood, of Madison. I think I can find enough to show the true character of the institution and settle forever its claims to benevolence.

It seems from reading the report that the one great offense which transcends all others in the matter of Odd-fellowship is the "N. P. D." (non-payment of dues). In a list of questions settled by the Grand Master we read:

"Q. Is a brother who is in arrears for dues five days thereby deprived of his weekly benefits? A. No. Dues accrue weekly, and a member cannot be in arrears for a fraction of a week."

So we see that a week's neglect is sufficient to cause a forfeiture of a member's claims on this "benevolence."

8th Question. "Can a lodge donate its weekly dues to a brother who is a minister, or because he is acting as chaplain?" "A. No."

Sharp on the ministers. We see the obligation to pay dues cannot be remitted. On page 194 of the appendix in the Digest of General Laws, we read: "A brother in arrears for dues at the time he is taken sick cannot, on payment of such arrears be entitled to benefits during such sickness;" that is, a week's neglect to pay dues works a forfeiture of all right to benefits, no matter how many years they have been paid. These dues are not a definite amount which foresight can provide for; for on the same page we read: "*Assessments* for legitimate purposes work a forfeiture of membership in case of non-payment, the same as failure to pay dues." On 195th page: "A lodge is not bound to pay benefits to a member whose disability is occasioned by immoral conduct." Decisions under this rule would be curious and possibly instructive. It affords a wide field for the discretionary exercise of benevolence.

On 196th page: "To entitle the family to funeral benefits the deceased brother must have been entitled to benefits under the by-laws of the lodge;" that is, not even sickness can excuse a brother from paying his weekly dues.

Page 202: "Dropped, is the term used in cases where failure to pay dues exceeds twelve months."

Page 205: "The funds of a lodge cannot legally be used to relieve the family of a member who has been dropped for N. P. D."

Page 207: "A lodge has a right to classify initiation fees, so that such fees may be varied from the lawful minimum upwards, according to the ages of applicants."

That is, this benevolent order can fix a scale of charges, increasing as the risk increases, much like insurance companies.

Page 213: "A brother over fifty years of age who has previously been a member of the order five years, is eligible to become a non-beneficial member." That is, he may have paid weekly dues and assessments for from five to fifty years, but if he has once been dropped, from poverty or other cause, he may be restored to "quasi" membership, but can never again be a recipient of this heaven-born benevolence, if fifty years of age.

Page 217: "A Daughter of Rebekah forfeits her membership by marrying to any other than an Odd-fellow." A woman may have paid her weekly dues for any length of time hoping for the benevolent returns so freely promised, but if she *marries* out of the order she forfeits

her whole investment. This is simply abominable, but prompted doubtless by a *benevolent* desire to secure wives for their bashful members. This Rebekah degree is a monument of Mr. Colfax's life work. It was established in 1857. Its leading object was to establish another system of dues so as to swell the resources of the lodges and also to involve as many of the wives of Odd-fellows as possible so as to reconcile them to that desire of their husbands to seek a "true sympathy outside of the family relation."

I see on the 88th page of the report that the women are in rebellion against Mr. Colfax's platitudes, by which they are made Daughters, for we read:

"Here is a memorial and petition sent up by Lincoln Rebekah Degree Lodge, No. 32, Paterson.

"1. That the lecture of the Noble Grand to candidates is very tedious from its length.

"2. That it is unnecessarily verbose and abounds in unmeaning phrases; that as a labored attempt at fine writing it cannot be called a great success. Many repetitions of the same phrase, like "Nor yet alone," and other repetitions provoke unpleasant criticisms and inquiries as to its meaning and propriety.

"3. We would therefore petition, etc."

So it seems the good sense of some of the women has flashed through all of this twaddle of Mr. Colfax, and they desire its amendment. Why not abolish it entirely?

On the 55th page the question is introduced: "Is a lodge bound to pay a brother his weekly benefits who has become unable to do work through the infirmities of old age?"

In the absence of satisfactory rules in regard to this matter, it is proposed on the 57th page to instruct the delegates to the Grand Lodge of the U. S., to submit and advocate a resolution in that body like the following:

"*Resolved,* That members of the fraternity shall in no case be legally entitled to daily support and living from the funds of the order by reason of disabilities proceeding solely from advanced age, until they shall have been and remained in membership for a period of ten consecutive years."

Of all the inducements which a man might feel to lead him into this society, that of making provision for the infirmities of age might be one of the strongest; but after an existence of fifty years its rule is not yet determined, but the resolution advocated of a probation of ten years, expresses the sense of Wisconsin Odd-fellowship. A very prudent benevolence.

On the 5th page Odd-fellowship is summed up in tables and the following are some of the results: The average receipts of the order per member is $9.21. Of this amount $3.32, or about 36 per cent. is paid out in relief. From these figures it is seen that for every dollar of benefit secured through the order the recipient pays $2.77—a high rate of premium certainly. This is the general average. To confine our figures to Wisconsin, as given on the 3d page, we find the total membership in the State is 13,039; total revenue $83,993.32. This gives as the average cost of membership $6.44. The amount of relief paid is $26,160.97 or an average to each member of $2.00. So that every dollar of relief secured by a Wisconsin Odd-fellow costs him $3.22. I cannot see that there is any appeal from these figures. One thousand dollars secured in this way would cost $3,220.

With life insurance companies this amount can be secured by ten annual payments ranging from forty to sixty dollars or an endowment or annuity can be secured at proportionate rates. With them there is not the least allusion made to benevolence. It is a dry business transaction and the terms are such as to leave a safe margin on the side of the insurance companies. With them women do not forfeit their policies by marrying outside of the company.

Want of space forbids that I should quote further in this direction. I wish to ask the Odd-fellows of Baraboo why I am not right in saying that applying the term "benevolent" or "charitable" to such an institution, that continually cries "Give, give," and guards by such rigid laws the mere pittance of 31 per cent. which is doled out under the head of "relief," is an astounding perversion of the English language.

[*Concluded next week.*]

There is now published in San Francisco a Chinese newspaper called *The Oriental.* It is wholly inspired by and published in the interests of heathenism. The religion is the religion of Confucius. Its morality and politics are Confucian. Even its natural science is taken from the Yih-king, the oldest book in Chinese literature. It maintains the same contemptuous tone toward the people of the land in which they themselves are strangers which is maintained by the Chinese in China toward foreigners. Americans and other western nations are "foreigners," "barbarians," or "border tribes;" while the Chinese are the "inhabitants of the central kingdom," "inhabitants of the flowery land, "men of the Iang [or renowned] dynasty." In brief, the paper is a powerful instrument to bind the Chinese emigrant to his native land and to his ancient heathen religion, and is full of that bigotry of self-conceit which belongs both to the people and their superstitious faith.—*Miss. Visitor.*

That man who would be freed from the power of this appetite must go further than the secret lodge, he must go to an open Christ for deliverance from that one vice. The whole heart that is desperately wicked, and of which drunkenness is but one symptom, must be surrendered. There is no good hope of a man till he is born again; till, by complete committal to the Saviour, he will find himself saved from the power of strong drink. Who can doubt, then, in the face of the thousands who in New York, in Philadelphia, Pittsburgh and Chicago, testify to the power of Christ to deliver them from the power of this demon? —*Censer.*

Reform News.

The United Brethren General Conference.

TRUTH AND REFORM VICTORIOUS ! !
(Note from the Secretaries.)

U. B. Gen'l Conf. Room,
Westfield, Ill., May 16, '77.

There is quite a full delegation here, 111 members being present. There will be no backward step taken on secret societies. In the celebrated appeal case from Summit Street church, Dayton, O., the relative strength of the two elements was pretty clearly shown, although several members were absent when the vote was taken. Two members of the church named were expelled for refusing to withdraw from secret societies, after due labor according to Discipline. Pro-secrecy men appealed to the quarterly conference, and the action of the class was reversed. The other side then took the matter to annual conference, where the quarterly conference was sustained. An appeal from that body was taken to the General Conference, which reversed the action of the annual conference by a vote of SEVENTY-EIGHT to TWENTY-TWO. Thank the Lord! Through all the efforts of the last four years, the pro-secrecy element is weaker in this body now, than it was four years ago.

N. R. Luce,
P. Hurless, } *Secy's.*

The Michigan Agency.

Bro. Kellogg: Please allow me to say through the columns of the *Cynosure* that my headquarters, until further notice is given, will be at Hickory Corners, Barry Co., Mich., where I wish my letters directed to me in care of *Rev. E. W. Bruce.*

Those wishing my services as lecturer can write either to me or directly to E. W. Bruce, who will be kept acquainted with my whereabouts and will correspond with me immediately.

Those wishing to send subscriptions or money on old subscription, can send it to me here as directed above.

Yours in Gospel bonds,
D. P. Rathbun,
Agent and Lecturer.

From La Grange County, Ind.

Ossian, Ind, May 12, 1877.

Dear Cynosure: I must write you again and am glad to let the friends in Indiana know that our cause is progressing not only steadily but rapidly. In this county (Wells) we have had the last week and will have for a week to come, the labors of Dr. S. L. Cook (State Agent). His lectures are well received. He is an able lecturer and makes a very decided impression, and even in this thronged season he has full houses in perfect silence listening for two hours to his arguments and eloquence, Why do we not pay him better? I see in last *Cynosure* that John Wilson was lecturing every night in Lagrange Co. Bro. Wilson never made a public speech any where. It was Dr. Cook; he gave fifteen lectures in that county. I hope you will give him credit for what he does. He goes again to Lagrange to hold a convention on the 30th and 31st of this month, commencing on evening of the 30th. Rev. D. P. Rathbun is expected there. Let the friends have a good meeting there, and I hope all the friends in Indiana will remember the National Convention at Dayton. The friends in this State ought certainly to send Dr. Cook means to enable him to attend the meeting at Dayton, Ohio. It may be sent to him at Albion, Ind., or to Peter Rich, Treasurer, Westfield, Ind.

Yours in truth,
Absalom Housel.

All Things Ready in California.

Woodland, Yolo Co., Cal.,
May 9, 1877.

Editors Christian Cynosure: Our lecturer, Henry Cogswell, has arrived, and we have engaged his services for six months at this time. As he wants to engage at once in the work, we have made arrangements for him to commence on the 20th of this month, at Woodland.

We wish now that the friends of the cause, wherever they can make the arrangements in their different localities for his lectures and desire his labors to write to the secretary, so that the programme can be made out, so as to save time and expense of travel, and suit the different localities as to time.

And now, brethren, we need to stand by each other and our worthy lecturer; so that the talents, means, time and influence of all the friends may flow in one channel. As the Lord gives grace and opportunity to work, labor and advance this glorious cause to the honor and glory of his excellent name. May the Lord bless our feeble efforts and may our dependence be ever upon him alone.

Phil. Beck, *Secretary.*

—An interesting letter from Bro. Stoddard, who has just visited Hillsdale, Mich., and Oberlin, Northwood, Ontario and West Geneva, Ohio, was received too late to appear in this number. He is more and more confirmed in the belief that Ohio is one of the most favorable fields for our work in the Union. Others say the same of Iowa and Illinois, and Bro. Ronayne has certainly had most flattering testimonies in Canada of the growing popularity of his work. Truly the harvest calls for more laborers.

Correspondence.

From a Colorado Union Meeting.

Boulder, Col.

Editor Christian Cynosure: I have not seen your paper since I left Wisconsin two years ago. I spent the following summer in Connecticut, and found that very many of my old friends and acquaintances had been drawn into the lodge, and one who was master of a lodge, told me that he never made himself known as a Mason, when among strangers. He considered the system of no value. I circulated a number of your tracts hoping they might prevent others from being drawn into the lodge.

I and part of my family are here at the foot-hills of the Rocky Mountains in Boulder, a fine town of 3000 inhabitants, full of secret orders standing directly in the way of the salvation of men. I stated at a union meeting that I had been made sad that day by seeing a number of men with spears and tomahawks, looking more like Indians about to take the war-path than men on the way to bury the dead. I wished to be buried by no such heathenish rites, which were often pronounced over bad men, sending them to "the Grand Lodge above." A Methodist minister present, a Freemason, took issue by praying most earnestly for my bigoted and ignorant soul, and afterward said that he belonged to three secret orders, and if such subjects were to be mentioned he should withdraw from the meeting. The Congregational minister said that secret societies did stand in the way of the cause of Christ, and some had said to him that their religion and order was as good as the church, and he should preach against them if all his congregation left him. The Reformed Episcopal minister joined with him, and the Baptist minister is opposed to secret societies. There is a nucleus here for a strong work. We need papers, tracts and and the prayers of all good men for the speedy destruction of these sinkholes of the pit.

A. C. Chittenden.

A Court Incident in the Provinces.

To show the legitimate results of Masonry, as interfering with justice and intercepting a lawful process, at the same time establishing the boasted claim that "Masonry is the same all over the world," the same unmitigated evil; we offer the following from an Anti-masonic publication, issued in 1835, in our hands:

A few years ago a circumstance occurred in one of the criminal courts in the Province of New Brunswick, which at that time excited considerable interest. The circumstances are these: A man had been charged and indicted for murder. He was put on trial, and the evidence being so strong and clear against the culprit the jury soon found him guilty.

The court ordered the prisoner to stand up and receive his sentence. The prisoner arose, and raising both his hands three several times, and letting them fall again by his sides exclaimed, "Oh! Lord, my God! Oh! Lord, my God! Oh! my God!" at the same time looking the court sternly in the face. The court seemed to be struck by an electric shock, and immediately exclaimed, "Why, this man is crazy! Take him away, officers, immediately; we cannot try a crazy man." He was taken away, and how he was eventually disposed of the public was never informed. This circumstance was known to hundreds of that place, who were unable to account for the singular occurrence. As the saying is, however, "time, patience and perseverance will accomplish all things." It happened that some of "Allyn's Rituals" found their way into the neighborhood, which cast a little light on this mysterious transaction. It happened that "the grand hailing sign of distress of a Master Mason," was given by the prisoner at the bar, and on inquiry it was found that the prisoner was a Master Mason, who had taken the following oath: "I furthermore swear, should I ever see the grand hailing sign of distress of this degree given, or hear the words accompanying it, and the person giving it appearing to be in distress, I will fly to his relief and rescue him if in my power, if there is not more probability of losing my life than hope of saving his." The judge had evidently taken this oath, which accounts for his action, the facts being known, but what involved the matter in so much mystery then, was that the oath was not revealed, as it was after by Morgan and others. The judge could not sentence a brother Mason, although he was most clearly a murderer—he must have the sweets of liberty and the opportunity of committing other murders.

In this manner "Masonry makes all men equal," i. e., all Masons, and gives them a great advantage over other criminals. As I view the matter now, only a desire and determination to be a villain of the worst type, and have ample protection from the law would induce me to join a Masonic lodge, and be 'passed' and 'raised' to the seventh Masonic heaven, or the "Royal Arch degree," to have the benefit of the following obligation or oath:

* * Furthermore, I do promise and swear, that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and to espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as his own, murder and treason not excepted."

What John Wesley truly said of slavery, may be aptly said of the slavery of Free(?)masonry, "It is the sum of all villainies." Masons of every character, virtuous or vicious, in the language of Rob. Morris' poetry, may say, "We meet upon the *level;*" and if they are "tried upon the *square*" it is a Masonic square that will condemn the innocent and clear the guilty. I have no ambition to stand in the manhood of Masonry, under its canopy, upon the "checkered floor," with its manacles upon me. And if a knowledge of its secrets are desired, a few dimes will obtain them from the *Cynosure* office, without the embarrassment and unpleasantness of a gag in the mouth. Freemen of America, maintain your freedom. O that the young might see and avoid the snare so artfully laid for their feet. It is one of Satan's wiles—one of his most fatal decoys. Let us all beware.

C. P. Dow.

Did Solomon Know Anything about Masonry?

Racine, Wis.

Till lately I had supposed not. But a careful comparison of some of his expressions shows that he either knew it or something very much like it. For instance, in Prov. 6:12 etc.: "A wicked man winketh with his eyes, he *speaketh with his feet;* he *teacheth with his fingers.* * * * He *deviseth mischief continually.*" Again, "I was almost in all evil." Prov. 5:14. How could that be unless he had been in "the lodge?" Again, what he says of his experience of "vanity" and the "vanity of vanities," fits well to the theory that he was a lodge-man in those dark days when he went after "Moloch, the abomination of the children of Ammon." 1 Kings 11:7.

Jas. Kilbourn.

Be Consistent.

Allegheny, Pa., May 12, 1877.

Dear Cynosure: I am a United Presbyterian, and if for no higher principle, for consistency's sake, I am obliged to be an Anti-mason. I know there worship under the U. P. "vine and fig tree" numbers of secretists, none even daring "to make the afraid." In our communion all males proposing to join by "examination" are consistently questioned; and if found to belong to any secret order not admitted unless they renounce said order. Daughters of Rebecca and Good Templars, etc., are spared that "annoyance." If members of secret orders are in they can stay in, i. e., they are harbored if they succeed in running the blockade. If secretism is a bar to Christian communion, it is a sufficient cause for expulsion. If members of the church are "inconsistent with the genius and spirit of Christianity" why not call them to an account. "Associations formed on the principle of secrecy are liable to objections of a very serious character." This is putting it mildly indeed. The day has come when it will not do to succor secretism with such denunciations. Under such treatment it has become a power, and we, pastor and people, are afraid of it. May God give more courage to pastors and sessions whose duty it is more immediately to deal with this evil.

Joseph McKee.

Our Mail.

G. Swentzell, Cottage Hill, Pa., writes:

"I am highly pleased with the *Cynosure* and I do think that every honest and intelligent man who reads it will express the same sentiment. I feel that there is a bright and promising future for this reform. The eyes of many who sat in ignorance in reference to secrecy and its manifold evils are being opened and light is breaking in. May the *Cynosure* be the means under the guidance and blessing of God of sweeping the blasphemous worship of Freemasonry from church and state and raise the cry of no compromise. Let the worship of Baal go down, for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' Success to the reform."

R. I. King, Benton Harbor, Mich., writes:

"I give my *Cynosures* to some of my neighbors. I have given them to preachers and editors. I am trying to scatter light in this part of Michigan. There is a U. B. church here. They have secret society members with them I cannot join them on this account. Myself and family have formerly been Wesleyans, but there is no class here now. We are going to try to raise up one. A member of the M. E. church told me a few days since that the opposition to secrecy was what had killed the Wesleyans."

We have not heard that the "Wesleyans" were killed. They seem to be doing aggressive work for Christ from our standpoint.

John T. Comstock, Rollin, Michigan, writes:

"Take courage. May the Lord bless your cause, which he is already doing, and the future is to me more hopeful."

C. A. Webb, Greenbush, Wis., writes:

"I like the *Cynosure* and its principles, and hope it will enlighten the people till they will learn that it is not Christian-like to take Masonic oaths under penalty of having their throats cut from ear to ear."

Lewis Prevard, Bedford, Iowa, writes:

"We are trying to raise an anti-secret society in Bedford. The lodge has full possession here. By the help of God we shall fight on this line."

Wilberry Miller, Kingston, Caldwell Co., Mo., writes:

"I am seventy-four years old and still have no use for spectacles. I have been fighting against Masonry seven or eight years and cannot give up. Masons say Freemasonry does good in the army, that the lives of spies are saved by showing the signs. They say Masons do not go to law with each other; but that we have to, and always are beaten, and so on. I never was conquered by them yet, neither do I fear them. We have people who will receive nothing but what has a 'Thus saith the Lord for it.' Nicolaitanism reigns supremely here."

Rev. W W. Ames, Menomonee, Dunn Co., Wis., writes:

"I read in the *Boston Traveler* a report of Mr. Moody's address on "Walking with God," and no allusion whatever was made to secretism. So either he failed to 'out with it' and to tread on ministerial and other toes, or else the paper failed to report that part of the address. Which was it?"

We are glad to say God gave Mr. Moody grace to speak in the discourse referred to against secret societies. It is copied from the Boston *Globe* (the paper that reported Mr. Moody most fully) in the *Cynosure* of April 5th.

The remarks are not so full as our Chicago reports of the same sermon; but in Chicago the daily papers did not publish his remarks against secret societies in so strong and clear a shape as Mr. Moody gave them, and the *Globe* report may have been defective.

Home and Farm.

CAUTION.—The other day, as Mrs. E. N. Morse, of North Montpelier, and a daughter aged fifteen years, were looking over gladiolus bulbs, they were tempted to see what they tasted like. Removing the outer skin, they inserted their teeth into one, but not biting it. Almost immediately after, they were taken with pains in their stomachs and cramps through their whole bodies. Remedies were at once given that counteracted the poison, though they were very sick all night.

THE DANGER OF SEDATIVES.—The *Popular Science Monthly* gives this warning on the important matter of using sedatives for little ones: One of the great dangers attending the use of the various sedatives employed in the nursery is that they tend to produce the opium habit. These quack medicines owe their soothing and quieting effects to the action of opium, and the infant is by them given a morbid appetite for narcotic stimulants. The offering for sale of such nostrums should be prohibited as tending to the physical and moral deterioration of the race. In India mothers give to their infants sugar pills containing opium, and the result is a languid, sensual race of hopeless debauchees. In the United States the poisonous dose is administered under another name, but the consequences will probably be the same.

HOW TO PURIFY THE BLOOD.

It is pretty generally understood that health depends much upon the purity of the blood. And it is supposed that certain drugs and medicines possess a sort of magic power to purify the blood. It is supposed to be the peculiar office of these medicines to purify the blood; but somehow little is thought of the effect of the food which is eaten, as having a tendency to the purity or the impurity of the blood. Food is taken for another purpose, to sustain life; hence it is not intended or expected, to have any effect upon the blood.

But is not the blood formed from what we eat? And would it not be better to eat such food as will make good blood than to eat such thing things as must make impure blood, and then depend upon drugs and nostrums vile to purify it? We say, then,

1. Eat such food only as you are sure will form pure blood. If you do not want scrofulous blood, stop eating scrofula. Leave off taking into the system the impurities contained in animal oils, earthly salts, and indigestible condiments; and let your food be of the purest grains, fruits and vegetables; and let your drink be the purest, softest water you can get. Thus you will cease to add impurity to impurity.

2. Take in large quantities of pure atmospheric air, such as abounds out of doors; not of the kind that has been shut up in the house, heated by stoves, and breathed over and over again. Pure air is the best purifier of the blood. It is brought in close contact with the blood in the lungs, and quickens it and speeds it on its proper course.

3. Keep the skin by bathing and proper clothing, in the best condition to throw off by natural perspiration the impurities that are already in the system. Nature, unobstructed, has a way of her own to cast out impurities. She will do the work well if not hindered.

Let these rules be followed and the blood will be purified, if it is not too late to purify it.—*Health Reformer.*

A GOOD KALSOMINE.

Take four pounds of paris white put in a pail, cover it with cold water, and let it stand over night; put into a tin kettle a handful of glue and cover with cold water; in the morning set the glue on the stove, and add enough warm water to make a quart, and stir until dissolved; add the glue to the paris white, stir well and pour in enough warm water to make a pail three quarters full; then add blueing, a little at a time; stir until it is very slightly blueish. Use a good brush; go over one place in the wall until thoroughly wet; if your brush dries quickly, add more warm water, as the mixture is too thick; the brush must be kept wet. The mixture costs but very little.

Mr. Starr, an experienced orchardist at the Alton Horticultural Society, says he believes in very little pruning. "When I prune I cut clear back to the body of the tree but get along with as little pruning as possible. I would not allow a man to go into my orchard and prune in the ordinary way if he would do it for nothing. I say prune but sparingly; and I have every year less and less faith in this indiscriminate cutting away in the head of an apple tree."

Corn cobs make the best and cheapest summer fuel to be obtained. They are richer in potash than any wood, and the ashes ought to be saved for soap-making.

WHITEWASH FOR A SMOKED CEILING.—For the first coat mix to every two quarts of whitewash one cup of sifted ashes. This will prevent the smoke from striking through. After this another coat may be put on in the ordinary manner.

CLOVER AS A SHADE TO THE SOIL.

Of all grasses permissible in an orchard clover is the least objectionable and most beneficial, particularly as a shade. An enthusiastic agricultural writer argues that there is no other plant of so much value to farmers as this: "It furnishes the most perfect protection to the soil during the fierce dry heats of the summer. Being a constantly deciduous plant, its leaves are perpetually falling, and soon form a delicate covering for shade, and easily penetrated at all points by the air, which is the great carrier to the worn-out soil of those atmospheric elements that are to enrich it. In this way the clover plant not only contributes directly to the fertilizing of the soil by giving its own substance to it, but it furnishes a protective covering to the entire ground, which encourages and stimulates those chemical processes by which the hungry and exhausted soil is recuperated from the vast supplies of nutriment that are held in the atmosphere. It becomes to the farmer the most valuable fertilizer in the world, as it imparts fertility to the entire soil," It should be added, by way of caution, that every two or three years it should be plowed under and left for a year to rot in the soil; otherwise the ground may get too sod-bound, which is almost invariably injurious to fruit trees.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 24, 1877.

Shall Congregationalists Fellowship Adhering Freemasons?

We give, as promised, Dr. Leonard Bacon's letter in answer to this question. The question was put to him by a letter signed by the pastor, deacons and trustees of a Congregational church, all strangers to Dr. Bacon.

In May, 1846, thirty-one years ago, the Illinois State Congregational Association, sitting at Farmington, voted unanimously, "That an organization requiring an oath, or pledge of secrecy, of its members is, by that fact, different from and opposed to a church of Christ and a republican state." Since that time it has repeated and intensified its testimony against the secret orders. The subject has been fully and fairly considered and acted on by the State Association at Rockford, Geneseo, Jacksonville, Farmington, Ottawa, and perhaps one or two other places in the State, and always with the same result, except that in a few cases there have been negative votes.

During this period, during which a whole generation has passed away, the Congregational churches have been condemning the secret orders in words and supporting them in practice, and suffering steadily by their silent, aggressive, divisive influence. Pastor after pastor has been driven by the lodge from his work without knowing what cause displaced him. Meantime the Episcopal Methodists, and to a less extent, General Assembly Presbyterians, working beside the Congregational churches, have formed a Samaritan confederacy with the lodge-worships and taught, as the Samaritans did, a mongrel religion, "fearing God and serving idols," while the Episcopal churches are little better than Masonic lodges with doors open. Their Bishop in Illinois, an adventurous secret-order Presbyterian and Episcopalian of three or four years, was put over the old clergymen of that denomination by the scarcely veiled influence of the lodge.

Amid such religious forces the Congregational churches and ministry have steadily suffered. In Michigan, by the influence of Dr. J. B. Walker, the small Grand Traverse Association, meeting in the northern-woods part of the State, adopted resolutions adverse to the lodge. Instantly Rev. Mr. Hatch was formally required by the Freemasons of his congregation to disavow those resolutions or leave his pastorate. He did both. And several hundred lodgemen in the State issued a printed manifesto over their names, requiring all Masons in Michigan to forsake the ministry of Congregational pastors until the Grand Traverse resolutions were rescinded.

Now, as rational men, there is but one of two courses left for Congregationalists, viz., to go back on their record and make peace with the lodge, or exclude unrepentant, adhering Masons from their communion. In the discussion forty years ago, there was no division of Congregational sentiment as to condemnation of the lodge, and but little as to communing with it. Drs. Woods, Emerson, Skinner and Moses Stuart issued a strong pamphlet against the order, and almost all the venerable churches in and around Boston, some by resolution, and generally in fact, excluded Freemasons. All others would surely have done so had not the lodge feigned dead.

In these circumstances it is to be regretted that Dr. Bacon was not more explicit in his advice to the church whose officers applied to him. The question they put is no less than the question of life and death to the Congregational churches in this country; and hundreds of churches would have thanked him had he frankly stated that members of a secret fraternity of organized deists cannot properly be tolerated in Christian churches. Dr. Bacon knows just as well what Masonic oaths are as he does what oaths are sworn in New Haven Court-house, and he knows, too, that in vileness, frivolity and blasphemy they are all and worse than he hints they may be.

Possibly, as he is far-reaching and far-seeing, he intended his letter only as a feeler to bring out the sentiments of the constituent local associations which send delegates to the National Council to meet in Detroit, October 17, next. The discussion and settling of such practical questions which distress and distract the churches is really the only legitimate and proper work of a National Congregational Council; as the "question about circumcision" distressed and distracted the churches of Asia Minor, and was settled by general council at Jerusalem. Dr. Bacon is too sagacious not to see this; and that the Detroit Council must meet this issue squarely or sink into contempt with the churches as an attempted figure-head of wood. He has, therefore, put the communion question sharply before the constituent churches that the Detroit Council may not meet in ignorance of their will and judgment.

Most of the fall associational meetings will take place prior to the Detroit meeting. Congregational pastors who would be dismissed if they uttered the word Masonry in their pulpits can yet, in the local associations, overture this question to the Detroit Council, and Dr. Bacon shows in his letter in this number, not only his "contempt for the trumpery" of the lodge, but that he has the courage and ability to meet the practical question at Detroit and give the churches the needed advice.

The United Brethren in Christ.

The brief notes that have reached us from Westfield, Ill., where this body opened its quadrennial conference on the 11th inst., are full of a great hope—a strong confidence that in the future as in the past this great body of sincere believers will maintain its testimony against the sins of secretism. The note from those good brethren Luce and Hurless, secretaries of the General Conference, on another page shows the feeling on this question and confirms our estimate lately given, that the number of those who wish to make the United Brethren church a dumb ass to bear the burdens of the lodge is diminishing, albeit their activity and vigor of lung increases as their efforts tend more and more to personality and revenge. We are thankful to be able to give our readers the following interesting note from an honored member of the Conference:

Our General Conference has been in session five days past. The preaching and devotional spirit, up to this time, have been unusually good. We have never had a more decided Conference on the subject of secrecy. The law is likely to be made more effective rather than weakened.

The session is unusually large—not far from one hundred and ten delegates representing about thirty-eight conferences—two conferences being unrepresented in consequence of distance. The delegates are of fine physical proportions and countenance, and a strong body of men intellectually and spiritually.

All our general institutions are prosperous. Among these are the Publishing House at Dayton, Ohio; Union Biblical Seminary at the same place; our Missionary Society and Church Erection Society; and Sabbath-school Association; all with head-quarters at Dayton.

There is an element in this Conference very bitter against prohibitory law on secrecy, but it does not exceed nor equal one-fourth of the body. The most agitated questions of the church have not yet come up for regular discussion; but they will in a few days. The election of bishops and other general officers, which occurs every General Conference, has not yet taken place.

—The Secretary and General Agent has been speaking in Ohio during the past week. On Tuesday evening he lectured in the College chapel at Oberlin, and on Friday evening he had an appointment in West Geneva. Friends who have suggestions about the National Convention—topics to be discussed, reduction of railroad fare, etc.—or who wish lectures from some able man who will be on the way to Dayton soon, will write to Bro. Stoddard care Prof. Milton Wright, Dayton, Ohio.

—Bro. Hinman, of the Illinois work, has returned from Iowa and is this week attending the meeting of the Illinois Congregational Association, before which he desires to present the reform and report the efforts made in this State for its enlargment.

—It will be seen from the letter of Secretary Beck elsewhere, that Bro. Cogswell has safely arrived with his wife in California and arrangements are being made for a vigorous canvass of the State, in such points as may be accessible. The friends there will do well to make a strong and determined rally—strong in the confidence of victory, which is of the Lord, and which shall not abate its interest at seeming reverses. And in the midst of you struggles to inaugurate the lecture work do not forget that no leagues of plain or mountain barriers of rock shall prevent the sympathy and fellowship of thousands in these eastern States from earnest prayer in your behalf.

—Prof. J. W. Wood opens a review of Odd-fellowship, which through the contributions of himself and others, will be continued through two or three numbers. We learn that an advertisement appeared in the local papers of Baraboo offering a ticket to Mr. Colfax' lecture "for sale cheap" after the announcement that secretism was to be lugged in on the shoulders of Lincoln's reputation. The offer was accompanied by reasons that went home like solid shot. The committee was also requested to allow a defender of the truth and American principles a brief space to reply to Mr. Colfax. The request was refused, but the lecturer was so disturbed by it that instead of launching out in his usual grandiloquent style, he could do no more than make some very much needed apologies for the order.

—In connection with the letter of Dr. Bacon from the *Advance* we are happy to call attention to the able article on church and lodge fellowship of last week from the pen of State Lecturer Hinman. The two should be read in connection as the former supplies an argument which is the main deficiency in Dr. Bacon's letter.

—Past Master Ronayne is now for a time in New York, having filled appointments for twenty-one evenings in twenty-eight days—a wonderful task when we remember that the expositions take nearly or quite double the time of an ordinary lecture, but we cannot doubt it was thoroughly well done, and that the lodges of Ontario will never recover from the effect of these expositions. In a late business letter Mr. Ronayne says, that it seemed at every meeting that his prayer for a special blessing upon speaker and hearers was answered most graciously, so that he was sustained in the extraordinary physical exertion, and the work took that character of thoroughness as promises large and lasting results. He expects to remain in New York for a short time, possibly three weeks, before he turns westward.

—The telegraph has industriously reported State meetings of several secret orders lately. Among them the Grand Lodge of Odd-fellows of Indiana appears with the following: number of lodges 515, increase 6; members, 26,404, *decrease* 988. No wonder the order needed the consolations of ex-Vice-President Colfax and of Senator Oliver P. Morton, who made brief addresses on the occasion.

—The Lansing, Michigan, *Republican* has done a good work lately by calling attention to the finger marks of Jesuitism in the last edition of Appleton's Encyclopedia. This matter was ventilated on the first appearance of the revised edition by several religious papers in New York and is of enough importance not to be forgotten, since the work is the leading American publication of the kind. At the time it will be recollected that we called attention to the fact, very significant in the connection, that the publishers had received a valuable gift from the Pope, which had the appearance of a bribe, and at least showed, in connection with their publication, that there was a very good understanding between them and Rome. The Jesuit manipulations are quite sufficient to brand the book as unreliable in its historical allusions to Roman Catholicism.

"One hundred dollars and a case of brandy" will do for a trade-mark for the New York Custom-house, if Secy. Sherman's investigating committee give us facts. That is what one line of ocean steamers pay the inspectors every time a cargo is unloaded. The complaints that have centered upon the management of this great government establishment are in a fair way to have their value established; and we are willing to believe that a fair and thorough examination will be made, and dishonesty punished, a hope that no one has ventured to rest much upon in past years. The day of smuggled silks is nearly over; buy while they are cheap.

There is *some* truth in what George MacDonald says: "There is a great mistake in teaching children that they have souls. If you do, they think their souls to be something which is not themselves. For what a man has, cannot be himself. Hence, when they are told that their souls go to heaven, they think of themselves as lying in the grave. They ought to be taught that they have bodies and that their bodies die, but they themselves live on." It is they themselves, not merely something which they have, that must be saved and sanctified.

All our evils are to be traced up to two things—high views of ourselves and low views of Jesus.

Salve not thy wounds with poison, as if a petty goodness of to-day hath blotted out the sin of yesterday.—*Tupper.*

News of the Week.

—Pres. Hayes paid a visit to New York last week and was most enthusiastically received. A public reception in the City Hall on Wednesday was crowded and 5,000 persons shook hands with the Executive in an hour and a quarter.

—Capital punishment was established in Maine in 1875, and during the year following there was but one murder in the State, and in that case the murderer committed suicide. It was abolished in 1876, and in one year there were ten capital crimes demanding legal punishment.

– Terrible forest fires were raging last week in the White and Green mountains, in northern New York and in the province of New Brunswick. Dispatches from Clinton county, N. Y., stated on Wednesday that at Stackpole Forge, Cannon's Corners and Centre Valley, where the fires raged fiercest, the people are fleeing in every direction, frequently barely escaping with their lives. At the latter place twenty-seven dwellings with barns attached to most of them, six sawmills, two stores and one church were swept away; also, a large quantity of lumber, including over half a million finished shingles. The fires are still raging over an immense area of woodland, with no signs of rain to quench them. An appeal has been made to the charitable for food and clothing for the unfortunate. At Champlain, large quantities of provisions and necessary clothing have been contributed by citizens. The entire country is enveloped in dense smoke. It is stated there were many families living in the woodlands where the fires have raged so fearfully, and that undoubtedly many persons have perished while attempting to save their homes.

—A Berlin dispatch says: "The Turks confine their preparation to strengthening the Danubian fortresses. All these are being made more or less formidable, but strengthening their garrisons detracts from the number of their field officers. With all of the reinforcements recently brought up the Turks, it is believed, have no more than 200,000 north of the Balkans to resist 250,000 Russians.

—The following is from the official account of the battle of Ardahan: "The outworks of Ardahan, its fortifications, citadel, sixty guns, immense stock of provisions and ammunition, and the camp formerly occupied by fourteen battalions of Turks, lie at the feet of the Czar. On May 17 the admirable fire of our artillery, between 3 and 6 o'clock in the afternoon, made a breach of the walls. At 6 o'clock the Erwan, Tiflis, and Baker regiments and the sappers advanced to the assault. The enemy could not withstand the onslaught, and fled, leaving a great number of dead. At 9 o'clock our troops traversed the whole town and fortifications."

—A Constantinople special telegraphs: "I am afraid we are on the verge of another coup d'etat. The relations between the Porte and the Chamber are so strained that the Chamber will probably be closed. The Deputies have made a violent attack on the Porte, alleging that the financial envoy who was sent to London was corrupt. Of 102 members, all but two voted censuring the appointment."

—The London *Times* says: "The famine which our Shanghai correspondent's letter describes this morning is a disaster of woful magnitude. It extends over a very wide region of the Empire, it is carrying off the population daily by thousands, and there is no near hope that its ravages will soon be over. Through the north and east of the country, from near the neighborhood of the Imperial city and from the shores of the Yellow Sea beyond the line of the Great Wall which shuts off China from the Western world outside, the terrible visitation extends. The suffering, we are told, is beyond description. In addition to the multitudes who have already perished under it, there is a large number of those who are just managing to keep alive, and from whose exhausted ranks fresh victims are continually added to the roll."

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Three Words of Strength.

There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have hope. Though clouds environ now
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the host of heaven,
Th' inhabitants of earth.

Have love. Not love alone for one,
But man, as man, thy brothers call,
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Schiller.

Christians and Amusements.

As Christians we should avoid for ourselves and our children such amusements as are confessed badges of worldliness and such as have been appropriated to gambling and vice. We should not permit ourselves to resort to any amusement on which we cannot ask in prayer the blessing of God. We should avoid as evil to both body and soul those amusements which have degenerated into dissipation, which, instead of refreshing and invigorating, weary and exhaust us. We should flee from pleasures as from a pestilence, which demand the hours required for sleep. Our amusements should be mainly in our own homes. These homes should be lit up and made bright with every innocent and Christian joy, so that our children will prefer them to every other place on earth. And from innocent amusements those should be chosen which do not consume too much time. Our time belongs to the Lord as well as our talents. Our amusements should be such as refresh us and fit us for the duties of life; such as we may be able to drop at any given moment. Those that so excite and absorb that we find it difficult to turn away from them should, as a general rule, even though they be innocent, be avoided. One of the ablest preachers of this country, a few years since, rising from a game of chess, in which he was very expert, said, "I will never play the game again as long as I live, simply because I have not the time." In short all amusements must be kept subordinate and helpful to our great work in life. The moment that they become an end for which we live, they are an evil which we should shun.

But there are professors of religion who are always debating whether this or that worldly amusement be right. If they follow the inspired law laid down by Paul, their doubts would forever keep them from them. But instead of renouncing all doubtful pleasures which sweep out into the dreary waters of godlessness, like wayward children they are constantly treading on the verge of absolute disobedience, seeing how far they can go without bringing themselves under censure and into disgrace. Professing to love Christ supremely, they flit uneasily back and forth between him and the world; praying and sitting at the Lord's table to-day, doing homage to the world and sin to-morrow. Half converted souls, enjoying neither the world nor Christ, I came not to upbraid you, but to extend a helping hand. There is something better and higher for you. Leave forever that painful state of indecision. Come up from the lowland and fog and chill of worldliness on to the sunny heights of full consecration to Christ, where, filled with the joy of the Lord, godless pleasures will forever cease to charm you.—*Standard.*

Ruins of Egypt.

Memphis, one of the older cities of Egypt, was, at one time, very large and populous, and it abounded in temples and tombs of great magnificence and riches. It is almost entirely covered by the sand. It was located not far from the west bank of the Nile, a dozen miles or so above Cairo. Like many of the ancient temples and tombs of Egypt, on account of its location, near the mountains, the surface of the adjoining mountain has been crumbling and pulverizing for thousands of years, and the sand has been carried by the wind, and is covered from twenty to a hundred feet below the surface. Its remains, though fully described by ancient writers, have been but partially found. I was able to see but little of what Herodotus calls "the largest and most magnificent city of Egypt." A colossal statue of Ramesis the Great, who was on the throne during the captivity, lies on its face. It is forty-eight feet long, and has a breastplate like the Hebrew Urim and Thummim. The water of the Nile nearly fills the pit in which it lies, when the river is high. Eleven pyramids, the peaks of nearly all still visible, are among the ruins of Memphis and its vicinity. Of these and others in Egypt I shall speak again, as they are peculiar structures, and there are conflicting views as to the object and date of their erection. The great attraction in this place is the Serapeum, the Mausoleum where the sacred bulls were entombed. It was described by Strabo as "a very sandy spot, where we saw some sphinxes, buried up to their heads, and others half covered." Mariette, the famous antiquarian, took a hint from this passage in Strabo, and finding a sphinx, and regarding it as probable that it was one of a row leading to the Serapeum, he began to excavate. He went forward six hundred feet, finding one hundred and forty-one sphinxes, and reaching, at a depth of seventy feet, a cross avenue, leading to a temple on one side, and to the Serapeum on the other. In it he found an entrance to the tombs, where dead bulls were burned for a period of about one thousand four hundred years, ending about fifty years B. C. The vaults containing the sarcophagi are excavated in the solid rock, and are each thirteen feet long, seven and a half wide, and eleven high. They are ranged, on each ledge of a gallery, six hundred and thirty feet long, which is also cut into the solid rock. The sarcophagi occupy the centres of the vaults. They are made of red granite, highly polished, and large enough to hold such bulls as are in Egypt; but they would be a tight fit for some Durhams I have seen. I managed, with a few others of our company, to climb into one of them, its lid being partly removed. It may be that the bull, the remains of which formerly occupied this sarcophagus, was the same that was living, and was worshiped, when the Israelites left Egypt, in honor of which they fashioned the Golden Calf on their way to Canaan, concerning which conduct Moses issued *a bull* when he came down from the mount.

I visited the remains of several other temples and tombs further up the Nile. Abydos, Edfow, Esneh, and Isis, at different points from Cairo, to Philæ, in Nubia, are in the best state of preservation, the walls being almost complete, and some of them still retaining their roofs. They are all comparatively free from the sand-drifts, or have been relieved of them by excavation. By far the most extensive remains in Egypt, and in tolerable preservation, are those at Thebes, at Luxor, and on the western side of the Nile, opposite Luxor,. It has many temples, obelisks, colossals, sphinxes, towers, and tombs, and almost all are of the most magnificent proportions. It has four temples: Karnak, Luxor, the Ramesium, and Medeenet Haboo; and two smaller ones: Dayrel Medeeney and Dayer el Bahree, and still another, of Roman architecture, in the time of Hadrian and Antoninus Pius. There is great similarity in all the temples I have named. They differ chiefly in size and in their inscriptions, having been erected at different times and by different kings, and with inscriptions and sculptures recording usually diferent events, and in honor generally of different persons. In many respects they are not unlike the Temple of Solomon. A brief account of the chief parts of the best preserved that I visited, may suffice, as indicating the general character of all, and the purposes they were intended to serve.

1. There is a rough brick wall, from ten to twenty feet high, inclosing an area of from five to twenty acres, usually square, but sometimes oblong, near the centre of which the temple is built.

2. The space between the wall and the temple was called the Temenos, and was planted with trees.

3. In the middle of the east wall there was a gate, with a tower on each side, about double the height of the wall.

4. From the gate there was a walk, with sphinxes on each side, from twenty to one hundred, or more, with their faces toward each other. The sphinxes are of different sizes, in different places, and varying from the size of an ox to double as large. The Great Sphinx near the Pyramids, at Geezeh, which stands alone, is one hundred and forty feet long, and its face is fourteen by thirty feet. This artificial animal is supposed to sympolize intelligence and power.

5. The rows of sphinxes terminate at the outer wall of the temple, as does also the walk between them, leading to a gate by which the outer court is entered. Sometimes the row of spinxes are thirty feet or more apart, and an obelisk is found on each side of the entrance to the temple. Sometimes the wall of the outer court or vestibulum rises on each side of the entrance, into two pyramidal towers.

6. The outer court, which is without a roof, is usually as wide as the temple, or wider. In it statues are often found, and rows of columns on either side, with cornices reaching to the wall and furnishing a roof.

7. Usually there is also an inner court, of about the same size as the outer, but having double rows of columns, on three sides, and a single row on the side next to the outer court.

8. Proceeding in the direction of the entrance, having passed the two courts, the main Assembly Room is entered. It is usually much larger than either of the courts, and is covered with a roof of stone, as is also the inner court.

9. The Assembly Room has, opposite to the entrance, several small rooms. These are sometimes found on the right and left also. These rooms, sometimes a dozen or more, were for various persons and things belonging to the ceremonies of the temple.

The walls, pillars and ceilings are filled with sculpture and painting, representing national victories, offerings by kings or priests, images of men, women, bulls, rams, and other beasts; several kinds of birds, fishes, reptiles and insects; domestic implements and products, and "other things too tedious to mention." The temples were not places of public worship, but only erected as offerings by kings, in honor of deities, for victories or deliverances, or in hope of them.—*Herald and Presbyter.*

The following appears on a tombstone in the churchyard in the village of Cheraw, S. C. The tombstone bears neither name nor date:

"My name, my country, what are they to thee?
What, whether high or low my pedigree?
Perhaps I far surpassed all other men;
Perhaps I fell below them all—what then?
Suffice it, stranger, that thou see'st a tomb,
Thou know'st its use—it hides—no matter whom.

Children's Corner

God Sees Me.

God sees me every day,
When I work and when I play,
When I read and when I talk,
When I run and when I walk,
When I eat and when I drink,
When I only sit and think,
When I laugh and when I cry,
God is ever watching nigh.

When I'm quiet, when I'm rude,
When I'm naughty, when I'm good,
When I'm happy, when I'm sad,
When I'm sorry, when I'm glad,
When I pinck the scented rose,
Which in my next garden grows,
When I crush the tiny fly,
God is watching from the sky.

When the sun gives heat and light,
When the stars are twinkling bright,
When the moon shines on my bed,
God still watches o'er my head,
Night or day, at church or fair,
God is ever, ever near,
Kindly guiding lest I stray,
Pointing to the happy way.

How to Talk.

I want you all to try most earnestly to be good talkers.

That means a great deal. A woman who can charm by her conversation is always sought for. Of course some women have a gift of expression, but all can learn to talk agreeably if they will give their mind to the acquisition of the art.

To tell an anecdote successfully is one of the fine arts, and a very difficult thing to achieve. How many of you can do it without

"Breaking off the point of it,
Or leaving out the pun?"

Try it, Get together some evening half a dozen girls and boys, and each one tell an anecdote as concisely and picturesquely as possible. Your experience will prove that you need practice.

Then select some one subject—anecdotes of children or traveling, legal wit, or repartees, or bulls. Study one or two good jokes as you would a lesson. Get the lights and shades, the right tone, the facial expression that adds so much to a story, and when you meet again, notice the improvement. An amusing anecdote will often put a whole family in good humor or rouse a dinner-table from dullness.

But to talk too much, even if you do it admirably, is, if anything, worse than silence. True conversation is an exchange of ideas, not a lecture or an essay.

Don't talk about yourself. No one wants to hear of your success or defeat, your joys or trials, except a few tried friends who are really interested in whatever concerns you.

Protruding egotism makes even a great and learned man ridiculous, and in a woman it is apt to degenerate into minute details which are nauseating and a waste of time. Talk of things, events, books, others' interests, and if people must be discussed, do it sparingly, and above all, charitably.

If you have a tendency to sarcasm, try hard to restrain it. It makes you feared and suspected. A keen sense of the ludicrous is a great blessing, giving flavor and sparkle to every day life; but don't make targets of your friends. Personalities are unladylike and unchristian.

WHAT TO AVOID.

If I cannot inspire you all with a genius for conversation, I can, at least, point out some mistakes which are made every day, some habits which should be avoided, and some phrases which you must not, use if you desire to be agreeable.

I know a lady and her husband who would be delightful companions, but they have each a pet phrase, and it spoils all they say. The lady adds "To be sure" to everything you say, while the gentleman carries you along with a dreadful "You see? You see?" as a running refrain to his otherwise interesting conversation. They are charming people; they give such a warm welcome, such a good dinner; but their friends are wearied by those set, monotonous catchwords.

Once conquered by such a habit, and it gains as strong a hold as rum or opium. It requires an iron will and constant watchfulness to be rid of even three words.

Don't say "You know" to help out a scanty stock of ideas, especially when your hearers don't know a thing about it. Some people use "As I say" in an oracular way, when they have never expressed the thought before; others prefer the present tense while describing a past event, as, "He says," or "Says she," when speaking about a conversation of perhaps a month ago. The mistake is reversed with the word expect—"I expect she did," or, "I expect it is an interesting book." for, I suppose or think so.

"Will" is wrongly used for "shall" even by persons of culture, and it is difficult to define the limits of these words, though a trained ear can tell at once which is the proper word to use—"shall" for what is in the future, "will" for determination and certainty. "Don't" does double duty for itself and "does not." "He don't think of going"—"He *do not* think," is very bad, yet we hear the contraction daily.

Avoid the customary but inane "padding," such as, "Is that so?" as an unmeaning response to what your friend has squarely stated *is so*. A single sentence often reveals culture or the lack of it. I paid a visit to a pretty, well-dressed lady the other day. And she said, "I used to be real slender, but some way I've *fleshed up* terribly within the last few years."

If you fail to hear a question, never attempt to remedy the matter by a vacant "How?" or "Which?" It would be equally reasonable to use "Moreover?" or "Notwithstanding?" "I beg your pardon?" or "Excuse me, what did you say?" or, "Pardon me, I didn't hear," are suitable phrases.

It is very rude to interrupt any one, or anticipate the ideas of a slow talker, or to correct one who is laboring to get off a joke, be it ever so poorly done. Don't fight for a point. It is much wiser and more graceful for a lady to yield, if not convinced, than to hold pugnaciously to her own notions of things, as a hungry dog hangs on to a bone.

Finally, try to draw out what is good. and bright and loveable in those about you; a sure way to gain happiness and friends. And remember Dick Steele's witty advice, to always find out whether they would prefer to hear you, or that you should hear them.—*Youth's Companion.*

The Ostrich.

Dr. Livingstone estimates the fleetness of the ostrich as equaling that of ordinary railroad trains. "When it is terrified," says the great traveler, "one's eye can no more follow the legs than it can the spokes of a carriage-wheel in rapid motion." He calculates its speed at twenty-six miles an hour. Dr. Livingstone also says: "The ostrich makes a noise as loud as that of the lion. I have been careful to inquire the opinions of Europeans who have heard both, if they could detect any difference between the roar of a lion and that of an ostrich. The invariable answer was that they could not when the animal was at any distance. To this day I can distinguish between them with certainty only by knowing that the ostrich roars by day and the lion by night."

Frequently the native Africans conceal themselves in the skins of these bird, and by that means are able to approach near enough to surprise them. They are much hunted for their feathers, which are very beautiful and valuable.

Letters and Puzzles.

AMES, Iowa.

EDITOR CYNOSURE: I am a girl sixteen years of age. I am staying with my uncle. He takes your paper and likes it very well. I read the *Cynosure* some. There are a few families around here that take your paper and like it very well. My uncle is an Anti-mason; my parents are Anti-masons, there is not a stronger Anti-mason around here than my stepfather. I think there would be a great deal more pleasure in this world and the world to come if there had never been such an institution invented as the Freemasons. I hope I may live to see the day when it will exist no longer.

B J. HARRISON.

MONMOUTH, Ill., May 12, '77.

MR EDITOR: I send the answer to Libbie Schryver's puzzle in May 10th, it is "Sea of Kamtschatka." With it is another for the puzzle drawer:

It is composed of 15 letters.
My 14, 18 and 1 is a precious stone.
My 11, 15 and 14 is a part of the human body.
My 3 and 5 is a denial.
My 1, 10, 6, 7 and 8 is a feature of the face.
My 9, 2, 12, 6, 4 and 3 is a body of troops,
The whole is an institution of learning.

JOSEPHINE FRENCH.

TONICA, Ill., May 12, '77.

MR. EDITOR: Pa takes your paper and we all like it very much. I think if there were more papers like it, "The world would be the better for it."

The answer to Florence E. Quick's enigma is "Rutherford B. Hayes." I will send you one if you think it worth printing.

I am composed of 14 letters.
My 12, 9 and 7 is an animal.
My 8, 11, 1 and 3 is a male escort.
My 9 and 10 is an animal.
My 6 and 14 is a preposition.
My 7, 13 and 4 is a sticky substance.
My 2, 13 and 5 is part of a wheel.
My 1 and 10 is a sharp instrument.
My whole is an appropriate name for the Masonic fraternity.

Yours respectfully,
NELLIE M. GURNEA.

A PUNCTUATION PUZZLE.—The following article forcibly illustrates the necessity of punctuation. It can be read in two ways, making it a very bad or good man, the result depending upon the manner in which it is punctuated:

"He is an old and experienced man in vice and wickedness he is never found in opposing the works of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of any of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no efforts to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the Gospel among the heathen he contributes largely to the evil adversary he pays great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward."

The Sabbath School.

LESSON XXII.—June 3, 1877.—THE LAMENTATION OF AMOS.

SCRIPTURE.—Amos 5: 1-15. Commit 4-8. Primary Verse 15.

1. Hear ye this word which I take up against you, even a lamentation, O house of Israel.
2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.
3. For thus saith the Lord God; the city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.
4 For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:
5 But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity and Bethel shall come to nought.
6. Seek the Lord and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench in Bethel.
7. Ye who turn judgment to wormwood, and leave off righteousness in the earth,
8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:
9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.
10. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.
11. Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.
12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.
13. Therefore, the prudent shall keep silence in that time; for it is an evil time.
14. Seek good and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.
15. Hate the evil and love the good and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

GOLDEN TEXT.—"If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off forever."—1 Chron. 28: 9.

HOME READINGS.

Lam. 1: 1-22....The Gold become Dim.
Lam. 5: 1-21... Zion's Complaint and Prayer.
Ps. 51: 1-19... David's Confession and Prayer.
Is. 58: 1-12....Oppress not the Poor.
John 8.33-59....Sin Hates its Rebuker.
Luke 13: 1-9. The Long-suffering of God.

The mission of the prophet Amos was significant of God's methods of instruction. He was a herdman or shepherd of Tekoa, a town some twelve miles south of Jerusalem. Thus God chooses "the weak things of the world to confound the mighty," and a humble shepherd by his direction is made to reprove the arrogance and idolatry of Israel. Amos prophesied in the time of Uzziah the leper. Am. 1: 1 and Zech. 14. 5.

In the lesson the prophet "takes up" as "a mournful burden," the lamentation or elegy over the prostrate kingdom for the destruction coming upon it, the judgments of God.

The "virgin of Israel" refers to the nation as yet unconquered by strangers. Is. 23: 12; Jer. 18: 13; 31: 4, 21; Lam. 2: 13. Calvin applies the word "virgin" rather to the glory pertaining to a city or state, its luxuries, power and wealth.

"She shall no more rise," not in the order of things now existing in this dispensation.

"Went out by a thousand,"—only a tenth shall remain of the thousands equipped and sent for war, because of the sword, pestilence and famine. Deut. 28: 62

"Seek ye me"—if they perish it is their own fault. "Not Bethel," follow not after Jeroboam which made Israel to sin by his calf-worship at Bethel and Dan. Gilgal should be destroyed because of idolatries. Hos. 4:15; 9:15; 12:11. Beer-sheba in the south of Judah now a stronghold of idolatry. ch. 8:14.

"Like fire," "our God is a consuming fire." "The house of Joseph,"—put for the kingdom of Israel, in which the tribe of Ephraim son of Joseph was the chief. The idols of Bethel were unable to remove the divine judgments.

"Judgment to wormwood"—"As justice is sweet, so injustice is bitterness to the injured." The latter part of the verse may be translated "cast righteousness to the ground." Is. 28:2.

"The seven stars"—Job. 9:9; 38:31. Amos speaks of those stars well known to shepherds, Orion the precursor of tempests, and the Pleiades which usher in the spring.

"Shadow of death"—Hebrew idiom for the densest darkness.

"Calleth for the waters"—either for judgment as in the deluge or in mercy as the rains. Gen. 7:11; 1 Kings 18:44.

"Strengtheneth the spoiled."—Israel might boast of her power after the successes of Jeroboam II. (2 Kings 14:25) but the Lord can make the feeblest nation, even "the spoiled," prevail against them.

"They hate him that rebuketh."—Sin unrepented of can never endure reproof, as the persecutions of the prophets and apostles and even of Christ witness. Pastors and other Christians who faithfully admonish and rebuke sin are well aware of this from practical experience. How keenly was this hatred felt in times of slavery, and now everywhere where the gospel of separation from the lodge is preached. The gate was the place of judgment where the judges and elders heard complaints and condemned iniquity.

"Burdens of wheat."—Burdensome taxes, says Henderson, levied in kind from the wheat of the poor.

Use the second person all through verse 12. "Turn aside poor"—Refuse him a hearing in the court of justice.

"Prudent shall keep silence."—Not of tongue merely, but shall refrain from taking part in public affairs as much as possible, for it is a time of lawlessness. Jamieson says, "Instead of impatiently agitating against irremediable evils the godly wise will not cast pearls before swine who would trample these and rend the offerers, but will patiently wait for God's time of deliverance in silent submission." Times and places, however, must modify this judgment. In Spain, under the Inquisition, many evils might have seemed without remedy, but to-day and in Christian lands no follower of the Lord Jesus Christ can be excused from testifying on all proper occasions against all sin, against every iniquity, however it may be entrenched in popular favor.

"Seek good"—how simple, how harmonious with every upright purpose are the terms of life! "As ye have spoken"—as you boast, that God is with you and that you are his people. Micah 3:11.

"It may be."—Not that men are to come to God with an uncertainty whether or no he will be gracious: the expression merely implies the difficulty in the way because of the want of true repentance on man's part, so as to stimulate the zealous earnestness of believers in seeking God. "Remnant"—Hazael had at this time overrun all the country east of the Jordan.

In studying this lesson the most valuable assistance will be found in the Home Readings and the following

EXPLANATORY PASSAGES:

V. 1.—Ez. 32:2; 27:2; 19:1; Jer. 7:29.
V. 2—Is. 37:22; 23:12; Jer. 14:17; 18:13; 31:4, 21; 2 Ki. 15:29; Hos. 14:1; 2 Ki. 6 23; 24:7; Ez 29:5; 32:4.
V. 3.—Deut. 28:62.
V. 4.—2 Chron. 15:2; Is. 55:3, 6; Jer. 29:12 13; Ps. 69:32.
V. 5—Amos 4:4; 8:14; Gen. 21:31, 33; Hos. 4:15; 10.5, 8.
V. 6.—Ez. 33:11; Deut. 4:24; Is. 10:17; Jer. 4:4; Lam. 2:3; Gen. 48:8-20; Jos. 18:5; Ez. 18:5.
V. 7.—ch. 6:12; Hos. 10.8.
V. 8.—Job 9:9; 12:22; Ch. 4:13; Ps. 104:20; ch. 9:6; Gen. 7:11-20; Job 38:34.
V. 9.—Ps. 40:17; 8:2, 2 Cor. 12:9; Heb. 11:24.
V. 10—ch. 7:10-17; Is. 29:21; Ps. 69:4; 1 Ki. 22:8; Ps. 9:8; 12:1; Jer. 36:23; Acts 7:51-60.
V. 11.—ch. 4:1; Deut. 28:30, 38, 39; Lam. 5:2; Zeph 1:13; Job 3:18; Micah 6:15; 2 Chr. 29:9; Neh. 5:3; Is. 39:6; Joel 1:4, 6, 7; 3:6; Is. 5:10; Hag. 1:6.
V. 12—Deut. 31:21; ch. 2:6, 7; 1 Sam. 12:3; Ps. 6:35; Acts 24:26.
V. 13—ch 6:10; Ec. 9:12; Micah 2:3; Eph. 5:15, 16; Ps. 39:9.
V. 14.—Is. 1:16, 17; Micah 3:11.
V. 15.—Ps. 97:10; Ro. 12:9; Joel 2:14; Hos. 14:4.

THE GOSPEL MEETING.

JOSEPH COOK ON THE BOSTON MEETINGS.

From a Monday Lecture in Tremont Temple, Apr. 2.

In the city of Edinburgh the American evangelists who are now in Boston never had a hall that would seat over 1,500. They reached the Scottish metropolis November 22d, 1873, and left it January 21st, 1874. They have now been here as long as they were in Edinburgh. It will always be incontrovertible that a structure which holds from 6,000 to 7,000 people has been opened in Boston for religious audiences, and that week after week, for two months, on every fair day and often twice or thrice a day, when an undiluted Christianity has been proclaimed there, this Boston building has been filled to copious overflowing. What other cause would have filled it as often and as long? This is the large question which Edinburgh and London, Chicago and San Francisco will ask. As a help to an interior view of Massachusetts and its capital, it is not improper for me to state, what the evangelists themselves could not, perhaps, with propriety say publicly, that their opinion is that in Boston the average result of their work has been better than it was in Edinburgh. Both the evangelists have expressed with detailed reasons and emphasis, that opinion to me, and neither of them has asked me to state the opinion publicly.

Harvard and Yale both strenuously opposed George Whitefield, and now both regret their opposition. Did you notice that the revered president of Boston University was reported as having silenced a group of critics at the obsolescent Chestnut street Club, the other day, by an invulnerable indorsement of the general character of the religious work now being performed in this city? This endorsement came from a scholar of whom it can be said, as I think it cannot be of any other New England president of a college, that before he finished his yet recent German studies he had written in German an elaborate work on religious science, abreast of the latest thought. Boston University, led by this incomparable scholar of the freshest and severest German training, is as cordial toward the American evangelists as the great University of Edinburgh was. When Phillips Brooks appears in the Tabernacle, the culture of Boston and the students of Harvard are there. Of course Harvard University differs from Edinburgh University in its religious attitude; and for that fact there are reasons, prolonged, historic, adequate, but, thank God, of waning force! When James VI. was sixteen years of age, in 1582, Edinburgh University was founded; and it was fed from the Scottish Universities of St. Andrews and Glasgow, which began their stalwart career before America was discovered. University life in Scotland had venerableness when Harvard was yet in the gristle. It has had a longer time than Harvard in which to judge creeds by the law of the survival of the fittest. It is wiser, therefore: but Harvard one day will be wiser under that law.

Are there any points of superiority in this religious awakening to that which occurred in Boston in the days of Whitefield? It must be admitted that there are some points of inferiority; but are there any of superiority? We are a larger and more heterogeneous community now than we were then. We are fuller of commercial activity; our heads are in newspapers and ledgers, and not, as the heads and hearts of the early New England fathers were, in the Holy Scriptures. Nevertheless, it was a temporarily demoralized community which Whitefield and Edwards addressed. A practical union of church and state had so secularized religious society that it had sunk further away from scriptural and scientific ideals than the present religious society of New England has done. We all hold now that the ministry ought to be made up of converted men, and that no one should become a member of the church unless he can give creditable evidence of having entered upon a religious life. But in Whitefield's day it was necessary for him to insist upon what is now a common-place truth—that conversion should precede entrance upon the ministry and church membership. In Edwards' day many circles of the New England population had forgotten the necessity of the new birth, or did not believe that it is an ascertainable change; and so there was a hush in the revival when Whitefield was here—a sense of sin, which ought to exist now, but which probably does not for a great variety of reasons, not all of them to be classed as proofs of the shallowness of the present effort. Would that we had such loyalty to the scientific method as to have an adequate sense of our dissonance with the nature of things! It were good for us and for America if we had in Boston to-day just that far-penetrating gaze which filled the eyes of New England one hundred years ago, as Whitefield and Edwards turned our fathers' countenances toward the Unseen Holy!

In one particular, however, this revival certainly surpasses that under Whitefield in this city in 1740—namely, in the extent to which types have been consecrated to the work of sending religious truths abroad through the newspaper press. All the leading and all the respectable newspapers of Boston have favored the revival. It is well, my friends, that you should give encouragement to the hardest-worked class in your community—the reporters. Not only day and night, but day inside of day, and night inside of night, making two hours out of every one, these men are obliged to follow with lightning speed the demands of the press for copy—of what? Of the dullest of all things on earth to report, sermons. English, German and French travelers say very suggestively that the characteristic of American newspaper management, as distinguished from European, is that we are willing to print sermons copiously on Monday mornings. No doubt it pays to publish such discourses; but I am not one of those who think that the critics are right who judge acutely that Mr. Sankey's chief motive in life is to sell a great number of his song-books and organs. Neither am I of the opinion that all the space the daily newspaper press gives to religious truth is the result of a whisper from the counting-room. Let us be just to the corporations that manage our newspapers, and not accuse them of being altogether mercenary. No doubt counting-rooms are sometimes hung around the necks of editors as millstones around the necks of babes in the waves; and it takes a giant like Horace Greeley to be at once a reformer and an editor. It is easier for the platform than for the press to speak for to-morrow against the dissent of to-day. But the best part of our press not only mirrors but leads public sentiment, and speaks for to-morrow against the rivalry of the poorer part of both platform and press, which speak only for to-day. Encourage all speakers for to-morrow.

In the next place, it deserves to be mentioned that religious visitation, from house to house, and especially among the perishing and degraded, is now going forward in a hopefully thorough manner in Boston. Gentlemen, I hold in my hands a statement communicated to me officially, and I am able to assure you that 2,000 persons are now devoting a large part of their time in this city to religious visitation among the poor. The list of streets and lanes given to these workers was made out by Sampson and Davenport, the publishers of the city directory. In no other population has there been a more effective arrangement for visitation than here. God be thanked that every lane is to be seen, and that superfluity and squalor are to look into each other's eyes! Of 110 evangelical churches in this city ninety have already signified their intention to co-operate in this work. Each pastor of these ninety churches has appointed gentlemen to oversee the work undertaken by his particular church. For instance, on Beacon Hill yonder, in the Mount Vernon church, where our American evangelist heard the truth effectively for the first time from the lips of the now sainted Kirk, men like Nazro and Merriam are appointed on this business. Is there any one with head or heart shallow enough to sneer at such proceedings? You will sneer, then, at the best executive talent of Boston. There are 70,000 families within the limits of Boston, and there have been workers appointed to cover 65,000 of these families. In Boston I include Charlestown, East Boston, South Boston, Dorchester, Roxbury and Brighton. We are to look on this work as performed by picked men and women. There is no quarter of this city so degraded by unreportable vice that it is not being visited by women, lineal descendants, no doubt, of those whom Tacitus says our German forefathers honored as recipients of special illumination from heaven. The saloons are being visited, and the report now coming in is that the visitors are kindly received, and you will find every now and then a visitor saying: "There are in my district fifteen cases of interest, or persons seriously inquiring how they can get rid of vice and enter upon a manly or womanly life; and I am to follow these cases up." Remember that this work of visitation is intended not merely for those who are outside of the circle of glad loyalty to religious truth, but for those who are nominally inside of that circle and are yet inefficient. Nothing quickens a man like trying to quicken another. If there is one measure in which our American evangelist has shown his general-

ship more effectively than anywhere else, it is in setting men to work, and in so setting them to work as to set them on fire.

But, gentlemen, what are we to say of the prayer-meetings among business men, which have not yet attained their height, and yet are already visible at a distance? It is my privilege and joy to be a flying scout in New England. One morning last week I woke up to the sound of the swollen and impetuous Androscoggin, and in the course of the day passed through Portland and Portsmouth and Newburyport and Salem and Boston and Worcester and Springfield, to Hartford; and all along I had evidence, by conversation and by looking at the local papers, that these business-men's meetings are visible on the Androscoggin and on the Connecticut. You have in this Temple a very interesting meeting, which was never matched for weight in Edinburgh. There are crowded prayer-meetings at high noon for men engaged in the dry-goods business, for men in the furniture trade, for men in the market, for men in the fish trade, for newspaper men, for all classes, indeed, of our throbbing, tumultuous, breathless business community. This, if you will notice the fact, is Boston. When I stated on this platform, a few weeks ago, that you would see Boston visited as you had seen other cities visited, you did not receive the affirmation with a smile of incredulity, but the public did. That poor prophecy has been fulfilled, and we have a month more for work. If you please, the times are serious, and light sneers will do no good now, and ought not to be noticed by me except in pity. It was my fortune professionally to walk down to a church near the Tabernacle yesterday morning to give an Easter discourse. As I passed up the street, I met a deluge, not of rain, such as has diminished the audiences in the Tabernacle occasionally—the month of March is a great enemy to large assemblies—but a crowd of people emerging from I did not at first think where, until I remembered that the Tabernacle service had just closed. They covered acres and came on in thousands, like the crowds of a gala day. I noticed their faces; for the best test of what has been done in a religious address, in any assembly, is to study the conntenances of the audience as it disperses. If you see a softened, an ennobled, "solar look," to use one of the phrases of Bronson Alcott [turning to Mr. Alcott, who sat at the speaker's right], one may be sure that religious truth has done good. I saw the solar look yesterday on the street in hundreds and thousands of faces. I saw it sometimes in the gaze of shop-girls, perhaps.

Yes; but high culture in Boston does not care much for shop-girls. Well, it is time it should. There is a low-bred loaferish liberalism uttering itself occasionally in sneers because the poor have the Gospel preached to them. That sneer has been heard ever since the days of Celsus and the games in the old Coliseum, and it has a peculiarly reptilian ring. There are many kinds of liberalism. Christian liberalism I honor; literary and æsthetic liberalism is to be spoken of with respect, in most cases; but below what I have called a limp and lavender and unscientific liberalism there is a low-bred and loaferish liberalism. This in Boston has impudence, but no scholarship; rattles, but no fangs. In the great multitude the solar look is the best prophecy that can be had for the American future. It is a radiance that is like the rising of the sun to any man who is anxious about what is to come in America.

After noticing that look, and thanking God for it, I walked on, and happened to pass a lonely Boston corner, where the Paine Hall and the Parker Memorial Hall stand near each other—"*par nobile fratrum.*" On a bulletin on the Paine Hall, the street in front of which looked deserted, I read: "Children's Progressive Lyceum Entertainment this evening." "The Origin and Amusements of the Orthodox Hell." "Twenty-ninth Anniversary of Modern Spiritualism, April 1st." Passing by the Parker Memorial Hall, where, no doubt, words of good sense have been uttered occasionally, I found in the window this statement: "To-night a lecture on the Arctic regions, with a stereoptican with seventy views."

What is our impecunious skepticism doing here? Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into a second edition. I do not know of a single infidel book over a hundred years old that has not been put on the upper, neglected shelf by scholars. Boston must compare her achievements with those of cities outside of America, and take her chances under the buffetings of time. Where is there in Boston anything in the shape of skepticism that will bear the microscope? For one, I solemnly aver that I do not know where, and I have nothing else to do but search. Theodore Parker is the best skeptic you ever had; but to me he is honeycombed through and through with disloyalty to the very nature of things—his supreme authority. It was asserted not long ago, in an obscure skeptical newspaper here, that Parker's works ought to be forced into a second edition by his friends. It was admitted there was no demand for a second edition; but it was thought that if now there was an effort made strategetically, one might be put upon the market. You have no better books than these, and there has been no marked demand in Boston for these, and the attentive portion of the world knows the facts. Why am I proclaiming this? Because outside of Boston it is often carelessly supposed that the facts are the reverse, and that this city is represented only by a few people, who, deficient in religious activity, and forgetting the law of the survival of the fittest, are distinguished far more by audacity than by scholarship, and are members of a long line in history of which Gallio stood at the head.

Let me mention as a fourth prominent trait in this revival, the great effort made for temperance. We have done more in that particular than was done in Boston in Whitefield's day; for in his time men were not awake on that theme. It is a good sign to see the church and secular effort join hands. It is a good sign when our American evangelist himself can say, as he said yesterday: "I have been a professing Christian twenty-two years, and I have been in Boston and other cities for most of that time, and I never saw such a day as this is. I stand in wonder and amazement at what is being done. It seems as if God were taking this work out of our hands. Prayer-meetings are springing up in all parts of the city. If you were asked two months ago if these things were possible, you would have said: 'Yes, if God will open the windows of heaven and do them.'"

Let us admit that we could all wish for greater blessings. Macaulay said concerning literary excellence that we were to measure success not by absolute but by relative standards. Matching his own history against the seventh book of Thucydides, he was always humble; but matching his history against current productions, Macaulay felt encouraged. Matching this day in Boston against some things in Whitefield's day; matching it against the dateless noon of Pentecost; matching it against our opportunities, we are humble; we have no reason for elation; ours is a day of small things. But compare what has been done here by God's Word and religious effort, with all that has been done since Boston was founded by the opponents of God's Word, and we are encouraged.

Our opportunity in the second New England is greater than that of our fathers was in the first New England. Let us act as the memory of our fathers dictates. New England, the Mississipi Valley, the Pacific coast, Scotland, England, always know whether or not Boston does her duty. A power not of man is in this hushed air. Who will lock hands with him whom we dare not name and go forward to triumph in the cause that cares equally for the rich and the poor and for to day and to-morrow?

Religious Intelligence.

—The General Assembly of the Re-united Presbyterian church met in Farwell Hall at 11 A. M. last Thursday and will continue its sessions for several days yet. The Moderator of last year, Rev. Dr. VanDyke of Brooklyn, preached the opening sermon, and in the afternoon Rev. Dr. James Eells of San Francisco was elected his successor; communion service was held in the evening. Some of the special subjects before the body are the Sabbath-school interests of the church, Home and Foreign Mission work, reception of delegates from corresponding bodies. The Assembly will take charge of the daily noon prayer-meeting at Farwell Hall. Nearly four hundred and fifty commissioners are present.

—The forty-seventh General Assembly of the Cumberland Presbyterian church opened in Lincoln, Ill., on the 17th inst. About three hundred members were present. Rev. Dr. A. B. Miller was elected Moderator.

—On the same day the General Assembly of the Presbyterian church of the South convened in the First Presbyterian church of New Orleans, with a representation from every State in the South. The Convention was opened with prayer by the Rev. Dr. Smith, of Virginia, who also preached the sermon.

—The Pan-Presbyterian Council in Edinburgh will last from July 2d until July 9th. The topics suggested for discussion are most of them spiritual and practical in their character, which is considered a significant indication of the increased power of the Presbyterian church and a decreased interest in mere ecclesiastical questions.

—It has been calculated that for every pound sterling England expends in missions she receives ten in trade; the same rate will hold good in the United States. It pays the country to be liberal in contributing to the causes of missions as well as the support of the church generally.

—The Young Men's Christian Associations of Minnesota united lately in a recommendation to Governor Pillsbury that he appoint "a day of prayer to Almighty God for the removal of the scourge (the grasshopper plague) which has afflicted and now threatens our State." The Governor has complied.

—The Annual Meeting of the Wesleyan Methodist Publishing Association, the Missionary Association and the Book Committee, will be held Friday, June 1st, at Syracuse.

—Rev. N. Wardner, Wesleyan evangelist, barely escaped a serious accident if not a terrible death lately. While attempting to board a moving train his foot slipped and he was hurled to the ground, but with great presence of mind kept from beneath the wheels.

—Rev. J. C. Nevin appointed 18 years ago missionary of the United Presbyterian church to China, has published a lengthy and able letter addressed to the General Assembly of that church urging them not to abandon the mission he established. The body meets at Sparta. Ill., May 23d.

—The recent death of Prof. Taylor Lew is of Union College is widely deplored. He was one of the first scholars in this country in the Greek and Latin classics and also in the Arabic, Syriac and Hebrew tongues, and his contributions to Christian literature on scientific and political questions are second to none. He was a firm advocate of the religious reform of our Constitution and greatly aided the movement for effecting that object.

—The *United Presbyterian* doubts some of the reports of the Chicago revival in the following:

"The number of ostensible converts secured by the Chicago revival was six thousand. Of these we are told only about three thousand have united with the churches, which is almost, to our mind, conclusive evidence that the other three thousand were not converted at all. A man converted from the world and sin by the grace of God will not desire to stand aloof from the house and ordinances of worship."

A most marked improvement in lesson helps is exhibited in *The National Sunday School Teacher* for June. Nothing like it has ever been attempted before. Instead of crowding all the information of whatever character into the "exposition" of the lessons, the different kinds are methodically arranged and treated at length under the different deparments of "Historical" "Bibliographical," "Biographical," "Geographical," "Natural History" and "Science." This leaves the exposition of the lessons free to deal with their spiritual truths. There is no plan that will ensure such thoroughness in the treatment of the lesson as this. It is a marvel how much help is given to the Sunday-school teacher in this magazine for June. It is a costly theological library done up in paper covers, and costs only fifteen cents—or a little over a postage stamp for each Sunday in the month. No teacher, at that price, can afford to be without it. Chicago: Adams, Blackmer & Lyon Pub. Co.

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Flour—Winter	8 75	11 00
Spring	5 25	8 75
Hay—Timothy	8 00	10 00
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	8	8¾
Lard per cwt		9 25
Mess pork, per bbl		14 10
Butter common to choice roll	9	23
Cheese	8	13½
Beans	2 40	2 60
Eggs		10¼
Seeds—Timothy	1 50	1 65
Clover		6 25
Flax	1 55	1 90
Potatoes	95	1 20
Broomcorn	2	7
Hides green to dry flint	6¼	16
Lumber—Clear	30 00	34 00
Common	9 00	10 50
Fencing	10 00	10 50
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	25
LIVESTOCK Cattle Choice	5 50	6 00
Good	5 10	5 40
Medium	4 75	5 00
Common	3 25	4 20
Hogs	4 90	5 30
Sheep	4 00	6 25

New York Market.

Flour	$4 80	11 17
Wheat—Spring	1 60	1 90
Winter	1 51	2 20
Corn	66	68½
Oats	52	71
Rye	87	95
Lard		9¼
Mess pork		16 12
Butter	9	14
Cheese	10	12
Eggs	11½	12
Wool	13	53

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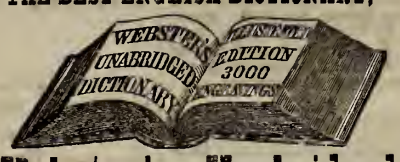

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

THE CORPORATE MEETING OF THE N. C. A.

The annual meeting of the National Christian Association will be held, according to By-law IV. of its Constitution, on Wednesday, June 21st, 1877, at the Carpenter building, No. 221 West Madison street, Chicago, (unless changed by Directors) for the election of officers, accepting reports and transacting any other business proper to come before said meeting. L. N. STRATTON, Pres.
H. L. KELLOGG, Sec'y.

The following are the corporate members of the N C. A., who are all expected to be present:

S. B. Allen,	D. R. Kerr,
J. K. Alwood,	D. Kirkpatrick,
I. R. B. Arnold,	Wm. Leuty,
J. W. Bain,	O. F. Lumry,
J. L. Barlow,	D. W. Lyons,
J. A. Bingham,	J. G. Mattoon,
J. Blanchard,	A. M. Milligan,
C. A. Blanchard,	Moses Pettengill,
Jesse B. Blank,	Woodruff Post,
M. R. Britton,	Isaac Preston,
O E Burch,	Peter Rich,
Nathan Callender,	B. T. Roberts,
Philo Carpenter,	J. E. Roy,
Abel E Carpenter,	Alexander Small,
H. Cogswell,	Geo. E. Sovereign,
J. A. Conant,	J. P. Stoddard,
E. S. Cook,	L. N. Stratton,
E. A. Cook,	L. Taylor,
John Dorcas,	J. G. Terrill,
John Finney,	Sylvanus Town,
Aaron Floyd,	A. Wait,
A. D. Freeman,	J. B. Walker,
H. H. George,	J. M. Wallace,
C. R. Hagerty,	Wm. Wishart,
I. A. Hart,	J. W. Wood,
Edward Hildreth,	Aaron Worth,
G. B. Hubbard,	J. R. Wright,
H. L. Kellogg,	Milton Wright.
E. B. Kephart,	

Topics of the Time.

Russia is moving slowly, but there is an almost universal impression that her heavy armies will crush like a moving mountain. The army on the Danube evinces no haste, although the total destruction of another Turkish war vessel with all on board, by torpedo boats, shows that it is not inactive. It seems to be able to cross or not at will, but does not. Why is only conjecture outside the circle of the Russian Commandant. Most look for the explanation to the advancement of the Eastern army, which is slowly investing Kars. Turkish faith in that stronghold is not unshaken, for they are fortifying another city in the line of retreat. The attempt to rouse a Circassian insurrection does not avail much yet, while the Montenegrins are in their persistent and harrassing warfare making some impression in the west. Internal dissension of no inconsiderable importance has broken out in Constantinople. Checked for the time it may be roused in a critical moment and hasten disaster. England is not anchoring herself in neutrality, but many good judges estimate the war feeling as growing into a sort of fatalistic impression, and that the nation is slowly drifting into war. The noble protests of Carlyle, Gladstone and others may avert so dreadful a calamity. The revolutionary proceedings of President McMahon has aroused Germany and the significant visit of Bismarck to Berlin is followed by heavy movements of troops toward the Alsatian frontier. Thus are the nations yet shaken by ruthless war.

A letter from Senator O. P. Morton on the situation at the South has had almost an oricular effect. It is in reply to an open letter in the New York *Times* from a large number of Southern Republicans, and to other letters received from the South. He takes up in detail the case of the Louisiana senatorship, and tells why he believes Kellogg is legally elected. The Republican governments of Louisiana and South Carolina he thinks have simply yielded to force, and acquits President Hayes of any blame for the result. If any fault is to be found for the non-recognition of the Republican governors of those States it must lay with Gen. Grant. "While, in my judgment," he concludes, "it was clearly the right of the President under the constitution to recognize the Packard government and support it by military power, the undertaking would have been futile and the failure disastrous. With a divided opinion in his own party and both houses of Congress against him, he would have failed in the end." He mistrasts the promises of the Southern governors made to President Hayes, and looks for peace under their rule only when opposition has been stamped out. He holds that the Republican party was never more needed for the nation than to-day, and all talk of disbanding it is folly. While he hopes for the best for the country, he yet fears for the worst. The letter is received with severe criticism from those Republicans who are of the implacable cast, but with favor by President Hayes and those who are disposed to aid him in his policy of reconciliation.

Francis Murphy, the temperance reformer, appends a blue ribbon to his converts from strong drink, corresponding to the red ribbon badge of Dr. Reynolds, now so popular in Michigan. These reformers are doing a great work and profess, with undoubted sincerity, their dependence on the Divine arm for the success of their efforts. Yet we fail to learn that they apply the same rule to those they endeavor to save. Mr. Murphy is, however, doing a great work in Ohio and Pennsylvania. In the following he gives us a glimpse of the philosophy of his work:

"I make no tirade against liquor stores: there are some good men in the business, but they cannot be driven out by abuse. The only true method of total abstinence is to prevail upon men to stop drinking, and then the other men will stop selling. There can be no reduction in the sale of intoxicating drink so long as men continue to use it. Therefore, my idea is to persuade men to abstain, for you have no stronger sentiments in the community than that in the real life of the people. You may legislate and legislate about closing of saloons, but you do not reach the hearts of the people. You must prevail upon a man to stop drinking and turn his attention to his home, and instead of spending his money in the saloon let him carry it to his wife and children.

"This movement is different from all other temperance reforms, and the greatest argument in its favor is that it stands on its own merits, and is successful to a wonderful degree. Most of the men are keeping the pledge. Some are falling by the wayside, but we are picking them up again. If Francis Murphy falls, pick him up. Kindness, love and charity is our way of working, and we should never forget it. No matter if some do differ from us, let them all be treated with charity and respect."

THE ANCIENT STATUE.

History tells the story of the statue of a god that, in its day, was one of the most popular gods that was ever worshipped. He had an immense temple, a grand altar, wide and spacious enclosures, lofty walls, an imposing priesthood, etc., everything about him swelling up to the highest pitch of grandeur, like Freemasonry.

The chief worship of this god had its center in Alexandria, in Egypt; and one of the chief blessings that it bestowed upon its worshippers was the preservation of the greatness of the Egyptian name among the nations of the world, especially upon the borders of the Black Sea. The god came from Sinope, on the Black Sea, an ancient province and colony of Egypt; and by being worshipped as a huge wooden image in Alexandria, of course that ancient province, so gratifying to Egyptian pride, would be preserved to Egyptian power! For this is the cunning way in which the pagan mind reckons. And this is also the precise way in which the worshippers of the lodge reason. They expect to preserve the ancient grandeur of the republic by worshiping squares and compasses, and such things.

But at length the power of the god began to be suspected. Egypt kept growing less and less instead of greater in the minds of men; and some outsiders hinted pretty strongly that the god was no better than a sham. It was a shocking idea, at first, to the pious feelings of the worshippers, and particularly to those of the high priests, grand scribes, great grand worshipfuls, etc. The suspicions of the crowd, however, increased day by day, year by year, until at last an angry, outraged multitude of disbelievers gathered around the image with a determination to destroy it. Yet still, so imposing did it appear with its "silent tongue" and its "ancient and honorable" swell, that no one at first was found brave enough to strike the first blow. At last, however, one man bolder than the rest, a soldier, struck it with his sword. Thus encouraged, the hollow thing was at last broken into, and out therefrom came—what does the reader suppose? fire? fury? death and destruction? No; nothing of the kind; there came rushing out from it all the spiritual life that it ever had, in the shape of a crowd of rats?

Amidst cheers, and jeers, and laughter, the blows were then re-

doubled upon the image, until itself and its worship were entirely destroyed. No, I am mistaken. The worship was not destroyed. It merely changed its name and image, went into some other god, and finally found its way into modern Freemasonry.

And now I feel assured that that worship will never be ousted here in the United States until the lodge is broken up, and its rats (our office-holders) are set to scampering from a religious (!) shrine that can no longer give them protection. Not until office-holding rats begin to run away from the lodge can we ever expect to get rid of image-worship here in America. So long as Masons hold possession of our pulpits, the leather apron and the perfect ashlar must be worshipped.

Who then will strike the first blow? Who will dare to cast the first vote against the Masonic favorite for office? AMERICAN.

SCHUYLER COLFAX AND HIS PET SOCIETY.

BY J. W. WOOD.

[Concluded].

The tenor or the report wherever it alludes to "our noble order" is florid and bombastic. It must be a tough literary stomach which can enjoy so much high seasoning. The "nobility" of the thing has to be continually thrust before the reader. Its modesty is only equalled by its benevolence. Questions concerning regalia, ceremonies and processions are quite prominent.

I quote from the 40th page: "With its past history before us who shall predict its future for good, if we but cherish those sublime principles which underlie its superstructure and shape our life actions by its teachings." And on the same page as an illustration of the high teachings which must shape these life actions we read: "Has any brother the right to hang up our old aprons in a public place of business?" Answer. "No."

On the 27th page: "The relationship sustained by man to humanity shows that every one has been endowed with social characteristics that demand sympathy, unalloyed friendship and aid. Through a natural law men seek to gratify this demand by forming themselves into communities, as towns, villages and cities. To many this assembling appears to be in obedience to the laws governing the accumulation of wealth and values. Still a pure analysis of our social elements will develop the fact that, underlying all other motives there is in the innermost recesses of the human heart a desire for a true sympathy, *independent of the family relation.*"

So men leave their wives and children at home and join the lodge to get that "unalloyed friendship and aid" which is secured by the prompt payment of weekly dues. The neglect of a week's payment cuts them off from all material aid, as "the funds of a lodge cannot legally be used to relieve the family of a member who has been dropped for N. P. D."

A few more words to Christian Odd-fellows and I am done.

On another page we read: "May the Great Grand Master grant you many years to thus cheer and aid us. May he bless you and yours in basket and in store, and when at last you shall be called to a seat in the Grand Encampment of the skies—and you shall leave this token as an heirloom to your family—may he invest you with another jewel, 'A white stone with a new name written therein.'"

If this language means anything, it is, that God is the Grand Master of Odd-fellowship, and as such, is approached by a certain few with signs, grips and passwords which he is solemnly pledged to obey; and that heaven is a Grand Encampment of Odd-fellows and entered only by these same signs.

The terms on which this "Grand Encampment of the skies" must be reached are such as exclude nine-tenths of the people of Baraboo and subject the other tenth to the possibility of being black-balled through personal dislike. It must be entirely destitute of women, except the few who may have entered the lean-to or back-kitchen lately built on to this Grand Encampment by Schuyler Colfax for the Daughters of Rebekah. I can but believe that any language which ascribes to God such an unworthy character, making him "a respecter of persons," when his Word declares that he is not; and making heaven a place which can only be entered by the prompt payment of dues, and keeping pledges of secrecy; systematically deceiving the world, while God says "Thou shalt not bear false witness," this must in the light of Christianity be unadulterated blasphemy.

The white stone with the new name written therein, is what God promised to the Christian of Pergamos who should overcome in the fiery persecutions to which they were subject, "by holding fast his name, and not denying his faith," at the time that Antipas was his faithful martyr; but here it is invoked upon a man who is prohibited from taking the name of Christ into his lodge, because it is introducing sectarianism. Are the Christians of Baraboo, who sing in their revival meetings

"I'm glad salvation's free,"

so blind that they cannot see the bearings of these things? (Read 2 Thess, 2: 10–12.)

It is doubtless true that the Bible is used in the lodge and that selected portions are read in sepulchral tones, but it is torn from the sanctions which God has given it, and enforced only by clap-trap, and the Christ who gives it all its value is left out under the plea that sectarianism must not be introduced. Thus the Christian consents that there is a place which he may enter so holy that it would be defiled by his Christianity, and yet he goes there in the company of godless men who require a Grand Lodge decree to the effect that "spiritous, vinous and malt liquors shall be excluded from the lodge-room, etc." (See page 217.)

Having judged this institution entirely from its own mouth, will Christians condemn me for protesting against it as a gigantic fraud, which throttles the pulpit and press, which substitutes clanship for brotherly love, the niggardly return of 31 per cent. of money actually paid in, for benevolence, and the keeping of a few artificial and worthless secrets in defiance of God's law, for truth.

"*BE YE SEPARATE.*"

BY REV. J. B. CRALL.

We occasionally come in contact with those who adhere to the opinion that we have no Scriptural authority to expel members of secret societies from the Christian church. They take the parable of the wheat and tares, recorded in the 13th chapter of Matthew, as a basis upon which to build this erroneous belief. If there were only one class of spurious pretenders to Christianity in the world, and included in the class referred to in this parable, then we might indeed pause and consider before we take active measures to expel professors of religion from the church. But there are at least two classes of hypocrites, and the Scriptures give us instructions how to deal with both.

We are nowhere authorized to tolerate men or women in the Christian church, regardless of their moral or religious character. The tares spoken of in the parable were perhaps something similar to what we call chess. Commentators say they were so nearly like wheat that it was almost impossible to make the distinction, while in an immature state. This parable represents a class of professors which are so nearly like true Christians that it is almost, if not altogether, impossible to make the discrimination, and with such we should deal very cautiously as there is danger of pulling up true Christians instead of the untrue, or root up the real with the unreal. This class are doing the church no material harm by their conduct. They are strictly moral, and do not cause dissension, and follow the Saviour seemingly as Judas did (in an outward, visible way); and if the eleven disciples could not detect the fraud which lurked in the traitor's heart until at almost the close of the Saviour's mission on earth, we may not be able to discover the hypocrisy in the hearts of this class. We should not understand this parable to apply to intelligent men and women that are connected with secret societies, for they more properly belong to the class represented as wolves in sheep's clothing. This class when with the sheep try to imitate them, but when with wolves, act just like wolves. The Saviour says they may be known by their fruits. Their actions and unnecessary connection with the world betrays them. They are unequally yoked together with unbelievers. This inequality exists in endeavoring to move and act in two elements which are antagonistic one to the other.

In the 6th chapter of 2nd Corinthians the inspired writer says: "Wherefore come out from among them, and be ye separate, saith the Lord." Intercourse with the world beyond the common courtesies and necessary business transactions in life, is emphatically condemned in the Word of God. The churches have been making a great mistake in retaining open violators of God's law, that were not willing to separate themselves from the world. Churches that were once instrumental in the advancement of the Redeemer's kingdom, are to-day, by tolerating corrupting influences, seemingly forsaken of God. And have we not reasons to "earnestly contend for the faith which was once delivered unto the saints," lest we be held accountable for nursing the evils which may ultimately be our downfall.

In the 5th chapter of 1st Corinthians, Paul writes to the brethren, "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner." He says: "Therefore put away from among yourselves that wicked person." We think it is evident that secretists are guilty of at least some of the charges here enumerated; for secretism has extortion and idolatry written on its very face.

In the 2d Epistle of John we read, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." The house mentioned in this passage has reference, no doubt, to the church; and if not, the inference is that if we should not receive such into our houses we should not into the church.

And what is this doctrine? In the verse preceding the one above quoted, it is said to be the doctrine of Christ, and the doctrine of Christ includes every essential truth taught in the sacred Scriptures. Consequently we should reject all that bring not the doctrine of Christ. And we think no one can bring the doctrine of Christ unless he embraces and obeys it to the best of his ability. For John says in the 2d chapter of his 1st Epistle, "He that saith, I know him, and keepeth not his commandments, is a liar." Now can any one bring this doctrine and comply with its demands when he is "unequally yoked together with unbelievers?" Can any one bring this doctrine and comply with its demands when he bows before an altar where Christ is excluded, and where heathenish rites and ceremonies are introduced? We think not; for this is all in plain opposition to the doctrine of Christ. This hydra-

headed monster, secretism, must be ejected from the church, or it will soon rule, and bend everything to its own selfish interests; and the few who stand up for the old landmarks must either tamely submit, or go out empty-handed and start up anew for themselves.

Secretism is perhaps not a direct enemy to the church of Christ, but it is one of those mean, sneaking foes, which has stolen the livery of heaven to accomplish its satanic purposes, and on account of its religious pretentions is vastly more dangerous than an open enemy. Satan no doubt would have failed to deceive our first parents had he approached them in an undisguised way. But by perverting the truth, and presenting himself as a benefactor, he accomplished his purpose. Satan has lost none of his shrewdness. He is saying to the churches (not through the serpent, but through secretism), "ye shall not surely die" if you eat of this fruit which I offer you. And many of the churches have opened their doors and invited him in, believing that he will do them no harm. But the doctrine of Christ says to such, "My house shall be called the house of prayer, but ye have made it a den of thieves."

It would be very inconsistent in us to profess hostility to a loathsome and deadly serpent, and at the same time fold it in our bosom and supply nourishment for its life. This we are virtually doing while we tolerate gross evils in the church, such as intemperance, Sabbath-breaking, secretism, etc. If all the Christian churches in the world were to raise their united voices against the lodge, and expunge secretists from their pales, these dark orders would soon fall, and become as unpopular as debauchery is in Christianized nations to day. But the churches foster this and other evils, and by so doing make themselves accessory to evil influences.

Berrien Center, Mich.

Secretism in the South.

BY G. M. ELLIOTT.

Those who have been subjected for a time to any degrading influence, as American slavery, for example, are easily led by novel and exciting ceremonies. The nonsensical and heathenish ceremonies that attend secret orders have a wonderful influence upon the minds of the ignorant people of the South. Because of this, secretism is growing very rapidly in many parts. Its novelties excite the people.

And again, it carries with it a show of religion. Error is never so hard to fight as when there is a thread of truth running through it. Freemasonry, with all its kindred associations, pretends to be a great religious institution. The colored people as a race are naturally inclined to be religious, and when the advocates of secret orders go among them, presenting the *high, holy and ancient* claims of Masonry, its great power as an auxiliary to the church, hundreds of those whose minds are crude and unstable are ensnared.

But how many are sadly disappointed! Not a great while ago a Freemason acknowledged to me that if he had known what the order was before joining he never would have become a member. Another, who has been a member of the order for a number of years, said to me: "If a young man does not become a member of the church before joining the lodge, the probabilities are that he never will become a member; whereas, if he joins the church first he is not likely to become a Mason at all." Of course we have seen many exceptions to this, but there is truth in the statement. And it illustrates the fact that many take Freemasonry as a substitute for religion—the lodge a substitute for the church. Many go so far as to say the lodge is as good a church as they desire; there is religion enough in it for them. Thus this false and wicked system is deluding thousands, causing them to rest in false hopes, to trust in arms that can never save. Like the serpent that charms the bird till it is within its coil, pierces it with its poisonous fangs, so these associations are yearly deluding and destroying hundreds of the fairest and most promising of our young men.

They tell them these orders are stepping-stones to the church, and many of the more bigoted say it is superior to the church. "Why," says one, "our members are more united and more faithful than the members of the church. You have the poor and the distressed in your churches, and they are entirely neglected. It is not so with us." We ask why it is that the members of secret orders are so faithful to each other, more so than Christians (if we admit the statement)? What bonds have they which are capable of binding more closely than those which unite the people of God? If the question be worthy of an answer, it is very easy and simple. Lodges are frequently ruled, as we say, with *a rod of iron*, and their dupes are bound to respond to all demands, particularly financial, or else they are liable to expulsion and shame.

As a class the colored people of the South are not wealthy, and the fees and taxes that are required, which they pretend benefit some, we say robs others. Furthermore, we have failed to see any examples of the boasted charities of these orders. One who is a member pays in enough in the course of time to take care of *himself* in the days of adversity. Why then give it to the lodge, robbing his family, depriving his children of education, and probably never receive any benefit therefrom?

No doubt these secret orders do exert a great influence over the minds of their members, but it is largely to be attributed to the rigor of their rule. The priests and bishops of Rome are kept in pomp; they fare sumptuously every day. Yet nine-tenths of the beggars of Italy and America are Roman Catholics. Yet the Catholics pretend to be the most benevolent and charitable of all people. Now we have the same opinion of the charities of secret orders as we have of those of the Roman Catholic church.

Would that more could be done to prevent the spread of this fraudulent system in the South! Just now the minds of the masses are in a condition to receive almost anything. And something that is showy, or ceremonial, bearing on its face the superscription, "*charity*," carries hundreds at a sweep. What they need is enlightenment on the subject. Many are ruled by pure curiosity. The best method of enlightening the people on this subject is through the *Cynosure*. Would that it could be in every family in the South! It would be a good thing if the Northern friends would do for the *Cynosure* as they have for the New York *Witness*, get up a fund in order to send it to various parts of the South. Such indeed would be a great and good work done for these long-oppressed and down-trodden people. Time, money and education would be thereby secured to them. The South presents a fine field for the "National Christian Association." And our earnest prayer to the Lord of the harvest is, that he will send forth laborers into his harvest.

Temperance Lodges.

In the face of far-reaching experience, we here record our protest against secret organizations for the promotion of temperance. Drunkenness is a stupendous evil. God only knows how many souls have been ruined by the demon rum. We are in receipt of several temperance journals, new-fledged, and they literally groan under the titles with which they are loaded down. We note a few: *Grand* Worthy Associate; *Past* Grand Worthy Associate; Past Grand Worthy *Patriarch*; Past *Most* Worthy Patriarch; Most Worthy Patriarch of *North America*. etc. Here is a letter signed as follows: Yours in L. P. and F., — ——, D. G. W. P. of G. D. S. T.!! The ridiculousness, to say nothing about the absurdity of such pharisaical titles will appear in this: There is a poor fallen drunkard in the gutter; yonder comes a "Most Worthy Patriarch of North America," with about as many badges of honor as he has titles, and says to the poor victim: I am the M. W. P. of N. A., come to your rescue! Come with me. We have something so good that we do not want the rest of those miserable drunkards to find out what it is, so we keep it *secret*, but then we don't mind telling you, if you will only come up to our lodge! Connected with these empty titles —sea foam in substance—are the names of prominent clergymen—representatives of Jesus Christ, and members of the church. Now if it is right for ministers to assume these titles to be heralded over the land, then it was right for our Saviour and his apostles to wear them. If so, as a mark of respect, when John the Baptist sent his disciples to our Lord he would have closed his message as follows: Yours in L. P. and F., to Jesus Christ, M. W. P. of G. D. S. T. of P. Barnabas would have written to St. Paul: P. M. W. P. N.; or John to St. Peter, P. M. W. P. But by this time we see the blood mantling to your cheek, and you are about to fling the *Censer* from your presence for its impiety. But we ask in the name of reason and common sense, has a worm of the dust a right to assume titles which he would stamp as impiety to see applied to the Saviour and his apostles? How long, oh! how long will it be before men will lay aside these heathen appellations, step out upon the stage of action without ostentation and be men among men!

We do not despise human agencies, but we do deprecate the machinery used. There is too much of the human about it. Men undertake to save men by throwing around them human protections. And when these are removed, the poor victims fall to greater depths of degradation than before—"the last stage of that man is worse than the first" is the divine declaration. In the work of saving men from the drunkard's grave, the means employed should be open and free.

Again, this disease strikes so deep into our natures, that the soul must be healed as well as the body. And this work none but God through Christ the Saviour can do. We read of 25,000 men down in Pittsburgh and vicinity being reclaimed. How many Past Most Worthy Patriarchs think you God used? Well, we will tell you. He used none at all. God can't use men loaded down with titles. That was the trouble with the Pharisee in Christ's day. And so it will ever be. In this instance God raised up a reformed drunkard, put religion into his soul, and sent him out with heart all aglow with the gospel message, to proclaim to the drunkards that the religion of Jesus Christ is the only thing that will ever save them. And so the drunkards—by the thousands —came tramping right past the lodges, and worthies, and patriarchs, to hear the story of the cross falling from earnest lips, and to be saved by the blood of the Lamb. God help us to be earnest—to go to our fallen brothers with an open hand, a warm heart, and with a gospel that can save them.—*Golden Censer.*

The Corner-Stone of American Institutions.

The human cargo of the *Mayflower* is the real germ of American history. There is scarcely a single noble or useful development in American life to-day that is not the result of the heroic act of these brave pilgrims. And this act was inspired by religion; the founding of a democracy has been the practical result of their deeds, but their purpose was only to seek out a spot where they might obey the Divine commands without let or hindrance from kings, bishops, or statesmen. Religious faith is thus the corner-stone of the American Republic. Well is it for us in these days of materialism and worship of mere earthly, physical good, to think on this! If New England should ever forget this rock from which she was digged, her noble influence for good over America and the world will be gone; it will be a sad day for mankind if she ever prove recreant to the inspired and inspiring faith of her great founders. The teachings of history indeed furnish the

most satisfactory evidence that can be desired of the great truth that man has indeed a spiritual nature, that this world and the things thereof constitute but narrow bounds indeed to a being who can hold communion with the Eternal Mind. The researches of Sir Henry Maine have proved conclusively that the family and religion are the primary elements of state life, thus upsetting the conclusions of Rousseau and of speculative utilitarians, and furnishing an invincible testimony to the spiritual nature of man. The history of New England is the noblest history of the origin of any state, inasmuch as it shows us in times not very distant from our own, the founders of a commonwealth who were, before all things, religious men, and whose work still stands fresh and strong, a living demonstration of the falsity of atheism, more satisfying than a thousand learned treatises to the minds and hearts of men.—*British Quarterly.*

Reform News.

The Canada Expositions—Letter from Past Master Ronayne.

Ellington, N. Y., May 18, 1877.

Friend Kellogg: As my labors in the Queen's dominions are over, at least for the present, perhaps it would not be amiss if I look over the ground a little and take a sort of retrospective glance at the work accomplished and the general results so far as I have been able to ascertain them since my last communication from Preston.

In the first place I have been enabled to present the subject of Freemasonry before at least ten thousand people during my stay of four weeks in the Province. This vast army of hearers, men and women, will publish what they heard and saw to at least thirty thousand more, so that forty thousand Canadians to-day are aware of two startling facts regarding Freemasonry, namely, that men not only dare to *speak* against the system, but that they even dare go so far as to expose it in all its hideousness and sin, and present it in such a manner to the world as to cause it to become the scorn and abhorrence of all honest men.

Then again I have been the means of converting many, very many, from their previous intention of becoming members of the so-called craft at some time in the near future. And perhaps what is still pleasanter to reflect upon, I have been the means of awakening many a Mason to a sense of his duty both to himself, to his country, to his neighbor and to his God; and I have faith to believe that God's Word, quoted and explained at all these meetings "shall not return unto him void, but that it shall accomplish that whereunto he hath sent it." My last letter was sent from Preston and was written immediately after the first night's meeting. Well, all the meetings in Preston were like those that preceded them. Large audiences, unbounded demonstrations of enthusiasm and a manifest joyousness at the thought that Freemasonry was being made public property and hence that the entire system of organized sin would shortly become so demoralized that no man pretending to respectability would even so much as acknowledge himself to be a member of it. In all my work in Canada I have been greatly assisted by the Masons themselves. They have heaped upon me all sorts of abuse, using the foulest language and manifesting a spirit of the most demoniac hatred toward me; and all this went to convince outsiders that my revelations must be true else the Masons would never get so angry about it. In Galt my bedroom door was broken in about two o'clock in the morning by one William Robinson, a leading man in the town, an ex-member of Parliament, an ex-mayor, a woolen manufacturer, etc.; but at that particular hour he was nothing more or less than a very mad and a very drunk Freemason. The part of that villainous transaction which appeared to astonish me the most was that the gentleman who sent for me to go to Canada did not stay in the same hotel that I did, but went off to another part of the town and even did not pay my expenses there, nor would he even on that particular occasion help to carry my heavy valise. I worked no Masonic degrees in Galt, because on my arrival there I found that little or no advertisement had been given. I also saw that to a great extent I was alone, and furthermore I had already seen enough to convince me that to a great extent my progress through these Canadian towns was being used as a mere money speculation. I was determined to break loose from the bondage in which I seemed to be held, and the club I sent home for the *Cynosure* on the 12th attests the correctness of my judgment in the matter. From Galt I went alone to Paris where Joseph Steele had been making previous arrangements and where I met with a very warm reception both from himself and his whole family as well as from his son-in-law, William De Pew, who is particularly deserving of special mention. From here I went to Plattsville the second time and from Plattsville to a place called Hawksville, about twelve miles northwest of Berlin. In all these places the meetings were the same. Whole loads of men and women would come in from eight, ten and even twelve miles away, and would sit patiently and attentively for hours, listening to the fearful tale of Masonic infamy as it would be unfolded from time to time, and watching every new development of Masonic folly as we progressed along in the working of any particular degree. And now as I draw near my last appointment in Ontario how shall I begin to describe to you the terrible scenes and incidents of Tilsonburg. I arrived here on Friday P. M., the 11th inst., from Hawksville, and drove immediately to the house of Mr. Aug. Soper, who had been very actively engaged in securing a hall, distributing bills and in making such other arrangements as would ensure successful meetings, as far as human agency could effect it. Next day (Saturday) I secured very comfortable quarters in the American Hotel, kept by Mr. Philip Fall, who, together with his amiable wife and daughter showed me the utmost kindness and of whom I would desire to speak in terms of the highest praise. I was feeling very unwell indeed, but a good rest and perfect quietness for two days enabled me to appear on Monday night in the Sons' Hall, where I worked the first degree and introduced the subject of Freemasonry as an organized system of sworn secrecy diametrically opposed to the religion of Jesus Christ and better adapted than any other institution I am aware of to delude men into sin and blasphemy and so lead them down into eternal ruin.

Tuesday morning came and with it came the most intense excitement. Some of the oldest inhabitants of Tilsonburg told me in the course of the day they never knew the town to be so excited before from any cause whatever. The Masons were in a most terrible state of fury and madness, and what seemed to render matters much worse, they saw they had no redress except a resort to brute force and to break up the meetings by an organized rowdy mob. Between six and seven o'clock, P. M., they sent the high constable (a Mason) to my room in the hotel, where the following conversation, as near as I can remember, took place.

H. C.—Are you the gentleman who is lecturing in the Hall?

I am, sir; I give my second lecture this evening.

H. C.—Have you a license for your exhibition?

No, sir; I have not. I did not think a license was necessary. Pray, sir, what is the license for?

H. C.—Well, your performance is simply an *idle show.* It is in fact a theatrical performance, and the town authorities, according to one of our municipal by-laws wish me to find out whether you took out a license in accordance with that by-law.

No, sir; I did not. I have no license; neither is it necessary to have one. My expositions of Freemasonry here cannot be called an idle show neither are they theatrical performances. I am truthfully representing a literal fact. I am, as you are very well aware, truthfully and accurately showing how men are made Freemasons, but of course if the town authorities (all of whom I am told are Masons) insist upon the license question then we'll have to take the matter into court and there decide whether this is an idle show or whether it is literally the *naked* truth as regards Freemasonry.

H. C.—But how shall the court be able to arrive at such a decision?

Very easily. The Masons here, yourself included, shall be summoned to appear as witnesses. You will then have to swear that in being made a Freemason you did not have all your clothing except your shirt taken off; that you did not have a pair of drawers put on; that your left leg and knee were not bare; also your left breast and arm; that you did not have a hoodwink fastened over your eyes and a blue rope called a cable tow around your neck; also that you had no slipper on your right foot. You must further swear that you did not enter the lodge room in the manner shown last night and was not caused to go through the very same ceremonies, kneeling at the altar in the same manner and taking an obligation binding yourself under a penalty of death to have your throat cut across, etc. If the Masons of Tilsonburg can swear to all this, then indeed my exposition last night was a mere idle show and I suppose according to your municipal by-law I ought to have a license. But let us have the matter tested at once. Nothing would please me better than to have the subject of Freemasonry brought into court, and of course if the Tilsonburg Masons will assist me in my exposures I shall hold myself responsible to thank them in a suitable and becoming manner.

A great deal more was said on this subject by both parties, but finally the license dodge was dropped as being a Masonic scheme of too transparent a character to be prosecuted with any degree of success. The meeting was convened to witness the Fellow-craft degree and my preliminary lecture on the sinful and illegal nature of the obligations and the Christ-rejecting character of Freemasonry was concluded when suddenly a terrific cry of "FIRE! FIRE!" arose above the long-continued applause of the audience, and for a single moment only there was considerable excitement among the listeners in the Hall, and ill-suppressed merriment among the noble fraternity and their aiders and abettors scattered around through the immediate neighborhood.

This scheme also did not succeed. The second degree of Masonry was worked, and again the Masons were found to be my active but unwilling allies in exposing the folly, falsehood, fraud and sin of the most villainous system that was ever invented by the "most sublime prince of the royal" regions.

Wednesday was comparatively quiet in all the Masonic circles, but I suspected it was only the calm before some fearful and tremendous storm. Preparations were made for opening, and working the "sublime degree of Master Mason," but before the candidate was brought in and when nobody was expecting such a thing—crash, crash, flew the broken glass of the windows and thick and fast flew the *eggs* (the usual Masonic

argument), besmearing and spoiling the ladies' dresses and bonnets, and creating for a time considerable excitement.

The degree, however, went on, but such a night as that was I shall never forget. I occupied in all five hours, and at one o'clock when Hiram was raised and "the five points of fellowship" explained, I breathed a little more freely, and thanked God that all was over. But how was I to get at the other side of that meeting? There was the door and passage way blocked up by as fierce a mob of half-drunken Masonic roughs and their friends as ever I met in my whole life. When I had the traditionary *goat* however safely stowed away in my Masonic valise, I started for the door in company with my friends, and got safe to the hotel without any further violence being offered, except that as we were passing through the hall the cursing, swearing, blaspheming and foul language used was something fearful to witness. It was about 1½ o'clock in the morning when we reached the hotel, and as there were some fears entertained that the house would be attacked we prepared to sit up the rest of the night and defend ourselves as best we could. There were no further demonstrations of violence, however, and as the morning advanced it was generally supposed that better judgment prevailed and that the Masons were heartily ashamed of their last night's work. But in this, as in some other calculations respecting Freemasons and their conduct, we were singularly and very disagreeably mistaken, for early in the afternoon returning from the American Express office in company with a Mr. Harding, we were fiercely attacked in the open daylight and on the Queen's highway, and your very humble servant was literally covered with eggs from the top of my hat to the very lowest part of the heel of my boot, and then the excitement became once more intense. At 5 o'clock Mr. Tillson drove me to the G. W. depot, being also accompanied by Mr. Harding. I took the express which arrived in a few moments after for Buffalo, where I remained Thursday night and yesterday at 12 o'clock I arrived here, about as much used up and as sick as any sensible man would reasonably want to be.

The good accomplished in Canada is incalculable. The very best men in the different localities through which I passed have been either confirmed *in* or converted *to* active opposition to Freemasonry. A club for the *Cynosure* has been secured, two hundred books on Masonry and Odd-fellowship have been scattered around and seed has been sown which in God's good time will yield a rich and abundant harvest. And now that my terrible work in Canada is finished for the present, I would desire to record publicly my belief that God gave his blessing in a special manner on all our meetings and and that he has been especially gracious to me in guiding and protecting me in all times of danger and difficulty until the present hour. The news from home also by every mail has been very cheering and very encouraging and it often assisted me very much when I remembered that every Monday evening the little band of God's children assembled for an hour of private worship at our cottage prayer meeting in my own home there in Chicago always remembered me before the throne of mercy. I rejoice that I am called upon to suffer reproach for the name of Jesus Christ and I feel as if I could not love him half enough for the great love he has manifested toward me and my ever loving companion.

O to be nothing, nothing;
Painful the humbling may be,
Yet low in the dust I'd lay me,
That the world might my Saviour see.
Rather be nothing, nothing;
To him let their voices be raised,
He is the fountain of blessing,
He only is most to be praised.

Yours as ever,

EDMOND RONAYNE.

FROM THE GENERAL AGENT—HILLSDALE, MICH.

BEREA, O., May 15, 1877.

DEAR BRO. K.—My journeyings from Chicago have been attended with some labor, and I trust, by God's blessing, with a good degree of success. At Ligonier, Ind., I found abundant evidence that those who enlisted early and earnestly in our cause had abated none of their interest. The leaven of reform, like the silent forces in nature, is working a great change among that people, which is already visible. Reaching Kendalville at 11 P. M. and leaving at 4 A. M., I thought the time unsuitable for calling on Bro. Farout, and so had to forego what would have been to me a real pleasure. Two hours at Lagrange Center enabled me to arrange important business matters pending at that place, and to feel the pulse of the feverish patient for whom I prescribed in a lecture in the court house some five years ago. The symptoms are hopeful, so I think the treatment was appropriate, or else the lodge has been soothed and placated by the gentle ministrations of that female nurse whom Auditor Pratt proposed to introduce as the champion and exponent of the craft in a public debate. I did see this redoubtable barrister, who perhaps on this occasion, as on a former, was skulking behind an "apron," or some other article of female attire, with which he would fain screen himself from the *unpleasant* and disgraceful business of resuscitating the putrid body of Hiram Abiff. In conversation with some of the citizens of the place, I found that that snarling, snappish manner which was formerly rampant, had been greatly modified, much to the credit of the place.

At Sturgis, Mich., I was delayed two and a half hours for an eastbound train to Hillsdale, which place of note and influence as an educational center I reached at 2 P. M. Prof. Rideout's heart is in his hand (as the O. F.'s say) when extended to a reformer, who is sure to find a cordial welcome beneath his hospitable roof. Bro. R. is deserving of much credit for his loyalty to the truth, but not so so much as some others, as you would say at once should you make the acquaintance of his helpmeet, who is about the best sample I have met with in all my travels of that familiar aphorism, *multum in parvo*. Here, too, I met Bro. C. L. Blanchard, whose record for scholarship in the college, and whose genial and amiable qualities in society give additional weight to his testimony against the secret orders, which he attacks fearlessly, although the college president and several of his associates in the faculty are not without a personal knowledge of the "three ruffians," and the "horrid deed of Jubulum" in breaking the "grand master's" skull. I cannot speak of all whom I met here, but while passing others from necessity, and not out of disrespect, I will say of Bro. Baldwin that he is vigorous and active as an ordinary man at sixty; and although he has added a score at least to this number of years, I am told that the old gentleman sometimes remarks pleasantly that he has not a gray hair in his head. Bro. Artman, too, is another of the veterans. His health is much improved since I last met him, and I trust that, although advanced in age, he may be spared to do much good. He is peculiar, as indeed are all reformers in some sense, in this world of shows and shams. On Sabbath I met Bro. Smith, pastor of the Free Baptist church, who invited me to take part in the morning services, and announced my lecture at 3 p. m. The many excellences of this brother makes one regret exceedingly to know that he is an adhering Odd-fellow, and to ask how it is possible for a man of such intelligence to appear on a public rostrum as the advocate of a system of pagan rites that rejects Jesus Christ, caricatures prayer, and ridicules the solemn scene of death by presenting before the candidate at his initiation a coffin containing a skeleton, amid the burlesque of false faces and strange sounds. Shall not God judge men for such travesty of prayer and such heathen pantomime? May God deliver this brother from his unholy alliance is the prayer of many who love him, and in which I most heartily unite.

My lecture was not largely attended for a place like Hillsdale, owing in part, at least, to the fact that it was little known. One notable clergyman came from the other side, whose valor was greater, it would seem, than his discretion. When giving notice of my lecture at his morning services, he remarked, "You would think it very foolish if I should announce that I would lecture on what the people are doing in the moon, because I know nothing about it; and this man never having been a Mason, knows no more about what they do than I do about what is going on in the moon." Yet he showed his own stupidity by coming to hear a man talk about

[*Continued on page* 12.]

Correspondence.

MYSTERIOUS MATTERS EXPLAINED.

KISHWAUKEE, Ill., May 9.

DEAR EDITOR: Please to look at the revelation of some mysteries. A mystery is some- thing not yet revealed. Masonry stands revealed, yet there remain some strange things about it. Here is an attempt to explain those singularities.

"Good Masons" will *lie*. If any thing under the sun is demonstrated it is that Masonry was shown to the world by the pen of Wm. Morgan. But why do "good" men lie? that is the question. First, they verily believe the craft is of God and must at all hazards be sustained. This cannot be done without constant lying, and whereas lying is one of the virtues of heathenism from which Masonry has originated, therefore "good Masons" think it right and expedient to falsify, to misrepresent, to lie.

Again, all "good Masons" have begun by solemnly swearing to conceal and never reveal. With them Masonic oaths are very sacred. When confronted with facts what can they do? In olden times the craft was not so exposed, but now it seems there is no other way open to them. Then it must be considered their fear of God is taught by the precept of men; also that necessity knows no law; then too, they owe their all to Masonry. Therefore they put things right about face and affirm, when according to truth they should deny, and deny when they should affirm. And you know, Mr. Editor, they have not much respect for Jesus Christ, for they say they were before him. They don't believe that whatsoever is more than yea and nay "cometh of evil."

Next is *mystery*. How shall we account for the toleration of pious men toward those who use the shams of Freemasonry. Some of these men are reasonable in every thing else. This is apparently a great mystery. I verily thought when I began to explain the doings of the lodge that all that was necessary to break down this work of darkness was to let in the light, then all honest men would turn their backs on the vile abomination. So they seemed to do. Then they recovered a little from their surprise and took time to look around. They took knowledge that many of our great men, ministers too, were "good Masons." What then? Why they began to fortify themselves where they were. But how can we account for it? First, then, Christians and others *do not expect much truth from Freemasons*. When a standard of action is placed high and people have lived up to it they

are holden to it and are expected to so continue while they live. But for Masons there is no such high standard, this everybody knows. They will plead for all the pleasures of the world. They will drink and dance and play croquet; indeed our Christian morality is apparently in danger of being overturned by them. Now what wonder if they should not be strictly holden to the truth. I said to a leading man in religious society that Mr. H., the minister, had seriously told me that he was not a Mason. He had told another brother in the presence of his family and his own wife that he was not a Mason. His wife contradicted him. Yet he afterward confessed to me that he had taken on himself the Masonic obligations and could not now help himself. All this probably without recollecting his previous statement. Did the brother to whom I spoke think any the less of him as a minister of Christ. Not at all. He was a good preacher, drew large congregations, and had a fine salary. Mr. Editor, you may have heard of the case where an Irish lady was told that her priest took improper liberties with his nuns. She answered she didn't care if he did, he was so good a man it couldn't hurt him.

Take another illustration: I asked a brother which side he took, with the Masons or against them. He replied, "I would not give a cent for the difference. I would just as soon have for a civil office or for the ministry a Mason or not a Mason. Not a copper's odds with me." I told him of a case where a Mason had taken a false oath in regard to the value of a flock of sheep he had bought and refused to pay as he had promised because the wool was not what as recommended. He was confronted by the man who bought the wool and paid the highest price. It was a clear case of perjury, yet no bill could be found against him; his brother Masons helped him out of the difficulty. "O," said he, "I always knew they would take each other's part." Here you see the Masons were not expected to be honest. That, too, simply because they are Masons. We do not look for strict integrity and honesty in horse jockeys and gamblers, why should we in Freemasons.

Third, why are the people of the world duped with the false claims and impositions of Freemasonry. It is sometimes said, the world is sharp-sighted to see the faults of others, especially where professions of religion or money is concerned. Really it does not seem true here. An observer from one of the planets might think that this world was made up of simpletons! See how easily they bow their necks to a secret and designing craft, and suffer a bondage something less than Egyptian. I do not believe the world loves to be gulled. Why, then, do we hear in some places the cry, "Hail Masonry Divine?" Hug their chains and refuse the faithful testimony of the *Cynosure*. Do tell us why. First, then, It requires honesty of purpose and nerve to oppose our near and dear friends. These strong cords which bind society make it necessary to have a fidelity for truth that many do not possess. (See Luke 14: 20.) A brother would frequently ask me to show him the evil tendencies of Masonry. The war came and his two sons joined the craft. After that there was no door open to talk up Masonry. Why? Masonry had not changed, but the circumstances of that family were other than they had been, and new crosses to take up had arisen. Said a Canadian friend to me, "You had better say no more against Freemasonry—for there are more Masons of your name and mine than there are of any other name." Here was an important reason in his mind to let the lodge go free.

Another thing that has blinded the minds of those that believe not, is the smiles and flattery of Freemasonry. Sometimes a good "jack Mason" is helped to office by Freemasons that they may ward off objections against themselves for monopolizing every good place. The man they helped feels greatly obliged and will do all he can to show his gratitude. Said a man to me, "The Masons helped me over a bad place, and I shall not burn up the bridge that carried me safe over." See Prov. 5:3. "The lips of a strange woman drop as a honey-comb and her mouth is smoother than oil." Pardon me, sir, if I compare this old handmaid to the strange woman that flatters with her tongue, and thus forces mankind to favor her wickedness.

The third and last cause why the multitude fall down and worship the image of the beast is the false show and great credit with many that Masonry has obtained. This was what helped Goliah of Gath for forty days. Weak minds never inquire what is right, or the Lord's will; but, which is the strongest side? Where do the multitude go? There will I take my place.

While relating some of the horrid oaths of Freemasonry as a reason why we should not be Masons, the man to whom I was talking said, "We may as well kick against the wind as to strive against Masonry. We had better all join them and share the benefits."

At the last conference held by the M. E. church, in Rockford, and while a motion was before them to inquire into the tendency of secret societies, L. H., a prominent member, arose and said: "We have no rules to hinder our preachers from joining any moral society they please, and we might as well try to stop a Chicago fire as to try to stop the progress of Freemasonry." Yet the cry for the greatness of Diana has long ceased. There is nothing covered that shall not be revealed.

GEORGE SOVEREIGN.

Masonry in Saranac, Michigan.

The people in this vicinity ought by this time to know a good deal about Freemasonry.

D. P. Rathbun has been here twice—just twice too many times for Masonic comfort. One man offered at the close of a lecture to help Bro. R. with his boot. The good people want him to come again and stay longer.

A few weeks ago I had a little conversation with one of the leading men of Saranac in which he handled the craft pretty roughly. This he did, not to condemn Masonry, but to apologize for the unfaithfulness of his rusty and recreant brothers. I undertook to convice him that the adhering Masons in Saranac were as really perjured as they accused me of being, for none of them kept the lodge obligations. I urged him to name one man in town or any where in the country who was in his opinion a good Mason. Now hear his answer. "I don't know of one," said he. "But are not you a true Mason?" I asked. "No;" said he, "I and all the Masons I know of taken together are a parcel of perjured scamps, for not one of us is faithful to his lodge oaths." He said he feared that not one of all the Masons in the county would ever get into the Grand Lodge above. I recited a good deal of the lodge work to him and he admitted that I gave it correctly. But is it possible that intelligent men can persuade themselves that their future happiness depends on fidelity to such a monstrous sham?

A few days ago while I was exposing the disgusting and horrifying trickery of the lodge to a company of men in the post-office one of the chief men of the town told me that outside men did not want the religion of the Bible that we were urging them to accept. They had a religion that satisfied them. I asked him if he meant the religion of the lodge. He said he did.

Yesterday the Lord opened the way for me to talk nearly an hour in the post-office. A Good Templar strongly affirmed that Good Templarism was a great help to the church. His proof was that all who joined were required to profess a belief in God. Before he finished he said that no one could ever go to heaven if he should break the Good Templar vows. He intended to join the Masons as soon as possible. I was helping the Masons, for as soon as many men saw what Masonry was they would at once join. When I said something about the Bible, he contemptously declared and profanely swore that though he used to believe in the Bible he did not now.

Several men got pretty well stirred and lost their jewel. One warmly informed the company that secretism, and Masonry especially, had done more for the world than anything else. Another excitedly assured us that Masonry was above the church, the Bible, and everything else outside of Masonry. Bro. C. Smith, son of Rev. M. I. Smith, of the Michigan Conference M. E. church, has charge of the business in the post-office building. He was made a Royal Arch Mason in Ionia in 1877. He has openly renounced and fully divulged. He learned enough about Masonry to know that he could not keep Masonic secrets and be a Christian. During the discussion in the post-office some of the managing Masons sat on the counter or stood out by the door and whispered together.

I had a long talk with a Mason at his place of business this week. He said he saw Rev. M. I. Smith made a Mason. He did not believe in the Bible and he knew many Masons who did not. A good many men lied when they said in the lodge that they put their trust in God. He said he had found Masonry to be a sham.

Four men have cast off the galling Masonic yoke since I came here. Others have abandoned the devil worship of the grange.

This will show you a little of what the Lord is doing among us, as well as the painful state of the multitudes in the broad way to hell. I love God with all my heart and I have not for one moment thought of putting off the armor till my last battle is fought.

A. H. SPRINGSTEIN.

Our Mail.

Justus Miller, Pikeville, Ind., writes:

"The work is spreading nicely. The Masons are now mourners, and by the grace of God some of them will be conquered and will learn that Christ is the way to life eternal. They will learn that they must stop killing Hiram Abiff the widow's son, and die themselves unto him, that they may be made alive unto God. They will see the necessity of turning unto the Lord and forsaking the idolatrous worship they are engaged in."

A lady residing in Tarrytown, N. Y., orders the *Cynosure* sent for one year to Vassar College Reading Room, and writes:

"Light certainly is all that should be needed to open the eyes of true Christians. But alas! how reluctant poor human nature is to face opposition and trouble for the sake of right. I thought that among all those students some might be influenced for good by having the *Cynosure* placed in their way."

F. K. Hill, Wilbur, Oregon, writes:

"I may send you a few facts concerning the action of the craft among us out here in Oregon. I have something that would be hard to believe, and yet I have the facts in full and no mistake. Would there be any hopes of getting our friend Edmond Ronayne out into Oregon and California? It would wake up some of our good neighbors."

J. C. Chadwick, Smithport, Pa., writes:

"Heaven bless your work of faith and labor of love. One shall chase a thousand."

E. W. Bruce, Hickory Corners, Mich., writes:

"I am scattering the seed that I get from the *Cynosure* around me as much as possible and expect in due time to see it bring forth fruit. I give my papers away as soon as I read them, and by this means I hope to be able to send in some more subscriptions soon. Brother Rathbun is with us now, and will probably lecture in and around Barry county for about three weeks. Prospects are opening up favorably and we are looking for a good work to be accomplished the present season."

J. A. Bingham, Mallet Creek, Ohio, writes:

"The circulation of the *Cynosure* ought to be greatly increased. Without this our

reform must go tardily. The watchman upon the walls saw the sword coming but did not warn the people. Fearful the result."

James Barnett, West Geneva, Ohio, writes:

"In distributing tracts I find three-fourths of the people telling me that they are out of money. If one desires a tract worth ten cents, and he has nothing but five cents I give him the tract. Those having no money receive tracts thanking me. My *Cynosures* are distributed also. In this way the seed is sown in hopes of fruit hereafter. Some tell me that these papers opposed to secret societies are got up by men who were black-balled or turned out for bad conduct, I generally have half an hour's talk with such. I tell them that I lived in Geneseo county, N. Y., and attended church at Warsaw, the village where Bernard lived, who published the secrets of Masonry, having received authority from 103 Masons to do so. That hundreds of Masons have lately abandoned the lodge, and tell the same story; men that are in good repute and good standing in society. I tell them they need to be better informed, and when informed they would not talk so."

Wm. Steele, Portland, Oregon, writes:

"I am truly glad to see that the reform is gaining ground. Many thought that it was in vain to attempt to do anything against secrecy on this coast, as it seemed to have everything under its rule, but I am beginning to think it will be put down here even before it is in the Eastern States."

J. Tweedy, Lincolnville, Ind., writes:

"I like your paper and the principles of it. I was once a Mason myself and know something of its dark doings, although only a third degree Mason. I wish you success in bringing Masonry to light."

C L. Cowles, Parisville Center, N. Y., writes:

"The old 'handmaid' is very busy in these parts and I wish to reveal as far as in my power all the devilish workings of this vampire of modern times."

J. P. Rogers, Lecompton, Kan., writes:

"I have to say of the *Cynosure* that I am heartily in sympathy with the principles which it advocates and the fearless manner in which it treats evil wherever found. It is my prayer that these principles may get such a hold upon the popular mind, that not a single worshiper at the altar of Baal shall hold an office in church or state, when we shall have a free Gospel again. Yours for the truth as revealed in the revelations by the Word and Spirit."

R Faurot, Kendalville, Ind., writes:

"I am, as I long have been, the uncompromising enemy of secret societies, intensified by what I have learned of the working of secret societies in the South, and which certainly, taking in the Jesuits, are destined to ruin our nation unless its eyes can be opened."

Mrs. John Andrus, Lenox, writes:

"We are still doing what we can to expose the craft and enlighten the people with regard to secret societies. We (husband and I) had some conversation with a three degree Mason. He was a Christian man, and I asked him how he expected to be saved. He replied, because Christ died for him. I told him that Christ was ignored in the lodge. He did not know it, but would investigate and if so could not go with them any longer. The next time we met, something over a year, he said he belonged to no secret society on earth. My heart was made glad thereby and I felt strong to persevese in the cause. I think the cause is gaining ground. I know the *Cynosure* is a power for good."

Myron Short, Union Hill, Ill., writes:

"I want to do all I can to expose that high school of the devil, Freemasonry I don't call it free Masonry any more; I call it slave Masonry."

C. Conkling, Pleasant Home, O., writes:

"The time is not far away I think when the battle with Masonry will wax warmer than ever."

I. Sleeper, Perry, N. Y., writes:

"What is needed to meet objections of adhering Masons is the sworn testimony of seceding Masons, who have renounced Masonry since the days of Morgan, that Masonry is the same now as revealed by Morgan, Bernard, Stearns and others. This plea on the part of Masons we have to meet, and we have no definite testimony that Masonry is the same, or if there is any alterations it should be made known. Can this sworn testimony be obtained? I earnestly desire that you would obtain the testimony of these seceding Masons, and send me some. We want them here very much."

Edmond Ronayne has already given his legal attestation to the correctness of his Hand Book and Morgan's Expose, which is published in tract form. We would be very glad to have the affidavits of others. In this connection we will publish the following which was suggested by a friend in Pennsylvania who wishes friends of the cause who can do so to paste it at the head of blank paper and get all the honest Masons they can to sign it, and then forward to the *Cynosure* office. In this way might be secured from different parts of the country a large list of names which could be printed in tract form. Would not this to some extent fill the place of the affidavits of seceding Masons, and be a good tract for general circulation?

TO ALL HONEST PEOPLE.

We, the undersigned, having taken degrees in the Masonic order while under the impression that it was a moral fraternity, hereby certify that it is a grossly immoral organization, designed to aid bad men in doing secretly many acts which public opinion would not tolerate.

We declare that Freemasonry is a secret despotism, having death penalties; that it is anti-Christian; that it is anti-social, as it organizes selfish secret clans; and that it is a demoralizing power operating slyly in all departments of life, upon all classes of society, and that

IT HAS BEEN REVEALED

by different writers at different times by Capt Wm. Morgan, Elder Bernard, Edmond Ronayne and others.

Name.	No. of Deg.	P. O. Address.

A gentleman from Ontario, orders quite a variety of books, and writes:

"I have a brother in the lodge who has taken the first degree of a Mason. I am opposed to Masonry and he promised me that if I got these books he would read them, and if there was no object in Freemasonry he would withdraw from it."

Home and Farm.

Soap-Making.

A lady says in the *Western Farm Journal:* The task of soap-making may be very much lightened by dispensing with the boiling of soap, and I think the soap much whiter and nicer made cold. To make it, take three-fourths of a pound of clear grease to one gallon of lye. Heat the grease and lye separate. Pour the grease into the barrel, then the lye, stirring well. Set the barrel in the sun. Stir several times through the day. Cover at night. The lye should be strong enough to bear a common-sized egg to the surface—not out or above it.

The heating of the lye and grease may be omitted, but it takes longer to make and is not so easily stirred.

To those who live in coal-burning regions, and who cannot get wood ashes, I will say that I have used white potash in the same way, with good success. One year I had more grease than I could make with what ashes I had, and having a small quantity of strong lye when my barrel was filled, left unused, I boiled the balance of my grease in it just enough to eat it; then made it up with concentrated lye, according to directions on packages. The result was excellent soft soap, which I afterward made into a prime article of white hard soap by stirring salt into the warm soap until the lye and soap separated, then cutting in blocks and drying. I had before used the concentrated lye alone, but with a poor curdling soap as the result.

Hard soap I consider much the best for washing clothes with, and always make a part of my soft soap into hard, as above. For floor-cleaning, dish-washing, and many other uses, the soft soap is quite as good, or better.

Treatment of Bruises.

From times unknown bruises have been treated by cold water. Mothers in our early life used to apply it to any bruise or contusion, especially to bruises upon the forehead. Notwithstanding this illustrious example, we prefer the application of very warm water. Let us see how the two operate: Cold applied to the surface has a tendency to check the flow of blood. Heat, under the same circumstances, augments it. Thus applying cold water to a bruise or contusion stops, more or less, the blood in its course through the injured part. The spot is "black and blue." Applying hot water compels the moving fluid to hasten its course and be far away from the scenes of turmoil. So the blood hastens on its way and leaves very few marks of its presence. Ordinarily, bruises and contusions rupture some capillary blood tubes, and allow the blood to ooze out. The thing to be done is to compel the blood to flow on its wonted way. The application of very warm water is the best treatment for contusion and bruises.

Remedy for Snake Bite.—Edward Wilson, residing on Pawpaw Creek, in this county, was bitten on the wrist by a copperhead snake last week. His wrist became very much swollen and extremely painful. A poultice of berthroot—or, as some call it, skull-cap, and others skunk-root—was applied. The first application did not seem to do much good, but the second proved efficacious immediately, and in less than twenty minutes after its application the pain had entirely ceased, and the wound, which bled freely, rapidly healed up. Another gentleman in the same neighborhood was also bitten by a copperhead in the foot. The same remedy was applied, and it had the same happy effect. This remedy is so simple and the article so easily obtained that it is worth recollecting.—*Fairmont Index.*

If you have a good dog that kills or runs sheep, and don't want to shoot him, build a pen sixteen feet square and run a pole across the top, and then pick the largest and oldest buck of the flock, put him in the pen, get your dog with a collar around his neck, and rope to draw up over the middle of the pole, so that the dog will have his fore feet swinging off the ground a few inches. Get out of the pen and let the buck give him several good butts, and then turn him loose. This is a sure cure. I tried it on my father's dogs when I was a boy, and never knew them to even cross a field where the sheep were grazing. Try it.

Cure for Founder.—The *Rural World* proposes to cure founder in a horse in this way: Take the horse into a brook of water deep enough to nearly reach his body, and fasten his head so high that he cannot drink. If the weather is warm keep him there several hours. Then remove him and rub his legs to promote circulation. If still lame, repeat the process two or three times, and a cure will be effected. In the winter twenty minutes will be long enough to keep the horse in the water, when he should be taken out and rubbed as in the other case—repeating the operation if necessary. This said to cure all cases of founder when not of long standing.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 31, 1877.

The Dayton Convention.

CHANGE OF TIME.

Consultation with many friends in Dayton and other points in Ohio by their Secretary, has decided the Directors of the National Association that the time announced (July 10,) would be very unfavorable. At a meeting on Monday, therefore, they decided to CHANGE THE TIME TO OCTOBER 23D TO 25TH. The reasons for the change seemed great and pressing and will be noted hereafter. Friends of the reform will take notice and arrange to meet each other with warm hearts and strong hands in October.

Editorial Correspondence.

ILLINOIS CONGREGATIONAL ASSOCIATION.

STERLING, Ill., May 22, 1877.

The thirty-fourth annual meeting of this body assembles here to-night. I met with it in Farmington when a common school-house afforded ample room for it. Now the body of a respectable sized church is well filled with ministers, delegates, visitors and friends.

What strikes me is the large attendance of Freemasons. In some cases several are here from individual churches, though one delegate only is allowed to a church. A Knight Templar is here who met in convention with the Sir Knights who met in New Orleans before the fearful massacres of the Republicans in Mississippi, and gave their public endorsement of the patriotism of the White Leagues and Rifle Clubs of the South. Along with him comes an editor who, in conversation with me, repelled the charge that Freemasonry is Christless, for the reason that, in the fifth libation, the Knight Templar professes his belief in the immortality of the soul, and the atonement of Christ.

My reply was, "You know that Christ is excluded from the seven lower degrees, is it likely He will be with you in those above? If you will not let Him enter the lower stories of your Masonic temple, is it likely He will be with you in the Twelfth, or Templar's degree? and that too when insulted by the horrible invocation of a double damnation on your soul—the sins of the one who owned the skull from which you drink added to your own sins?"

The opening sermon was an original one from Prof. Tanner, of Jacksonville. I meet here warm friends on all sides; one, Rev. W. T. Savage, whom I have not met for forty years, since he taught Hebrew in Lane Seminary when I was a student there.

I see more and more proofs that this State Association is receiving the profound attention of the lodgemen. They dread it. Slavery could not subdue or subjugate the fires of Puritanism—the simple and sublime truths of God in the breasts of the descendants of the Pilgrims. This Jefferson Davis saw, and proposed the reconstruction of the country, "*with New England left out.*" *It answered by Sumner in the Senate.*

THE PLOT OPENS.

Wednesday, May 3.

To-day two Methodists and a Baptist brother have arrived here from Wheaton. I am told they are charged with a proposition to endow Wheaton College as an academy, provided the Illinois Congregational Association will take charge of it, and that I can be removed from the Presidency. The two Wheaton Methodists are principal owners of the Masonic lodge there, and the Baptist brother lately received a vote of thanks from an Oddfellow's lodge. Reforms, like misery, make strange bed-fellows. The lodge sees clearly that Wheaton College must be crippled or be crippled itself. It sees the Carpenter Building in Chicago occupied by a free prayer meeting, and the thirty thousand dollar fund almost completed; and when that great end is achieved, and this shall become a great and mighty institution, the two forces united, like the two streams of flame from the compound blow-pipe, will melt down the flinty ramparts of darkness and lies now cursing this our mighty Republic. With the lodge it is a struggle for life or death. We know which it will be.

Meantime, I shall not be disappointed if these Methodists and Baptist, who come here to build a Congregational Academy, are empowered to offer a handsome endowment as a sort of bounty for my official head. I shall know to-morrow, and will tell the readers of the *Cynosure*. But these men will be disappointed. Neither the College nor the cause to which the Wesleyans consecrated it depends on any one man. Neither can they be stifled by Masonic money or strategy. "Why do the heathen rage and the people imagine vain things?" Since the time of David such efforts have met with ignominious failure. Though "the kings of the earth set themselves, and the people gather together against the Lord," and to shield their dark and Christless substitutes for the religion of God, truth must and will triumph; for Christ is the truth, and he has "all power in heaven and in earth." Only let us see that we meekly abide in him.

Friday, May 25.

The three lodge emissaries from Wheaton have met with the committee on the Classical Academy. They exhibited a paper, signed by citizens of Du Page county, against me, and in favor of putting Wheaton College under the care of this State association. This paper is addressed to the College Board, to be presented at our annual meeting, June 26.

The paper amounts to little more than an excuse to come here and meet all the Freemasons who are members of Congregational churches and all others who hate our reform, and are willing to act in the capacity of Mason's jacks. The lodge, like its grand master, the devil, always acts on the assassin's maxim, "Strike, but conceal the hand." The committee tell me they shall take no notice of the Wheaton emissaries, nor of their paper, nor make any report concerning them or it.

As yet the College, the reform, and its representatives are treated with the utmost kindness and respect. Rev. H. H. Hinman and Prof. C. A. Blanchard were unanimously invited to be "members of the association by courtesy," though Prof. Blanchard is only a licentiate, not ordained. He made a speech in behalf of the College which elicited general applause through the house; and the old-time respect and love has been accorded to myself throughout the house.

Still our churches are badly demoralized by the secret orders, and our good ministers and churches are literally as "*sheep among the wolves*" *of the lodge.* And as the little party of honest men who clave to Christ could only be betrayed and sold from within by a member of that party, so I know not what God will permit internal treachery to do against the friends of God and haters of darkness, or against Wheaton College, which has graduated L. N. Stratton, J. P. Stoddard, C. A. Blanchard, and other men of that stamp.

The son of one of the Wheaton professors lately said in a store at Wheaton, he would "bet a horse against a half dollar that Blanchard would not be President of Wheaton College after June, next month."

Much worse things than that could happen to our cause. Even when Christ was crucified the cause did not die. Nor will this reform die, which is merely that of Christianity against the human and Satanic substitutes for His atonement, by which alone men can be saved.

Meantime, as I have not obtruded Wheaton College offensively on men struggling everywhere in this great beginning battle of Armageddon, I earnestly request every friend of this great and mighty reform to pray for the Board of Trustees of Wheaton College, June 26, at their annual meeting, and for our Commencement the day following. Attend this Commencement if possible. The cars leaving Chicago at 9 o'clock A. M. will bring you in time to hear our graduating class, and let you return at 3 or 5:30 o'clock P. M. Don't forget to pray for us.

J. BLANCHARD.

The General Conference at Westfield.

The General Conference of the United Brethren in Christ at Westfield, Ill., adjourned on Wednesday of last week. From the important and influential position held by this church towards our reform, this meeting has been of unusual importance to our readers. In addition to the communications of last week we give an abstract of the more important measures discussed and adopted, drawn from the correspondence of the *Inter-ocean* of this city.

The most absorbing question before the delegates seems to have been in regard to the enforcement of the law of the church against secret societies. According to the discipline it became the duty of each minister to erase the name of a member violating this law, with or without a vote or the individual church or class. Some of the ministers, however, especially in some of the eastern conferences, have refused to execute the law, and some action, either modifying the rule to suit the pleasure of lodge members, or which should lead to the enforcement of the existing law seemed necessary.

The action of the Conference on the Summit St. church case was the first test of its temper on this question. This was followed by an amendment presented by one of the committees on revision of the discipline, declaring it the duty of the bishop "to see to it that the laws of the church were faithfully executed." This was at once recognized as a "clincher," but before any considerable opposition was aroused, Rev. J. K. Alwood of Ohio, well known as one of the foremost supporters of the church in its reform principles, presented an amendment making it the duty of the bishop at each annual conference to make particular inquiry as to the enforcement of the discipline against the lodge, and to erase from the roll the names of persistent violators. This was lost, but the report of the committee was carried with but twelve nays. The next day was set for an examination of the annual conferences respecting their adherence to the discipline. The morning came and at the earliest moment Rev. Z. Warner, of Virginia, the leader of the lodge sympathizers, presented a paper defining the conduct of the examination, which would carry it to the extreme and thus defeat its object, namely, to locate the disease, find the seat of secretist defection. He was defeated and the examination proceeded according to a resolution by ex-Bishop Shuck, limiting the inquiry to conference action, which revealed the loyalty of the annual conferences and furnished a basis for the action of the Conference.

The discussion of pro rata representation was also influenced largely by the lodge question and the proposition failed, doubtless for the reason that as presented it favored the

anti-law party. The discussion was opened in the evening of the 21st and continued into the next day, and was argued with the greatest ability by both sides. A substitute by Prof. Milton Wright of the *Telescope*, would have passed by a majority of one had not Prof. Shuck wisely determined to change his vote for the reason that measures of so great importance to the church should not be made by so close a vote.

The final grapple with the secretist influence came on Saturday, the 23d inst., on taking up the report of committee No. 5, on revision of Discipline. Rev. J. W. Hott, chairman of the committee, called on Rev. N. Castle, the secretary, to read the report, which is thus briefly stated:

After a lengthy preamble, in which the grounds of hostility to secret societies are clearly stated, the report provides that all members of the church who shall hereafter become connected with any secret societies shall, by such an act sever their connection with the church, and their names shall be recorded as having withdrawn from the fellowship of the church. In the case of persons now members of the church and connected with secret societies, it provides that those connected with the oath-bound orders shall be granted six months in which to sever such connection, and upon their failure thus to do, their membership in the church shall cease; and those belonging to minor orders may be borne with for a period not to exceed one year, when, if they have not severed their connection with such orders, their membership in the church shall cease.

A minority report was presented by Rev. D. R. Miller of the Sandusky Conference, and colleague of Revs. A. Rose and M. Bulger. Mr. Miller spoke with great feeling against the majority report as heartless and cruel toward erring members of the church. The discussion was continued with marked ability until evening, the opponents of the measure basing their arguments upon the method of dealing with secretists, without committing themselves in favor of the lodge. The report was adopted by a vote of 71 yeas to 31 nays, and thus the day closed with another decided victory for the right.

The debate was carried on with little personality or acerbity of feeling manifest, and but a few hints of dismemberment of the church were made by one or two of the most violent of the anti-law party. This has been the cause of great dread to the loyal party, and many earnest advocates of the rule were in favor of modified measures, laboring and hoping for such legislation as should produce harmony. Pres. Allen of Westfield, influenced by such a desire, introduced a proposition to allow the old law to stand, making provisions for its future certain execution, and permitting members of secret societies now in the church to remain. All who know Pres. Allen and his thorough loyalty to the church, will see that he presented this not that he loved the truth less, but his heart went out after erring brethren the more. The discipline as amended takes effect on the 1st of September next, and is on the whole eminently just to those who have fallen into the snare of the lodge. No Christian thus entangled will delay for a moment the honest examination of a question upon which the church has for generations taken so decided a stand. If he has sinned ignorantly the time is abundant for a thorough examination; if with open eyes and persistently, it is surely long enough for the sheltering of a wolf in sheep's clothing.

Other action taken by the Conference is of great interest to us. The report providing for lay delegation in such annual conferences as shall adopt it, and for such delegation in the General Conference whenever it shall be adopted by the church on presentation of the Bishops, was adopted by a great majority. The next General Conference was appointed to meet in Lisbon, Iowa, on the second Thursday in May, 1881. Dr. Davis, of Dayton, was appointed to prepare for publication a biography of the late revered Bishop, David Edwards.

The election of bishops, editors, trustees, etc., was an important work of the Conference, and from the following names our readers can see that it was truly well done. Bishops Dickson, Glossbrenner and Weaver were re-elected. Prof. Milton Wright, whose praise is in all the churches, was chosen to the bishopric left vacant by the death of Bishop Edwards; and a new diocese was set off on the Pacific coast, over which Rev. N. Castle, of Indiana, was chosen to preside. Rev. J. W. Hott, an eminent writer of the church, and an able advocate of personal holiness and of reforms, succeeds to the editorial chair of the *Telescope*, while Prof. W. O. Tobey, a brother beloved, is retained as his associate. Rev. W. J. Shuey is retained as manager of the Publishing House, at Dayton. The Sunday School Association is thus officered: Rev. Wm. Dillon, president; Robt. Cowden, secretary; Rev. S. Vonneida, treasurer.

The report on moral reforms adopted by the Conference was earnest in condemnation of the use of liquor or tobacco, of lax and unscriptural divorce laws, games of chance, etc. We hope to present it in full hereafter.

—The interesting account of the expositions in Canada will be read with genuine interest this week. The good accomplished by them cannot be estimated. While this has been done at severe cost to Mr. Ronayne, we rejoice to know that he is sustained by a superior trust, and in the midst of weariness illness and abuse, "bates not one jot of heart or hope." Continue to aid him brethren, with your prayers.

—The anniversary of the National Reform Association usually held in the last of May has been postponed until fall, on account of sickness and death in the family of Rev. David Mc Allister the general secretary of the association. His large circle of friends will learn with sorrow of the death of a child and severe sickness of Bro. McAllister's wife.

—The report from the meetings of Grand Lodge, Chapter, Council and Commandery in Maine this month have an interesting item. No charters for new organizations were granted by any of these bodies, except for one lodge and one council. Maine has hardly been reached by our reform; but if, even now, Freemasonry has reached so low an ebb, when the nature of the lodge becomes known and odious to the masses, the foremost State in the temperance reform will not be behindhand in removing this evil also.

—Past Master Ronayne returned from his long and laborious lecture tour in Canada and western New York on Monday. He is much needing the rest he will have at home for a short time before visiting points in this State. Iowa and Wisconsin correspondents will please notice.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, Incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

In the Old Church Tower.

In the old church-tower
Hangs the bell;
And above it on the vane,
In the sunshine and the rain,
Cut in gold, St. Peter stands,
With the keys in his two hands,
And all is well!

In the old church-tower
Hangs the bell;
You can hear its great heart beat,
Ah! so loud, and wild, and sweet,
As the parson says a prayer
Over happy lovers there;
While all is well!

In the old church-tower
Hangs the bell,
Deep and solemn. Hark! again;
Ah! what passion and what pain!
With her hands upon her breast,
Some poor soul has gone to rest,
Where all is well!

In the old church-tower
Hangs the bell!
A quaint friend that seems to know
All our joys and all our woe;
It is glad when we are wed—
It is sad when we are dead—
And all is well!

—Selected.

The Heroism of Faith.

Unbelief makes cowards. It says "impossible," "it can't be done," and shuts the door of possibility in the face of all progress. But faith makes heroes. It never counts the chances of failure or calculates the power of the adversary, or listens to the world's croakers, but over them all sees the banner of victory waving in glorious triumph. No cloud so thick, so dark, so threatening but that faith penetrates it and floods the hill-tops beyond with the beams of hope.

Were it not for the believing and hopeful ones of earth the doubters, the croakers, the despondent, the dyspeptic, the gloomy and the selfish —the frogs, and moles, and owls, and bats of the human race—would hold a convention, with Rip Van Winkle for President, and vote God, progress, sunshine and daylight out of our world.

What would become of us if we had not a few heroes?—men of faith, men of hope, men of progress, to sing for sighing humanity, to rally the retreating forces, and to point us to the sun rising in the east? men who can see the day breaking through the night of ignorance and sin, and with forecasting beams of light, making gardens of flowers, landscapes of beauty and fields of harvest all visible—civilization unfolding her treasures and Christianity gathering her trophies? Were it not for a few of these heroes of faith our churches would stagnate, or dry-rot, or freeze beyond a thaw. They keep hope on the wing and courage on the march, and thus save our world from despondency, the church from backsliding, sinners from indifference, and souls from despair.

Were it not for the encouraging, stimulating and sustaining power of faith, the disappointments, shadows, and gloom of earth would so paralyze our hopes and blight our prospects, that despair would spread his raven wings over our heads and shut out all light and veil the sun in darkness and the moon in blood.

Faith eclipses the dark form of despair, lets in the light of heaven, makes heroes of cowards, converts sighs into songs, puts crowns on the heads of the poor and scepters in the hands of the humble, paints the bow of hope on the darkest cloud, and the stars of promise in the stormiest night, penetrates the dust of toil, the smoke of battle and the gloom of death, and beholds the victor's palm and crown of life for the coronation scene of glory.

The man of faith becomes a center of influence and power; many kindle their expiring torches at his light, sleeping soldiers wake and rise to arms at his coming, the gloomy and despondent find their shadows fleeing like night at the approach of day, the fearful become brave, the dumb sing and the dying catch a new inspiration by his presence. "This is the victory that overcometh the world, even your faith." —*Christian Voices.*

The Danger of Wine.

I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages of college, and finally left, with a good moral character and bright prospects. But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the use of wines was not only admissible, but a real auxiliary to the temperance cause. After he had left college for a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said; "I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tontine for brandy or gin to sate my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country.—*Prof. Goodrich.*

Religion in Russia.

The Russian St. Petersburg *Gazette*, in an article on the Russian Church, observes that the number of dissenters in Russia has very much increased of late, especially among the masses of the population, and that even in the higher classes of society the mystical doctrines of fashionable preachers and the manifestations of "spiritualists" have undermined the influence of the orthodox clergy. This is certainly not due to any excessive tolerance by the government of sectarianism, for "the state could not do more to support orthodoxy than it does, unless it adopted a system of intolerance like that practiced in the middle ages." The writer next enumerates the laws which are now in force for the protection of the state church in Russia. If a member of the orthodox church changes his religion, both he and the person who instigated him to do so are punished. When the adopted religion is a non-Christian one, the instigator is punished with hard labor; when it is the Roman Catholic or a Protestant faith, he is banished; and when it is that of a Russian sect, he is interned. As for the person who leaves the orthodox church, he is in every case placed at the disposal of the ecclesiastical authorities for suitable correction, and his property is sequestrated. Members of the orthodox church are forbidden to marry non-Christians, and the children of mixed marriages (except only in the Baltic provinces) are bound under severe penalties to be brought up in the orthodox religion. The right of propagating religious doctrines is possessed exclusively by the state church; the members of other religions are not even allowed to convert pagans to Christianity. The establishment of new religious communities, too, is strictly forbidden. And yet, though the state thus protects the orthodox church, the latter is daily losing ground in the empire. It is not the fault of the state that, notwithstanding such severe protective laws, the Tchouvashes, Tcheremisses and other alien races are being converted in masses to Mohammedanism; that whole villages which were regarded as orthodox are now found to be Mohammedan; that the Mohammedan propaganda is rapidly spreading northward, while the orthodox propaganda finds but few supporters."—*Ex.*

Respect your Children.

A writer, one greatly beloved by the children, sat in the parlor. Mary had been pleasantly entertaining her.

"What a good, lady-like little girl Mary is," thought the visitor. Suddenly Mary was called away. Soon the sound of passionate voices disturbed the silence of the morning, and Mary rushed back into the parlor as if for protection. What was the child's desire? Protection from her mother!

"Don't add falsehood to theft," sternly said her mother, following Mary.

"I never touched your old money," retorted Mary, her fair face inflamed by rage and shame.

"You must have taken it—don't dare deny it again."

"I never did, I never did, I will not stand such treatment right before Miss ——," shrieked the distracted child, darting from the room, leaving the shocked and astonished writer with heart-ache and indignation.

She now heard, through the wide open doors, another voice, that of Mary's brother.

"Here is your money, just where you told me to leave it," said he. "Mary never touched it."

"Why, so it is," said the mother, calming down at once.

"Next time you better be sure of what you accuse folks of," sagely advised the boy. "If I hadn't come in just then you'd have been beating Mary." And it is to be feared that the lad was right.

Now what should a mother who has been betrayed into inflicting such an outrage on an innocent child, do?

Her duty is plain. She should frankly own her fault, and ask forgiveness of her child. This mother did not do it. But returning with Mary to the parlor, she sought to soothe her injured feelings by relating to the writer the cunning tricks and sayings of Mary's babyhood. The girl sat silent, listening, half sullen, half pleased, and by-and-by the misery seemed to be forgotten. But it never will be forgotten; nor its influence undone. Such injustice never ceases to injure, unless properly atoned for. Poor children! how they are misused. Tenderly indulged at one time; trained to no habits of obedience and respect; and then subjected to false accusations and undeserved mortification—is it any wonder that so many of them turn out badly?

O parents, and all of ye to whom the little children's destiny is committed, be not "bitter against them;" be not unjust to them; be to them steadfast, patient and respectful friends. The friend in any relation, is its chief element of value. Neither parent, nor brother, nor husband, nor wife is a blessing, who is not also sincerely and unselfishly a friend.

Who are our parents, or brothers, our true relatives? In the best sense, the eternal sense, only our friends. Thus said our Saviour.—*The Christian.*

Meeting at the Top.—Two Scotchmen occupied the same cottage, each being bound to keep his own side of the house well thatched. They were sadly divided religously, one being a Burgher and the other an Antiburgher. After repeated battles of words they were not on speaking terms. One day these men were at work on the roof each thatching his own side, and they met on the top and were forced to look in each other's faces. One of the men took off his cap, and, scratching his head, said to the other, "Johnnie, you and me, I think, hae been very foolish to dispute as we hae done concerning Christ's will aboot our kirks, until we hae clenn forgot his will aboot ourselves; and so we hae fought so bitterly for

what we ca' the truth, that it has ended in spite. Whatever is wrong, it's perfectly certain that it never can be richt to be uncivil, unneighborly, unkind, in fac, tae hate one anither. Na, na, that's the deevil's work, and no God's! Noo, it strikes me that maybe it's wi' the Kirk as wi' this house; ye're working on ae side and me on the t' ither, but if we only do our work weel, we will meet at the top at last. Gie's your han', auld neighbor!" So they shook hands, and were the best of friends ever after.—*Evangelist.*

Children's Corner

An Acrostic.

Whoso loveth instruction, loveth knowledge: but he that hateth reproof is brutish. Prov. 12: 1.

A soft answer turneth away wrath: but grievous words stir up anger. Prov. 15: 1.

Those that be planted in the house of the Lord, shall flourish in the courts of our God. Psalms 92: 13.

Cease from anger and forsake wrath: fret not thyself in any wise to do evil. Psalms 37:8.

He that deviseth to do evil, shall be called a mischievous person. Prov. 24: 8.

A man's heart deviseth his way: but the Lord directeth his steps. Prov. 16: 9.

No man, when he hath lighted a candle, covereth it with a vessel or putteth it under a bed: but setteth it on a candlestick, that they which enter may see the light. Luke 8: 16.

Deal with thy servant according unto thy mercy and teach me thy statutes. Psalms 119:124.

Prove all things: hold fast that which is good. 2 Thess. 5: 21.

Reprove not a scorner lest he hate thee: rebuke a wise man and he will love thee. Prov. 9: 8.

A true witness delivereth soule: but a deceitful witness speaketh lies. Prov. 14: 25.

Ye are my friends if ye do whatsoever I command you. John 15: 14.

BETTY J. HARRISON.

AMES, Iowa.

A Sermon for Little Children.

BY REV. NEWMAN HALL.

"Thou shalt be called, Sought out." Is. lxii. 12.

Little Jane lived with her parents in a pleasant little house, which was built in the midst of a great wood or forest. You could go several miles before you came outside the trees. Many of these trees were very old and large, and the big branches made dark shadows. Others of the trees were small and close together, and the thickets stopped the way and blocked up the view. It was very easy to get lost in the wood, for there were no wide roads in it. You might be near to the house and not see it, and you might try to find it, but get farther from it. And in the forest there were boggy places where a child might soon sink in and be smothered by mud; and there were deep holes into which a child might fall; and there were savage beasts and serpents by which a child might be killed; and there were poisonous plants and berries, which a child might eat and so die. Round the house was a very nice garden full of fruits and flowers. A strong paling kept it safe from wild beasts. Little Jane was often told never to go outside, for fear she might be lost and some harm come to her.

But little Jane often looked through the paling and thought she would like just to see a little of the forest, and to gather some of its flowers, and eat some of its berries. And so, one day, when she thought her father and mother were not looking, she ran out of the gate and got behind a great tree. She felt she was doing wrong, but yet she wanted very much to see the forest, and said to herself, "I shall come back very soon and no one will know." So she went a little way along a winding path and gathered some flowers; and then she saw some nice-looking berries a little farther off, and she went on and on till she felt tired and thought she would go back. She turned round and went a little way, but there were so many windings in the wood that she forgot the path. Soon she felt so tired that she sat down to rest and fell asleep. When she awoke, she started up in fright, and began to cry and to run. But she got farther and farther from home; and now it got dark, and night came on, and she heard the wild beasts growl.

What were her father and mother doing? They soon missed her; they called for her all over the garden, but the voice they so loved made no answer; they searched the house up stairs and down stairs, but there was no little Jane; then they saw the mark of her small feet just outside of the garden gate, and they knew she must be in the forest. So they called the maid, and they called the gardener, and they all went out into the forest to find little Jane. They called her as loud as they could, but there was no answer. When evening came on they returned to the house and got some lanterns and torches, and went out again into the wood, for they knew that little Jane would never find her way back, unless they went to seek her. Presently her mother said, "I think this is the mark of little Jane's foot!" and so they followed the tracks, and came to where little Jane had fallen down over the stump of a tree. Her face was quite pale with fright and fatigue and hunger; her dress was torn, and her hands and feet were bleeding with cuts from sharp stones and prickly thorns, and she was very ill from eating poisonous berries. She would never have got home; she must have died if she had not been "sought out." This name might have been given to Jane—"Sought out."

The children of God who lived at Jerusalem were very wicked. They wandered from God, and their enemies carried them away to a foreign country. But God did not forget them. He brought them back to Jerusalem. "Say ye to the daughter of Zion, Behold, thy salvation cometh; and thou shalt be called, Sought out, A city not forsaken."

Dear children, we have all wandered from our true home; we have gone away from God our Heavenly Father. Sin is like a forest, full of dangers and with many winding ways. We think, when we enter it, that we will soon find our way back; but we wander on and are soon quite lost. Sin always brings sorrow with it. If we were left to ourselves we could not find the way back. But God loves us too much to let us be lost without trying to find us. He sent his dear Son Jesus into the sinful forest of this world to search out his wandering children. Jesus finds us, and asks us to come home. You do not know the way, but Jesus does, and he will lead you. You are ready to perish, but Jesus brings you medicine to cure you and food to refresh you. You can do nothing by yourselves, but Jesus will take you up in his arms and carry you safely home.

Pray to him, and say, "Dear Jesus, help me to come back; I have wandered from God; I have lost my way; I cannot find it; I am in danger of perishing. Satan, like a roaring lion, wants to devour me; I am so afraid; I am so unhappy; I so want to be safe at home in the love of God. Jesus, who didst come to seek the lost, seek and save me."

You may be quite sure Jesus will hear such a prayer; and whatever other name you may have, this also shall be your name—"Sought out." "Thou shalt be called, Sought out." —*Golden Hours.*

In a Minute.

"It is twenty minutes of nine," Julia; time for you to go to school," said her mother, as she passed quickly through the room.

"Yes, mother; in a minute," replied Julia," and went on with her reading—it was such an interesting story.

"'Cool time," called the little echo on the doorstep; but there was no reply.

Pretty soon Julia looked up; five minutes of nine; oh, how could she get there in time! She ran down the street, and in her haste stumbled and fell, laming her foot and soiling her dress. Flushed and breathless she entered the room just a little too late; the roll had been called, and the black mark placed against her name. Poor Julia, her sobs and tears were unavailing.

That afternoon the teacher closed school a little earlier then usual on account of a shower coming up in the west; Julia and Carrie Mellin stopped to finish a game.

"You will get caught in the rain; you had better make haste," said one and another.

"Yes, I'm coming in a minute," said Julia, as she went on playing. But before she was half way home the shower came, and she reached there dripping and drenched with rain. The result was a severe cold, that settled in her ankle, and she was absent from school for over a week, and lost the medal, for having the most bad-marks in spelling.

"I am the most unfortunate girl in the world," she sighed; "Polly, dolly, come here and tell me what is the reason."

And the unconscious little echo on the doorstep called back: "*In a minute.*"

Shut the Gate.

[From Young Folks' Monthly.]

Boys, shut the gate after you! You are going through to be gone just a little while; you look around, and not seeing anything likely to enter, you think you will save a little time by leaving it until you return. So you drive along, and get about half through with your job, when up come the colts, attracted by the sight of your team. Seeing the gate open, they dash through, and away they go for a scamper through the garden or fields, as the case may be. You shout at them, and call the dog. He comes rushing upon the scene, and takes after them with evident delight. If you are a very prudent boy you first hitch your team to the fence, and then run after the dog and colts.

By this time the hungry old sow, that can smell an open gate a quarter of a mile away, no matter which way the wind blows, has come up and in she goes, with her whole progeny. Now you get mad and call the dog away from the colts and set him after the pigs. The hired man hears the uproar and comes to the rescue. He follows the colts, and as they come tearing along past the horses, they pull at their halters and down tumble two or three rods of fence. You are extremely lucky if they do not run away and upset the wagon. By this time your mother comes into the melee. She has sense enough to drive the dog to the house; and by her intelligent help the field is finally cleared, and order restored.

Probably you cannot earn enough in a week to pay for the damage that is done, and it might all have been prevented by just one minute spent in shutting the gate after you. I will venture the opinion that if there had been an accurate account kept since creation, of the amount saved or lost by not shutting the gate promptly after it was used, the loss would exceed the gain by enough to put a new gate on every farm in the United States. I have known boys, and even men, to have just about the experience which I have described, over and over again, and yet they never seem to learn the great economy and security there is in promptly shutting the gate after them.

Letters and Puzzles.

CLAY CENTER, Kan., May 14, 1877.

MR. EDITOR: I read your beautiful paper. Every week I find some nice stories and as I read over the puzzles and enigmas I thought I would send some. If you think them good enough to put in your paper, I would be happy to see them there. I am nine years old and this is my first attempt to send you enigmas.

Yours,

CHARLIE.

AN ACROSTIC.

B stands for boots I sometimes wear;
O stands for oysters of which I can eat my share;
S stands for stories which I love to read;
T stands for toys which I do not need;
O stands for oranges which I love so well;
N stands for nice things the merchants have to sell;
My whole is a city that is not very near
And I don't expect to see it for many a year.

CHARLIE.

NEW SHARON, Iowa, May 15, 1877.

DEAR EDITOR: I send you an enigma which if you think is worth publishing you may do so. The answer to Libbie Schryver's puzzle of May 10th is "Sea of Kamtschatka."

Yours respectfully,

A. J. COPA.

I am composed of 12 letters.
My 11, 12 and 3 is a noun.
My 7 and 8 is a pronoun.
My 4, 5 and 8 is an adjective.
My 12 and 7 is a verb.
My 1, 2 and 4 is an adverb.
My 2 and 1 is a preposition.
My 1, 2 and 9 is a conjunction.
My 6, 7, 8 and 1 is an interjection.
My whole is the name of a continent.

A little friend, name unknown, of Bedford, Iowa, answers the typographical puzzle of May 10th correctly.

The Sabbath School.

LESSON XXIII.—June 10, 1877.—THE PROMISE OF REVIVAL.

SCRIPTURE—Hosea 14: 1-9. Commit 1-7. Primary verse 9.

1. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

4. I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

8. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

9. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

GOLDEN TEXT.—"O Israel, thou hast destroyed thyself; but in me is thine help."—Hosea 13: 9.

TOPIC. — Confession is made unto Salvation.

HOME READINGS.

M. Hosea, 1 and 2....Israel Personified.
Tu. Hosea, 3 and 4....Israel Arraigned.
W. Hosea, 5: 1-15....The Priests Denounced.
Th. Hosea, 6 and 7 .. Woe Unto the People.
Fr. Hosea, 8 and 9 ...Their Root is Dried Up.
Sat. Hosea, 10 and 11..Israel an Empty Vine.
Su. Hosea, 12 and 13 As the Morning Cloud.
—National S. S. Teacher.

Hosea was evidently a citizen of Israel, and was devotedly loyal to her interests. His name signifies "deliverance, salvation," and it fitly indicated the mission to which he was appointed. The time of his appearance was a little later than that of Amos, though for a time they may have been cotemporary. His ministry probably continued from 784 to 725 B. C. And this appeal was issued probably much nearer the latter than the former date. Israel was going rapidly into decline. Jeroboam II., the Augustus of Israel, was dead. The glory of his kingdom was fast fading—its power rapidly degenerating into weakness. Kings came and went, and went and came; but none swayed an unquestioned sceptre. See 2 Kings ch. xv. The end draws near; and yet this final effort is made to avert it. It is a call to repentance rather than a promise of revival.—Ev. Repository.

READ FOR EXPLANATION.

V. 1.—ch. 12: 6; 2 chr. 30: 6-9; ch. 13: 9; Lam. 5: 16.

V. 2.—Job 34: 31, 32; 7: 21; 2 Sam. 24: 10; Ps. 51: 2-10; 69: 30, 31; Mic. 7: 19; Zec. 3: 4; Tit. 2: 14; 1 John 1: 7; Heb. 10: 4; 13: 15.

V. 3.—ch. 5: 13; 8: 9; Ps. 146: 3; 20: 7, 8; 10: 14; Deu. 17: 16; Is. 1: 29; 2: 20; Ez. 37: 23; Mic. 5: 14.

V. 4.—Ex. 15: 26; Is. 57: 18; Jer. 3: 22; Deu. 7: 7, 8; Eph. 1: 6; 2: 4-9; 2 Tim. 1: 9.

V. 5.—Deu. 32: 2; Pr. 19: 12; Is. 18: 4; Ps 72: 16; 92: 12.

V. 6.—Ps. 52: 8; Gen. 27: 27.

V. 7.—Zec. 8. 12.

V. 8.—Job 33: 27; Jer. 31: 18, 20; Luke 15: 20; ch. 13: 9; Jno. 15: 1-8; Phil. 2: 13; Jas. 1: 17.

V. 9.—Ps. 107: 43; Jer. 9: 12; Gen. 18: 25; Deu. 32: 4; Job 17: 9; Ps. 84: 5, 7; Pr. 10: 29; Luke 7: 23; Jno. 9: 39; Rom. 9: 32, 33; 1 Pet. 2: 7, 8.

[*Concluded from page* 5.]

something of which he claimed that he was entirely ignorant, a specimen of Masonic stupidity quite becoming this Baptist "Cephas," who was challenged to stand up and deny that he had played the fool tragedy of Hiram Abiff, but who had not a word to say. After my lecture two young men came forward and volunteerd statements that what I said of the third degree was correct, to their own personal knowledge, and expressed regrets that they did not have an opportunity publicly to confirm what I had said.

I wish the meeting had been more largely attended, and that the lecture had been more thorough and complete; but with all the drawbacks I trust that some good was accomplished, and the way prepared for future meetings, in which this system of iniquity shall be discussed and shown up in its true light.

From Hillsdale I passed to Oberlin, Ohio, where I spent two days in reform work, of which I will write soon. J. P. STODDARD.

FROM JASPER COUNTY, IOWA.

LYNNVILLE, Ia., May 20, 1877.

DEAR BRO. K.—After our large and interesting State meeting we got Bro. J. P. Richards to promise to be here on the next week. When we got to Lynnville the craft was fearful we would make our word good, in engaging some one to lecture here soon. I had trouble in getting a house among so many secretists, but succeeded. Bro. R. came and delivered a lecture four and a half miles southwest of Lynnville, and raised quite a breeze among the brother mah-hah-bones — but more especially among the "jackmasons." He dwelt more especially on the oaths, obligations and cruelties of the order. In his lectures at the Heart school-house, two miles west, and at Lynnville, he spoke of the oaths and religion of Masonry, and, as might be expected, the Masonic editor of the *Interior News* had a piece about the speaker and his work that would not gain much credit among any kind of unprejudiced men or women.

But, thank God, all these things are causing people to think, and when they think they will generally talk; and when we find Masons and others in conversation on the subject, the *fearful* ones are a little more bold to give their opinions on the evils of secretism. But we are glad to know that many of its own members are becoming dissatisfied with the lodge workings, and can now hardly trust their own secrets in the lodge room. I have been told lately by Masons in my own county, that I was in a good work, and they bid me go on. I was told a few days ago by a Mason, and I knowing him to be such, that he would not be afraid to steal a horse if he could get the case into Masonic hands, for he would be cleared. Now, dear brethren, we have great cause to praise God and press on in our good work. My prayer is that God will bless the editors of the *Cynosure*, and the editor of the *Golden Censer*, who has lately come out on the Masonic question. May more laborers everywhere spring up and go to work in the great harvest-field.

Hoping ever to fight for God and the right, I am as ever,

T. K. BUFKIN.

News of the Week.

— The 102 anniversary of the Mecklenburg Declaration of Independence was celebrated in Charlotte, N. C., May 21. Salvoes of artillery were fired at sunrise, and all the bells of the city were rung; at the same time the United States flags were hoisted. The military were reviewed at 9 a. m. by Gov. Vance and Adjt. Gen. Jones. The Mecklenburg Declaration of Independence was read by the Hon. George E. Wilson, a descendent of an original signer, and Gov. Vance made the address of the day.

—The President, with the concurrence of the Cabinet, has decided to recall all the foreign ministers. The theory is, that these higher diplomatic officers sustain relations to the President similar to those of cabinet ministers; that the civil-service rules do not apply to them, and that they, in the very nature of the case, ought to change with the administration.

—The *Herald* correspondent at Bucharest telegraphs that Emperor Francis Joseph, of Austria, has determined to proceed to Pivejesti, on the Danube, on a visit to the czar, who has made that place his headquarters for the present.

—The Illinois legislature has passed a bill, long urged by the Chicago Humane Society, for the purpose of appointing State officers to look after the protection of stock at the yards in this city and at East St. Louis. After many defeats, and after having been once lost, the bill was finally put through. It empowers the Governor to appoint two persons each receiving $1,200 a year, whose duty it is to see that dumb animals are not abused; and also, where food has been bought for cattle by their owners, that it is given to them, and that they are not deprived of it through the negligence or dishonesty of employes.

—On Thursday last the Sultan, after the violent demonstration made by the Softas, and fearing an outbreak, fled to his Asiatic castle across the Bosphorus. Feeling somewhat reassured by the reports of his ministers, he returned to the city protected by a strong military escort. The people in the streets shouted their dissatisfaction, many calling for Midhat Pasha. Quite a number of arrests were made. Subsequently domiciliary visits were ordered. An order was issued simultaneously with the proclamation of martial law which forbids the carrying of arms, authorizes the banishment of suspected persons without previous trial, and forbids the assembling of crowds in the streets.

Since the Czar has returned to St. Petersburg he has shown such excitement and uneasiness as to cause great fears for his health. He constantly expresses dissatisfaction at the meagreness of the news. This has induced his physician to recommend his return to the army, at any rate until some decisive victories are obtained. It is not yet decided whether he will undertake the supreme command. The physicians oppose this idea.

Religious Intelligence.

—Rev. Emory Jones writes to the *Wesleyan* that Rev. J. E. Carroll, who was Secretary of the National Convention at Oberlin in 1872 is dangerously ill with neuralgia of the heart. Many earnest prayers will be offered for the recovery of this beloved brother.

—A missionary convention was held at Toulon, Illinois, May 28th and 29th, at which W. C. Dewey, of the last class of the Chicago Theological Seminary, was ordained as missionary to Eastern Turkey. In addition to the consecration services, there were addresses by several prominent missionaries and clergymen, including Mrs. C. H. Wheeler, of Harpoot, Eastern Turkey; Professor F. W. Fisk, of the Chicago Theological Seminary; Rev. N. G. Clark, D. D., Foreign Secretary of the American Board.

—The Vaudois or Waldensian church is making quite rapid progress in many parts of Italy. One of their papers, the *Evangelical Christendom*, says that the number of meetings and their frequenters are increasing, new societies are being organized, and charitable and educational institutions are flourishing.

—A novel and hopeful feature of the late Congregational Association at Sterling was the holding of outdoor religious services every night during its sessions, the night meetings being followed by inquiry meetings. Among the most earnest of the "corner preachers," as those were denominated who addressed these outside meetings, was Rev. L. T. Chamberlain, of Chicago.

—It is stated that Mr. Moody will visit Baltimore in September and hold a series of revival meetings at the close of the exhibition of the American Pomological Society.

—The General Committee on Home Missions of the United Presbyterian church met in Coulterville, Ill., on the 16th. Rev. H. H. Thompson was chosen moderator. Aid has been granted to 187 stations under the care of 48 presbyteries. The contributions during the year have been, from presbyteries, $22,207.51; from Sabbath-schools, $304.20; from legacies, $3,295.42; from Ladies' Missionary Societies, $228.05; from miscellaneous sources, $3,714.88—in all, $29,750.06. Claims amounting to $32,786.30 have been paid during the year. Although there were applications amounting to about $47,000 the Committee decided to restrict appropriations to $35,000.

—Rev. Joseph Cook has been engaged to deliver another series of lectures in the Tremont Temple, Boston, beginning next October. A committee of gentlemen has been appointed to provide the necessary funds. The lectures for the present season will close this month.

—The annual meeting of the American Sunday-school Union was held in St. Louis, May 10th, and was addressed by Dr. John Hall of New York. The summary of missionary work done through the year showed 1,127 schools organized, 42,184 scholars collected, 8,726 Bibles and Testaments distributed, and 12, 064 families visited.

THE GOSPEL MEETING.

LOT, THE WORLDLY-MINDED CHRISTIAN.

[Sermon by Mr. Moody from the Boston Globe.]

The first that we see of Lot is in eleventh of Genesis and the thirty-first verse:

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

God had called Abram out of his own kingdom, and he had come to Haran, and that was about half way to the land to which God had called him. And there he lingered for five years, until his father died. After the death of his father he came into the promised land. Abram did what a great many do. He lingered. There are a great many that want to become Christians but do not want to come out entirely. They want to be about half-and-half. That is the reason that they do not get light, liberty and peace. I was talking with one of these men today. He said: "A good many that began when I did have got light and liberty and peace; I don't see why I should not." It is because he has got to Haran and stopped there, half way. If he wants peace and liberty and light he has got to come clean out. He has got to come out entirely. He has got to come into the promised land, and he has got to leave all behind him, when he gets upon resurrected ground. The great trouble with this man, Lot, was, that he was always following Abram. He was one of these men that lacked moral courage and character. He could not

COME OUT AND STAND ALONE.

I find often in the inquiry room that men come with their wives, and they come because their wives come.

I have not much hope of such men that come in that way. A man is not to wait for his wife, or a wife for her husband. When they die they will not die together. We do not go up by families, but one by one, and so we should come to church. Then, if one falls off, he does not pull the other down with him. We should not be pinning our faith upon some one else. Abram got very rich. He had plenty of cattle, and gold, and silver, and and when he came up out of Egypt, we are told that he had "great wealth," and very often wealth brings trouble, and pretty soon his servants and Lot's got to quarrelling.

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

"Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

"And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar."

"Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other."

"Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

"But the men of Sodom were wicked and sinners before the Lord exceedingly."

Lot did not call upon God. He was covetous in his choice. Whenever a man has made a choice, without calling upon God, he has made a mistake. If he had followed God, God never would have led him unto Sodom. How many times are we led into darkness because we will not let God lead us. I suppose he said, "I know that Sodom and Gomorrah are bad places, and that it will be bad for my children. but I am not going into them to live; I am going to live outside of Sodom." When you see a man

PITCH HIS TENT TOWARD SODOM,

you will soon hear that he has gone into Sodom. There he has got in! Undoubtedly he said: "My business has taken me in there. I want a good many things that I can't get anywhere else. I have to do my marketing there. I know it is bad for me, but I must attend to my business. I find that there are more advantages here, and I think that I will just move in," and in he goes. I have no doubt but that they would have told you that Lot was a long-headed man, and that he has got on wonderfully. But now there is trouble in Sodom and Gomorrah. Now the news comes to Lot's uncle Abram that there has been a battle fought and that Sodom has got the worst of it, and a great number have been taken, and among the number Lot and his whole family. And now his uncle musters all his forces, and he goes out in pursuit and retakes and brings back the souls that had been taken, and among them Lot and his family. And you would have thought that Lot had had enough of Sodom, but he goes back. Let us bear this in mind, that if we are going into Sodom, and are going to take Sodom's name, we must also bear Sodom's judgment with it. Lot was no doubt an officer. He held a high position. Let us just bring this down to the present time. If Lot lived now he would have been called the Hon. Mr. Lot of Sodom, and no doubt Mrs. Lot would have been looked up to, and no doubt Mr. Lot would have been sent to Congress. He was a very influential man. He has been in Bethlehem, and he has met the God of Grace. But he was an earthly Christian. Many a man comes up from the country, and before he comes you can see him speaking in the prayer meeting. He comes up to the city during the war, and he makes a great deal of money, and it turns his head. You then find him

OUT RIDING UPON THE SABBATH DAY.

I know a good many earnest Christian workers; they are teaching in the Sunday school, but soon they get to be very successful, and they do not have time to teach in the Sunday school then. But you will find them driving their fast teams. That was what Lot was. Well, there is Lot, he brought in something to Sodom of course, but he had more than tripled his fortune. He was getting on amazingly. His children are not quite so pure as they were when he was with Abram, but they are wiser. They have got a good deal of culture. They are at the theater three or four times a week. They liked to attend it better than they did the church. "The church is a good thing, but if you want to get enjoyment you had better go to the opera or to the theater; that is the place where you can enjoy yourself." He was a successful man in the eyes of the world. But if you want to see a successful man you must not look at him at one period of his life only. You want to see not only the beginning but the end. Now we see that this man has been in Sodom twenty years. And yet he did not have a single solitary conversion to record. He had not led a single man to God —to the God who had sent his angels to him. He might have said that he went into Sodom to convert people, to better understand the people, that he might do more good. Did he make Sodom any better by going into it? I want you to bear in mind that all these scenes are typical. There is as much said about judgment as there is about atonement. "God is going to judge the world in righteousness." Then one day, it may have been a day very much like this, it may have been about this very time of the year, Lot is sitting in his gate performing the duties of his office and the two angels appear as men. Lot knows them at once, for he has often seen them come to see his uncle. And he asks them into his house, and they said they would rather stay in the streets all night. They didn't want to go in, for the children of Lot had all gone astray. But at last they went in, and some time in the night it might have been midnight, the inhabitants found out that two men had gone into Lot's house, and so they gathered around the house and cried out that Lot should send out the two men to them. He tried to quiet them. See what influence this man has got. They would not listen to him, and they said, "Is this fellow going to tell us what to do? He came in to sojourn and he will needs be a judge." And they would have brained him if these angels had not put out their hands and pulled him in and shut the door. And they smote the men with blindness. Then these two men told Lot what they had been sent to do and they said:

"Hast thou here any besides? son-in-law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place."

Here comes a sad judgment upon Lot; his daughters had

MARRIED MEN WHO WERE AS VILE AS HELL

itself. You can now see that old man with his head bowed, passing down the streets of Sodom. It is past midnight. He comes to a house and you can hear him knock. "Who are you?" is cried out. "I am Lot, your father-in-law." "What are you here for at this time of night?" "Two angels have come down to warn me that God is going to deal in judgment with Sodom; and I want you to take my daughters, and we will leave the city together." You can hear them laugh and scoff at him. "Why you must have gone clear mad, father-in-law; where is the sign of the coming storm? We had a deluge, it is true, but God said he would never drown the world again." "He is going to rain fire and brimstone upon Sodom and Gomorrah." But they thought that he was mad. There was a man who had lived so like a Sodomite that they did not have any confidence in him. It is sad to see a professed Christian

WHOSE CHILDREN HAVE NO CONFIDENCE IN HIM.

He had lost his testimony. When God called Noah into the ark his relatives all came in. I see the old man; he weeps; and what a picture it is in Boston to-day! How many fathers and mothers have sons that do not have any confidence or faith in them because this father and mother live so like the world that their sons do not have any faith in them and do not believe them. You will find hundreds of these in Boston. They are living in luxury and ease and their children are going down to death and ruin and don't believe in the Gospel of Jesus Christ. Lot had lost twenty years of his time. He had lost his testimony and now he was going to lose all his property. It was all going to be swept away. And he is going to lose his sons; they have married these Sodomites. God was going to judge that city and Lot had to go and tell those angels that his family would not follow. May God teach us so to live that our children will have confidence in us. He was ambitious to get rich, but he had to leave all now, and what a feeling must have crossed his heart when he knew that his children could live with him but would remain behind and die. It seems to me that if I had been there I would have lingered as Lot did. I would have wanted to make one more effort to get my children out. That father and mother were leaving there with their hearts bleeding, and their children were going to perish. You call him a successful man, do you? The angels had to take his daughters by the hand to get them out. Lot's wife could not help it, she had to look back. Her children were there and they were going to perish. What a picture of many in Boston that is to-day! They have got one foot out and they refuse to take the next step. Lot's wife had got out of Sodom but she had not reached Zoar. How many will perish just as Lot's wife did? She was told not to look back, but she did, and there death met her and she became a warning.

FOR THE WOMEN OF ALL COMING TIME.

How sadly Christ says "Remember Lot's wife." And now we find that Lot is out of Sodom and the very moment that he is free, the very moment that these men are mocking, that very moment the fire consumes them. Then when Lot is upon the mountain he falls into sin. There is the fruit of backsliding. The scene is too dark, too horrible. Here was a wasted life. Here was a man who might have turned many from darkness to light. His name might have come down to this day and been a glorious example. What an influence he might have had if he had only followed Abram and lived by his God. My friends, we need to hope this morning. Are there not many that are just taking their children by the hand and leading them into contamination? They will bring you to the grave in sorrow. You have taken your children into Sodom and you will find that you cannot lead them out again with you, and that they will perish there and leave you in sorrow. O, may God help each one of us to see our duty as parents, and if I am talking to a father or mother that has not a family altar around which to gather his children, O may he go home now and erect it to-day. Call your family around it, lift up your hearts in prayer, and this day begin to live a different life and there will be light where there is darkness now, peace where there is discontent, and joy where there is gloom and misery. My friends, won't you do it now before it is too late? Will you wait until judgment

[*Continued on page* 16.]

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[*Concluded from page* 13.]

shall fall upon you children? until they die without God, without hope, without excuse? O that you may awake to a full sense of the realization of this truth; that is the prayer of my heart to-day.

Publishers' Department.

The spring work of 1877 closes quietly with to-day. Good seed has been sown in hope. The harvest will surely come.

There is some call for "Freemasonry at a Glance." We have on hand 1500 copies of the *Cynosure* printed last winter containing it, copies, of which will be sent on application free to canvassers and at the rate of 3 cents each postpaid for distribution.

Byron T. Park, Erin, N. Y., writes: "I cannot possibly raise a club now, but have some subscriptions promised before long."

Thos. A. Fait, Cherryvale, Kan., writes: "I shall try again this fall, harder than ever to obtain a few subscribers at least."

Joseph Sherk, Sherkston, Ont. writes: "I am going to try to get subscribers for the paper."

Other encouraging words have been received from friends for all which we are thankful. Let us keep watching, praying and working.

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING MAY 26, 1877.—From Jonas Adams, Simeon Badgly, Mrs Martha Bullard, Wm P Breaden, Freeman Bunker, C Bassett, Rev C Bender, E S Cook, Abraham Carey, C C Canfield, S L Cook, J H Clark, C P Dow, Mrs L Durkee, M J Duryea, Rufus Day, Fessenden I Day, Rev F Fisher, J M Fry, Norris Gay, H. H. Hinman, Jas Hendry, Jas A Lapiter, B Longhead, E McCoy, Jas M Y Miller, A G McKeown, Adam Martin, Robert Mansfield, Stephen Macy, A Needles, Geo Nolin, John T Parker, Mrs S J Robinson, G G Ritchie, C F Riston, Jas Sherk, H L Shauck, J W Stetson, W C Stegner, Lois B Smith, Lavina Stearns, Alex Sutor, Mrs M J Wheaton.

Books sent Week ending May 26, 1877.

By Mail.

J D Cleaver, A Honeywell, J W Berry, J S McClelland, Eld H F Reynolds, Rev G H Mallott, W B Michael, Wm H Wurm, Wm G Taylor, G Nolin, Rev Jas Love, A G McKeown, R A Hiller, A J Cory, R P Jennings, W Muse, S Bohrer, J K Dunbar, C W Kohr, C H Gobble, R D Collins, P W Tinkham, J Barrett, Wm Henrichs, J G Gegroshiemer, J Glassen, W Bennett, A Frank, J T Gardner, D C Jordan, A M Chapman, Rev J S Turnbull, D H Price, E Britegan, M Wood, W Helm, H B Pierce, J S Freeman, E W Hliott, W H Kent.

By Express.

Rev J T Hobson, C Anderson.

Tracts Sent.

H Haywood, C Benner, J B Lank, E P. Marvin, J Hendry.

MARKET REPORTS.

CHICAGO, May 28, 1877.

GRAIN— Wheat— No. 2	1 41½	1 45
" No. 3		1 35
" Rejected		45
" Minnesota	1 47	1 63½
Corn—No. 2		45½
Rejected		40½
Oats—No. 2		37¾
Rejected		28½
Rye—No. 2		70
Bran per ton		11 50
Flour—Winter	7 25	10 25
Spring	4 75	8 25
Hay—Timothy	8 00	10 00
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	8	8¾
Lard per cwt		9 25
Mess pork, per bbl		14 10
Buttercommon to choice roll	14	22
Cheese	8	13½
Beans	2 40	2 60
Eggs		10½
Seeds—Timothy	1 50	1 65
Clover		6 25
Flax	1 55	1 90
Potatoes	95	1 20
Broomcorn	2	7
Hides green to dry flint	6¼	16
Lumber—Clear	30 00	84 00
Common	9 00	10 50
Fencing	10 00	10 50
Shingles		2 50
WOOL—Washed	30	42
Unwashed	20	25
LIVE STOCK Cattle Choice	5 50	6 00
Good	5 10	5 40
Medium	4 75	5 00
Common	3 25	4 20
Hogs	4 90	5 30
Sheep	2 75	5 00

New York Market.

Flour	$4 00	11 00
Wheat—Spring	1 65	1 80
Winter	1 75	1 95
Corn	55	56
Oats	43	71
Rye	87	95
Lard		9¾
Mess pork		14 70
Butter	9	14
Cheese	10	12
Eggs	13½	15
Wool	18	53

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CHICAGO, THURSDAY, JUNE 7, 1877.

VOL. IX., No.36.—WHOLE NO. 376. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

THE DUPAGE COUNTY CHRISTIAN ASSOCIATION

Will hold its annual meeting at Wheaton, to commence on Sabbath evening June 17th at half past seven o'clock, at which time addresses may be expected from Dr. J. B. Walker, Rev. A. T. Riley and Rev. G. A. Coleman. The business meeting will be held on Monday and on Monday afternoon and evening able addresses may be expected. Let there be a full attendance of all who believe in pure religion and republican equality.

A. D. FREEMAN, Pres.
E. D. BAILEY, Sec'y.

Topics of the Time.

Through the efforts of the Prosecuting Attorney a grand jury, comprising some of the best business men of Chicago was empanelled last week and began immediately to investigate the board of county commissioners, the nearest approach to a Tweed "ring" that the city has probably ever known. The bribery and fraud perpetrated by this board has been patent and infamous ever since, and even long before the new court house was put under process of erection. The expending of millions on this building was fine business for this precious set; while the city has beheld with wonder the success of their bold and adroit scheming. The selection of such a jury meant a resolute attempt to defeat and punish their rascality. The investigations of last week have terrified the ring and aroused the public to demand that it shall be broken up and its guilty members punished. The jury which awhile since acquitted Sullivan, the murderer of Hanford, will also receive attention. It is charged that it was largely composed of men got ready beforehand to give their verdict. If this shall prove true, the Jesuit priests (Sullivan is a devout Catholic) will appear to be as dextrous in our courts as the Freemasons they profess to hate.

The General Assembly of the reunited Presbyterian church, which closed its twelve days meeting last week in Farwell Hall, was more aroused over an incidental discussion of Sabbath violation than by any other topic. A Presbyterian in Sewickley, Pa., is part owner of the Pittsburgh *Leader*, which prints a Sunday edition. His session had been enjoined by presbytery and synod to discipline him for the offense, but refused and sent their minister to plead the case in the General Assembly, which he did with some spirit. The debate soon spread over the question of street cars, Sunday trains, etc., and although the action of the Assembly sustained the lower judicatories and maintained the Presbyterian order respecting the Sabbath, so many modifying views were expressed that it seemed to be the understanding that a Presbyterian might be allowed to own stock in a paper, or any other corporation which carries on a Sabbath-breaking business, provided only that he did not control that business. This question is left in an unsettled state and will be pretty sure to be resumed in some form hereafter.

Last Sunday was celebrated as the fiftieth anniversary of Pius IX. as Pope throughout the Roman Catholic world. No very marked attention was given to the occasion in this country, except in a few cities where the worshipers of this religion worked up their emotional natures with tramping through the streets and the brawling of brass bands. Of course the demonstrations in Rome were of the most imposing nature, albeit the center of all this glorification calls for the wasting of a vast amount of sympathy from his followers all over the world for his miserable state as a prisoner in the Vatican. The Pope is now so feeble that he can scarcely be expected to live to see the consummation of all this jubilee, or of the Jesuit revolution in France, which it is too evident was part of the plot for his restoration to temporal power. The dull soldier-president of that Republic, though too unwise to see what will be the result of his rash act if pushed to an extremity, is yet, it is hoped, sufficiently aware of the strength of his late German antagonist to venture too far in support of Jesuit intrigue against the progress of civil liberty.

European dispatches have taken up a burden of peace again. But it seems to be rather a peace of diplomacy than the genuine article. Bismarck and the Austrian government have a quiet understanding with Russia, and the former is said to advise some concessions to the troubled spirit of English Toryism. There are rumors, too, that after a great and decisive battle on the Danube that negotiations will be resumed for the independency of the Provinces. The Russians in Asia, having allayed the insurrection in their rear are gripping Kars as in a vice, while they have terribly punished a detachment of Circassians whom the Turks had tempted to join their failing fortunes. In Constantinople there is little peace or hope. The insurrectionary party is strong in spite of guards and banishment; and there is also the development of one feature of modern progress that bodes no good to the cause of the Sultan. The Chicago *Tribune* correspondent telegraphed Sunday night that "corruption and bribery which are rife everywhere destroy all chances of Turkish success. There are no horses, no money, and no order in the management of affairs. All the carriage horses in the country have been seized by the Government for war purposes. There is not a particle of patriotism among the officials to give ground for the slightest hope. Contracts for army stores and equipments are awarded by means of bribery of the officials having the matter in charge. The advertisements in newspapers of contracts open to general competition are mere shows, and are connived at by the Minister of War. The Constitution of the country is disregarded in every possible manner. The Parliamentary Deputies are returning to their homes in disgust, and the laws which have been passed will never be put in force."

THE UNITED BRETHREN IN CHRIST.

RIGHTEOUSNESS PREVAILS IN THE GENERAL CONFERENCE.

We have just closed our seventeenth quadrennial session of the General Conference of the Church of the United Brethren in Christ. It was held in the college chapel of Westfield College, Clark county, Illinois. This is a fine town, inland from Ashmore station about six miles from the Pittsburgh, Cincinnati and St. Louis R. R. The citizens, as a class, are noble, generous, intelligent and kind. The school is a noble institution of learning, under the management of President Rev. S. B. Allen, assisted by an able corps of efficient teachers. The school is enjoying an excellent degree of prosperity, and we should judge from a brief acquaintance with the faculty that they are morally and mentally of the right type. The agents and trustees are men alive to the noble work committed to their care, and are doing a noble work for God and the church. We saw a "landmark" in an attic, a child born of "Apple Tree Tavern," city of London, June 24th, 1717, and knows only the old rum-shop as its father, and clings to him with tenacity still as all of its kindred do. It is a sickly thing in Westfield; it has no food, as rum-shops and vagrants are scarce articles there, and the young men as a class are too noble to sell their manhood and worth to the demoralized pest-house builders of Christless lodgeism.

The General Conference had 118 delegates, we believe, including bishops present. It had been supposed by many of the friends of secrecy that had been courting the favor of the church through some of the delegates, that an unlimited concession would be made by the conference. For this the modificationists labored faithfully, and doubtless their constituency prayed earnestly, but their "god" was helpless. Baal did utterly fail to come to their relief. The conference marched steadily and firmly forward with its work, adopting more matured measures and new enterprises, while this enemy of Christian faith and character would undertake to worm or insinuate itself into many of the important interests of the church. From point to point the outlook was bright in all our labor, but all would seem to turn on section xxii. of the Discipline under "Revision Committee No. 5." The day and report came at last. Some warm speeches were

made pro and con, some of those against the paper assuming an unwarranted severity, while this great body of noble men of God unmoved by appeals to let the hideous monster in to seduce and swallow up the piety of the church, waited not to make speeches, but put their names on record where rising men and coming generations should be able to mark a precedent that would be worth more than any legacy they could bequeath to those that should come after them. The vote stood 71 for and 31 against the committee's report. The rule, as will be seen, is much stronger and better than the previous one; accords also with article 2, section 7, of the Constitution.

The constitution of this church is a precious heritage from the fathers to us, and long will their names live in precious memory for the noble document that lifts us above the fearful complicity and morally corrupt modifications that bantering men put on the religion and Christ of the Bible, and no representation of men could humiliate the character of Christianity worse perhaps than to tear away from such a noble instrument the sentiment it breathes. Though denominational distinctions *may* differ from our own, yet every minister of Christ and every church on earth and every Christian should vie with us in this peculiarity, and the language of men everywhere should be to drive from church and state one of the foulest if not the foulest blot on earth. We join in devout thanksgiving to Almighty God for this triumph of right over wrong. And although some may be driven to desperation among us, it will make the distinction between God's government and that of Satan more plain to many, and save the church and cause of Christ from reproach and shame, and another General Conference from the exposures to which the past have been called upon to suffer. There can be but one result from the law of the church as it now stands in its operations and that is to reclaim and purify the membership and entirely close up approaches whereby men in complicity with the hydra-headed monster of lodgeism will be *entirely* shut out. A membership in the church cannot be gained nor a position held whereby her principles and purity can be outraged as before.

No church in the country has more effectually checked this moral blight of theism for over a hundred years, or more effectually put the Bible heel on the very head of this serpent, and a firmer tread will now be experienced by the coiling enemy than ever before. With repeated gratitude and offerings of praise we lift our hearts and eyes and voice of jubilee to the triumphant Trinity for this glorious victory. And while we "stand by our purpose firm and true" with none other than the purest motives and kindest hearts, "With malice toward none and charity for all," we shall look and expect other *Christian* bodies to emulate our virtues, and join us in the triumphant march of ultimate victory over this enemy of the church of Jesus Christ and of the liberties of a free and civil government. N. R. Luce.

Odd-fellowship a Godless Institution.

Whoever reads the above title must not consider the writer of this a fanatic until he has informed himself of the principles of Odd-fellowship. The members of the order claim that it is a strictly moral and religious association. Indeed, some of them say that if any person lives according to its teachings he will be saved in eternity.

The only way to judge of the merits of the order is to compare its teachings with the Bible. The instructions of Odd-fellowship are, apparently, very moral; and some of them examined casually are religious. Such is the charge on the ninety-eighth page of the Odd-fellows' "Pocket Companion," which is as follows:

"The Word of God, the book of books, is the source of all true wisdom, divine and human. It is a 'lamp to our feet, a light to our path,' and contains unerring directions and counsel for every phase, circumstance and condition of life. Study it, my brother."

A lesson like the above does not seem to have any harm in it at all. Where does the danger lie? Consider the persons who may belong to the societies, and you will obtain the answer. Any person who believes in a Supreme Being, the Creator and Preserver of the universe, with the exception of Chinese, Polynesians, Indians and half-breeds, is eligible to membership. On the 338th page of the Pocket Companion is the clause, "No peculiarities of religious belief or practice are requisite to admission into the order, and none disqualify."

So the "Word of God" is a misleading term. With the Christian the "Word of God" means the Old and New Testament; with the Mormon it means the Book of Mormons; with the Turk it means the Koran; and so with every religious sect, it means the book they consider the "Word of God." Is it not blasphemy and opposition to Christianity to teach that the Book of Mormon "is the source of all true wisdom, divine and human?" Yet Odd-fellowship says to its adherents that such a book is true. The teachings of Odd-fellowship are composed so much of Scripture, and presented in such a manner as to deceive almost any person who is not very familiar with the Bible. In Grosh's Odd-fellow's Manual is the following:

"A Lodge or Encampment sometimes presents, in its assemblage of persons of various nations and creeds, a beautiful illustration of the excellency of toleration and of the possibility of a 'unity of spirit in the bond of peace' amid a diversity of faith. It thus truly prefigures that glorious era when the Golden Rule shall have been received and obeyed by all the tribes and nations of men. The high barriers which in the world separated men from each other are here removed. They have left their prejudices at the door, and mingle in one circle of brotherhood, harmony and love. The descendants of Abraham, the diverse followers of Jesus, the Pariahs of the stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship, and discord and contention are forgotten in works of humanity and peace."—p. 275.

"Followers of different teachers, ye are worshippers of one God, who is Father of all, and therefore ye are brethren."—*Ibid*, p. 283.

What do these two quotations mean? They mean that when a Christian enters the lodge he is to leave Christ behind. He is to believe in one God who is the Father of all," and not intrude his religious beliefs into the services or business of the society. Again he is taught that as all of them are worshippers of "one God who is Father of all," therefore they are brethren. That is, children of God and children of the devil are brethren. How repugnant the idea! If those two classes of men are brethren then God and the devil are brothers.

A Christian violates a law of God when he calls such men brethren or associates with them as such. It is not necessary for any Christian to join such associations. He can enjoy himself with spiritual things instead of the works of the devil.

The Pocket Companion speaking of the lessons of Odd-fellowship says, on the 27th page: "They lead him to obedience of the commands of his Divine Maker, in which he cannot fail to be blessed in life, death and eternity." Such words as those are enough to cause any person to desire to connect himself with such an order. Is it true that the lessons of Odd-fellowship teach a man to obey God?

On the 167th page of Grosh's Manual are these words: "Sacredly guard from exposure by any means the signs and words by which you may be known as a member of this degree." What do we understand by the words "by any means?" They mean, undoubtedly, that an Odd-fellow must lie if necessary in order to conceal the signs and words of his order. What says the Bible in this respect? It says no liar shall inherit the kingdom of heaven. Strange that a man transgressing God's law will get to heaven without being forgiven. Yet Odd-fellowship teaches it.

The address and prayer at an Odd-fellows' funeral are without the name of Christ. And it is unlawful to use any other according to Grosh's Manual, page 353. The prayers for the opening and closing of the lodges are also without the name of Christ in them. They were adopted by the Grand Lodge of the United States because they would not give offense to any member. Any subordinate lodge may have a form of prayer for itself; but "the *same spirit* as observed in the foregoing shall be *strictly* followed by the officiating clergyman or chaplain." Grosh's Manual, page 180. Therefore, a Christian cannot pray in the name of Christ, because it is against the rules of the lodge. Many lodges do pray in the name of Christ, but they violate their obligations by so doing. How can a Christian belong to such an order as this, knowing that he has to reject Christ whenever he enters the door of the lodge.

"He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John xii. 48–51.

From this passage of Scripture, we learn that whosoever rejects Christ rejects God also. Odd-fellowship rejects Christ and teaches its members so; therefore it is against God himself; and it is a godless institution. Can a Christian belong to an order whose principles reject Christianity? I answer, no. A man may be a professing Christian, but how dwelleth the love of God in him when he professes anti-Christian doctrines? Verily, he is worse than an apostate; he is a hypocrite.

Having proved that Odd-fellowship is a godless institution, we want to know how Odd-fellows will be saved. They say that whoever obeys the teachings of Odd-fellowship will be saved. But we have found that some of their teachings are in opposition to the Bible. Let us examine another. Turning to the 41st page of the Pocket Companion, and after reading a fine description of charity, we find these words, "He who practices charity and teaches it to others shall be crowned with honor and come down to the grave in peace, with the full assurance of a blessed future." That is. Odd-fellowship teaches that a man will be justified by works. The Bible teaches that a man will be saved by faith in the Lord Jesus Christ. What does the Bible say in regard to such teachings? In the eighth verse of the first chapter of Galations are these words: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." Which gospel was justification by faith in Jesus Christ. Odd-fellowship is not only against God himself, but God pronounces it accursed for teaching such a false religion. A professing Christian, belonging to the Odd-fellows, may, during his lifetime, bring thousands to Christ while he is teaching the false gospel of justification by works as an Odd-fellow. But he cannot

have the approval of God as an Odd-fellow.

Can a man, understanding Odd-fellowship, belong to it and be a Christian at the same time? Some will stay in the order and let the church take care of itself. I myself have heard men say that Odd-fellowship is better than a church. Can the cause of Christ prosper when such things are drawing the vitality out it. No, it never can. Let us be up and doing to drive this incubus out of Christendom, with God helping us for Christ's sake.

CHAS. T. KENNEY.

Martinsburg, W. Va.

THE RIGHT OATH AND THE WRONG.

The Old Testament Scripture no doubt fully authorizes man to swear in the cause of truth by the God of truth. The New Testament says "swear not." Now, whatever may be the view held as to the absolute rescindment of the Old Testament law in regard to the oath authorized, there cannot be a shadow of doubt that such oaths as had been pronounced sinful continued to be prohibited, and that utterly and forever.

This being a self-evident statement, your readers will see that the oath called a sin in Leviticus 5: 4-14, continues to be a sin as certainly as any condemned in the Ten Commandments or in Christ's Sermon on the Mount.

Now, first, what was this sinful oath? and has it the same character as the Masonic oath of the present day? The 4th verse gives its character in these words: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these." The 5th verse says, "If guilty he shall confess that he has sinned." and then follows the directions for the offerings which are now ended, centered in the great offering of one Redeemer once for all.

This sinful oath then was not the false oath, but one to do anything hid at the time it was taken, no matter whether the thing to be done was afterwards found to be good or evil. The sin was completed when the swearer knew of it.

Let us now see the Mason's first oath, and many others follow of a like character as he gets deeper into the "secrets." The candidate is seduced into it by the assurance that it does not conflict with any duty to God, to country, to neighbor, to family or to self. In other words, this oath, *although* HID, *is not a sin.* "Ye shall not surely die," was the assurance given mother Eve by her smooth-tongued deceiver.

The candidate then swears that he will "ever conceal and never reveal any of the secret arts, etc., which have been heretofore, may at this time, or shall at any future period be communicated to me as such (Mason) to any person or persons, except to a brother Mason," and the penalty in the oath is to have his throat cut, tongue torn out, etc.

Surely this kind of oath is as certainly the kind of oath condemned in the Scriptures as it is possible for language in different words to make the sense identical.

Therefore we can appeal to every Christian who has been ensnared by the lodge to "come out" of it. The withes which bound Samson were easily burst by him when he put forth his strength. Let the Christian obey his Lord and Masonic bonds cease to have any power. He is bound to confess and forsake this sin as he does every other.

The object of the oath in our civil courts is to ascertain and make known "the truth, the whole truth, and nothing but the truth." The object of the oath Masonic is to "conceal and never reveal" even to a man's own wife, nor to his brother in Christ, the things which were hid at the time he took the oath and violated in this very act the plain law of God. What fatal blindness and delusion to take such oaths! Yet members of so-called Christian churches are daily sinning or living in this sin. Let them cast off their Masonic hod as Bunyan's pilgrim did his burden at the cross of their Master, and a full pardon and a full enjoyment will be found in the full allegiance to his GOD IN CHRIST who alone is now the true object of worship. All else is false worship.

We thus find this Scripture passage in Leviticus to be "profitable for reproof and instruction" on this interesting point.

Let me give a proof of the power of these oaths over a good man whom I met recently at a religious meeting in which he took part. He told me that he had not attended the lodge for twelve years; that Christians did not need it, and I found that he felt the weight of his oath still so heavy that he declared those more than forty who had sworn to kill Paul ought to have done it if they could, for it was as great a sin to break their oath as to commit murder!

Surely when one gets his conscience so befogged, it becomes the imperative duty of his Christian brethren to help such a one out of the brotherhood so dangerous to his moral perceptions, and to warn young men and others against the insidious tempter. Let them not surrender their Christian master and manhood. If some shall continue to eat, drink and be merry with the "merry Masons," hoping to go to the grand lodge above, let them remember "that for all these things God will bring them unto judgment," and there is no way to the Father but by the Lord Jesus Christ, who is the rightful sovereign of the heart and conscience with all the power in heaven and earth, but who is ignored in the Masonic lodge and treated as a mere sectarian. Come out of her, my people. Yours, HOMO.

SECTIONAL POLITICS.

Under this title *Harper's Weekly* has the following:

With the abolition of slavery, the essential reason of sectional politics disappeared. Undoubtedly ignorance, passion, rancor, still survived. But it was the part of true patriotism from that moment to provide that while the injustice and hardship that must necessarily, under the circumstances, attend any settlement, should be as light as possible, the preat principles of human society and of good government should be constantly remembered. "Let us take care," said Governor Andrew in 1865, "that in restoring the Union we do not forget the natural leadership of every community." The folly of Andrew Johnson confused and complicated the whole subject of reconstruction. Time passed, and when President Hayes was inaugurated, there were but two Southern States in which the Republican party had any semblance of power. The rest of "the South" had become "solid" under the administration of General Grant and the policy which President Hayes is said to have abandoned, and in those two States the President decided that it was not his duty to settle a local political contest. This decision is now declared to have ruined the Republican party in those States, and to have made a "solid South" in the interest of the Democrats. Yet the action in both those States has the cordial approval of General Grant, who was never charged with abandoning anybody, and one of the very last acts of Grant's administration was an order embodying the principle of his successor's action.

No more untimely and wretched work can be done than to excite Republican hostility against "the South" as a section. Our politics become simply revolutionary and intolerable when one party regards the other not as an opposition under the government, but as a deadly enemy of the government itself. To insist by carefully citing only crimes and disorders in the Southern States, that the white population can never be trusted to deal fairly with the negroes, is merely to fan and prolong the hostility of which the negro is the victim. If there be no hope for the Southern negro except from the military force of the United States, then the Republican party deserved destruction last autumn for having lifted the military hand from every Southern State but three. The poet Whittier is another of the early abolitionists—the friends of the colored race upon principle, and not upon party and political calculation—who says, "I believe the President is right. He could not do otherwise than withdraw the troops, and I think time will prove that the negro will be all the better for it." The President has thus far had both the courage and the good fortune to take the general course which the wisest and most humane opinion of the country demanded. It is easy to see now, if it was not easy during the campaign, that there is a deep and general impatience of the mere partisan game of politics, and a rapidly growing feeling that the Southern question has been often agitated for personal and political, not for humane and patriotic, ends. The political situation of last year could not have continued, and the present steady, sagacious, patriotic rather than partisan, administration is the most fortunate that the country could have had.

POPISH INTOLERANCE.

"Budget" says, in the last *Christian*, "A Roman Catholic Bible Society has been organized in Belgium. It is to collect and burn all the Bibles possible." I had seen the same thing referred to in another paper before. The existence of such a society proves two things: 1. That the Papacy hates the Bible when translated into the vulgar tongues. 2. That they (the Papists,) are tyrannical and unscrupulous in the exercise of that hatred. If they could, they would destroy all translations of the Word of God made by Protestant scholars, and limit the reading of the Holy Scriptures to the priesthood of "Holy Mother Church."

Burn the Bible! Yes, in Belgium! But would they do the same thing in this country? Let facts answer. Sometime since a Catholic church was built in a railroad village in Illinois. It was dedicated on the Lord's day. Excursion trains brought large crowds of enthusiastic Papists from different places. Their enthusiasm grew warm and their zeal waxed hot. They burned the Bibles that were deposited in the cars and depots for the use of the traveling public. They paraded the streets in procession, headed by a noisy brass band. They openly and defiantly insulted the Christian and Methodist churches, by loud noise and brazen music by the band, in the immediate front of each church, during the hour of worship, and that on the Lord's day.

This shows three things to be true of Papists in free America: 1. That the followers of the Pope disregard the rights of property. The Bibles that in their religious (?) zeal they burned, were the property of others. 2. They disregard and override the law. Their tumultuous noise and wanton disturbance of other churches during the hour of worship, was in violation of the law of the State. 3. That toward Protestants, they are insulting and overbearing. It shows clearly that, in *their* estimation, Protestants have no rights that they are bound to respect.

The same spirit that burns Bibles in Belgium and in railroad buildings and cars in Illinois, excludes the Divine Book from the schools wherever it has power to do so. Whenever the Papacy has the power it will not stop at burning Bibles and shutting God's Book out of the schools, but it will exclude the Protestant teacher also, and supply his place with the Jesuit. The sly, cunning Jesuit, who may possess the wisdom of the serpent, but is surely destitute of the harmlessness of the dove, would gladly take charge of our schools. If he should ever be allowed to do it, the days of American liberty and the rights of conscience will be numbered.

The Papacy, to the extent of its opportunity, destroys the freedom and the purity of the elective franchise. In another Illinois town, on election day, a Catholic citizen was on his way to the polls, ticket in hand, to cast his vote, as he, an American citizen had a right to do. He was stopped by the priest, who demanded his ticket. It was surrendered to him. He then put another ticket into the man's hands and marched him to the polls, and made him vote the ticket given him, which was an entirely different one from the one he would have voted if left to himself.

So there is nothing in American insitutions too sacred or too precious for the foul touch of Popish hands to pollute and destroy.—*Christian.*

Our Foreign Letter.

Railway Travel in Europe—Points of Superiority over American Roads—What Happens in the Compartment Cars by Way of Risk or Annoyance—Traveling Companions Unselect and the Tobacco Nuisance into the Bargain—France upon the Mediterranean—Nice—Monaco, its Prince and its Gamblers—A Landscape of City and Sea.

There are some agreeable features about continental railway travel. The railroads are all of unequalled smoothness. As the train glides rapidly over them there is no restless swaying and swerving of coaches to and fro like a vessel on the sea, nor confusing, wearying din from their perpetually revolving wheels. Whether the cars traverse fertile valleys, or circle hills, or thread countless tunnels, piercing mountains of solid rock, constantly pursuing the even tenor of their way, they move on with scarcely a perceptible jostle or jar.

Many know how delightful it is to have some one continually passing through the train and at every opening of the door letting in upon them invigorating gusts of wind and smoke and a momentary rattle and roar seven-fold intensified! Here there is no communication between compartments; none between cars; and so the European traveler is spared this annoyance. For the same reason there are no train boys to molest him with their urgent solicitations for him to purchase of them. Owing perhaps to the fuel used for the locomotive the traveler if he opens the window by his side is little troubled with either dust or cinders. Though he traverse all Europe never once will he be startled by sharp, successive whistles of the engine, warning live obstacles to clear the track. Did any one ever hear of cattle being overrun by trains in Europe? For a man with carriage and team accidentally to suffer suffer such an injury is an impossibility. The conductors are attentive, watchful and obliging. They insult and snub no one. In many respects they are immeasurably superior to the average conductor on an American train. It is a satisfaction to feel that the train officials know their business, that they run no risks, and generally speaking make no mistakes. Every mile and structure of the road is kept in perpetual repair and shocking disasters are of rare occurrence.

But I do not like the compartment system. At first I thought I did, having by chance a compartment to myself. I reclined upon the long cushioned seats, and then walked for recreation. It was a luxury. I went two steps and a half in one direction and back again, and then repeated this journeying to and fro as often as I liked. There was no one to be bothered by it. About dusk I had a companion. Very generally these Europeans are a quiet, inoffensive appearing people, but this one was fierce enough looking to have passed for a first-class brigand or robber. I had but little money about my person, but he might not be aware of that fact. Within two weeks only the London papers had been filled with accounts of two murders perpetrated in car apartments, and in both cases, I believe, the criminals escaped with ease. So perhaps a little nervousness on my part was pardonable. I felt that, were it necessary, I could submit to a robbery with a good degree of grace; but the thought of being politely shoved out of the window upon the railroad track when I had fully intended to put up at a hotel was not so entertaining. No, I do not like the compartment system. All day long six or eight of us were crowded into one of these cushioned pews, and six or eight pair of limbs felt somewhat cramped! stowed away in the narrow space between the two seats and over and among sundry carpet bags and valises. Occasionally from the numerous small packages and bundles in the rack above our heads, a messenger would unceremoniously come tumbling down to see if all were well with us. All day long three or four cigars puffed constantly, filling the little room with vile smoke. It was not a smoking compartment either, but the only lady among us had earnestly declared that it was not unpleasant to her in the least. She was French, but American ladies reply in just the same way, when gentlemen who know better than to do so, inquire if smoking is at all disagreeable to them. It was a wet, windy day, and whenever I opened the window the rain dampened and the wind chilled me. In France and Italy there is no way of heating the cars. If it chance to be unusually cold, long, hollow, flattened cylinders filled with hot water are furnished the passengers, which keep the feet warm for a time. Cold and smoke had a soporific influence upon some of us. Suddenly an amusing expression of terror passed over the countenance of the lady opposite me. Beside her sat rather the worst looking man of the party. His breath was freighted with the mingled perfumes of wine and tobacco. Perhaps he had combed his hair as recently as the day before. Sleep had overpowered him and gravitating towards the lady, his weary head was unconsciously, yet steadily, seeking her person. I managed to accidentally hit him, and he awoke, the lady at the same time giving a look and sigh of relief. I cannot believe that that lady admires the compartment system.

Very lovely seemed the southern coast of France as we journeyed eastward from Marseilles and more and more delightful did it become as we neared Italy. Seen in the colder seasons of the year, this coast region appears highly favored. Upon the north a long range of snow-white mountains perpetually bar out winter. From the south come soft breezes over the Mediterranean. Hills roughen and render picturesque the scenery, and valleys of luxuriant verdure ever greet eagerly the glad sunlight. The charm of the climate and beauty of its location, combine to make Nice the lovely city that it is. I found there many English and Americans who, during certain seasons of the year, form no small portion of its population. Some come hither to regain health, some to escape the more rigorous weather of northern latitudes. Numbers come because it is fashionable to do so, and still others because it is convenient to Monaco.

I did not stop at the latter place, but I saw it picturesquely situated upon a bold cliff overlooking the sea. The prince of the tiny principality of the same name resides there. I was told that he conducts every thing on a diminutively grand scale, that he has his court and a magnificently uniformed army, consisting of exactly fifty soldiers. All may not be aware that Monaco is the European paradise of gamblers. In other countries there are more or less restrictions upon this class of men, but at this place they have unlimited privileges. Every little while the papers contain fresh accounts of some one shooting himself because he had lost his all there. All lose at Monaco. It would seem not to be allowable there to do otherwise. I have heard much of the place and have seen numbers who have visited it, and the story is always of losses and never of gains. Wealthy and fashionable ladies—some of them, I was sorry to learn, Americans—frequently go thither from Nice; gamble recklessly at times and lose heavily. *They* however do not commit suicide.

A moment's view from Castle Hill overlooking Nice on the east, and then we go on. It is eight in the morning. The air is cool, fragrant, and wondrous clear. Before us extends the blue Mediterranean, its waters shimmering beautifully in the rays of the morning sun, which is half veiled by a fleecy cloud. Cosily nestles the city in the lap of the hills, and very prettily it lies in a long line of princely buildings and hotels along the curved sea-coast. Olives, aloes, cypresses and palms impart somewhat of a tropical luxuriance to the everywhere abundant vegetation. Dotting with white the green of steep and valley are numberless villas, and peering out from forests on the more distant hills are ancient monastaries. Beyond these still are the mountains, their snow-crested summits glistening as with suddenly unveiled splendor the sun greets them.

B. T. Pettengill.

It is very hard for some men to pray as Jesus taught us—"Forgive our trespasses as we forgive those that trespass against us." It was said of Archbishop Cranmer, "If you would be sure to have Cranmer do you a good turn, you must do him an ill one; for, though he loved to do good to all, yet especially he would watch for opportunities to do good to such as had wronged him." There is room in this world for at least a dozen more such men as Cranmer: and they would not be crowded, either.

Religious Intelligence.

—Rev. J. W. Hott, the successor of Bishop M. Wright as editor of the *Religious Telescope*, takes his place on that paper on the 13th inst.

—Bishop Wright has been assigned to the district west of the Mississippi river. Bishop Dickson goes to Ohio. He will reside in Westerville during the next four years.

—Mr. Henry Silverheels, an Indian of the Seneca tribe, in western New York, was licensed recently by the Presbytery of Buffalo to preach the gospel. He is nearly sixty years of age, and has long been regarded as an earnest and devoted Christian man. His ministry will be among his own people.

—Major Whittle has been holding revival meetings at Lynn, Mass., for several weeks, with many and especial marks of Divine favor. Among the numerous conversions are some of wonderful power and grace. The largest hall in the city is engaged for a month for these meetings. Major Whittle goes to the Boston Tabernacle for a month after the Lynn meetings close.

—Since the closing of the Boston Tabernacle meetings have been held with great frequency in the churches and with good success. The number received by the Congregational pastors into membership at the May communion was 500. Mr. Moody has visited Boston again and is holding frequent services. One of the most touching meetings he probably ever held was in the State Prison a week ago last Lord's day. Many of the convicts expressed a wish to begin the Christian life.

—The Dublin Yearly Meeting of Friends has sent James N. Richardson to labor among the ecclesiastical meetings of the Friends of this country and Canada.

—The venerable Synod of the Reformed Presbyterian church met May 22d in Allegheny City, numbering 79 ministers and 58 elders. Rev. J. R. Thompson was elected moderator, Rev. Jos. Beattie, missionary to Syria, retiring. A proposition to establish a mission among the Chinese in California was referred. The reports of Domestic and Foreign Missions showed that these agencies are well sustained; all claims have been paid and a balance is in the treasury. By the death of Mrs. Metheny, Letakiyeh, Syria, the mission sustained a heavy loss. The laborers there were encouraged by her presence, and the chapel was built at her expense. Owing to the hostility manifested by the Turks to the missionaries in Latakiyeh the Secretary of the Navy was requested to send a vessel to visit that place, and note particularly the feeling and attitude of the Turks toward American citizens residing there. The visit was made and produced an impression upon the native such that they no longer molest the missionaries. There is regular preaching, with good attendance. The day school and Sabbath schools are well attended also.

The Synod is asked to appropriate $12,400 for carrying on the work of the Foreign Mission.

—The General Assembly of the United Presbyterian church met at Sparta, Illinois, May 23d. The retiring moderator, Rev. James Brown of Keokuk Presbytery, preached the opening sermon. Rev. Dr. Ewing of Pittsburgh was chosen moderator. The statistical reports show that the church embraces 8 synods, 57 presbyteries, 64 ministers, 783 congregations, 45 mission stations, 74,834 members, 71 Sabbath schools, with 6,895 officers and teachers and 58,839 scholars. The aggregate contributions for the year were $846,991. The report of the Foreign mission work shows it to be clear of debt. The establishment of a new Sabbath-school weekly was voted. An earnest debate occurred over the question of instrumental music in the worship of the churches. The decision of the assembly was in favor of sustaining the present rule of the church forbidding instruments by a vote of 110 to 51. The Syrian mission is given over to the Irish Presbyterian General Assembly, in order to concentrate on the missions in Egypt and India. Cambridge, O., is the place named for the next meeting on the fourth Wednesday in May, 1878.

—Rev. David Strang, U. P. missionary to Egypt, gave an interesting report of the work in that country. The mission has 804 church members, 30 Sabbath schools with 1,142 scholars, 22 organized churches and mission stations. He gave many incidents of Gospel work in the mission of the deepest interest. As to the native preachers, he said that they had a few native pastors who were ordained over congregations. They are highly educated and very successful. Some of them are fine English scholars. He hoped that soon all the churches would be under native ministers.

—The new Bishop of the United Brethren church who enters upon the district of the Pacific coast, Rev. Nicholas Castle is forty years of age. "He is," says the *Telescope*, "firm in his attachment to the principles of the church, and is fearless in their defense and support. The cause of Christ and of the church will not suffer in his hands. As the youngest of the five bishops he has been stationed on the Pacific district where he will find a large field of usefulness in building up the church and the general cause of the Master."

Reform News.

Iowa Work.

Bowensburgh, Ill., May 31, '77.

Dear Bro. Kellogg: Having completed my lecturing tour in Iowa, I thought I would give you a brief synopsis of my work.

On April 24th, I left my Illinois home for the Iowa State Convention, whose session commenced on that day in the city of Oskaloosa, which convention, in point of numbers, almost made me ashamed of our Illinois conventions, and I congratulate our Iowa brethren on their success.

From Oskaloosa, Bro. Hinman sent me to fill his appointment at Wittenberg, which I did to the best of my ability, to a fair audience. I was here weather-bound for several days, but was very comfortably cared for by Bro. George Hanger and his good wife, to whom I am greatly indebted.

The next point of attack was in Chester township, Jasper county, in the Friends' meeting-house to a fine audience and appreciative; principally friend Quakers. And as Bro. Bufkin and his good wife made their house my home while there, I gave them a vote of thanks.

After delivering a lecture in Hart's school-house, in the same township, my next point was Lynnville, same county. Rainy weather and bad roads, prevented me from meeting our friends at Lynnville at the appointed time and the editor of the Lynnville newspaper charitably intimated that my failure to come to time, was owing, perhaps, to my having received the "Morgan Degree" on my way. Of course my friendly editor is a Mason.

But on the third night from my first appointment at Lynnville, I met the friends in the Quaker church and spoke an hour and a half to a full house, and a good impression was made. Friend Macy being my host.

Having received an urgent call from Dr. Richey, of Albion, Marshall Co., Iowa to go there, I made that place my next point of attack. Stoddard, Ronayne and Hinman had all been there, and I would have supposed the serpent dead, but the tail is, or was, still alive. That woman, DeGeer, had been there the week before, and had galvanized the snake a little by taking incipient steps to organize a female lodge of Masons. Now you know, Bro. K., that Mackey says no woman can legally be made a Mason. So what would you call that lodge of female monstrosities after having been made Masons?

In the course of my lecture I remarked that no decent woman could be drawn into a Masonic lodge, which excited some of my Masonic friends to the point of losing their jewels, and I was informed that a number of the injured fraternity lingered at the door after the lecture to make me take those few words back, but when I reached the door not an enemy was in sight! Certainly it would have been discourteous in the Masons to have undertaken to make me do that thing, besides it might have exhibited "a pretty kettle of fish," and might have ended in a "Dutch row."

The lecture at Albion was a success. The Presbyterian church was well filled, the Albion brass band discoursed excellent music, and Anti-masons are having things pretty much their own way there Our Professor used to say that a Latin supine "was a verb flat on its back." Just so with Masonry at Albion.

All classes of people in Albion are deeply interested in the agitation of Masonry, and the *elite* of the city, honored us with their presence. The meeting was called to order by that veteran Anti-mason, Mr. A. C. Moffatt, who lived in Morgan times, and who is a cruel Anti—so the fraternity think.

The week was pretty fully occupied in lecturing in adjoining districts; two lectures in Taylor township, one at Prairieville, Friends' church; one at Green Mountain school house. I found the friends of the cause very hospitable, among whom I take pleasure in naming Dr. Richey and wife, Mr. A. C. Moffatt and wife, Bro. McCleery and wife.

From Albion, I next appeared at Salina, Jefferson county; was booked there for three lectures by that old veteran Fordice, ably assisted by Bro. Collins. These two men are a host of themselves, in the cause. Having filled my appointments at Salina, where the Free Methodist church was well filled during three successive nights, and that at a very busy time among farmers, Rev. Bro. Gould, with his own conveyance, took me to Winfield, Henry county, where I delivered three lectures to full houses. Having spent a month with the friends in Iowa, Saturday, May 26th, found me home again, ready for the work in Illinois.

But I wish to say to the friends of the cause that we cannot respond to calls at our own charges. I cannot go thirty or forty miles, deliver three lectures to a full house for one dollar and twenty-five cents! Albion contributed generously, ten dollars; Salina also did well. Other places did something; some nothing. Is it generous to expect us to labor for nothing? This reform requires oil to run the machinery, and money is a very important factor. Let us then all take hold and do with all our might until our efforts are crowned with success.

J. P. Richards.

Rev. J. P. Richards in Iowa.

Salina, Ia., May 26, 1877.

Dear Cynosure: I will give your readers a brief account of Bro. Richards' lectures in this place. There is no organization of secrecy here. A few years ago there was a grange here but it is dead. There has been considerable talk of organizing an Odd-fellows' lodge. The will is good but money is scarce. We have good material here for something of the kind; they have tried the Christian religion and failed, many of them, and now I think some other kind would be best adapted to their wants.

Bro. Richards commenced his lectures on the evening of the 18.h. The people only had a few hours' notice of the meeting, but at an early hour the Free Methodist church was about two-thirds filled with attentive and intelligent hearers who listened for nearly two hours to a very interesting account of the origin and growth and decline of Masonry. Some intelligent persons present expressed a very unfavorable opinion of the institution. On the second evening, Saturday, the 19th, the church was tolerably full and the interest in the lectures seemed to greatly increase. The speaker made some happy hits and some strong points which I think were well appreciated and received, and calculated to do much good. On the Sabbath he occupied the Free Methodist pulpit and delivered a good discourse.

On Tuesday evening, the 21st, our worthy speaker gave us the best discourse of all. Indeed, the best of the wine was kept back till the last of the feast.

I have no hesitancy in saying that the lectures delivered by brother Richards were a grand success and the friends of Christianity are greatly encouraged.

Friends of this reform, push the battle to the very gates of the enemy. We here, in Jefferson county, have been holding discussions on this subject and expect to do our duty.

W. Collins.

Ossian, Indiana.

Dr. S. L. Cook, the State Lecturer, has given several lectures in this vicinity opposing secret societies, and we are sure that his labors have not been in vain, but that he has worked up an intelligent sentiment against the "unfruitful works of darkness." The doctor manifests considerable skill in getting to the hearts of the people without giving needless offense. He is certainly the right man in the right place. May his untiring energy and zeal be blessed of God. Let all who are friends to the cause support him by giving liberally of their means.

C. B. Beaty.

Sullivan County, Indiana.

Leesville, Ind., May 23, 1877.

On the evening of May 11th I lectured on Masonry at Pleasantville. A number of persons expressed themselves much pleased with the lecture. One gentleman said he very distinctly remembered the Morgan excitement. Another very old gentleman said he had heard quite a number of Anti-masonic lectures forty or fifty years ago.

We are making arrangements to have Rev. Henry Johns, a seceding Mason of Perrysville, Ind., come to this part of the country to lecture and work the first three degrees of Masonry. Ronayne gave the lodge a blow last March which was severely felt. We want to keep up the Anti-masonic interest until it shall be a disgrace to be a Mason, and when ministers can not *afford* to be Masons. Oh for the down-fall of every false religion and the supremacy of the holy religion of the Son of God!

J. T. Hobson.

New Organization in Tuscarawas County, O.

Winfield, O., May 21, 1877.

We started the anti-secrecy ball rolling in this place on the evening of the 19th inst. We (Rev. J. F. Dilley of the U. B. church, and I) announced a meeting and tried to procure a lecturer, but our brother engaged for the occasion failed to come. But our meeting was a success, nevertheless. Nine members were procured, a temporary organization effected, a committee appointed to draft constitution, and arrangements made to hold another meeting prior to the national convention at Dayton, for the purpose of effecting a permanent organization and electing delegates to said convention.

Our people here are, generally, indifferent toward the movement and reticent on the secrecy question, but we are determined, by the grace of God, to push the cause forward and bring the issue fairly and squarely before them. We feel that God is in the movement, and if we work in faith we will succeed.

Respectfully, Chas. W. Koler.

Monmouth College Catalogue for for 1876-7 has been received, and shows a total number of students in all departments of 349, twenty-nine of whom graduate this year. A new wing has been added to the college building, containing chapel and rooms for recitation, apparatus, laboratory, etc. Among the regulations of the institution is one forbidding any student from connection with secret college fraternities. Among the Directors are the well-known names of Rev. J. W. Bain, W. P. McNary, W. H. French, Marion Morrison, J. G. Carson, and R. A. McAyeal.

Case's Bible Atlas has just been published by A. H. Andrews & Co., of this city, with the design of furnishing a useful assistant for the International series of Sabbath-school lessons. Its maps were engraved and printed by Johnston, of Edinburgh; are plainly lettered, of convenient size, and 16 in number. The descriptive notes and index to the maps are a very useful and valuable addition. Mr. B. F. Jacobs, the well-known Sabbath-school worker, and editor of the *International Lesson Monthly*, says:

"I have examined Case's Bible Atlas with pleasure and profit. The successive maps present a geographical history of the Scripture world, and are finely drawn and colored. The explanitory notes are good, clear are brief, and the index is a valuable and time-saving addition to the book. I wish all Sunday-school teachers had the Atlas, and most cheerfully commend it."

The book is sold by subscription. Price $1.00.

The Sanitarian for June: Vital Statistics; Wm. Farr, M. D., F. R. S.; Water Supply of Cities; The Plea of Insanity; Sanitary Knowledge for School Children; Editor's Table. A. N. Bell, Publisher, Box 1956, New York.

Lowliness of mind is not a flower that grows in the field of nature.

Correspondence.

From Elder Nathan Callender.

Dear Brother K. and Readers of the Cynosure: You may be at a loss to know how to interpret my long silence and seeming inactivity as consistent with fidelity to the Heaven-inspired cause represented by you and the grand paper called the *Christian Cynosure*. I have not "fallen from grace" nor taken a step backward on the living issues of the times. Till my eyes look from the back of my head and my toes point in the same direction I cannot go backward and to face about while going right, is to me morally impossible. Our anti-secret reform virtually embraces and defends all the fundamental principles of the Christian religion. Secret societies are in their very nature and design an assault on the Bible, and on the Father, Son and Holy Ghost. Paine and Voltaire never evinced more opposition to the doctrine of salvation by grace than is implied in Masonry and its brood.

The fearful pressure of these days in money matters here in this most oppressed region of Pennsylvania, paralyzes us beyond expression. It is to us, as to present enterprise, an absolute death. We hope for a change for the better and cannot fear one for the worse, though, perhaps, we have not yet reached bottom. I long to be in motion on the battle-line for God and right.

I cannot tell you how much I desire to attend onr annual meetings, but my want of firm health and money will forbid my attendance. In full sympathy and supplication I shall be present.

Since my last communication to you God has again greatly blessed my charge in Scott Valley, adding to that church a goodly number of such as are saved, converting to the truth as it is in Jesus and to reform principles some of the most unlikely cases in the whole region. Nothing too hard for God. How he can pluck a brand from the burning! The drunkard and the sensual are made over to him in a day. I had moved 30 miles away from this field, having determined to cease my labers there in April, but now, by the unanimous decision of that people, shall serve them another year. I am now on my eleventh year of spiritual toil and conflict with "wicked spirits in high places." Till further notice my address will remain as now, Starrucca, Wayne Co., Pa.

The falling off of the patrons of the *Cynosure* at Green Grove, is partly owing to the hard times. I tried to get all to renew, and got from nearly every one the same reason, want of funds. The *Cynosure* will feel this want of funds with me only when I cannot find the subscription price for one year. No paper in the land is engaged in so necessary a branch of education as that of the *Cynosure*. My heart is made sad in view of the fact that many who consume from $10 to $50 a year in tobacco cannot find the funds for a live paper which stands forth in bold relief in advocating reform on all the "living questions of the age." Tobacco must be left out of the church or the millenium day indefinitely postponed. Come quickly, Lord Jesus and root out from the church every plant which our Heavenly Father hath not planted.

Nathan Callender.

Be Crucified.

Whigville, O.

In order to be instruments in God's hands and to be co-workers with him in pulling down the strongholds of secrecy we must become dead to the opinions of men, to the cry of politicians who will cry oppression, war, worthless money and a thousand and one other things, if you do not vote for his party, and quite likely these lovers of their country are members of some secret clan, who lose their zeal for their country as soon as the election is over. Now it will be crucifying to take a stand against the popular parties and vote for men and principles that are unpopular, yes, we say it will be crucifying to the flesh to be ridiculed for voting the American party-ticket, especially when the people around you cry in your ears that you will by so doing be the means of bringing ruin and destruction to this government, etc., etc. Well, my Anti-masonic brethren, let me exhort you to be crucified and the sooner the better for the cause which you profess to love. Hear the words of the prophet: "How long halt ye between two opinions: if the Lord be God serve him, if Baal then serve him." The time has come that we should take a decided stand in politics and leave results with the God of nations. To-day is God's time, notwithstanding politicians, time-serving Christians and faint-hearted men cry, Not now, wait another year—until the next presidential campaign. Then the same cry will be heard and so on for all time, for the simple reason that the devil changes not as regards his hatred of the right and love for the wrong. Let us show by our works that we mean what we say about the Beast. We are aware that we are some distance in time from another election, but think that we should not wait until on the eve of an election before this question of voting is discussed.

Yours for the right.

Jas. W. Hamilton.

Our Mail.

Jonathan W. Moss, Cameron, W. Va., writes:

"I never let an opportunity slip without putting in a word for the cause. I speak of it, I read the *Cynosure* to persons whom I meet, I enclose tracts to correspondents. The day I last wrote to you, I sent out eight letters to friends, every one containing a Honeywell tract. Then why not more subscribers? Because, first, almost nobody in this neighborhood is in the habit of reading anything. Second, secretists predominate. Nevertheless I have good reason to believe that the car of progress is getting on, though its progress is not attended with jolt and rattle and tingle of bells."

N. J. Mosher, Centr alia, Kan., writes:

"I want to do what I can to drive Masonry from our country. It has no opposition here."

A. J. Sheridan, Grant City, Mo., writes:

"I am getting some to declare that they are opposed to Freemasonry. I think that we will come out all right as God is on our side."

A gentleman writes from Canada:

"Expect to hear Ronayne to-night at Tilsonburg. Masons are quite excited here."

Nathaniel C Moore, Worcester, Mass., writes:

"Anti-masonry is gaining on the north and on the south of us, and I hope we shall show our colors in Massachusetts before the next national election. I was about to close my letter when I saw something in one of your papers about State prisons, that reminded me of another thing. Long ago the Hon. Nathaniel Paine of Worcester said he feared State prisons would be a curse to this country. He said men dreaded the whipping-post and the gallows but did not seem to dread the State prison but very little. In this State we are having his fears realized with interest added. A late report of our State prison gives eight hundred or more convicts, the largest number it ever contained. This should be a lesson for us; and when we know that several good men have been murdered in our State prison by rascals, and that in a neighboring State during a given period six murders were committed, and four of them in the State prison, we say the prisons are not what they should be. No intelligent human being should be sent to prison for a third term. If twice don't cure them it is not the right medicine. He that is prepared to take life rather than to be punished for breaking good laws should be put where he won't kill any one."

Mrs. M. A. Gamble, Ypsilanti, Mich., who has recently returned from New York city, writes:

"There is no place where the masses need to be stirred up and enlightened more than in this great city of New York. I have done something in the cause by introducing the *Cynosure* into several families that never had known that anything was being done in this reform, or that there was such an organization as the National Christian Association. I gave and sent tracts to a number of such; introduced the *Cynosure* also into two Presbyterian churches. The ministers had never seen any of them. I had Rev. J. W. Bain's book and used that also. There are many noble exceptions to what I have said about the masses. There are the Reformed Presbyterians and the United Presbyterians. These churches testify in their terms of communion against these works of darkness."

E. McCoy, Union City, Mich., writes:

"Masonry is destroying the only plan of redemption that can save the lost race of fallen man from endless woe. A religion without a Saviour is just what Satan wants, and he may be justly styled the author of Masonry."

Thos. A. Fait, Cherryvale, Kan., writes:

"God's cause is bound to triumph gloriously."

Michael Turuer, Rose Creek, Neb. writes:

"I was convinced twenty years ago that speculative or blue lodge devil-worship was sapping the free institutions of this government, and like the old serpent with its sly enchantments it has been drawing its deadly coils around both church and state, and has robbed thousands of noble-minded men, of both conscience, pleasure and money; and not only of these, but of the freedom of speech and of the salvation of their immortal souls. I never heard of the reform till a year ago last winter, when I became acquainted with Mr. W. S. Spooner."

Mrs. Elenor Cook, Albion, Ind., writes:

"Freemasonry is indeed one of the greatest of evils, because its roots are set and it is spreading throughout the world. It is more fearful in its nature and more horrible in its effects than the blackest tornado that has ever yet risen upon our horizon. It is truly a serpent in the grass. It gives no signal."

The Sabbath School.

LESSON XXIV.—June 17, 1877.—THE CAPTIVITY OF ISRAEL.

SCRIPTURE—2 Kings 17: 6-18. Commit 13-18. Primary verse 18.

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city.

10. And they set them up images and groves in every high hill, and under every green tree.

11. And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12. For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13. Yet the Lord testified against Israel, and against Judah, by all the prophets and by all the seers, saying, Turn ye from your evil ways and keep my commandments and my statutes, according to all the law which I commanded your fathers and which I sent to you by my servants the prophets.

14. Notwithstanding, they would not hear, but hardened their necks like to the neck of their fathers, that did not believe in the Lord their God.

15. And they rejected his statutes and his covenant that he made with their fathers and his testimonies which he testified against them; and they followed vanity, and became vain and went after the heathen that were round about them, concerning whom the Lord had charged them that they should not do like them.

16. And they left all the commandments of the Lord their God and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal.

17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18. Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only.

GOLDEN TEXT.—"Because they obeyed not the voice of the Lord."—2 K. 18:12.

TOPIC.—Into Sin—into Bondage.

HOME READINGS.

M. Deut. 4: 1-28....Captivity to follow Idolatry.
T. Deut. 28: 36-68....Servitude to follow Idolatry.
W. Josh. 23: 1-16....Destruction to follow Idolatry.
Th. Judg. 10: 1-18....Warning Punishment for Idolatry.
F. 1 Sam. 12: 1-25....Unprofitableness of Idolatry.
S. Amos 5: 1-27....Warned of Captivity.
S. Hosea 13: 1-16....Warned of Desolation.

SCRIPTURE REFERENCES.

V. 6.—ch. 18: 10, 11; Hos. 13: 16; Lev. 26: 32, 33; Deut. 28: 36, 64; 29: 27, 28; 1 Chron. 5: 26; Lev. 26: 33; Amos 5: 27.

V. 7.—1 Ki. 12: 26-31; Mic. 6: 16; 1 Ki. 16: 30-33; Neh. 9: 26; Ex. 13: 3; Deut. 7: 8.

V. 8.—Lev. 18: 3, 30; Deut. 18: 9; ch. 16: 3.

V. 9.—ch. 18: 8; Deut. 27: 15; Ex. 8: 12; Ps. 44: 21.

V. 10.—1 Ki. 14: 23; Is. 57: 5; Ex. 34: 13; Deut. 16: 21; Mic. 5: 14; Deut. 12: 2; ch. 16: 4; Lev. 26: 1; Is. 57: 5.

V. 11.—1 Ki. 13: 1; 2 chr. 28: 25; Jer. 44: 17.

V. 12.—Ex. 20: 3, 4; Deut. 5: 7, 8; 4: 19.

V. 13.—Neh. 9: 30; Deut. 8: 19; 1 Sam. 9: 9; Deut. 4: 26; Josh. 23: 16; 1 Sam. 12: 15; Am. 5: 16; Hos. 13: 16; Is. 1: 16; 55: 7; Jer. 18: 11; 25: 5; 35: 15.

V. 14.—Deut. 31: 27; Pr 29: 1; Is. 48.4; Rom. 2: 5.

V. 15.—Ex. 24: 8; Deut. 29: 12, 25; 32: 21; Jer. 31: 32; 1 Ki. 16: 13; 1 Cor. 8: 4; Ps. 115: 8; Rom. 1: 21; Deut. 12: 30, 31.

V. 16.—Ex. 32: 8; 1 Ki. 12: 28; 14: 15, 23; 15: 13; 16: 31, 33; 22: 53; ch. 11: 18.

V. 17.—Lev. 18: 21; Ps. 106: 37; ch. 16: 3; Ez. 23: 37; Deut. 18: 10; 1 Ki. 21: 20.

V. 18.—Deut. 29: 28; 32: 26; Hos. 9: 3; 1 Ki. 11: 13, 32.

During the long reign of Uzziah in Judah, which lasted fifty-two years, no fewer than six kings sat upon the throne of Israel. It was in this reign of Menahem that the Assyrians under Pul first threatened the land of Israel, but they turned aside for the present on the payment of tribute money. It was in the reign of Pekah that the Assyrians under their new king, Tiglath-pileser, appeared once more with hostile purposes against Israel.—*Kitto.*

Home and Farm.

An Ancient Dinner.

Queen Elizabeth's breakfast used to consist chiefly of strong ale and salt beef, and the same dainties were served for her supper after she had retired to bed.

In 1669, we are told by a chronicler of the times, a series of enterments were given by the nobility, each striving to outdo the others. All declared in favor of Lord Goring, whose brilliant fancy suggested a device which struck with amazement and admiration all who beheld it. It will be hard for us to take in the whole magnificence of the scene; but let us strive to imagine a long table, on which were placed four huge, brawny, roasted pigs, all piping hot, and bitted and harnessed with ropes of sausage to an enormous pudding bag, which served for a chariot.

What would our modern guests think of being invited to partake of such a tandem team at our dinner table? But these were the good old times, and we can hardly expect ever to see the like. See what we have lost by living in this degenerate nineteenth century!

Growing Cabbage.

The best kind of early cabbage is the Jersey Wakefield for the market; the old-fashioned Early York is excellent for home use; the Early Winningstadt comes a month later than the former. Stable manure is the best fertilizer; as a substittute, night-soil is useful, as are also fish guano or Peruvian guano. Soot and whale-oil soap-suds are preventitives against the cabbage worm. For winter cabbage, the seed should be sown in a seed-bed in May, and the plants transplanted in July, after a crop of early potatoes. The best standard varieties are the Drumhead and the Drumhead Savoy.

Chloride of lime water will remove mildew from cotton, cloth, or linen. A large teaspoonful of the fresh chloride is stirred into a quart of water and strained. The cloth is dipped in the solution, and laid in the sunlight for a few minutes; if this is not effective the dipping should be repeated. This will not injure the cloth, if sufficiently weak, and the cloth is well rinsed in clear water so soon as the spots are discharged.

Carbolic acid should be on hand in every household, and, if bought by the gallon or quart, it is cheap; if bought in vials it is dear. An objection hitherto has been its unpleasant odor, but this was on account of its strength. Solutions will kill the eggs of all kinds of vermin, will destroy ants in the hill and annihilate the germs of diseases and plagues in stables and outhouses, but a general cleaning out is required in connection. All drains, sinks, and pipes conveying water should have a sprinkling.

Canned Fruit.—It is time now to lay in a supply of jars so as to be ready for strawberries and fruits in their succession that June and July give to us. We have tried every variety of can, and have settled down on the glass can with rubber band, glass top and screw ring as the simplest and safest. It is easily closed and opened as easily. Those who buy by the gross at the factory will save very considerably in price. Two or three families might club together, if a gross is too much for one. We have found the two-quart cans better for our family than the one-quart, as they afford, at half the trouble of sealing and unsealing, a generous portion to all the members, whereas the one-quart cans give only an aggravating taste, and make the children cry, like Oliver Twist, for more. We are not likely any of us to put up too much canned fruit. If we should, the poor are always with us and will be glad to help us empty our jars so that they may be filled afresh.

Canning Strawberries.—We repeat for the benefit of new subscribers and all interested, the directions given last year for putting up this favorite berry. 1. To one pound of berries add one quarter pound of sugar, which should be sprinkled on the fruit and remain over night; then place them in a porcelain kettle, let them come to a boil, and can them at once; keep them in a dark, cool place, as the light will discolor them but will not injure their flavor. 2. Make a sirup of white sugar and water, bring to a boil, skimming if necessary; throw into the boiling sirup enough berries to fill one can, as soon as they boil up skim out the berries into the can and seal up; continue this till all the fruit is disposed of. The sirup that remains makes a beautiful jelly. 3. After removing the hulls, weigh the fruit and then the sugar, taking pound for pound. Put the sugar with a little water on the stove, let it boil 20 minutes, put in the fruit and let it just boil, taking care that each berry gets scalded. Have the cans ready and seal immediately. Keep the fruit in the cellar in the dark. 4. To one quart of berries take a tea cup of white sugar with enough water to form a sirup; when the sugar is perfectly dissolved put in the berries and cook 15 minutes. Can immediately in tin and solder tightly. Keep in the cellar. In general the berries should be canned as soon as possible after they are taken from the vines.

For Hydrophobia.—The following has been tried often and under the supervision of physicians, with universal success: To one and a half ounce of good, sound elecampane root, bruised in a mortar, add one pint of new milk, boil to half pint, strain off, and when cold, take a dose in the morning, fasting. No food should be taken for from three to five hours afterwards. Repeat the dose on the third morning, allowing one morning to intervene, and again on the fifth morning. The above quantity is for an adult; for children given in proportionate doses, say to one of 12 years, half the quantity.

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CHICAGO, THURSDAY, JUNE 7, 1877.

The Annual Convention.

The national meeting at Dayton will be held in October instead of July, was announced last week. Why the change? Some will not care to ask, being well satisfisd with the wisdom of it. To the rest we must say that it was done on the almost unanimous advice of those most interested in the meeting in Ohio—Pres. George, Bishop Wright and their associates in the United and Reformed Presbyterian and United Brethren churches. A number of these could not attend in July. Beside the hot weather unfavorable to large gatherings, the farms will be calling most urgently for every one who can reap or mow. Reform conventions have always failed in Ohio at this time says Pres. George. The time of preparation was short at best, and the multiplication of engagements at the time of College commencements, and in resuming interrupted labors after the season of General Conferences, Assemblies and Synods, gave still less time for this much needed work. The preliminary meetings usually held before the Anniversary seemed to lag. The General Secretary found a general complaint of the unusual effort needed to get up meetings among hard-worked people, and all said wait till after the harvest season.

The time now fixed upon, Oct. 23d to 25, will be much more favorable because the large religious gatherings will not interfere, the farmers will be through with the hard work of the season, colleges and seminaries will have resumed work and be able to spare one or two from their faculties, the protracted meetings of the winter will not have begun, and Ohio and other States can be districted and large delegations assured. One serious drawback exists—the fall conferences of the Wesleyan, Free Methodist and United Brethren. Many of these, however, will be closed and the interference will at least be but local. Some friends will be disappointed, but it seemed to the Directors that a far greater number would be accommodated. It was also thought best not to change the time of the annual business meeting, June 20th, in the Carpenter building in this city, but if the business required, to hold another meeting of the corporate body after the Dayton Convention.

The General Agent and Secretary, now in Ohio, has prepared the following which will appear this week also in the *Religious Telescope:*

The tenth annual meeting of the National Christian Association (opposed to secret societies) is to be held at Dayton, Ohio, commencing the 23d day of October, 1877, opening at 7:30 P. M., with an address by Rev. H. H. George, D.D.

If you are friendly to the work of this association you are invited to be present and to enroll your name as a member and to participate in the discussion. The object of this meeting is to investigate the nature and character of secret societies generally, and Freemasonry in particular; to make common stock of our experiences and observations; to devise ways and means for the effective prosecution of our work; and to spread before the public well-authenticated and indubitable proofs of the pernicious effects of secretism upon the manners, the integrity, the patriotism, the morality and the religion of the people. Men of acknowledged ability and unimpeachable veracity will present carefully prepared addresses, and ample opportunity will be given tor general conference and the presentation of facts; aud some, perhaps all the degrees of "Blue Lodge" Masonry will be publicly worked.

It is earnestly desired that pastors receiving this notice should call the attention of their congregation to it, and, where practicable, arrange to have their churches represented,and that each State or local anti-secret organization should send one or more delegates; but let none stay away who can come, either men or women, for want of a formal appointment.

If you are conscientiously opposed to the shams, intrigues and infidelity of the lodge, come and join in an effort to rid our courts and Christ's church of this evil.

Indifference is no longer possible with the reading, thinking man. You must take one side or the other of the question. You may delay to act, but you can no more evade this question than you could the question of slavery in 1860, or than you can the final judgment.

This city of Dayton is, perhaps, a fair specimen, and I find advertised in its "Sunday" journal fifty-four secret lodges and only forty-two churches, including four Romanists, one Universalist, four mission-chapels and a synagogue of the Jews.

These and similar facts give emphasis to the assertions sometimes made by indiscreet "brethren" that the time has come when Freemasonry must be either feared or respected in this country. Freemasonry is either right or it is wrong. If it is right it ought to be advocated in the pulpit and press of our country. If it is wrong it ought to be spoken against and exposed by the guardians of public morals and the political rights of the people.

Wm. M. Cunningham, sovereign grand inspector of the 33d degree of Scottish Rite, says on page 202, Manual of the Order, "Yes, the Christian religion originated from ancient Freemasonry as it was in its primitive simplicity and purity," and adds, "We can also demonstrate that, until the forms of worship were established by the ecclesiastical hierarchy, everything in the Christian religion took its origin from the *usuages and rituals* of the initiated who were the predecessors of the Freemasons."

Rev. Nathaniel Colver, D. D., after having a personal knowledge of seven degrees in "York Rite" Masonry, says, "I regard it as Satan's master-piece—a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and paralyzes the arm of justice." Who is right; Cunningham or Colver?

President C. G. Finney, after taking three degrees in "Blue Lodge Masonry," says, "God demands, and the world has a right to expect that that the church will take due action and bear a truthful testimony in respect to this institution. She can not now innocently hold her peace. Fidelity to God and the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will openly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

Dr. Fisch, of Paris, says, "The church in America must stand as one man against Masonry or be destroyed."

Churches in this country with an aggregate membership of 700,000 refuse to admit members of secret societies to their church-fellowship, and many of our conscientious citizens will not vote for any man who is an adhering member of any of these secret lodges. Does Christ approve or condemn? Let us meet, investigate, discuss, decide, and then act. Repectfully yours,

J. P. Stoddard.

The Masonic Attack on Wheaton.

Another petition has been circulated, and received some 150 signanatures, with a view to dispose of President Blanchard. The petitioners set forth that the college is in debt $23,000, exclusive of one year's interest, and having only an attendance of one hundred students, is a failure, and further, as President Blanchard has intimated his desire to resign if the debts were paid, the Congregational Association in session at Sterling, Ill., are asked to take the matter under its control, and accept the resignation of the incumbent President. It is alleged that the college is not run in the interests of the Congregational churches, but as an Anti-masonic institution.

The above item, furnished the Chicago *Inter-ocean* by some person in Wheaton, is true with the exception of the statement concerning my resignation, and that the college with "one hundred students" and $23,000 debts incurred by building, a resplendent history and powerful and numerous friends, "is a failure." That it has been "run as an Anti-masonic institution" is true; and the churches and country will be in danger till they and every institution in the country is "run" in the some way. How can a church live with conflicting brotherhoods in its bosom; or a country with a multitude of conflicting oaths in its courts?

Let those who read the present uproar against the college remember the above statement, and that two of the committee appointed to represent this uproar at Sterling, are chief builders and owners of the Masonic lodge here, and the third lately received a complimentary vote for befriending a lodge of Odd-fellows.

It is necessary to remember this because the lodge, which is the "head of the serpent" and seat of his wiles in every town, always hides itself behind its deceived or willing tools and dupes, even as Satan seeks to make the impression that there is no such creature as himself who influences human affairs.

Shall Our Colleges Succumb to the Lodge?

It is with deep and sincere regret that we notice in the last *Christian Republic* the resignation of his professorship in Tusculum College, Tennessee, by Rev. Paul S. Feemster. The reasons set forth can but be damaging to that institution among all candid men who are acquainted with Professor Feemster. They are, in brief, that alternately with President Doak, Prof. Feemster preached on Sabbath evenings in the College chapel. A while since he spoke from 2 Cor. 6: 14: "Be ye not unequally yoked together with unbelievers," applying it to the marriage relation. He gave notice at this time that he would in a month speak from the same text in regard to the secret orders. This announcement was the only ground of offense. The President was apprehensive of serious results to his College, as some of the students were sent there and supported by Masonic friends, and privately advised against the sermon; but Prof. Feemster having put his hand to the plow could not deny his Master and look back. A majority of the Faculty finally voted to forbid a Christian discourse upon the lodge in their chapel. At its next meeting Prof. Feemster resigned his position in the College, which he has filled for seven years.

Thus the lodge closes another avenue which is ostensibly for the enlightenment of American youth and informing their minds with the great principles of action, and sets before them the example of the Inquisition or the White League. We doubt whether such action can long stand; it certainly would not be unrebuked in an enlightened community. American colleges should be centers of true reform like Wittemberg under Luther, or Geneva under Calvin. It was this principle which gave Oberlin its power, and no institution for higher education can afford to stand upon any other ground. But the lodge, like Jesuitism, would suppress free thought and criticism. The movement on Wheaton has no other end. The haters of them that "rebuke iniquity in the gate" are not dead with the old prophets. Nor yet shall we find that heaven is dumb nor that God heeds not when his truth is trodden down; for he will yet visit and help his people.

—The long but interesting historical article on the Baptist testimony of forty-five years ago in eastern New York, will be read by thousands of that denomination with a reviving of the old earnest spirit that gave to that church such names as Colver, Bernard, Stearns and Marks. May yet many such men of God stand forth from the ranks of the Baptist church to "overcome by the word of their testimony."

—After a much needed rest for a few days, Past Master Ronayne will visit points in this State and Wisconsin before October. There is every prospect of an unequalled demand for expositions during the fall and winter all over the country.

—The Masonic committee on Wheaton College have taken the pains to report a very flattering reception for themselves at the Illinois State Congregational Association. The fact is they did not dare obtrude their odious business upon the body. It might have been better, for the sake of some well-meaning men whom they have deceived, if they had; for, as one of the leading pastors of this city said when he learned their mission, they would have got such a skinning as they would not soon have forgotten. That is, the lion's skin would have been pulled off the other animal, and the succession of circumstances can be imagined.

—After the adjournment of the General Assembly of the United Presbyterian church at Sparta, we had the pleasure of welcoming Henry Harrison, Esq., of New York, well and widely known as a most earnest and consistent advocate of Gospel reform. He visited the city in company with his pastor, Rev. Mr. Kidd, and Mrs. Wallace of Philadelphia.

—Bro. Hinman of the Illinois State work is visiting points in DuPage county preparatory to the county convention noticed elsewhere.

—From the Synod of the Reformed Presbyterian church in Allegheny city, likewise just adjourned, we also had the pleasure of meeting Rev. M. A. Gault, of Mediapolis, Iowa, who reports great activity and Christian zeal for the cause in central Iowa.

—The request of the *Golden Censer* to its readers for their opinions respecting a thorough discussion of the secret orders has been noticed. In the last number, of 106 new letters received only five were opposed. The vote after five weeks stood 457 for to 57 against. Bro. Lemley is disappointed at the smallness of the figures and has decided not to undertake the work. We are sorry he has so concluded, for it has the appearance of caring more for the opinion of a multitude than that the truth of God should be spoken for the salvation of a few, yea, even of a single soul. We know, however, that personally he is opposed to the Christ-rejecting orders and that the *Censer* will never be used in their favor.

—The Masonic enemies of Wheaton College, whose exploits at Sterling were given last week, were usually very guarded in their reasons for the petition when getting signers, but the real animus of the whole affair came out in a few cases where they plainly said that the institution had been Anti-masonic long enough, and they were going to have a change.

—Rev. Joseph Cook, of Boston, said the other day with more truth than our lax times are used to hear, "America is but half a republic until it Christianizes politics, the colleges, trade, fraud, and even dead orthodoxy."

—From a late item in a Canada paper it seems that all is not peace and fidelity among the falsely sworn Freemasons of the Provinces. The Grand Master, J. K. Kerr, deemed it necessary to call a special meeting of Masters and Past Masters to consider the attempt of one W. W. Fitzgerald and others to create a breach in the order.

News of the Week.

—During the month of May the indebtedness of the United States was cut down $6,981,274. There are now outstanding $95,000,000 of the four-and-a-half per cent bonds.

—The jury in the Rockford court-house calamity censure the architect Gay for his bad plans, and the county board of Supervisors for want of caution in examining the plans and for appointing an incompetent supervisor of the work.

—President Hayes will visit Boston on the 17th day of June for the purpose of attending the graduating exercises of Harvard law school. He has a son in the graduating class. Mr. Hayes intends after that to go to Vermont, and will take a short trip through the North.

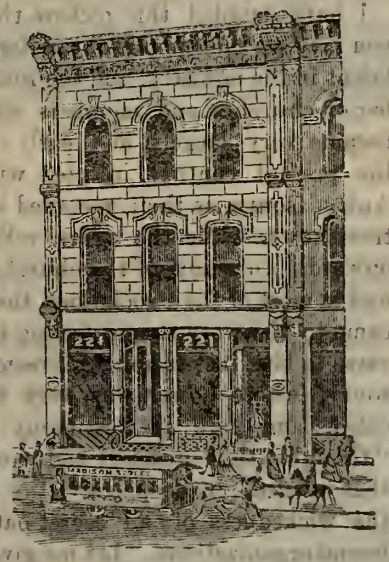
—John Lathrop Motley, the historian, died last week in London and was buried on Monday in Kensal Green. Dean Stanley preached the funeral sermon at Westminster on Sunday.

—Last Friday Chief-Justice Waite, of the United States Supreme Court, opened the trial at Charleston of the parties indicted under the Enforcement acts for the murder of several negroes in September last at Ellenton, Aiken Co., S. C., and in his charge to the jury expounded at considerable length the law which should govern their verdict in the case. The defendants are not on trial for murder, that being a crime over which the State courts have exclusive jurisdiction; they are charged with the violation of the acts passed by Congress providing for the enforcement of the constitutional amendments designed to protect the colored people against violence or intimidation on account of race, color, or political associations.

—Fourtou, the new French Minister of the Interior, proposes, according to a cable dispatch, to issue a decree prohibiting gatherings for political purposes consisting of more than twenty persons. Gambetta, the Republican leader, said last week that, in the possible contingency of President MacMahon's resignation, M. Thiers was a statesman well fitted to become a perfectly constitutional President. The editors of the *Raical* have been sentenced to three months' imprisonment and to pay $1,000 fine for insulting President MacMahon and defending the Commune. The publication of the *Raical* is suspended for six months. At Perpignan the editors of two Republican newspapers have been sentenced to fifteen months' imprisonment and $400 fine and two years' imprisonment and $400 fine, respectively, for similar offenses. Prosecution has been instituted against the Algerian newspaper *Courier of Orang.*

—A correspondent of the London *Daily Telegraph* sends the following: "ERZEROUM, June 2.—I have to record the most terrible event of the present war. Two nights ago 4,000 Circassian cavalry, commanded by Mousha Pasha, were ordered to proceed toward Kars, entirely unsupported by infantry or artillery. They rested for the night at Bekli-Ahmed. The Russians secretly organized a powerful force and during the night surrounded and surprised the village in which the Circassians had halted. Only about five per cent. of the entire force of 4,000 Circassians escaped the carnage which followed. Mousha Pasha himself is among the missing. The Circassians fought desperately and no quarter was given."

—A Constantinople dispatch states that the arrival of the Russian forces at Soghoulu and Kisil-Kilissa brings two strong Russian columns within six hours' march of Erzeroum. A later dispatch says: Intelligence has been received that Mukhtar Pasha is falling back on Ziam. His army is considered to be in a grave position. Kars is completely invested. Telegraphic communication ceased two days ago. Detachments of Kara-Kilissa and Toprak-Kaleh are falling back upon Delibaba, before the advance of the Russian left wing.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

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ASSISTANT COR. SEC'Y.—Mrs. M. E. Cook, 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Anti-Masonry in Eastern New York among the Baptists Forty-Five Years Ago.

BY REV. STEPHEN WRIGHT.

Dear Cynosure:—In an article published in your columns of April 20, 1876, I gave some account of Anti-masonry in Eastern New York forty-five years ago and more, promising your readers something about its working among the regular Baptists in the same region at that period. But I must confess my negligence in delaying so long to fulfill my promise as I then purposed. I went through the hard process of moving and settling soon after, and many labors and cares intervened when I gave up the work until I should have full leisure to examine my sources of information and give accuracy to my statements. And now, after reading the *Cynosure* for another full year with deepening interest, I am constrained to do the neglected duty and make the purposed contribution to the cause of reform, if you will admit my article into your paper.

The Baptists have been a large element in the population of the counties of Washington and Warren, Rensselaer and Saratoga, Albany and Columbia in Eastern New York, as also in Bennington county, Vermont, and Berkshire, Massachusetts, for more than one hundred years now past. Some of their churches date back to the years 1762, as at Stillwater; 1766 at Bottskill or Greenwich; and 1779 as the White Oreek, N. Y., and the First Shaftsbury (now extinct) in 1768, etc. In 1780 the Shaftsbury Baptist Association was formed in said town, by the union of five small churches, which had increased to twenty-six churches, with nineteen ministers and 1,754 members in the year 1791. And in June, 1800, there were forty-six churches, thirty-three ministers, and 4,127 members in the whole body, reporting the accession of 767 new members the year previous.

At this time the association embraced such men of God as Elders Caleb Blood, of Shaftsbury, for 20 years; John Leland, of Cheshire, Mass., for 30 years or more; Justus Hull, of Berlin, N. Y., for 40 years; Jehiel Fox, of Chester, Warren county, for over 30 years a vigorous pioneer on the borders of civilization; Edward Barber, of Bottskill, 40 years, or a whole lifetime; Amasa Brown, of Hartford, for nearly the same length of time; besides D. Tinkham, of White Creek, 35 years; Obed Warren, of Salem, 20 years; and also Isaac Webb, for years at Troy and Albany, etc. All these were men of strong minds, of deep and acknowledged piety, favored with many and powerful revivals, and large accessions of the sturdy yeomanry to their churches.

And so widespread was this body in 1805, covering the six or eight counties named, that from the 48 churches at that date, with 4,593 members, enough were set off to start the Saratoga Association, with 14 churches and 1,432 members, which had grown in 1820 to 25 churches, 20 ministers, and 3,851 members; while the mother body had the same year at its 40th session, 26 churches, 19 ministers, and 3,777 members. And in both bodies in 1820 there was a grand total of 51 churches, 39 ministers, with a membership of 7,628, besides four or five churches that had gone in 1816 to help in the formation of the Hudson River Association. I might as well add here, that in 1826 the Berkshire Association was formed in Massachusetts, with some 10 or 12 churches, and 600 or 800 members; and in 1827 the Washington was organized, with eight churches and 1,200 members, in Washington county, N. Y., and some of Saratoga county; and last, in 1832, the Stephentown Association was formed by about 16 churches and 1,400 members, in the counties of Rensselaer and Columbia, N. Y. Thus did this old mother of associations parcel out her territory so liberally to her five daughters as to leave herself at the age of 52 only 13 churches, 10 ministers, and 1,546 members. The whole territory, however, had about 100 churches and 12,000 members in 1832.

I have detailed this picture that you may see the amount of territory, talent in the ministry, and the number of churches and members who became very largely, and early in the present century, infected with Anti-masonry, as their recorded action shows, while the years rolled onward. In many of the churches, and in most of the associations, there came to be a very strong feeling adverse to the institution of Freemasonry, whose power was very decided, and bore its testimony in "thoughts that breathed and words that burned" in deep conviction of the wickedness of all secret oath-bound organizations. Let me give a few specimens of their action:

1. As early as 1798, at the annual meeting of the mother association in June, at Stephentown, Rensselaer county, N. Y., 47 churches, representing a total of 3,460 members, with Eld. Caleb Blood for moderator and the eccentric John Leland as clerk, the first action of the whole body is put on record in the following words, copied from now extant minutes:

"*Item 14.* Several queries from churches occasioned the following advice:

"*Dear Brethren*—As a number of our churches are greatly distressed by their members joining with the Freemasons, for the peace of the churches we pray such to desist. If there is no moral evil in joining with the Masons, yet it is sinning against the weak brethren, and he that sins against his weak brethren sins against Christ. But as this association claims no jurisdiction over the churches, each church must judge for itself, according to fact and circumstance."

So much for an Anti-masonic testimony 79 years ago among the oldest Baptist association north of the Warren, in the State of Rhode Island.

2. The next instance of action by this body of churches occurred only five years later, in 1803, as recorded on the minutes of their annual meeting at West Stockbridge, Mass., Eld. Justus Hull moderator, and Eld. Lemuel Covell clerk, of a body of 44 churches and 4,300 members, represented by their delegates and pastors, 70 or 80 present usually, men of character and discrimination.

The following query had been propounded to the Association in 1802 by the church in Providence, Saratoga county, and a committee of three ministers and one layman, Elds. Blood, Gray and Warren, and Bro. Hezekiah Mason, was charged to consider it and report the next year. So at the session of 1803 this response came, and was unanimously accepted:

"In answer to the query of the Providence church, viz: Is honor done to the public cause of religion where an association has published advice in their minutes to the churches not to allow their members to associate with Freemason lodges, and have declared against it, and yet give fellowship to brethren of other associations who do the same, and call on them to take a seat in the Association? the committee report: We think it proper to insert in our minutes that there are numbers of our brethren, and some of our churches, who cannot walk in fellowship with those brethren who join with and frequent the Masonic society, when they know it is a grief to their brethren; and that some have joined with that society to the grief of others, which has been, and still is the cause of much difficulty in many of our churches, and has repeatedly occasioned trouble in this Association. This has given rise to the remarks published in the 14th section of our minutes for 1798 on that subject. In order to prevent any further difficulty of that nature we wish now to be fairly and fully understood: That, as to the propriety or impropriety of Freemasonry we do not, as an Association, undertake to determine. Yet we freely say, that inasmuch as our brethren do not pretend they are bound in conscience, by any rule in the word of God, to unite with that fraternity; for them to form a connection with them, or frequent their lodges, when they know it is a grief to their Christian brethren, and makes disturbance in the churches, in our opinion it gives sufficient reason for others to conclude they are not such as follow after the things that make for peace, and things whereby one may edify another (Rom. 14:19); but rather are such as cause divisions and contentions, contrary to the doctrine we have learned (Rom. 16:17); and, of course, if they continue obstinately in such practices, ought to be rejected from fellowship; and, consequently, it is not reasonable for us to invite them to a seat in our Association. We therefore answer the query from the church at Providence in the negative.

"Yet we do not wish at present to have this resolution so construed as to interrupt our correspondence with sister associations, but to have it continued. If there be any brethren in any of our churches or sister associations who live in the practice of frequenting the Masonic lodges, we flatter ourselves that such churches and associations, after hearing our minds of the subject, will not feel disposed to grieve brethren among us by sending such of their members as delegates to this association."

Was not this a wise and needed testimony against a growing evil by the fathers of this large body of disciples? And why should they not have accepted this report unanimously, as they did, and spread it out on their minutes for 1803 (pages 8 and 9), for all to read? Like faithful watchmen upon the walls of Zion they saw the danger coming and gave timely warning, which was not without its salutary influence to restrain, though it did not fully cure the evil. And why should not all Baptist churches and associations at the present time inform themselves in regard to the evils of secretism, now so rife in the land, and act accordingly? Are they such slaves to public opinion that they dare not assert their right to "prove all things," by a candid discussion, "and hold fast that which is good," while they "have no fellowship with the unfruitful works of darkness, but rather reprove them." [See Eph. 5:11—13.]

3. Again, in 1828, another occasion arose for action, when the divided Waterford church sent two sets of delegates to this body, and they were compelled to meet the question by a decision against the Masonic party. And in 1830, after passing a strong temperance resolution for those days, the following record is found on page 6 of the minutes:

"On motion—*Resolved*, That this association recommend to brethren belonging to the Masonic fraternity to satisfy the churches with which they are connected, that all allegiance to that institution is forever absolved."

And the next year, 1831, the following action is recorded: "With regard to the request from the church at Waterford, we answer, that as an association we have no power but to advise, but are of the opinion that Speculative Freemasonry is an institution whose obligations and tendency are hostile to Christianity, and we advise the churches to have no fellowship or connection with it, and that all their members should be required to wholly separate themselves from it." (Minutes p. 6.)

Thus for successive years did this body disfellowship the obnoxious

order after the murder of Morgan, and bear its testimony in various acts against it.

And once more, in 1844, we find the following testimony, following resolutions against slavery and intemperance:

"WHEREAS, The peace and harmony of the churches seems again to be endangered by the existence and revival of secret associations, very much to be dreaded, and which may be prudently avoided, therefore

Resolved, That the institutions of Freemasonry and Odd-fellowship, and all secret combinations, are alike entitled to our unqualified disesteem, and that we recommend to the churches composing this association to take immediate measures expressive of their utter disproval of the same."

Elder Joseph W. Sawyer, once a Knight Templar before Morgan's abduction, was the moderator this year, and Elder C. W. Hodges of Bennington, was clerk. About this time it was supposed that Freemasonry was dead in the land, though some feared its reviving and also feared other secret orders that had begun to spring up from Masonic eggs, which, in fact, as we now see, have yielded whole broods of societies that swarm in the land like the frogs of ancient Egypt.

But I must notice the action of the younger associations on the subject. Of the Hudson River body we can say but little on this score. As a matter of course, having the four cities of Albany, Hudson, Troy and Schenectady within its bounds, the churches were liable to be overrun with Masonic influence if not with members of that order, so they would not give a very clear testimony against the craft.

And the Berkshire body, formed in 1827, has made no record that I am aware of against Freemasonry, though some of its ministers and members, if not entire churches, have been opposed to the order, and would have expressed themselves clearly on proper occasions with the light of the *Cynosure* shining upon their minds, surely.

But the Stephentown body, dating from 1832, the youngest in the sisterhood of the associations, planted itself at once upon Anti-masonic ground by a resolution in the following words:

"*Resolved*, That in our opinion Speculative Freemasonry is an institution whose obligations and tendency are hostile to Christianity, and we advise the churches to have no fellowship or connection with it, and that they require their Masonic brethren to absolve themselves from all allegiance and give satisfactory evidence to the churches."

In regard to the Saratoga body, formed in 1805, as already noticed, the whole brotherhood of ministers and members were pretty strongly impregnated with the Anti-masonic spirit, so that their position was well known before the public in its early history as well as in its more mature prosperity. An incident recorded in their minutes for the year 1826, at their anniversary at Salem, New York, where they had 29 churches and 3,550 members, will show that they had kept up a testimony on the subject. The following is recorded:

WHEREAS, The Bottskill church manifested a dissatisfaction with the churches for holding in fellowship members who frequent Masonic lodges and appear with their badges on at their celebrations,

Resolved, That Elder Barber have liberty to read the result of a council held in Bottskill the 2d of November, 1808, on the subject of Masonry. Wherefore,

Resolved, That each church in the Association be requested to write their views on this subject to the Bottskill church previous to the next session of the Association." [Saratoga minutes for June 28, 1826, pp. 6, 7.]

The Bottskill church reported this year, 1826, 547 members, and in 1808 had 231, the strongest church in the whole body for many years, and with its able pastor maintaining unceasing war with Freemasonry, and all other secret societies, as it was attaining this strength and vigor.

And as late as the year 1847 the Saratoga body in full session at North Galway, passed the following:

"WHEREAS, Secret societies, under various names are becoming prevalent through our State and country, and are drawing many members of Christian churches and even ministers of the Gospel into unnatural and improper association with worldly and wicked men; therefore,

Resolved, That the Association regard it a violation of the principles and rules of the Gospel for brethren of the ministry or for members of churches to connect themselves with such societies; and that we affectionately and earnestly exhort all our brethren to abandon such union, if formed, and avoid it if not formed." [See minutes of 1847, p. 10.]

This year the body was composed of 29 churches, 20 ordained ministers and 3,056 members, and gave a strong testimony against evil.

I come now to notice the Association in my own county, of which I also know the most personally. The Washington body, formed in 1827, gave the following utterance in a rule of decorum at its organization, as printed in the first minutes, p. 4: "Whereas long experience has shown that the subject of Freemasonry, when introduced into an Association, has been productive of much evil, without effecting any good, we therefore refer that subject to the wisdom of each church, and forever close the doors of this Association against it." And this was not strange for adhering Masons, as some of the pastors and brethren were at that time, though the sequel showed that when men might appoint God could disappoint their expectations on this subject. For their surroundings became such, and the discussions around them so warm for years that a change soon came over the spirit of these men of God, so that in June, 1829, the following state of things was put on their records. After resolving themselves out of an associational state into a conference for the purpose, one leading minister moved and another seconded a preamble and resolution, in view of the great agitation of the "churches of our order on the subject of Freemasonry," to invite a convention of the churches, to meet in August at Adamsville, "for the purpose of taking into consideration this all-absorbing subject, and recommending some uniform course to be pursued by the churches, which may allay the present excitement," etc. The two ministers moving for this convention were Masons, and felt anxious for the craft which was in danger. But in a year or two one of them, Elder Geo. Witherell, renounced it, which was the occasion of dividing his church at Hartford, of two hundred and fifty members, a minority seceding and claiming to be the regular church in the town. But failing to secure the large house of worship they erected a smaller one, and ran a separate course for a dozen years, when, in 1843, they became united, and so continue to this day.

But in August, 1831, some seven churches from the Washington and Saratoga bodies united in forming the Bottskill Association at Greenwich, whose testimony was given in the second article of their constitution, and more fully explained by a resolution at their first meeting, October 13, 1831, at Hartford, in these words:

"*Resolved*, That the following is our understanding of the second article of our constitution: No church, which refuses to apply the laws of Christ, or does not apply them, for the entire removal of Speculative Freemasonry from the church, by holding their members who are Masons, to leave it, as a moral evil, and confess their wrong according to the requirement of the Gospel, for having participated in that evil, shall have a seat in this Association."

Elder Nathaniel Colver, then a renouncing Mason, was pastor of the Kingsbury church, which became divided for a few years until the storm blew by, and reported herself again, in 1836, as a united band in the new Association soon to be described.

The Bottskill body in their first circular or address in 1831, written by the clear-headed Witherell, justify their course to their brethren at large for the decided ground they had taken, planting themselves on the promises of God to carry them through the trials in prospect before them. The seven churches represented had received 438 by baptism that year, making a total of 1,336 members. This body held only four annual sessions before the leaven of Gospel testimony and discipline had wrought such a change in the Washington body, among whom they dwelt, that in June, 1833, they passed the following in open session:

"*Resolved*, That we, as an Association, decidedly disapprove of the institution of Freemasonry and recommend to the churches to treat it as they would any other evil."

And then it is recorded that "brother H. F. Baldwin, of the recognized Baptist church in Hartford, (the seceding one) gave an expose of the views and proceedings that his church had taken against Masonry, which was found to be in accordance with the foregoing resolution, and therefore gave satisfaction.

Resolved, That the same be inserted in the minutes. [See Washington minutes for 1833, p. 6.]

And now the results of a kind and faithful testimony begin to appear. By a mutual affinity of feelings and principles the brethren of both bodies came to long for a real union in one body, which was finally accomplished at Hartford on the 10th and 11th days of June, 1835, when the Washington Union Baptist Association was organized, at which the writer was present, as a delegate from the White Creek church. Nearly every church of the two bodies came into the union, in all 17 churches with about 2,640 members, of whom 243 had been baptized the year previous. And so far had the Anti-masonic leaven, and the grace of God tempered all hearts, that they united on the following basis as the 6th article of the new constitution: "Speculative Freemasonry, in our belief, is a moral evil, and should be treated as such; and churches ought to require an acknowledgment of it from their members who are or have been Masons." Thus God wrought to unite his people, after a long distraction, and now after many years this Association of 24 churches and 3,349 members is about to hold its 43d anniversary in the pleasant village of Glens Falls, Warren county, New York, on Tuesday, P. M. June 5, 1877.

But while many, and possibly most of these churches have held a sentiment adverse to Masonry since the union took place, some have let down their testimony against it, and the body has given no delivery since 1847 as I can find on their minutes. That year a report "on secret societies" written by Judge E. D. Culver (now of New York city) was read and published in the minutes, discussing more especially the character and tendency of Odd-fellowship, which had then come up as a substitute for Masonry, for a time, and which recommended the following to be put on their minutes, which was adopted, viz:

Resolved, 1. That this Association disapprove of the institution of Odd-fellowship, deeming its secret character of dangerous tendency—its ceremonies, claims and obligations, many of them, as incompatible with the character of a Christian; and, taken as a whole, of deleterious influence upon the interests of religion.

2. That we affectionately recommend to the churches composing this body to treat this the same as any other moral evil; endeavoring to rid themselves of all connection with it, and by kind and timely admonition to guard against its entrance within their bodies.

It might have been stated that in 1842 a revised constitution had been adopted that ignored entirely the testimony of that of 1835 against Freemasonry and left the ship to drift as it might on the sea of indifference. This was done partly, we may presume, because they thought Masonry had received its death blow by the free and full discussion and exposure of its inside character and claims, and partly because the surrender of its lodge charters by the thousand through the land, and the secession of so many of its devotees

made it unnecessary longer to hold it under restraint, as it could never again disturb the peace of the churches.

But the good brethren overlooked the words of the wise man in Eccl. 1: 9. "The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." So it has turned out that when a good result had been wrought under God's leadership, in the deliverance of the churches from Masonic rule, they were taken unawares, by a wily foe, that, with true serpentine cunning was aiming to regain by stealth what he had fairly lost in open conflict with God's truth, wielded by his servants and people. And now this is the situation in all the churches. In all these associations there are many of Anti-masonic principles, but they are not known to each other, and for peace sake (as it is counted) in their churches, do not avow their deep-felt convictions at all. Hence a few Masonic members, holding the balance of power in each church, as in the associations, these conscientious Anti-masons are kept quiet, and the sly managers have it all their own way.

O for an Edmond Ronayne, or some thundering voice from God's Word and providence to arouse the churches of Christ to their duty in all this region and throughout the land!

But I forbear, fearing I shall both exhaust all your space and the patience of your readers, should you print this long historical sketch of times of trouble in Zion which I shared with others in the years gone by. May God direct his people in the matter, and save his churches from confusion, and give them another deliverance.

Glens Falls, N. Y., May 25, 1877.

OBITUARY.

Died at Delavan, Wisconsin, on the 11th inst., Miss Laura A. McKee, aged sixty-three.

The deceased was a native of Vermont. She embraced religion at the age of seventeen, and soon united with the Baptist church, which connection she maintained creditably till 1845, at which date she became a resident of Wisconsin. She believed in practical Christianity, and entered heartily into every work of reform. She was dissatisfied with the conservatism of the churches, and therefore ceased her connection therewith, as being too tardy in reform work. She publicly lectured and privately labored for temperance and anti-slavery and moral reforms, and took a deep interest in the Anti-masonic movement. Hence she was regarded as an ultraist, but she was true her convictions of truth and duty. Her influence for good as a teacher is now seen and appreciated by many living witnesses. But more than all the quiet and pervading influence of her private character can be fully known only by her intimate friends.

For nearly twenty years she had been in feeble health, suffering from a partial paralysis, causing her to be less known in public life, but her interest in the cause of human improvement never abated.

E. L. H.

There is in every ordinance of the Lord that which is peculiar to itself.

They are the wise whom God esteems wise. They are the wise whom God makes wise.

The Home Circle.

"GOD KNOWS."

[An emigrant ship recently foundered in a storm, and of the two hundred and twenty who went down, only one—a little child—drifted ashore. When the waif was laid at rest from her troubled baptism, somebody asked the question, "What name?" and the reply was, "God knows." A gentleman present, tonched by the words, caused a headstone to be erected bearing only this: "GOD KNOWS."]

An emigrant ship with a world aboard
Went down by the head on the Kentish coast,
No tatter of bunting at half mast lowered,
No cannon to toll for the creatnres lost.
Two hundred and twenty with speechless lip
Went staggering down in the foundered ship!

The heavens were doom and the Lord was dumb,
The cloud and the breaker were blent in one,
No angel in sight—not any to come!
God pardon their sins for the Christ his Son!
The tempest died down as the tempest will,
The sea in the rivnlet drowse lay still,
As tame as the moon on a window-sill,
The roses were red on the rugged hill—
The roses that blow in the early light
And die into gray in the mists of night.

Then drifted ashore in a night-gown dressed,
A waif of a girl with her sanded hair,
And hands like a prayer on her cold blue breast,
And a smile on her month that was not despair.
No stitch on the garment ever to tell
Who bore her, who lost her, who loved her well,
Unnamed as a rose—was it Norah or Nell?

The coasters and wreckers around her stood
And gazed on the treasnre-trove upward cast,
As round a dead robin the sturdy wood,
Its plnmage all rent and the whirlwind past.
They laid a white cr.ss on her home-made vest,
The coffin was rnde as a red-breast's nest,
And poor was the shrond, but a perfect rest
Fell down on the child like dew on the west.

A ripple of sod just covered her over,
Nobody to bid her "Good-night, my bird!"
Spring waited to weave a quilt of red clover,
Nobody alive had her pet name heard.
"What name?" asked the preacher: "GOD KNOWS!" they said,
Nor waited nor wept as they made her bed,
But sculptured "GOD KNOWS!" on the slate at her head.

The legend be onrs when the night runs wild,
The road out of sight and the stars gone home,
Lost hope or lost heart, lost Pleiad or child,
Remember the words at the nameless tomb!
Bewildered and blind the soul finds repose,
Whether cypress or laurel blossoms and blows,
Whatever betides, for the good "GOD KNOWS!"
"God knows" all the while, our blindness his sight,
Our darkness his day, our weakness his might!

—B. F. TAYLOR.

POWER FROM ON HIGH.

Dr. Miner, of Oshkosh, Wisconsin, in an address delivered in Boston, related the following experience: "When a young man in 1850, I was preaching in Lebanon, Connecticut. Lebanon was an old town, thickly populated in the days of the Revolution. It was the first of July, between haying and harvest, when no one expected a revival. The Spirit of God came, and the work commenced. I preached a sermon to a crowded house; had never asked for a demonstration of feeling, but then asked them to rise for prayer, and a large number of young people arose. Great feeling was manifested. I appointed an inquiry meeting.

"But in one section of that town was a band of infidels and spiritualists—very wicked men. They heard the notice, and sent word they were going to attend, and put questions to the young minister, and break up the revival. I was greatly troubled, and laid the matter before God; then went to two or three men of faith and prayer, and asked them to the meeting. When Wednesday night came the lecture room was filled—a large number present being interested for their souls.

"The infidel band came and appropriated a part of the house. I made known the contents of the letter; then read the account of the Pentacostal miracle, and said the Spirit of God is able to thwart these men. I then prayed, and such power came upon the meeting that the brethren near me fell from their seats to the floor, apparently lifeless. When I was through praying, one of them was able to cry, 'O Lord, take the cup of trempling out of the hands of thy saints, and put it in the hands of thine enemies.' That moment those men cried out as if touched with a hot iron. They writhed in agony.

"The man who offered the prayer went to the leader of the infidel band, a wicked man, a bully, and who seemed like some wild animal, and said, 'Get down on your knees.' He dropped on his knees instantly. Three days and nights he went without eating and sleeping, saying, 'I am going to hell and I ought to go.' He was converted and became a preacher. His father was converted, and became a preacher. Back of all lies the fact that the mother had been praying for them twenty years, when they in their wickedness had prevented her from going to the house of God. A great revival followed. And that experience, that baptism of the Spirit, has been worth more to me in my life and work than all else.

JONAH'S ONE SERMON.

Jonah was but one man, and he preached but one sermon, and it was but a short sermon as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent and convert. This was the first fruit, the effect, and the good that his sermon did, that the whole city at his preaching, converted and mended their evil living and did penance in sackcloth. And yet here in this sermon of Jonah is no great curiousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but, "Yet forty days and Nineveh shall be destroyed!" It was no more. This was no great curious sermon, but a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not here marvel these Ninevites cast not Jonah into prison? that they did not revile him nor rebuke him? They did not revile him nor rebuke him, but God gave them grace to hear him and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon.—*—Bishop Latimer, 1530.*

WORK AMONG THE INDIANS.

Mr. Stanley Pumphrey, of England, a distinguished member of the Society of Friends, at a recent meeting in Baltimore, said that during the past autumn and winter he had traveled in Kansas and the Indian Territory among the thirty tribes, comprehending one-fourth of the Indian population of the United States.

They include some of the wildest and worst, like the Comanches and Cheyennes, and some of the most civilized, like the Cherokees and Creeks, with every shade of barbarism and semi-civilization between. I have thus had the opportunity of seeing the Indian under a variety of conditions.

Among the civilized tribes citizens' dress was universal, and a large portion of the people might have been passed undistinguished in the streets of large cities. They were successful at gardening, farming and cattle raising. The Cherokees have a good system of government, consisting of a Chief and Upper and Lower House, and an excellent code of laws framed on the model of the United States. Belief in one God and in future rewards and punishments is made essential to right of citizenship. Liberty of conscience otherwise is granted; the sale of strong drink is prohibited, and the observance of the Sabbath is sacred. Of the tribal revenue one-half is devoted to education and to the support of orphans. They have eight common day schools, with attendance varying from thirteen to forty. Two large brick buildings are occupied as high schools. They have lately erected an asylum for their orphans, blind, and helpless poor. The Cherokees have two newspapers, parts of which are printed in the native language, which has eighty-five letters, representiug all the syllabic sounds, so that when a child has mastered the alphabet it can read.

Every full-blooded Cherokee is entitled to a copy of the paper, and to others it is sold at a dollar a year. The Cherokee nation is now professionally Christian, and a large proportion attend public worship. The Bible is widely diffused, some reading it in their own tongue. Many have large farms and good orchards. All live in houses, and in the better ones it is not unusual to find sewing machines and other costly articles of furniture.

With the Creeks the progress has been not less marked. At the time of John D. Lang's visit most of them still wore the blanket; few had embraced Christianity; their old dances were kept up, and there was but one school in the nation. Now there are six schools, in some of which algebra is taught and scientific classes flourish. Their standard of piety is high, and they are truthful and honest. Like the Cherokees, they follow farming, and some of their apple orchards cannot be surpassed. The Choctaws and Chickasaws have now 66 district schools, with an attendance of 1,500 scholars. Several of the members of the Choctaw Legislature are preachers, working like the ministers of the Society of Friends, without pay. One farmer, a half-breed has 2,000 acres of land in Indian corn. The Christianization of these tribes is due chiefly to the labor of Methodists, Baptists and Presbyterians.

Speaking generally, the produce raised has increased ten fold. Some of the religious meetings are very interesting. In one of his sermons

a Delaware chief said: "Life with us all is getting shorter. When I see our children well-taught I have hope. Let none say it is too late to turn to God; let none say it is too soon." No tribe perhaps, has made more astonishing progress than the Modocs, whose treacherous assassination of General Canby and the terrible war that followed are fresh in remembrance. We recall the long and determined resistance in the lava beds which cost the United States a larger number of their troops than there were Indians in the tribe. Captain Jack and his followers were at last worn out rather than conquered. Since then the Modocs have been raising corn and cattle and working with unceasing enterprise. Bogus Charley has put up a good-sized house for himself and a better one for his ponies. Steamboat Frank, another of the tribe, was repairing his chimney when we called to have an interview. The general sentiment of the tribe was that they wanted to live in peace. All their children are sent to school and learn readily, giving very little trouble. The boys are taught to farm and the girls to do house work. Religious meetings are kept up at six points in this agency under the charge of Indian preachers, one of whom is Thomas S. Dana.—*Christian Worker*.

Children's Corner

Robert of Lincoln.

Merrily swinging on brier and weed,
Near to the nest of his little dame,
Over the mountain-side or mead,
Robert of Lincoln is telling his name:
"Bob-o'-link bob-o'-link,
Spink, spank, spink!
Snug and safe is that nest of ours,
Hidden among the summer flowers.
Chee, chee, chee!"

Robert of Lincoln is gayly dressed,
Wearing a bright black wedding-coat;
White are his shoulders and white his crest,
Hear him call his merry note:
"Bob-o' link, bob-o'-link,
Spink, spank, spink!
Look, what a nice new coat is mine,
Sure there was never a bird so fine.
Chee, chee, chee!"

Robert of Lincoln's Quaker wife,
Pretty and quiet, with plain brown wings,
Passing at home a patient life,
Broods in the grass while her husband sings:
"Bob-o'-link, bob-o'-link,
Spink, spank, spink!
Brood, kind creature; you need not fear
Thieves and robbers while I am here.
Chee, chee, chee!"

Modest and shy as a nun is she;
One weak chirp is her only note.
Braggart and prince of braggarts is he,
Pouring boasts from his little throat:
Bob-o'-link, bob-o'-link,
Spink, spank, spink!
Never was I afraid of man;
Catch me, cowardly knaves, if you can!
Chee, chee, chee!"

Wm. C. Bryant.

A Stranger in the School.

On a warm day, a large school of boys and girls were conning over their lessons. The teacher tried hard to keep order, to make all take to their studies, to help those who needed aid, and to make all happy. He opened the doors and windows to give them fresh air, but all would not do. Some felt discouraged with their lessons, some felt sleepy, some felt cross, and everything seemed to drag. By-and-by the heavy tread of a foot on the door-steps was heard, and, without knocking, in walked a hard-faced man, somewhat old in years, but with a firm step. The children at first felt afraid of him, but they soon found out that beneath his hard looks there was a bright eye, a pleasant smile, and a kind heart. But instead of sitting down and staring at the school, he sat down by the side of a little girl who was trying in vain to get her spelling-lesson. There were tears of discouragement in her eyes.

"Well, what's the matter with our little one?"

"O sir! I can't get my lesson! It's so long, and the words are so hard, I can never can learn them!"

"Let us see. How many of those words are there in one column?"

"Fifteen, sir."

"And how many columns in your lesson?"

"Three, sir."

"Very well. That makes forty-five words to be learned. How many of these are easy, so that you can spell them at once? Count them."

"Twenty-five, sir."

"Then you have twenty left which you call hard. Now take the first one, look at it sharp, see every letter in it, count the letters, see just how the word looks. Now shut your eyes, and see if you can still see just how the word looks. Spell it over softly to yourself. There, now, you spelt it rightly. Now do so with the next word, and the next, till you have them all."

"O sir! That is very easy. I can get my lesson now."

Then the visitor went to a boy who was puzzling over a sum in arithmetic. He was discouraged and almost cross.

"Let us see. What's the matter here?"

"This sum, sir! I can't do it, and every sum grows harder and harder! It seems as if the man who made the book tried to see how hard sums he could put down."

"I see. Now what's the rule by which this sum is to be done? Repeat it. Very well, only you have not said it quite right. Turn to it and see. There, now, you left out one important link. You now understand the rule. Try the sum now, putting in the part you left out."

"O sir! it's easy now. I see, and I can now do them all."

"Yes, but you must not be thinking about your ball, and kite, and play. You must give all your mind to the thing you are studying, and then it will all be easy."

The stranger next sat down by a boy who was trying to commit the declension of a noun in the Latin grammar. Over and over he had repeated it, but alas, he could not make the memory hold it. He was ready to throw down the book.

"Hold there, my boy! Don't look so discouraged. Take your pen and carefully write down that declension. See how every word is written, and what letter ends every case. There, now, is every one right? Yes! Well, shut your grammar, turn over your paper, and on the other side write it all over again from memory. So ho! How many mistakes have you made?"

"Two, sir!"

"Very well. Put away that bit of paper, get another and try it again, till you can write it without a single mistake. You can say it then, for writing will fix it in the memory."

Thus he went from seat to seat, and helped all. The scholars forgot the heat. All had their lessons, the teacher smiled and praised them, and all were very happy. Just as he was leaving the teacher thanked the stranger, and hoped he would soon call again.

"Oh!" said he, "just send for me at any time, and I will come and give any one a lift."

"Pray, sir, by what name shall we ask for you?"

"Mr. Hardstudy, sir, at your service."—*John Todd.*

Walking Fish on Dry Land.

If in this country one met a troop of fish walking along a dusty road, he would perhaps be justified in thinking that the age of fairy tales had come again, when frogs wooed kings' daughters, and birds held sage conversations on every tree. In some foreign lands, however, walking fish are common enough. There is a fish found in the sea around Ceylon, of so grotesque an appearance that a picture of it would look more like a wild dream of the artist than a representation of a living object. This singular creature is one of a group in which the carpus form arms that support the pectoral fins, and thus enable the fish to walk along the ground almost like a quadruped. On the rocks of Ceylon, washed by the surf, there are other little walking-fish which run up the wet stones with the utmost ease and rapidity, and climb up the smooth face of the rocks in search of flies. Many of the fresh-water fish of the same island possess the power of leaving their native element, and returning to it again after long pilgrimages on dry land. When the pools they inhabit get low in the summer season, they start off, and led by an as yet unexplained instinct, shape their course through the grass to the nearest considerable body of water. The fish most often seen on these excursions is a species of perch. It grows to about six inches in length, the head is round and covered with scales. The expedition is made generally at night or early in the morning, whilst the grass is wet with dew. In its distress, however, it is sometimes compelled to move by day, and Mr. E. L. Leyard records that on on occasion he met a number of them traveling along a dusty road under a broiling sun.

Boys should remember that the only sure road to success is along the route of industry, honesty and temperance.

A Thread Telegraph.

A cheap telegraph useful for certain purposes, can be made in this way: Take two tinned cylinders about the size of a small dice-box, say three inches long by one and one-fourth inches in diameter; cover one end with parchment or bladder, forming a drum head. Pierce the center with a pin and insert a strong thread, and make a knot to prevent its being withdrawn. With the other end of the thread (which may be of any length, say one hundred yards or more) do likewise with the other cylinder, and the telegraph is complete. By keeping the thread tightly drawn in order that the vibration may be perfect, a person speaking or even whispering in one cylinder can be distinctly heard by another holding the other cylinder to the ear.

Would not such home-made pocket telegraphs be very useful in factories, on farms, in the army and in many other situations too innumerable to mention.—*Scientific American.*

Puzzle Drawer.

New Sharon, Iowa, May 28, 1877.

Dear Editor: I send an answer to Josephine French's puzzle, May 24th, which is "Monmouth College;" also to Nellie M. Gurnea's, same date, which is "A humbug boxed up." I agree with her in having such a name as this, for it can be nothing else in the world. It is a pity that there are not less "humbugs boxed up" in the world.

I send an enigma, if it is worth publishing I would like to see it in the paper.

It is composed of 20 letters.
My 1, 2, 8, 17, 10, 7 and 18 is what is written or spoken by way of introducing.
My 14, 15 and 16 is a word used extensively in business.
My 3, 4 and 12 is the name of a card.
My 6 and 5 is a personal pronoun.
My 9, 10 and 16 is to bruise.
My 11, 16, 19 and 11 is to hit with the foot.
My 13, 14, 15, 16, 9, 10, 19, 18, 20 and 8 comes from the head of the whale.
My whole is an adage we often hear quoted. Allison J. Cope.

Albion, Iowa, May 26, 1877.

Mr. Editor: Father takes your paper and as I am somewhat interested in the Puzzle Drawer, I will send the answer to A. J. Cope's puzzle which was in the paper of May 17th, which is "William Morgan," and also send one myself, which is the following:

I am composed of 14 letters.
My 8, 9 and 6 is a color.
My 5, 6, 3, 10 and 11 is a female name.
My 6, 13, 7 and 4 is something we all should keep out of.
My 12, 1, 4 and 11 is my first name.
My 4, 9 and 14 is a number.
My 2, 5 and 10 is something to catch fish in.
My whole is a church free from all secrecy. Yours respectfully

Ruth Beach.

ENIGMA.

I am composed of 20 letters.
My 12, 8, 4, 5, 6 and 7 is a man's name.
My 9, 12 and 16 is a domestic fowl.
My 4, 5, 3, 4, 5 and 12 is a girl's name.
My 9, 10 and 11 most people like cooked with eggs.
My 12, 3, 4, 18 and 19 is a kind of tree.
My 14, 19 and 18 is a number.
My 7, 6, 8, 9, 17, 16 and 12 is used in harvesting.
My 14, 12 and 20 is good to drink.
My 7, 2, 8 and 12 is small animals.
My whole is the town, county and State I used to live in. Charlie.

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Four small clubs have been received. We are glad to make so good a report this week.

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W. B. McFail, Vassar, Mich., writes:

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Where is the next club of ten coming from?

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SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING JUNE 2, 1877.—From S Avery, P Allen, C D Brooks, S H Brown, J Barrett, J Bartholomew, J Barningham, H P Butler, J R Baxter, E D Conant, W Crawford, M Carnes, J Denning, A J Flesher, Mrs Ellen S Fox, M Good, R Green, J S Hickman, H H Hinman, L Hayden, A Hard, J Lautz, W McNary, S E Orvis, S Y Orr, E Ronayne, J Reid, J P Stoddard, J M Stevenson, B F Smith, J M Snyder, J Smith, C Taylor, L Taft, R G Wood, J Wilkins, A Wright, Mrs R R Wilcox, R Wait.

Books sent Week ending June 2, 1877.

By Mail.

W W Kender, Rev J Noodeneir, T Milligan, W W Clark, F M R Spendlow, John Pitz, P Boulware, G W Stover, W H Beour, J S Sproul & Co., L R Holbrook, H Martin, S L Wood, J R McCormick, R Frederick, S Devon, D W Bennett, E S Orvis, Wm Jenkins, W S Morrison, W Hunter, F P Hoydon, G H Warner, T Adams, J S Freeman, N W Young, M Ferrin, C S Yeaton, H G Gardon, R A McAyeal, F Neidert, J Haerhouse, J Smith, W G Travis, W T Sensenly, J Horr, W O Clay, E T Walenda, J H Titer, J C Welsh, Mrs M Carmes, T Lutke, A Hard.

By Express.

Rev J T Hobson, A R Fatzer.

Tracts Sent.

James Low, T B McCormick.

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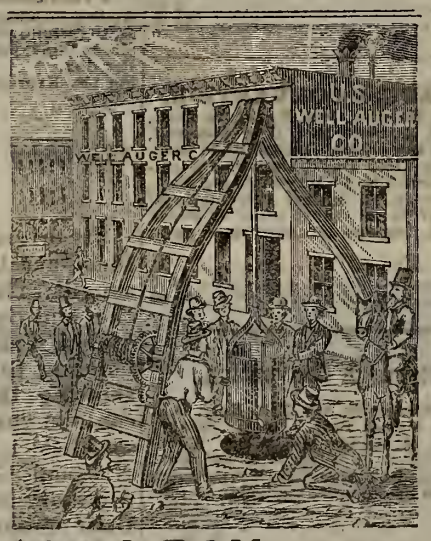
CHICAGO, June 4, 1877.

GRAIN—Wheat—No. 2	1 49½	1 54
" No. 3		1 35
" Rejected		45
" Minnesota	1 60	1 70
Corn—No. 2		45¾
Rejected		40¾
Oats—No. 2		37⅝
Rejected		28
Rye—No. 2		70
Bran per ton		11 00
Flour—Winter	7 25	10 25
Spring	4 75	8 25
Hay—Timothy	8 00	9 50
Prairie	5 50	7 50
Mess Beef	10 75	12 00
Tallow	7½	8
Lard per cwt		9 22½
Mess pork, per bbl		13 30
Butter common to choice roll	14	24
Cheese	8	14
Beans	2 40	2 60
Eggs		10½
Seeds—Timothy	1 50	1 65
Clover		6 25
Flax	1 55	1 90
Potatoes	95	1 20
Broom corn	2	7
Hides green to dry flint	6¼	16
Lumber—Clear	30 00	34 00
Common	9 00	10 50
Fencing	10 00	10 50
Shingles		2 50
WOOL—Washed	30	32
Unwashed	18	23
LIVE STOCK Cattle Choice	5 50	6 00
Good	5 10	5 40
Medium	4 75	5 00
Common	3 25	4 20
Hogs	4 90	5 15
Sheep	3 00	5 00

New York Market.

Flour	$4 00	11 00
Wheat—Spring	1 58	1 77
Winter	1 75	1 95
Corn	54½	62½
Oats	40	68
Rye	78	80
Lard		9¾
Mess pork		14 70
Butter	10	21
Cheese	6	12
Eggs	14½	16
Wool	13	50



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CHICAGO, THURSDAY, JUNE 14, 1877.

VOL. IX., No.37.—WHOLE NO. 377. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE DUPAGE COUNTY CHRISTIAN ASSOCIATION

Will hold its annual meeting at Wheaton, to commence on Sabbath evening June 17th at half past seven o'clock, at which time addresses may be expected from Dr. J. B. Walker, Rev. A. T. Riley and Rev. G. A. Coleman. The business meeting will be held on Monday and on Monday afternoon and evening able addresses may be expected. Let there be a full attendance of all who believe in pure religion and republican equality.

A. D. FREEMAN, Pres.
E. D. BAILEY, Sec'y.

THE CORPORATE MEETING OF THE N. C. A.

The annual meeting of the Nat'l Christian Association will be held, at 10 A. M. on Wednesday, June 20th 1877, at the Carpenter building, No. 221 W. Madison street, Chicago, for the election of officers, accepting reports and transacting any other business proper to come before said meeting.

L. N. STRATTON, Pres.
H. L. KELLOGG, Sec'y.

List of corporate members of the N C.A.

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I. A. Hart,	J. W. Wood,
Edward Hildreth,	Aaron Worth,
G. B. Hubbard,	J. R. Wright,
H. L. Kellogg,	Milton Wright.
E. B. Kephart,	

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

Topics of the Time.

The clamor for opening the Centennial Exhibition of last year on the Sabbath has hardly yet ceased to echo. American Christians will never cease to rejoice that the managers were faithful to American principles and withstood the attack of Romanists, infidels and foreigners. The same ground had to be fought over again this year on the opening of the Permanent Exhibition in the same buildings, but the anti-Sabbath forces were too weak to hold up their banner long. The managers took the whole subject under consideration lately, and after careful deliberation decided *unanimously* that under no circumstances would they allow this to be a Sabbath-desecrating exhibition.

Chancellor Howard Crosby wrote last fall, "I am heartily in sympathy with every movement toward preventing war, and I fully believe that a nation need never engage in a bloody conflict with another. There are ways of conference, arbitration, faith and prayer open to all by which to escape the the horrors of brutal strife. Men ridicule the last two ways, but they are strongest of all." The movements in the East seem about to prove a wonderful illustration of this truth. For more than a month Death has marshalled his hosts on either side of the Danube, but the flood swollen to an unusual degree has kept them apart. Now this no longer prevents, the jealousy of a distant nation calls another halt, and we may hear in another week that the peace party in Constantinople has become the stronger and that this strife is already practically at an end. We can almost cease to blame the British cabinet since its wrath has been so providentially turned to the praise of God. The dread of its interference has checked the Czar directly, while the greater opposition he has met from the Turkish forces has been inspired by the same cause; so that it has doubly acted to put off any decisive action of war. Delays may be continued until a peace conference will be the only action needed. The two strong measures which Dr. Crosby mentions may yet be victorious.

Simultaneously with the discussion of the question of eldership in the church at Wheaton last winter it was taken up in the Elder's Association of the Presbyterian churches of Chicago and continued in their weekly meetings for some two months. The argument of these gentlemen was almost wholly to prove that the elders of a church, according to their interpretation of the Scriptures, were pastors in every sense of the word, except that they were not expected to preach regularly a Sabbath discourse. The class-leaders of the Methodist Episcopal churches held a convention here also in the early spring in which the ordained ministry bore an equal part. The duties of a class-leader were pretty clearly defined by this gathering as those of a sub-pastor, sharing every responsibility in the "oversight" of "the flock of God" with the salaried minister. This meeting promises to develop into a large convention at Lake Bluff camp-meeting grounds, which is announced as a "sub-pastors convention." The Methodist journals are discussing the duties of the "class-leader as sub-pastor," and declare their conviction that if the duties of the sub-pastors were carried out in spirit and letter the membership of the church would be easily doubled every three years and the world would be brought to Christ within the century. The Presbyterian elders bore an equally strong testimony to the efficiency of their sub-pastoral system, which after all is so much like the Methodist that, except for the name, one could hardly find the difference. These meetings and discussions mark a return to the Scriptural government of the early Christian churches full of encouragement.

A few years ago when Jay Gould turned over at one time the sum of *nine millions* of dollars to satisfy a suit brought against him by the Erie railroad, few thought the scheming financier would ever again become a powerful manager in railway affairs. But he certainly has obtained the controling interest in the Union Pacific, Rock Island, Northwestern and Canada Southern roads in their last elections and lacks but little of directing the traffic between the two oceans. Few can realize that such great public interests are safe with a man of Gould's reputation.

THE REIGN OF CHRIST.

The groans of Nature in this nether world,
Which Heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophets' lamp,
The time of rest, the promised Sabbath, comes.
Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest:
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit Earth in mercy; shall descend
Propitious in his chariot paved with love;
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair.

* * * * * *

O scenes surpassing fable, and yet true
Scenes of accomplished bliss! which who can see
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of water gladden all the earth,
And clothe all climes with beauty: the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land once lean
Or fertile only in its own disgrace,
Exults to see its thistly curse repealed—
The various seasons woven into one,
And that one season an eternal spring:
The garden fears no blight and needs no fence,
For there is none to covet, all are full.
The lion, and the leopard, and the bear,
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now: the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place:
That creeping pestilence is driven away:
The breath of Heaven has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not: the pure uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry,
"Worthy the Lamb, for he was slain for us."
The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy
Till, nation after nation, taught the strain,
Earth rolls the rapturous Hosanna round.
Behold the measure of the promise filled:
See Salem built, the labor of a God!
Bright as a sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy
And endless her increase. Thy rams are there
O Nebaioth! and the flocks of Kedar there:
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves, pay tribute there.
Praise is in all her gates: upon her walls
And in her streets, and in her spacious courts,
Is heard Salvation. Eastern Java there
Kneels with the native of the farthest West;
And Ethiopia spreads abroad the hand
And worships. Her report has traveled forth
Into all lands. From every clime they come
To see thy beauty, and to share thy joy
O Sion! an assembly such as earth
Saw never, such as Heaven stoops down to see.

—COWPER.

Honor to him who first, "through the impassible paves a road!" Such indeed is the task of every great man; nay of every good man in one or the other sphere, since goodness is greatness, and the good man, high or humble, is ever a martyr and a "spiritual hero that ventures forward into the gulf for our deliverance."—*Carlyle.*

A Practical Sermon for the Times.

PSALMS 2: 1-4.

"Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take council together against the Lord and against his annointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

The juxtaposition of the terms "heathen" and "people" is by no means accidental nor exceptional. The heathen have always stirred up the people to oppose the true God.

In accordance with this fact we see that the heathen in Moses' time stirred up the people to make a calf of gold for them to worship. The only priest of the true religion on earth listened to them and made a calf of gold. Aaron has had successors all down the ages who have listened to the people and made them golden gods. Wheaton is no exception. It has its Aarons who give ear to the people that, urged on by the heathen, say, As for this Moses (Jonathan) that has led us to victory hitherto, he is a slow coach and a rough one at that. Make us gods of gold that we may be like our neighbors.

But this is a Christian country and we have no heathen.

Let us see. Adherence to and practice of heathen rites and ceremonies makes heathen in any country. Does anybody in Wheaton practice heathen rites?

The lodge and the heathen temple both have their sham mysteries. Indeed the highest Masonic authorties boldly claim that their mysteries are the spiritual successors of those of which, according to McKnight and other commentators, ancient and modern, St. Paul says it is "an abomination even to speak of the things done of them in secret."

In addition to their own authorities there is abundant internal evidence that these modern mysteries are the successors of the ancient heathen religions.

The first evidence is *intolerance of the truth and persecution of its advocates.*

Paul preached the true Gospel in Ephesus and when it was likely to be successful, the heathen whose false worship was endangered stirred up the people to make an uproar. Then as now they tendered a false issue. Idolatry, being itself a lie, makes its votaries false and ready to invent any lie they think will further their ends. They did not say it was their religion that was at stake, but their *money interests.*

A lie, or, as in this case, a half truth which amounts to the same thing, adhered to, always works destruction. Ephesus cleaving to the falsehood is now only a vast ruin. Money even though it should be realized, (and the devil is the prince of this world) when it is obtained by defection from the true religion, will certainly, sooner or later, bring the destruction which overtook those idolatrous Jews and Ephesians. But you are not going to forsake the true religion. So were not those Jews; for Aaron said of the calf, "These be thy gods that brought thee up out of Egypt." So said even Jeroboam, the son of Nebat, who "made Israel to sin," when he had put up calves for the people to worship.

Another evidence that these modern mysteries are the true successors of the ancient ones is *their horrible and bloody oaths.* The votaries of each are bound by oaths that assume to set aside civil government and claim the right to put to death without the sanction of, and for offences unknown to the State; and that, too, in the face of the specific prohibition of the Saviour who says, "Swear not at all, neither by heaven nor by the earth, nor by thy head," meaning thy own life. Both are alike in that they are anti-republican, despotic governments within the State.

They are alike blasphemous in that *they seek to make their god or gods party to violations of fundamental morality;* thus attempting to make God responsible for the violation of his own law.

In the Scriptures idolatry is compared to infidelity between the sexes, and it is said of this false woman that "her ways are movable." Such is eminently the case with this modern false woman. In this uproar in the good town of Wheaton she has by herself and by her conscious or unconscious agents stirred up the people, by saying to one that the men she sought to destroy were not true to the temperance cause; to another, that they were in the way of his getting his lager; to another, that they had run the College into the ground by their Anti-masonry and squandered its funds; to still others, that they themselves were friends of the College and only wanted to increase the number of its supporters. Misplaced sympathy for one and unreasoning hatred for another, and when all other means failed mere brow-beating, were the means used to get names.

Her secret mandates have gone forth to all her minions. The disciple of Æsculapius is to frighten away the girls by telling them they are sick and must not study. Others are to say that the institution is no more than an academy and only falsely pretends to be a College; has only a few girls for students; its teachers are incompetent and do not attend to their duties. It is expected that others, honest persons who do not suspect the origin of these and similar calumnies will take them up and circulate them, not knowing what spirit moves them. As Tacitus makes the British chieftain say of the Romans, "They make a wilderness and call it peace;" so these spiritual descendants of pagan Rome seek to make Wheaton College destitute of students and then reproach her with want of children.

There being still other points of similarity between heathen religions, commonly so called, ancient and modern, and the lodge, we will name but one more, which if rightly understood is conclusive and proves beyond a doubt that these men practice rites that make men heathen.

Everything in nature has some mark or sign by which it is distinguished from everything else. *So every religion has its mark or sign.* The real sign of the true religion is the spirit of Christ in the heart, which like the mark of it, as given by the Revelator, the seal of God in the forehead, is invisible to unspiritual eyes. As the Apostle says, "We know that what the gentiles sacrifice they sacrifice to devils and not to God." So the true sign of a false worship is *a lying and devilish spirit.* We are also told in Revelations what the outward mark of the same is. The beast having seven heads and ten horns represented Rome and caused an image of itself to be made. Both beast and image had certain marks or signs. The prophecy points to the times in which we live. The thoughtful mind cannot fail to recognize in the secret empire that now grasps at universal sway over the minds and bodies of men the image of the Roman beast. Its spirit that would overawe or crush out by fair or foul means all opposition to its blasphemous pretensions and bloody oaths, are unmistakable signs that it is the beast. Its outward mark or sign is similar to his. The Revelator tells us it is made in (or by) the hands and in (or about) the forehead. No one dare deny that such signs or marks are given by some of the people of Wheaton who are the instigators of the present strife. God's Word tells you what they are marks of, viz., *heathenism;* and tells you, too, what shall be done with the men that make them. Along with the beast, the false prophet (that is, all heathen religionists) and the devil whom they all worship, they shall be cast into the lake that burns with fire and brimstone.

But I pass to the second division of my subject and seek to find what are some of the vain things the people imagine.

They imagine the papers they have been cheated into signing are honest papers and mean what they say, whereas the real animus of the whole is:

1. "Hatred of him that rebuketh in the gate."

2. A determination to break down all opposition to the secret idolatrous despotism that sits upon the people like a nightmare.

3. They mean, as explained by some of the persons most zealous in circulating them, that the writer of this after more than twenty-two years service, in which most of the time he has done two men's work for half a man's pay, must be turned out. All right, if he is either incompetent or false to the trust confided in him.

4. They mean that Pres. B., after seventeen years service, in which he has done what would be for other men thirty years hard work, and yet teaches with the vigor of youth - who has sunk the largest part of his previous earnings; has brought into the College in round numbers $100,000 that has either been expended in the county or is held as a fund, the interest of which is paid every year into this community; has indirectly brought in a much larger sum by the students he has brought here,—that he must step down and out at the request of men, many whom have never done anything either for the place or the College, but to hold their little dishes right side up to catch what they could of the droppings of other people's benevolence; and the part who have given anything have most of them received back many dollars for one in the increased value of their property. Such an act belongs to the same category with that of the Athenian demagogues who would not suffer that greatest of the heathen philosophers, Socrates, who spent his life in doing good to his fellow-citizens, to live out the little remnant of life beyond three score years and ten, but compelled him to drink hemlock; and the death of that other One, infinitely greater and more unselfish than either, for whose life the unthinking rabble clamored simply because He did them good and sought by His rebukes to free them from their sins.

But it is said he makes places for his own children. Admitting that the statement is true, would the persons that make the charge, if they had brains enough to start a newspaper or run a College, do differently? For good and sufficient reasons the world will never know, only as it judges from the envious and selfish character of the men that made the charge. But it is not true. Almost invariably the President's children have been appointed to fill places at the suggestion of others, and sometimes without his previous knowledge that it was contemplated, because they were judged competent and would do the work cheaper and better than anybody else. The real trouble with these men is that President B. could not bring himself to misapply the money of benevolent men to make places for men who were incompetent to fill them. We are now told that this ado was made and these papers signed and published to show how unpopular the President was at home. When so responsible a man as one of the supervisors of DuPage county was asked why he signed, he said that was just the question he asked when applied to for his name; and was told that "all the friends of the College" were signing, the President and all as he was led to believe from the statement.

They think that money can make a successful college, yet not a great distance from Wheaton is a college that has plenty of money and no

principles that the world hates, yet has not succeeded in getting a hundred students. And another near institution, named for a great city, which has received vast donations, yet is threatened to be auctioned off under a mortgage of one hundred and fifty thousand dollars.

They imagine that at their request the Congregationalists as a body, many of whom are interested in three other colleges in the vicinity, will accept what they have steadily from the first refused; not out of any hostility, but because it is not according to their way of doing things. No college in the land is directly managed by a Congregational ecclesiastical body.

They imagine they are minding their own business, when if their neighbors should treat them as they are treating the Trustees they would think it an outrageous attempt to ruin their business.

"Kings" and "rulers" in the language of this time and country means judges, supervisors, town councils and justices. So we see now as in ancient times kings and rulers counciling together against the Lord.

Every dollar contributed to Wheaton College has been with a fair understanding of what principles the College would teach, and far the largest part of it by men who would not have given one cent for such a college as the men who stir up the present uproar want.

If the Trustees, under the circumstances, were base enough to grant their petition, they would, for apparent, not real, gain, become as false as the practice of idolatrous rites has made the prime movers in this matter.

The preacher has tried to set forth the unvarnished truth, "naught extenuating and setting down naught in malice."

The issue of this strife is not doubtful.

"Truth crushed to earth shall rise again,
The eternal years of God are hers,
While Error wounded, writhes in pain
And dies amid her worshippers."

The outcome of the whole matter is shadowed forth in the last verse from the Scriptures: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

LAY PREACHER.

FREEMASONRY AMONG THE CELESTIALS.

"There is a mysterious Freemasonry spread all over China and its dependencies, together with Java, Singapore, Malacca and Penang, called the society of the United Three, known to Europeans as the "Triad Society," originally formed for purposes of mutual benevolence, but now *a very dangerous institution*. The "three" are heaven, earth and man. The late Dr. Milne made the following researches into this difficult subject. The members of it, calling themselves brethren, are the most depraved of the dregs of the people, the idlers, gamblers, opium-smokers and such like vermin; their objects are, at home, mutual assistance, theft, robbery, overthrow of regular government and aim at political power. Abroad, plunder, mutual concealment of crime, and defense against established authority. Their government is a triumvirate of elder brethren, who have a larger share of the plunder than the rest. They are bound together by oaths and certain initiatory rites, and make themselves known to each other by secret signs."—*Forbes' five years in China.*

TRADITION THE BASIS OF THE MASONIC SYSTEM.

FROM PIERSON'S TRADITIONS.

The following are the authentic Masonic traditions on which the Entered Apprentice degree of Freemasonry is founded. I have here carefully enumerated these lying legends in order that the numerous readers of the *Cynosure* may be better enabled to understand on what a flimsy foundation this stupendous system of humbug and iniquity is based as well as to enable them to refute the false claim sometimes put forth by Masonic apologists that Freemasonry is founded on the Word of God. In future numbers I shall give the *traditions* of the Fellow Craft and Master Mason's degrees.

The *preparation* in the adjoining room has the following grand traditional pillars for its support:

Tradition of the Ancient Mysteries.

Of the Sign, Token and Word.

Of a Typical and Legendery System.

Of Moses by the Egyptians.

Of Moses by Josephus.

Of Moses by the Arabians.

Of Moses as regards his comliness.

Of Moses from the Jewish Rabbis.

Of Moses regarding his escape from Egypt.

Of Vishnu by the Hindoos.

The ritual and monitorial work is supported by the following magnificent array of traditionary proofs:

Tradition of Solomon's Temple by the Ishmaelites.

Of Solomon's Temple by the Hebrews.

Of Solomon himself by the Mohammedans.

Of the Lambskin and various classes of workmen at the Temple building.

Of Abraham and the twenty-four inch guage.

Concerning *high hills* and idol worship.

Concerning high hills before the flood.

Concerning low valleys and sacred crypts.

Of the creation and of the pillars Wisdom, Strength and Beauty.

Of Jacob's Ladder by Moses.

Old and obscure of Jacob's Ladder.

Of Jacob's Ladder by the Arabians.

Of the descendants of Seth.

Of the square and its use among the Egyptians.

Of St. John and his Grand Mastership.

Of St. John's initiation about A. D. 35.

Of the Brothers of St. John.

Of St. John and a secret theological society.

Of St. John of Jerusalem and the Crusades.

Of St. John and 27,000 Scotchmen.

Of St. John the Baptist.

Thus you see we have the undoubted authority of thirty-one traditions why a minister of the Gospel should run around at night in a semi-nude condition, blindfolded and cable-towed and worship the sun in a Masonic lodge while he is being initiated as an Entered Apprentice Freemason.

Well may it be said of these Masonic leaders: "In vain do they worship me teaching for doctrines the commandments of men. For laying aside the commandment of God ye hold the tradition of men." Mark 7: 5-9. And again, "Thus have ye made the commandment of God of none effect by your tradition. Matt. 15: 6. And how appropriately applicable in our day is the warning of the apostle Paul to the Collossian Christians: "Beware lest any man *spoil* you through *philosophy* and *vain deceit*, after the *tradition of men*, after the rudiments of the world and not after Christ." Col. 2: 8.

E. RONAYNE.

THE REVISED DISCIPLINE.

The section of the Discipline of the United Brethren in Christ as revised and adopted by the late General Conference at Westfield is as follows:

SECTION XXII.

Secret Societies.

We believe that secret societies are evil in their nature and tendency; that they employ solemn oaths and obligations for evil and unworthy ends; that they bind men together in brotherhood with wicked and unholy persons, and bring them into fellowship not consistent with the teachings of our Lord and his apostles; that they tend to produce jealousies and alienation in the church of God; that they employ the forms of religion in unwarranted services and ceremonies, not in the name of Christ nor founded on the merits of his atonement; that they enjoin under oaths and solemn obligations obedience to laws and regulations unknown to the civil government within which they are organized, or to any government divinely ordained; that they pervert the Holy Scriptures to foolish and unholy uses; that their ceremonies encourage many of their adherents in hopes of eternal life without a truly evangelical faith; that they are contrary to that openness of conduct and guilelessness of character enjoined by the Word of God, and that Christians should not be connected with them, for the apostle expressly says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty."

1. Any member or preacher who shall connect himself with a secret society shall be regarded as having thereby declared that he prefers such society to the fellowship of our church, and shall be considered as having withdrawn from the church.

2. No person shall be permitted to join our church while holding membership in a secret society.

3. If any member or preacher, at the time of the passage of this rule, be connected with a secret society, and does not discontinne such connection within six months thereafter, his failure to do so shall be regarded as a refusal to comply with the condition of membership as found in our Constitution (Article II., Section 7,) and his severance from the church shall be entered on the church records.

4. If any member or preacher connected with a secret society shall deny or conceal such connection, he shall be tried in the manner set forth in Sections 19 and 20 of our Discipline, to determine the facts of the case.

5. In cases of withdrawal from the church, as recognized and set forth in this rule, the preacher in charge shall announce the facts to the class, and see that the records of the church correspond with the facts. If the person be a member of the quarterly or annual conference, the conference to which he belongs shall see that a record of the fact and manner of withdrawal is made upon its journal.

6. It shall be the duty of the pastor to instruct our people upon the evils of secret societies, and to endeavor to prevent them from being ensnared in such evils, and, so far as possible, to reclaim all who may have joined any such order.

7. Provided: That in case a member has been deceived and thereby drawn into any of those societies commonly called minor orders, he may be borne with for a reasonable time, if there be reason to believe that he may be reclaimed; but the time shall not extend beyond twelve months in any case.

The report was signed by Revs. M. Wright, N. Castle, J. W. Hott and M. L. Tibbets.

CHRIST'S BROTHERHOOD.

While we are taught in Scripture that in Christ dwells "all the fullness of the Godhead bodily," we are also taught that he, the "one mediator between God and man," is emphatically "the Man Christ Jesus," and as such, possessing a human spirit, and soul, and body, and partaking in all the mental and physical sorrows, toils, and trials of humanity, is "touched with the feeling of our infirmities," having been "in all points tempted like as we are, yet without sin." He came not to this world in the fullness of manhood, and strength, and power, but he came as a little child in Bethlehem's manger, a humble babe on Mary's knee. He brought himself so low that he might enter into closest relation and fellowship with us, and for this cause he is not ashamed to call us brethren. In his lowly infancy he became the brother of every feeble, wailing, helpless babe; in his boyhood he became the brother of every little boy beset with all the snares and temptations of this life; in his manhood he became the brother of every toil-worn, burdened man. He knew the hindrances, the temptations, the trials of the poor, for he shared them all. He was a brother in labor and suffering, he was a brother in hunger and thirst, he was a brother in weakness and weariness, a brother in poverty and distress. He had sorrow as we have, and needed consolation as we need it. He knew joy and friendship, and fellowship, and love. He felt the bitterest pangs that ever fell to mortal's lot, and he became obedient to the death that had passed

upon a sinful race, and in view of which his flesh shrank back, though his heart was strong in God. In the anguish and sorrow of Gethsemane and of Calvary he kept near to the broken heart of a lost world. When he rose from the dead, and looked again upon the faces of his disciples, separated from him by the mysterious changes of death and resurrection, still he recognised their unity and brotherhood, and said "Tell *my brethren* I ascend to my Father and your Father, to my God and your God;" and now, from his throne in heaven, he watches us in all our weakness, knows us in all our frailty, and is not discouraged at our failings, nor surprised at our sins, for he knows us more fully than we know ourselves, and can have compassion on us when we are sinking in despair. Earthly brethren cast us off; they may despise us for our poverty or hate us for our sins; but he, the anointed Son of God, who knows us better than any mortal can know, and feels for us as only one of like nature can feel, is not ashamed to call us brethren, is not ashamed to welcome us to his fellowship and love; and in the great day, when we shall gather at his throne and hear his voice, he shall still recognize the dear relationship of his people; and the good which has been done to "one of the least of these his brethren" he shall count as having done to himself.

Let us, who have known and loved the Lord, take courage in the thought of this divine brotherhood; let us stretch out our weak and trembling hand, that it may clasp the hand of him who is strong with the strength of Omnipotence, and gracious with the grace of God. Let us lovingly approach his mercy-seat, telling before him the story of our sorrows and of our needs, casting all our care on him who careth for us, and who hath said he will never leave us nor forsake us.—*The Christian.*

The Jesuit Conspiracy in France.

A correspondent of the New York *Tribune* writes thus concerning the late change in the French Cabinet:

Paris, May 18.—I presume there can be no need to state now that the insane act committed the day before yesterday by Marshall McMahon was planned and dictated by the ultramontanes. They have been the plotters, but their combination rests upon what they believe to be the universal floating hatred of all the conservative classes in France against the republic; it is perhaps here that may lie the great mistake, and in this very misapprehension of facts will be found a relative safety. The whole is involved in such complicated intricacies that if I were to describe till to-morrow I might fail to make a foreigner understand what the several divisions and subdivisions of individual interests are in this threatening imbroglio. I will first establish the general outlines of the situation: We are, at the present moment, in France, and have been for many years, in the agonies of two crises; one is special to France, the other is common to the French and to every other European nation since the days of Rousseau and Voltaire. This last is, namely, the struggle between superstition and free thought; the struggle special to France only is that which is going on between the absolutely exhausted upper or so-called governing classes and the entire mass of the country itself. It is because they feel the shadow of the future growing over them, and because they begin to hear the heavy footfall of advancing time, that the condemned of all denominations rise in wild revolt, and from time to time seem to fight together for the same cause; but the shades of their creed are different.

The large portion of what I would call the vulgar Catholicism of France demands a new papal crusade. But, on the other hand, the overwhelming majority of the country is determined upon peace, and will, under no pretext, be dragged into a war with Bismarck, and find itself exposed to a second invasion.

These are now the two conflicting forces: The bishops, the pilgrims, the miraculists, on the one side, and the country on the other, represented, since the speech he made on the 4th of May, by Gambetta. During the days between the 4th and the 16th, the Duc de Broglie scarcely left the marshal's side, and, coming in by back entrances, he was at all hours prompting evil deeds to the weak, narrow-minded, and opaque intellect of the soldier-president. Strange to say, there was one obstacle to success that had not been dreamed of; the marshal was not to be inspired by the glories of a purely clerical campaign; he was not disposed to fight for the temporal power of the Pope against the Pope's strong adversary, Prince Bismarck. No. Presented thus the marshal was inclined to go on tolerating his ministry, and the intriguers of the right center had to mask their batteries so well that the interpellations fixed for the 14th in the Senate had to be given up. But the Jesuits are more cunning than the poor drill-sergeant with whom they have to deal, and their champions have persuaded the chief of the state that the question is now one of purely political, nay, administrative import, and that all merely clerical partisanship has been set aside.

Our Foreign Letter.

Italy at Last—A Glorious Land, with a proviso—Genoa—A City in a Deluge and what may be seen of it—The Statuary of the Campo Santo—Pisa, its Celebrated Tower and its Decay.

We leave Nice and enter Italy, the land whose very weeds, the poet declares, are beautiful. The ride to Genoa is through a country finer than any we have yet seen. If an atmosphere pure and evermore refreshingly delightful as we journey along; if oranges of gold hanging on arching branches of numberless orchards and temptingly near; if brighter lemons and brilliant blossoms; if wooded hills and picturesque villages on sloping heights; if frowning cliffs, occasionally crowned with dilapidated ruins of castle towers; if the near sea, visible now in a vast expanse of blue beauty and anon seemingly lovelier still as it unexpectedly appears from behind hills and through kindly openings in the dark foliage; if any or all these have that which can chain the eye and captivate the sense, then surely he needs no pardon, who, thrilling with joyful exultation at the vision of them, repeatedly signifies by eager utterances the intensity of his delight and admiration. I must remark, however, that such attractiveness of country and climate is peculiar only to certain portions of Italy. Taken as a whole, this land of which there are so many glowing descriptions, will come far from meeting the extravagant expectations which many have formed concerning it.

Magnificent for situation, the chief commercial town of Italy (130,000, pop.), the city of palaces, and the historic home of Columbus—all this is Genoa, yet went we not into ecstacies over it. If approached from the water and viewed under favorable circumstances, doubtless it fully merits its boasted appellation, "The Superb." To say that it rained torrents all the while we were at Genoa hardly conveys the right impression. The water came in neither drops or rivers. It simply fell, quietly, heavily,—"fell all at once," that about expresses it, if only there had been some cessation to the falling. Equipped for the occasion we sallied forth. The marble palaces looked gloomy and unimposing. The statue of Columbus had a momentary interest for us. We walked streets so tortuous that we never knew when or where we would come out; so steep that hardly could we make headway up them over their slippery stones; and some of them so narrow that by going in single file barely did we pass with expanded umbrellas between the lofty buildings which seemed to tower so high above us upon either hand. We saw connecting two elevated portions of the city a paved thoroughfare, built upon mighty arches, beneath which were houses six and seven stories high. We wearied of innumerable churches with no end of marble of the peculiar shop life, and of the formidable city walls against whose base we saw the mad gulf waves breaking grandly.

Some weeks after this, at Rome, I met a gentleman newly from Genoa, who informed me that it had been raining there steadily for six weeks and that it was still raining when he left. Somewhat incredulous had I indeed been in other lands when hearing of the unparalleled and wondrous "Italian skies." That Genoa experience convinced me. Since then I have believed them inexhaustible.

Oddly enough the one bright remembrance which I have of Genoa is its Campo Santo, or burial ground, without the city walls. I saw there recent statuary, to me more pleasing than any it has been my fortune to see in Europe, the world-famous gems of the endless sculpture galleries of the Roman Capitoline Museum and of the Vatican not excepted. Had not I heard numbers of other persons guardedly expressing a similar opinion I certainly would never have ventured such a bold assertion. The monuments and many of the tombs are under arcades which extend entirely around the general burial ground in the center.

To speak of this place as it deserves would require a letter of itself, and I have but little space left in which to say that we visited Pisa, and saw what everybody sees who goes there—a group of buildings without parallel, the Baptistry, Cathedral and Campanile or Leaning Tower, all of marble. The latter is a circular structure 179 feet high and thirteen feet out of the perpendicular, rising in eight different stories, which are surrounded with half columns and six colonades. Of course we ascended and looked over its lower edge and knew that it was falling. Gallileo must have had a cool head to have made from its summit as he did repeated experiments regarding the laws of gravitation.

Venice and Verona each have a Campanile varying perceptibly from the perpendicular and Bologna has two, one shorter than the Pisa tower but more inclined, the other less oblique but far loftier. The world knows, however, but one leaning tower; and rightly, for none of the others are for a moment to be compared with this light and marvellous structure. Near this tower is the Campo Santo of Pisa, with chapel frescoes (some representing fearful subjects) and monuments. One of the early bishops of the city had fifty-three ship-loads of earth taken from Mt. Calvary deposited in it in order that the ashes of its occupants might repose in holy ground. What I saw of the environs and general situation of the place did not impress me favorably. The hills some miles distant were enveloped in mist and the intervening plain, owing to recent rains was under water. For a like reason the Arno was but a mad torrent of mud and water, seemingly determined to sweep away in its course if possible the very city which it serves. The Pisa of to-day exhibits but few tokens of the populous and powerful Pisa of history, the famous rival of Venice and Genoa. The traveler sees but few objects of interest and hastens his departure. Standing in an out of the way corner, alone and close to the walls, even her very marvels of art, antiquity and marble, which I have briefly named, present the strange spectacle of fearing lest they may sully their crumbling magnificence by contact with the city, which once they were only too proud to adorn.

B. T. Pettengill.

Reform News.

The Work Laid out in Ohio.

Dayton, O., May 31, 1877.

Dear K: I think results will justify the change of the time of our Convention from July to October 23d. It meets the approval of all from whom I have heard in the matter, and will add to the interest felt by our brethren here who are already enlisted in the work, but who felt that there were very serious objections to July. Arrangements are being made to entertain a large

number of delegates in families, and a large and commodious hall, one of the finest and most central in the city, has been secured on very favorable terms. It is furnished with all modern improvements and conveniences and easy of access by horse cars from all parts of the city.

The State of Ohio has been divided into twenty-three districts of from two to four counties each and men selected to canvass these districts, to hold meetings, secure the appointment of delegates, raise funds, etc. Dr. Wishart, of Ontario, assisted by James Auten, of Galion, accepts Morrow, Crawford, Richland and Marion counties as his district. Rev. W. G. Morehead, of Xenia, assisted by Revs. Richey and Campbell accepts Green, Fayette, Clinton and Highland counties. Rev. Wm. Dillon and Rev. John Kemp take for their field Preble, Montgomery, Butler and Warren; and so on through the State. But few of the persons assigned to these different districts have yet been heard from, but it is safe to assume that such men as J. K. Alwood, R. H. Pollock, R. B. Taylor, J. P. Lytle, D. Yant, James Wilkinson and men of their stamp will be ready to co-operate to the extent of their ability. I shall leave this matter of the State largely to Bro. Dillon and the State organization, who will, with the present arrangement of time, be able to awaken a general interest and secure a united effort of the friends on the whole district. There is no time to lose; just enough to do the work well if entered upon *at once.*

I hope to effect a similar arrangement in other districts and believe that if our friends will co-operate the plan will succeed. This plan will not interfere with lectures by parties going to and from the Convention, but will rather aid such work. But very few could arrange for lectures in the busy month of July, but the present arrangement will be far more favorable. It will give ample time and come in a favorable season with a good moon. I have just come in from Xenia and have written in haste. I expect to go to Cincinnati to-morrow to arrange with Bro. French for that district. J. P. STODDARD.

FROM CALIFORNIA.

BRO. COGSWELL AT WORK.

WOODLAND, May 24, 1877.

DEAR BRO. KELLOGG: We arrived safely in Sacramento on the 7th of May, but only to find a very dry time and many parts of the State wholly without crops of grain, so there is much suffering among the cattle as the result. In this region they will have more than was at first anticipated. The failure causes persons to talk of hard times, and it looks very discouraging for lecture work this year.

I visited Bro. Beck, the Treasurer, and with him made an arrangement for lectures to commence at Woodland. Woodland has a population ot some three to five thousand; is a very nice city, but full of the different orders of secrecy, especially Freemasonry. Here we have a college with a president and four professors. Attached to this is our church to which the president preaches.

This church is full of Masonry; in it is the lecturer for this district with others numbering some seven or eight of the most wealthy. So the church has a nominal existence, but it is the most spiritually dead of any I have seen. I felt its withering influence very keenly. It being vacation, I preached there Lord's day the 20th, morning and evening. Some Masons came to hear, while others remained away.

On Monday, Tuesday and Wednesday evenings I lectured in Washington Hall, the largest in town, to a most repectable audience of several hundred citizens, with a good sprinkling of Masons, among whom was the lecturer for the lodges. I kept them from 8 to 9:30 P. M. each evening with the best of attention; and I must say that the Masons behaved as gentlemen, making no interruption though I talked freely and very earnestly, combating every theory that Masons use against Anti-masonic movements, etc.

THE RESULTS OF THE LECTURES.

It made a town commotion. Masonry and the lectures have been the theme every where. All kinds of theories have been introduced causing investigation, denials, acknowledgements of right, etc., etc. Among many results were several I will name. One man who was thinking of joining the lodge, ordered three dollars worth of books and said the information and exposure was worth a hundred dollars to him, as it would keep himself, his father and brother from it. Another, a lady with whom I lodged, said her oldest son was going to join, but he came home and said he had enough of it, no Masonry for him, and she rejoiced only as a mother can do when her sons determine for the right. I found the lectures strengthened the hands of some, confirmed the faith of others, so that I felt, although I have passed through much sacrifice, I was doing good, and in this way saving souls.

From Woodland I went up the country to lecture Thursday and Friday evenings and preach on Lord's day. Here I had a rural congregation, but some Masons, one of whom had followed us nine miles to hear what I had to say, but he went home quietly. Every thing passed off satisfactorily, leaving the seed to take root, and on Monday I returned to Woodland. Thus ends my first movement in California. More anon.

AN OPINION ON THE CALIFORNIA WORK.

In another letter, dated May 29th, Bro. Cogswell says:

"In looking at the field here I find that Masonry and secret orders rule the country to an alarming extent. Masonry is everywhere; it has had no check, no exposures. My public work was the first, they say, ever heard of. Outside persons are ignorant of the system, and many suppose that he who undertakes to speak of these things, who has been once obligated, is doing a very bad thing; is not to be believed or trusted; in fact he is looked upon very much in the light of Morgan of old.

This State should have four lecturers in it before it will be very effective, and I should feel justified under the circumstances in asking the Association to form a fund for the salaries of lecturers for this work if the Publishing House fund was made up. This is a great work, and one of danger, more so than in the Eastern States. Men appear more lawless, more reckless, desperate and bitter than in the East. Here too are needed the books of the Association to enlighten the minds of the people. Many good citizens never heard of any Association formed for this work, or works written exposing it. I find that when it can be prosecuted with vigor friends will arise everywhere, as there is a great amount of good feeling lying slumbering, which only needs awakening to become active and helpful in the work. There is little hope of effecting much until after another harvest, as many cannot pay anything at all, their crops being all dried up. As I am preparing to be away again to-day I cannot write more now only to send you an order for books, and others will follow for the *Cynosure* so soon harvest is completed which is now being gathered.

HENRY COGSWELL."

COOK AND RATHBUN IN NORTH-EASTERN INDIANA.

ALBION, Ind., June 7, 1877.

DEAR CYNOSURE: I once more wish to greet the friends through you. I am well and have been busy in my work, and what has surprised and gratified me is that through this busy season of plowing and planting I have, at nearly every appointment been greeted with full houses. While I feel this to be complimentary to myself it indicates a healthy state of growing sentiment in favor of our cause.

I have been in Wells and Allen counties; gave six lectures and found many warm friends, such as A. Housel, Halverstack, Clark, Porter, Hendry and the Rev. Herbst. For the first time in my lecture work I was headed off in my last appointment. The Masons had made many boasts of their desire to have lectures at Ossian and proposed to pay twenty-five cents each to a man that would lecture there. I made an appointment, but before the hour of opening a horse lecturer arrived, and without asking took possession of the meeting. Some people are wicked enough to say that it was a put up job by the Masons.

Returning home I rested a few days, then went to Lagrange county where notice had been given of a county meeting. Myself and all the noble friends in Lagrange were more than glad to meet Bro. D. P. Rathbun ready for work. Our first meeting was at the court-house on the evening of May 30th. The house was about full. I spoke twenty minutes; then came for two hours the arguments and eloquence of Rathbun like a resistless torrent. Every eye was fixed, every ear alert lest a fragment of a sentence or word should be lost. The meeting was closed and now came the Masonic programme. The audience was partly out and all were moving toward the door, when a call was heard: "Be seated; a gentleman wishes to say a word;" and quickly the Masons and Odd-fellows seated themselves, for I was told that this programme was discussed and planned ten days before. Up jumps J. C. Hewitt, editor of the *Register*, and stated that he was personally acquainted with Rathbun and that he was "a street drunkard," and many other equally and more slanderous remarks. He would swear to said statements and that ex-Judge McMasters, Ruggles, Spencer and others of Steuben county, New York, would confirm all he had said; then at a given signal Masons and Odd-fellows rushed to the door shouting, stamping and howling like demons, but the drill had been so perfect that it spoiled the acting; so transparent that good citizens were outraged. By uncommon efforts of brother Rathbun and the gentlemanly sheriff of the county they came back slowly. "Fair play," was called for, and Mr. Rathbun made a brief statement in defense of his character and promised by next day to make it good. He did so; others filed affidavits as to his personal and ministerial character; articles were clipped from several religious papers to the same effect. Mr. Hewitt being called upon by myself and others, refused to print them or make any acknowledgment. This conduct set the community to *boiling.* The intelligence of Lagrange will not stand by and see a worthless tool assassinate the character of respectable strangers. They came nobly to the rescue and we think that J. C. Hewitt, with all his degeneracy and want ofsense will not soon again be the cat's paw to pull chestnuts out of the fire for Lagrange Masons.

Our meetings closed on the evening of the 31st in the most happy mood. The friends there will not soon forget us, and we will place them in the bright pages of living memory. In the midst of so many it would be tedious to mention all, but we feel that with your help our common cause gained a victory.

Bro. Rathbun and myself arrived at Albion at ten A. M., ready for our breakfast. He assisted at the dedication of the Wesleyan church and on Monday evening lectured at Brimfield; Tuesday and Wednesday evenings at Albion; and it is not saying too much when I say that we never had better lectures in Albion. His lectures and personal deportment left a good impression. I go two nights to Green Center and am still ready for work. Yours truly,

S. L. COOK.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

Correspondence.

The Christianity of the Higher Degrees.

Watertown, Jefferson Co., N. Y.

Editor Cynosure: In conversation with our minister a few days ago (Rev. Mr. Putnam, pastor of the Boptist church) the subject of Masonry came up. He said it was none of his business if members of our church were Masons so long as they lived up to their church obligations. I told him it was my business, and thought it was his if they tolerated murder and rejected Christ in the lodge. If I understand rightly they do reject Him in the higher degrees and say, "crush the wretch."

Mr. Putnam said that was not so; it was a mistake. He had been told by a judge where he had formerly preached, who was a Mason and a prominent member of the church, and very liberal too, that Christ was not only recognized but honored in the higher degrees of Masonry. I would like to know which of us are mistaken.

Please answer through the *Cynosure*. Yours for the truth,

Mrs. Jeremiah Weaver.

Note.—In the Knight Templar degree an oath is taken to defend the Christian religion with the sword; but nothing is said of defending or maintaining its principles by a humble, self-denying life, as Christ taught. There are other references to Christ,but only such as ungodly men might make, with neither the temper or spirit of the Gospel. In the higher degrees still the infidel spirit of the lodge is shown most clearly as in the "Knights Adepts of the Eagle or Sun." Here religion is represented as a "monster" to be conquered, "a serpent" to be detested, "an idol" "adored by the idiot and vulgar."

The Cloven Foot.

Inquisitive minds, we are aware, have sometimes doubted whether the moralizing influences of the Masonic faith were sufficient to make men good enough to live—good enough to die. Such doubts as these grow up chiefly in the minds of those whose religious educations have been based upon the sectarian belief that the churches are always the repositories of *all* religious goodness and that those only are good who are open professors of some church faith.—*Masonic Advocate.*

The above extract shows the real spirit of Masonry. It is plain that sincere Christians who adhere to the lodge are duped, and we must try to undeceive them. Christian Masons are certainly ignorant of the real aims of the institution, and the little bribes they occasionally get serve to keep their eyes blinded. Bro. Ronayne and the *Cynosure* are doing a good work. The friends of reform are not idle in New Hampshire.

S. C. Kimball.

Austin Academy, N. H.

Freemasonry a Political Institution.

This charge is as uniformly denied by the adherents of the Masonic organization, as it is persistently put forth by its well enlightened opponents. Masonry, usually adroit and often covering its tracks, so as to conceal its advantages as well as its purposes, is not always over-guarded in its expression of facts. We find a statement in Mackey's "Lexicon of Freemasonry," page 452, worthy of attention. In a foot note, borrowing the language from Moore's *Freemason's Magazine*, he says:

"At a celebration of the Festival of St. John the Baptist, in 1844, at Portland, Maine, Right Worshipful Brother Teulon, a member of the Grand Lodge of Texas, in reply to a toast complimentary to the Masons of that Republic, observed: 'Texas is emphatically a Masonic country; all our presidents and vice-presidents and four-fifths of our State officers, were and are Masons; our national emblem, the Lone Star, was chosen from among the emblems selected by Freemasonry to illustrate the moral virtues—it is a five-pointed star, and alludes to the five points of fellowship.'"

These points of fellowship, quoting from Ronayne's "Handbook of Freemasonry," page 124, are:

"Foot-to-foot.—That you will be ever ready to go on foot and out of your way, if necessary, to assist a needy, worthy brother.

Knee-to-knee. — That you will ever remember a brother's welfare as well as your own in all your addresses to the Deity.

Breast-to-breast.—That you will keep inviolable within your breast the secrets of a brother Master Mason as your own when communicated to, and received by you as such, murder and treason excepted, and they only at your own option.

Hand-to-back.—That you will be ever ready to stretch forth your hand to assist and save a fallen brother (Jefferson Davis,for instance, as was done by the United States Congress, March 3, 1877, and as was attempted to be done at the Winnebago County Fair several years ago,) and vindicate his character behind his back as well as before his face, when falsely traduced(?)

Cheek-to-cheek—or mouth-to-ear. That you will ever whisper words of good counsel in the ear of an erring brother; in the kindest manner possible remind him of his fault and aid in his reformation—giving him due and timely notice that he may ward off approaching danger, if in your power."

Waiving the reprehensible and unlawful character of these conditions of Masonic servitude, no political party ever promised its adherents greater advantages than this conspiracy promises its craft in the above described points of fellowship. They are the very essence of partyism and selfishness. Remove these landmarks, and the institution would crumble into fragmentary atoms—would become like fine powder ready to be blown away with the first gust of wind. These are the boasted advantages and privileges of the order, and which a writer in the *Masonic Token* says, "Can never be enjoyed in common with the world"—privileges which "if indiscriminately bestowed," according to Webb, "would subvert the design of the institution."

Reverting to the paragraph we have quoted from Mackey, we ask why the boastful reference to the political and judicial power which Masonry has wielded, and still wields in Texas, if the institution be not one of political intention, looking to political aggrandizement? Why is Texas called a Masonic country? is it not from the political character of the power which governs it? Is not this statement verifying the charge that Freemasonry is a political institution? Webster defines politics to be "the science of government," and does not almost every Masonic writer inform us that Masonry is "the science of sciences—the art of arts?" Such is a common boast. If it is a "science of sciences and an art of arts" then it is a science and an art of governmnent; and if it is this, it is political. If it is political, it is to be watched, and we have proof of this necessity in the following statements taken from Green's *Broken Seal*, page 38, in reference to Morgan's abduction and damnable "taking off," and the power of the order to protect its guilty craft in the outrage. At a lodge meeting in Batavia, New York, in 1826, the Masons would vauntingly ask, "Who is your Governor? Who are your military officers? Who are your sheriffs? Who are your judges, and your jurors, and your county clerks? Who are your constables and justices of the peace? What can a mouse (meaning the government of the people) do with a lion?" And sure enough it did nothing, for the government of the State of New York for five mortal years in vain tried to bring the Masonic culprits to justice and at last gave up in despair! Do not Mackey and Green virtually verify each other? Does not the Masonic lodge talk revealed by Green plainly show the motive existing for governing Texas and every other State with the Masonic craft? Does not the revelation of Green add the cap to the climax of Mackey's statement? If Masonry is not political how comes it in possession of all the State governments of the South at the present time, and how comes it also that all those governments are harmonious in their purpose to overthrow the late amendments to the Constitution of the United States, and subvert and deny the rights of the colored people living within their several jurisdictions? It is said all the Cabinet officers of the present administration are Freemasons with the possible exception of Secretary Schurz. If this be so, does it not go far to explain the *intent cordiale* existing between that Cabinet and the Masonic rebel State governments of the South? Put this and that together.

J. H. H. Woodward.

Our Mail.

George Nolin, Monroe, Jasper county, Iowa, writes:

"I can find a good many men who believe that Mormonism has been revealed but who will not believe that Masonry has been revealed. On what grounds they base their belief I cannot say for I think there are ten times as many witnesses (and more credible) against Masonry than there are against Mormonism. I have about as much faith in the Christianity of one as the other. There were three votes cast here last fall for the American party, but they were not reported. I think you had better endorse the greenback theory in your platform,it takes well here."

J. T. Gardner, Uniontown, Bourbon Co., Kas., writes:

"I live two miles from Uniontown. There is a lodge of Masons there. It has about thirty members. It has been little better than a hotbed of drunkenness ever since it started. * * Over two years ago I put seventeen of Finney's books in circulation here and I have not heard of but two joining the lodge since. That was this last winter."

J. H. Bowen, Bethel, Ohio, writes:

"My heart wishes you success."

R. G. Wood, Brattleboro, Vt., writes:

"I think your paper has become a necessity for the times and ought to be read by every Freemason in the land. I think it has been the means of opening the eyes of some of the lodge men in Brattleboro,and I trust that others may find the light they so much need. Poor, benighted men, they need the pity and prayers of all Christian people."

Jason C. Bartholomew, Cedar Rapids, Iowa, writes:

"While trying to get a hall for Brother Hinman or some other of our leaders in the anti-secret cause I came across an unaffiliating Freemason and showed him J. H. H. Woodward's "Masonic Scoundrelism," for his signature. He replied by saying that he was willing but for one thing—and that was that he was actually afraid, stating that he had a mare, cow and dog poisoned and his barn set on fire, and that he went armed; that he did not consider his property or person safe; had lost confidence in the religious bodies, as they tolerate such society men as Christians; that he could not see much difference between the churches and the world. Now I have been acquainted with said person some twenty-five or thirty years, and know him to be a quiet man."

"S. E. Orvis, Waukesha, Wis., writes:

"I am letting as many read my papers here as I can get to read them and I send a few by mail. I prize every copy and am endeavoring to plan out a good time for this little town to come in God's good time. I get some encouragement, and many kicks and slurs through the agency of Masonic contempt, but I think I am past being hurt by that. The Lord was put to death even, by his enemies."

J. M. Stevenson, Washington, Iowa, writes:

"The next State Convention is to be held at Washington and I hope we will have Ronayne. I was at the Oskaloosa Convention and think it was conducted in an earnest, Christian manner."

Sumner Avery, North Eagle, Mich., writes:

"I am opposed to secret societies, Masonry in particular. I have no sympathy with it. I believe it to be a work of darkness and deception."

Joseph Smith, Corinna, Me., writes:

"I admire the tone and sentiment of the *Cynosure*. In my judgment it is the instrument which is destined to open the bolted doors of the secret dens of iniquity and blasphemy."

Rev. J. R. Baird, Templeton, Pa., writes:

"I have just got moved to my charge down in the iron country near Pittsburgh again. I am elected delegate to the Convention by our conference and expect to be there if possible."

"Rev. A. Hard sends a new subscription and writes:

"Five years I have been working for this subscriber, having sent him the books by Finney, Green and Adams, all the sermons, all the tracts, and nearly everything that you publish. Don't I practice 'final perseverance?'"

W. B. McFail, Vassar, Mich., writes:

"Those tracts and supplements I received from you some time since are working wonders among the people in the line of reformation. I have lost the patronage

of a good many since I began to oppose the lodges, but I care not for it. Neither do such things move me from what I believe to be the will of God."

Edmund T. Walenda, Philadelphia, Pa., writes:

"Last year at the Centennial several of your circulars were handed to me at the Book Department, Main Building."

He orders some Anti-masonic documents. Some seed falls upon good ground. It will bring forth fruit.

James Reid, Simsburg, Ct., writes:

"Three years ago I had your paper sent me through the kindness of Bro. Conant. Its sentiments were such as I have held for over forty years, and it has been my prayer for thirty-four years, since I became a Christian, that all secret societies (which I consider sinful, and deadly in their influence to everything that is good for the nation; and that which makes the church so unfruitful) might be destroyed. I know of nothing better in accomplishing this desirable end than the circulation of the *Cynosure* and tracts on this question and sustaining good men to lecture. God, it seems, has given such men, a goodly number, trusting in God for success."

Amos Ferrin, Ellington, N. Y., writes;

"I was twenty-eight years old when they took Morgan. By this you will see that I am old. I live within forty miles of the territory whence they kidnapped him. I have taken the *Cynosure* some nine years and expect to take it till death. We had Ronayne here for about six days. He showed the three degrees. The people were very much stirred up by his initiations."

Home and Farm.

HASTENING THE RIPENING OF FRUIT.—Acting upon the principle that renewal of the earth immediately surrounding the roots increases their activity, and accelerates the maturing of all parts of the plant, including the fruit, a New Jersey grower removed the earth about an early pear tree, eight weeks before the normal period of ripening, for a space of thirteen to fifteen feet in diameter, and to such an extent as to leave a depth of earth over the roots only two and a half inches, which would be thoroughly warmed by the sun. He was surprised, not only by the ripening of the fruit in the middle of July, but also by its superior flavor. In another experiment the removal of the earth from the north side of a tree, alone, caused the fruit on that side of the tree to ripen several days earlier than that on the south side. Frequent watering was of course necessary in the above experiments.

LATE SOWING OF TURNIPS.—A correspondent of the *Rural New Yorker* writes: "In our general climate—say the average of the Connecticut shore going westward into Kansas, all the line for one hundred miles above it can and should be successful in growing a late crop of turnips. The best ground for them is an old sod turned over; next, an oat stubble, and last, an old-worked ground that has had no fresh or unrotted manure placed upon it this season. Any and all these grounds should be plowed four to five days before sowing, and then harrowed just before the sowing. Then sow the seed, and my advice is to use a good seed sower, by which the most perfect work is done, and that rapidly. The varieties that I would advise are the old White Dutch, Red Top, Strap Leaf and Long French. The first will be the most marketable, the second the best for your own table, until about midwinter, and then the Long French will carry the line through to April. As soon as the plants show a leaf above ground go over the patch with a sowing of plaster of paris, at the rate of one bushel to the acre, sowing it as well as you can on and along the rows. When you drill in your seed, make the rows sixteen inches apart, and work once through them with a horse and cultivator fitted to the width; then thin the plants in the row to four inches apart.

In speaking of birds, I especially intend to refer to our small-flying birds. Every man, I don't care whether his real estate be large or small, is bound by his own interest to make those friendly birds feel at home by setting out, about his farm and fields, boxes and rough contrivances for bird's nests. Such an open aviary would pay well. Wrens and blue birds take to them as robins do to the eaves of wood-sheds, swallows to the barnyards, and orioles to thickets. Birds are, through their eating millions of insects and worms, on which they mostly live, the best friends of all who plant and sow and who wish to reap, and they levy a very small tax on the different crops. Two small birds, for instance, eat one thousand worms in eight hours, and a swallow devours five hundred and fifty insects per day.—*Hugo Preyer.*

SCOURING IN SHEEP.—To prevent sheep from scouring when first turned to grass in the spring, give them no salt from the time they are turned out till after shearing; or, what we think is much better, let them have access to salt at all times, summer and winter. Either plan will produce the desired effect.

Newly set grafts should be inspected a couple of weeks after setting, in order to repair any cracking or opening in the wax. Wherever there is a crack or opening it should be carefully waxed over. It will do no harm to look after the grafts the whole of May.

A correspondent of the *Rural New Yorker* states that severe jarring of currant bushes at noon in a clear day will cause currant worms to drop to the ground, and not one in fifty will regain the bush. He had tried this method three years and saved his fruit.

COAL ASHES.—Bliss, the seedman, recommends the use of coal ashes for potato patches, and says that persons who are in the habit of throwing ashes away as useless are making a great mistake; that they are found by experience to be of great benefit in the culture of potatoes. Many ashes are dumped in the streets and alleys, when they could be used to improve the soil of our gardens. Save your ashes and use them for the purpose of manure. Wood ashes are counted among the first fertilizers, and they command a good price from those who know their value.

HEADACHE.—The adminstration of a brisk purgative, or a small dose of Epsom salts, twice a day, is a most effectual remedy for frontal headache when it is combined with constipation; but if the bowels be regular, the morbid processes on which they seem to depend seem to be checked, and the headache is removed by nitro hydrochyric acid or by alkalies given before meals. If the headache be immediately above the eyebrows the acid is best; but if it be a little higher up, just where the hair begins, the alkalies appear to be more effectual. At the same time that the headache is removed, the feeling of sleepiness and weariness that frequently leads the patients to complain that they rise up more tired than they lie down, generally disappears.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 14, 1877.

THE ANNUAL MEETING of the incorporated National Christian Association falls, by constitution, on next Wednesday, the 20th inst. President Stratton of Syracuse is already on his way, speaking for the Master as he goes; others from Iowa, Indiana, Ohio and other States will, we hope, be present, not only members of the body but other friends whose interest in the reform should not be any less strong and self-sacrificing. The review of the work of the past year, and devising for the foreseen necessities of the next, will be business of sufficient importance to call out the best energies of a full meeting. Let every friend of the cause in Chicago or vicinity be present if possible, and those who may not meet with us, pray for that blessing and that presence of Christ without which we "can do nothing."

COMMENCEMENT AT WHEATON falls this year in the last week of the present month, beginning with the 24th and continuing though the 27th. The programme for the week is an attractive one. On Sabbath morning the Baccalaureate Sermon before the graduates and friends of the College will be preached by Rev. J. B. Walker, D.D., who has been associated in the instruction of the class with President Blanchard. In the evening Rev. Mr. Bainum of Bunker Hill, Ill., will deliver the annual address before the Society of Inquiry. On Monday evening is the anniversary of the literary societies; on Tuesday examinations preparatory to entering the College next fall, followed in the evening by the social and literary reunion of the Alumni. Rev. A. J. Bailey, 1868, is appointed for the address and Miss Harriet Furguson, 1871, for the essay. The exercises of the Graduating Class take place on Wednesday at about 10:30 A. M., followed in the evening by the time-honored reunion of the friends of the Institution.

The circumstances that have preceded the Commencement this year, which have drawn more than usual attention to the College, and have, we hope, enlisted more warmly the prayers of its friends and of our reform work, will make them all more anxious to be present. For this reason we give more than usual space to the announcement and feel authorized in extending if possible a more earnest invitation to all such to be present. Trains from the west arrive in Wheaton from 5:30 to 10 A.M. and from Chicago at 10:15, and leave both ways from 5 to 6 o'clock in the afternoon.

PRACTICAL, NOT STEREOTYPED PRAYERS. — King David's prayers, wonderful in all things, are especially so in this. "I will cry unto God who performeth all things for me." His life, which was one long struggle for reform against the false worships, was perpetually beset by snares of enemies and uprisings of the people. With the utmost simplicity and directness he was wont to apply to God for protection from them. "Be merciful to me, O God, for man would swallow me up." "They be many that fight against me, O thou Most High." "Every day they wrest my words: all their thoughts are against me for evil." "When I cry unto thee, then shall mine enemies turn back. This I know for God is for me." The conflict between Christ and the usurping god of this world must grow, as the slavery conflict did, till it comes to blows and blood. We need to pray more and pray better.

A "SUCCESSOR OF THE APOSTLES."

Bishop Milton Wright, late of *The Religious Telescope*, now chosen Bishop of the church of "The United Brethren in Christ," is, in reality, what Romish and Romanizing prelates falsely claim to be, a successor of the Apostles of Christ. Like Paul he is educated; like him he is chosen to travel "confirming the churches" in the faith of Christ, as opposed to "idolatry," the "unfruitful works of darkness;" to turn men from religious "vanities" (Acts 14:15) to the "living God" as Paul did in Lycaonia, and from "the unknown god" of the lodge and its pagan "superstitions" as he did at Athens (Acts 17). If any one will take a concordance and turn to the Scripture words cited above, the moral and actual identity of Bishop Wright's mission and that of his Episcopal brethren will appear, even to the ordinary reader. We specify Prof. Wright, not to exalt him above his brethren, but because we have known him as a brother editor, and special mention is due him as he leaves his post among us where we have learned to revere his fidelity, respect his ability, and love him as a man. We also hail his successor in the *Telescope* and his excellent assistant, Prof. Tobey. We are assured by Prof. Wright that his successor, Rev. J. W. Hott, "is a true, pious, evangelical man," "a brilliant orator" and "a facile writer." We hail him as a brother in the press, but above all greet him as a brother in Christ.

We regret to close this cheerful and joyous article by an allusion to the name of Z. Warner, which appears conspicuous in the report of the General Conference proceedings at Westfield. If correctly reported he is surely any thing but a United Brother. He defies the Conference and its law or testimony against the secret orders. We would quote his haughty, impudent words, but, like the name of the wicked they should be permitted to "rot." He is a Virginian, a secessionist and traitor to his church by his own definition of his position and purposes, a striking counterpart to the late John M. Mason, of Virginia, who, in the United States Senate declared himself "as good a traitor as any in the field," after Sumpter was bombarded; and yet this Warner, as Mason did, with "cheek" and impudence unutterable, still sat in the body which he defied, and, bustling traitor as he declared himself, debated and voted under the government which he nullified and set at naught. What bishops are for, if not to put such a traitor's case upon issue, and insist on his expulsion from the house we cannot understand. Mercy to such a man is surely cruelty to the denomination.

MARTIN LUTHER ON FALSE WORSHIPS.

It is not often that we may step aside and allow such a pen as Martin Luther's to describe the false and idolatrous nature of modern lodge worship. In reading the other day his remarks on Galations 3: 10, "For as many as are of the works of the law are under the curse," the following passages seemed remarkably clear and forcible, and worth the attention of all our readers. Their direct application it will be seen, was to the Romish church, but had Luther lived two centuries later he might himself have applied almost the exact language to the lodge and its idolatrous ceremonies. That reference can be easily made by every reader of the following:

"Therefore while they go about to do the law, they not only do it, but also deny (as I have said) the first commandment, the promises of God, the promised blessing of Abraham; they renounce faith, and they go about to make themselves blessed by their own works: that is to say, to justify themselves, to deliver themselves from sin and death, to overcome the devil, and violently to lay hold upon the kingdom of heaven. And this is plainly to renounce God, and to set themselves in the place of God. For all these are the works of the Divine Majesty alone, and not of any creature, either in heaven or in earth.

Hereupon Paul was able easily to foreshow, out of the first commandment, the abominations that were to come, which Antichrist should bring into the church. For all they which teach that any other worship is necessary to salvation, than that which God requireth of us by the first commandment, which is the fear of God, faith and the love of God, are plain Antichrists, and set themselves in the place of God. That such should come, Christ himself foretold, when he saith, (Matt. 24: 5,) "Many shall come in my name, saying, I am Christ." So we also at this day may boldly and easily pronounce, that whosoever seeketh righteousness by works without faith, denieth God, and maketh himself God. For thus he thinketh: If I do this work, I shall be righteous, I shall be a conqueror of sin, death, the devil, the wrath of God and of hell, and shall obtain life everlasting. And what is this else, I pray you, but to challenge that work unto himself which doth belong to God alone, and to show indeed that he himself is God? Therefore it is an easy matter for us to prophesy, and most certainly to judge of all those which are without faith, that they are not only idolaters, but very infidels, which deny God and set themselves in the place of God. Upon the same ground Peter also prophesieth when he saith: "There shall be amongst you false teachers, which privily shall bring in damnable heresies, and shall deny the Lord, etc., and make merchandise of the people." 2 Peter 2: 1–2.

And in the Old Testament all the prophecies against idolatry sprang out of the first commandment. For all the wicked kings and prophets, with all the unfaithful people, did nothing else but that which the pope and all hypocrites always do. They, contemning the first commandment and worship appointed of God, and despising the promise of Abraham's seed, even that seed in whom all nations should be blessed and sanctified, ordained a wicked worship clean contrary to the word of God, and said: With this worship will we serve God and set out his praise, which has brought us out of the land of Egypt. So Jeroboam made two golden calves and said: "Behold thy gods, O Israel, which brought thee out of the land of Egypt." 1 Kings xii. 28. This he said of the true God which had redeemed Israel, and yet both he and all his people were idolaters: for they worshipped God contrary to the first commandment. They only regarded the work: which being done, they counted themselves righteous before God. And what was this else, but to deny God himself, whom they confessed with their mouth, and said, "that he had brought them out of the land of Egypt?" Paul speaketh of such idolaters when he saith: "they confess that they know God, but in their deeds they deny him." Tit. i. 16.

Wherefore all hypocrites and idolaters go about to do these works which properly pertain to the divine Majesty, and belong to Christ only and alone. Indeed they say not in plain words, I am God, I am Christ; and yet in very deed, they proudly challenge unto themselves the divinity and office of Christ, and therefore it is as much in effect as if they said: I am Christ; I am a saviour, not only of myself, but also of others. This the monks have not only taught, but also have made the whole world to believe: to wit, that they are able, not only to make themselves righteous through their hypocritical holiness, but also others unto whom they communicate the same: whereas notwithstanding it is the proper and only office of Christ to justify the sinner. The pope, in like manner, by publishing and spreading his divinity throughout the whole world, hath denied and utterly buried the office and divinity of Christ.

It is expedient that these things should be well taught and well weighed: for thereby we may learn to judge of the whole Christian doctrine, and the life of man; also to confirm men's consciences; to understand all prophecies and all the the Holy Scriptures, and rightly to judge of all other things. He that knoweth all these things rightly, may certainly judge that the pope is Antichrist, because he teacheth a far other manner of worship than the first table setteth out.

—General Agent and Secretary Stoddard returns to Chicago this week after making very satisfactory arrangements for the National Convention at Dayton. There seems to

be certainly a more hopeful outlook for a great and powerful meeting in its effect upon the reform than has yet been held. But it is prayer must do it, brethren.

—Past Master Ronayne has been resting from his arduous labors in Canada and New York for a few days. He does not wish to contract for so lengthened series of meetings during the summer heat, but will visit points in Illinois, Wisconsin and Iowa where arrangements can be made. Write him at his residence, 104 Bremer St., Chicago.

—Bro. Hinman is visiting various points in DuPage and Kane counties in this State, preparing for the county meeting. The DuPage county association, of which Elder A. D. Freeman of Centennial fame is President, meets in the Wesleyan church on next Lord's day evening (see notice) and will be continued through the next day and evening in the Baptist church. Friends in the county and vicinity will find it profitable to be present.

—Every friend of the reform is interested in the California work and its new State lecturer. Bro. Cogswell's letters will inform them of his reception on the field and his first engagement, which was of course a victory. Besides the special discouragement from loss of crops there is yet a great work to do before the State can be well organized and the work made self-supporting and permanent. To enlarge the committee which has invited him to California into a strong and enthusiastic association will be one of the first points to be gained. It is not unlikely that the new lecturer will have, to a large extent, to enlist those who will form such an association from among the ranks of the indifferent or hostile. God helping and good men sustaining, he will do this work. Let praying people throughout the land leave this not alone to the friends in California, but let there be thousands of Aarons and Hurrs on this side the rocky ridge of the continent, whose prayers shall stay up the work in the far West.

—Among the other marks of progress we must not forget Dr. Cook's letter on another page. The chief opponent at Lagrange shows the necessity of converting the country editors into lovers of truth and decency. In its special field the local paper may be made of vast use in furthering true reform. Witness Bro. Needels *American Freeman*, which, although it has a wider circulation probably than most local journals, exerts a vast influence in northwestern Missouri against the follies and falsehoods of secretism. Let more attention be given to the local editor to get him into the right way and encourage him in it.

—As the developments of the lodge attack on Wheaton are of deepest interest to our readers, it seems unnecessary to call attention to the able article by Professor O. F. Lumry, who has been longer connected with the Faculty of the College than any other officer. His careful and just analysis of the elements producing the disturbance will enable many who have been deceived into lending their names to the attack to see the whole case in clearer light. A large number of copies of this article have been circulated among the petitioners prefaced with a special note to them.

—The *Bible Standard*, established by Rev. D. F. Shepardson, and published at Wheaton for some years previous to his removal to Wasioja, Minnesota, has been turned over to the Wesleyan Book Concern at Syracuse and will be in charge of Rev. D. F. Kinney, the agent of the connection. Bro. Sheardson, assisted by his wife, have made the *Standard* a welcome visitor in many households, and an earnest advocate of holiness, while declaring the "whole Gospel" against every institution that would supplant and destroy the system of Divine grace. While the monthly may be no more faithfully conducted under its new management, it will be of greater benefit to the Wesleyans in becoming a special organ for the work of holiness in the denomination; and if possible render that issue more distinct in its churches. Would there were power and grace enough in every denomination to demand and sustain such papers!

—Rev. L. N. Stratton, of the *Wesleyan*, has arranged to speak at the following places, beginning June 5th, on his way to Chicago to attend the corporate meeting next Wednesday: Hornby and Houghton Creek, New York; Pittsfield, Pennsylvania, June 12th to 17th; Concord, Pennsylvania, June 18th; Cleveland, Ohio, June 19th; Rockford, Illinois, June 22d to 24th. He will probably speak in Carpenter Hall while in Chicago. He expects to visit his parents in Wyanet, Bureau county, Illinois, before returning to New York.

—It was reported lately in the daily papers of Dayton that there are fifty-four lodges in that city of 30,000 inhabitants, while to counteract the influence of these "synagogues of Satan" there are but forty-one churches of the Lord Jesus Christ. If these forty-one churches were pure, "unspotted from the world," "perfecting holiness in the fear of the Lord," their influence would so overcome the other that it would hardly come into the account. The strength of the lodge in Dayton is proof that it is feeding on the vitality of the churches. This must be one important mission of the anniversary meeting, to help such churches on to a higher, holier ground; to strengthen and give new life to those which testify against secretism; and to so work directly upon the members of these lodges themselves as to free them from their heavy yoke. Let this great work be borne before God continually as the time for the Convention draws near.

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P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wi
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
A. Mayn, Promise City, Wayne Co., Mich.
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind
E Ronayne, 104 Bremer St., Chicago.
W. M. Love, Baker, St. Clair Co. Mo.
A D. Freeman, Downers Grove, Ill.
Jas. Springer, Springerton, Ill.
A. D. Carter, Deersville, Harrison Co O.
James McCleery, Monroe, Iowa.

The Home Circle.

The Nearest Duty.

I sought to do some mighty act of good,
That I might prove how well my soul had striven.
I waited, and the minutes, hours passed,
Yet bore no increase of my deed to heaven.
Sad, without hope, I watched the falling rain—
One drop alone could not refresh the tree;
But drop on drop, till from its deepest root
The giant oak drank life and liberty.
Refreshed like nature, I arose to try
To do the duty which should nearest lie;
And ere I knew my work was half begun,
The noble deed I sought in vain was done.
—Selected.

Crumbs for the Highway.

"Without faith it is impossible to please God." O what meaning in these words! We may pray with our whole hearts, and be as sincere as it is possible for us to be, and be willing to make every sacrifice God may require at our hand, and also to discharge every duty, yet, if we have not faith in God we cannot please Him. God is worthy of all honor, and we must honor him by believing on him.

"If ye love me keep my commandments." A child who loves his parents will obey them. If we love Jesus, surely then we will obey him by keeping his commandments. If we do not obey him our love is not true. Let us examine ourselves carefully, and see if we love him with our *whole* heart.

I feel like praising God for the rich provisions he has made for poor fallen humanity. I praise him that salvation is both free and full, and that I have peen permitted to enjoy so much of his presence and have such sweet peace. Oh, I have been drinking deep from the well of salvation, and my joy has been full. I am *now* being kept by the power of Jesus' blood. "Praise the Lord O my soul, and all that is within me, bless his holy name."

As a good shepherd that watcheth his flock, and as soon as it has consumed one field of pasture, leads it to another, so Jesus our shepherd keeps watch over us, and leads us on, step by step, from one degree of grace to another, until we are fitted for his kingdom.

"The steps of a good man are ordered by the Lord." What a precious promise. We are so weak, and helpless, and dependent, and short-sighted, that we know not what is best for us; yet, if we are good, and do what is pleasing to God he will direct our steps.

"They that wait upon the Lord shall renew their strength." If our spiritual strength is renewed in proportion to our waiting upon God, oh, let us wait long, and often, and continue to wait, that we may become *very* strong in the Lord.—*Ex.*

Light of the world, sun of the soul, brighter far than which cheers the bodily sense; by thee all things are seen, yet art thou thyself unseen.

Bob.

"Bob Noyes, do stop your racket. Nobody can have a minute's peace if you are within hearing."

Bob's face flushed scarlet, and he laid down his hammer, leaving the nail half driven. He turned the toy wagon he had been working on over and over, with a wistful look which told of a pitiful heartache. It was a pretty toy wagon in his eyes, and he made every bit of it himself, and if he could only drive six more nails it would be finished. But there must be no more racket, so he laid it away carefully, and going into one corner of the yard stretched himself under a tree, and kicking the turf with his heels pondered over his many troubles. His mother had said that there was no peace for anybody if he was in hearing; but certainly there was no peace for him anywhere about home.

He had slipped into the parlor after dinner, and was having a good chat with Miss Somers, and she was telling him about three wonderful black and white spotted puppies at her house, when sister Jennie came in and asked him what he was imposing on Miss Somers for. He wasn't imposing, Miss Somers said so. Guess he could talk as well as Jennie, if she was eighteen two months ago. But Jennie made him leave the room without learning how the littlest and prettiest spotted puppy got out of the cistern when he fell in. Maybe he did not get out. Bob kicked harder and wished he knew. After his ejection from the parlor, Bob started for the garret to console himself by rocking in the old-fashioned red cradle grandmother Noyes rocked papa and Uncle John in, but Nell and the boys would not let him in; they were getting up a surprise tableaux and "didn't want any little pitchers around." He sought his father's study to look at an illustrated edition of natural history. But papa objected; "he couldn't have Bob in there making a disturbance." Almost heart-broken he turned to his mother's room. "Go right away, you'll wake the baby," met him at the threshold. He looked into the kitchen and begged to help make pies, but Bridget told him to clear out. He next went to the wood house and sought to assuage his sorrows by working on his wagon, and now he was forbidden that.

He could not understand why he was driven from everything - he had not been a bad boy and lost his temper. It was beyond his six-year-old philosophy. His poor little brain puzzled over what older children called "certain inalienable rights," without finding a solution of his trouble or coming to a conclusion. Had he been strong-minded, he might have called a convention, and declared that in the present order of things little boys have no rights big folks are bound to respect, and drafted petitions for a change; but he was sensitive and submissive, and let people snub him and trample on his toes without remonstrance.

The tea-bell roused him from his cup of bitter, puzzled thoughts.

"Bob, come to supper."

He wouldn't have to wait, that was some consolation.

At the table Mrs. Noyes was telling Miss Somers about a troop of performing monkeys. "One smart monkey with a striped tail played on a violin, and—"

"Mamma, it was ring-tailed," interrupted Bob, eager to have the account exact.

"Bob, how many times have I told you not to interrupt?"

Bob subsided, but he knew it was ring-tailed, for he had counted the rings and watched it half an hour while mamma gossiped with Mrs. Layton.

"All the monkeys turned somersaults when their keeper played Captain Jinks," continued Mrs. Noyes.

"Mamma, it wasn't Captain Jinks; it was, 'O vare is my little tog.'"

"Bob, if you talk any more at the table I'll send you to bed."

Bob, was correct, and he knew it; he could whistle like a mocking-bird, while Mrs. Noyes did not know one tune from another. The two reproofs in the presence of Miss Somers was too much for his sensitive, bashful temperament, and mortified him beyond self-control. His little fingers trembled and dropped a glass of water, spilling its contents upon the cloth.

"Bob, where's your manners? Leave the table instantly," commanded his father.

The children laughed, and Jennie called Bob an "ill-mannered little boor," and the mortified little fellow crept sadly into bed and sobbed until he fell asleep.

The day's experience was a fair sample of Bob's whole boyhood. He must not sing, whistle, shout, talk, ask questions or pound; yet he must keep himself handy to run on errands and pick up chips. He must not talk to company, for little boys are to be seen and not heard. He must not have any company of his own, because he did not know how to behave properly. The idea that Bob had any feelings and rights was not tolerated. The family did not intend to act unjustly; they loved Bob, but they were selfish and did not want to be disturbed, and Bob was noisy, and such an inveterate talker and questioner, if given liberty. He was clothed and fed, and sent to school and to church and Sabbath-school; surely, that was all duty required.

Bob made a discovery after a while. He could pound and saw and bang as much as he pleased in Tom Smith's carpenter shop. Smith's wild, half dissipated apprentice made a discovery too—that bashful Bob Noyes had a wonderful faculty for saying witty things, and for whistling and singing, when he became acquainted—and they coaxed him off more than once to enliven the evenings at the "Excelsior" and "Star" saloons.

They were as blind as moles at home until a reckless, almost criminal deed committed during the tumultuous period between boyhood and manhood showed them that Bob's young life was being steeped in degradation and sin. They wept bitterly, but not in sackcloth and ashes. Wrapped in self-righteousness, they shifted the responsibility from their own shoulders, and as he went from bad to worse, washed their hands of that unavoidable family affliction, a black sheep.—*Ex.*

Sensitive Children.

Extreme sensitiveness in children may be either a misfortune or an advantage according to the influences which are brought to bear upon them. A hasty temper is the prevailing fault of sensitive children; it is their quick involuntary protest against whatever offends them, and it should be treated with moral medication, and as tenderly as a deformed foot or curvature of the spine. Little by little self-control can be taught, and infiltration of such ideas and motives and sentiments made in the child's mind as will enable him to outgrow and overcome his infirmity. Time cures a great many things; children outgrow infirmities and faults, and if right principles of action and feeling are instilled gently, constantly, wisely, the results will ultimately appear. It is mere cruelty to make the weak points of a child a source of teazing and ridicule, as is too often done in schools and families. If he is born with a deformed foot, with defective sight or hearing, how careful are we to try and make up to him what nature has denied! A defect in one's mental or moral organization should be as tenderly and judiciously treated as a bodily deformity. A quick temper, an irritable or timorous or teasing disposition requires far more tact and judicious management than any physical infirmity. When grown to maturity our sensitive children become the poets, musicians, artists, writers, leaders of their time.—*N. Y. Tribune.*

Waiting for the Messiah.

A Jew, resident in Jerusalem, and rich in possessions, made a journey into Europe as a Shelichoh, in order to make collections in behalf of his poor brethren at Jerusalem, among their more wealthy brethren of the faith, as Paul did in his time. This very interesting man related, while once sitting next to me, that he had experienced, in the morning of that day, a very strong emotion. One of his friends had come running up to him in a very great hurry, and with manifest joy had exclaimed:

"Have you heard the news? have you heard the news?"

"No," said he who was from the East; "but what is it then?"

"Why, Napoleon has surrendered himself prisoner."

"What is that to me? truly I thought that our blessed Messiah was come!" and thereupon he sighed.

This happened in 1814. I now think on that man when I remember the words of the disciples that were going to Emmaus—"We trusted that it had been he who should have redeemed Israel."—*Dr. Capadose.*

Emotional zeal is sometimes sorely tried by a practical suggestion. An exchange tells of a man who was shouting loudly in a religious meeting, when the pastor sent a brother with instructions to stop that noise. He went and quieted him in an instant, and upon returning was asked what he did to produce so immediate an effect. He simply replied, "I asked him for a dollar for foreign missions." An anecdote similar to the above is told of Mr. Moody. Some years since, when he was attending the noon-day prayer-meetings in Chicago, a man of wealth arose one day, and telling of a good work that could be accomplished if only three or four hundred dollars could be raised, asked the meeting to pray earnestly that it might be done. Moody started up in his own impulsive way, and said: "Brother K.. I would not trouble the Lord with a little thing like that; I would do it myself." If all our prayers and suggestions were wrought out into a good substantial practice, how quickly the world would be converted!—*United Presbyterian.*

Children's Corner.

What the Oak Tree Said to the Little Child.

I was once an acorn green,
  Lying in my cradle-bed,
Peeping through the leafy screen
  To catch the shadows overhead.

Idly swaying all day long
  In the green and golden light,
Listening for the bluebird's song,
  Watching for his sudden flight.

Below me lay a tiny pool
  Within the mossy roots' embrace,
With trembling shadows gray and cool
  Upon her dimpled face,

And woodland creatures gathered there
  For shelter from the noontide heat;
The dappled fawn, the timid hare—
  'T was Nature's own retreat.

The bright-eyed squirrel loved to view
  Her image in the glassy lake—
The oriole her plumage knew,
  And paused a second glance to take.

E'en the pale woodbine from her bower
  Leaned o'er the marge her wreaths to twine,
And scattered dew drops in a shower
  From tendril, leaf and vine.

By night the fairies came and danced
  In moon-lit circles on the grass,
While glow-worms shone and fire-flies glanced
  Until the magic hour should pass.

Thus fled my youth until one day
  I fell into the moldering earth,
In "dull obstruction" there I lay
  And sighed farewell to song and mirth.

But soon I felt my pulses move
  Responsive to a higher life—
Within my heart a voice of love
  Whispered of days with glory rife.

And so I grew a mighty tree,
  And for a century have I stood
Upon the very spot you see—
  But where is now my native wood?

With hoary locks alone I stand
  And sigh for all the "loved and lost,"
The monarch of a barren land
  By storm and tempest tossed.

Oh days of youth! my pearly crown
  I'd gladly give once more to be
An acorn in an acorn-cup—
  A little child like thee.

—Rural New Yorker.

A Mouse Killed by Music.

The following strange facts I have often related to friends, who after hearing the story, have asked me to send the facts to some paper.

This being Monday — ministers play-day—I will divert my mind by giving you the following of the writer's experience in killing a mouse by music. There are five or six living who were eye-witnesses of the death scene of that poor mouse.

It was in the spring of 1872, when I was pursuing my studies at Center College, Danville, Ky. At one time during the fall previous an attempt was made by some miscreants to burn the new and splendid college building, which was then advancing towards completion. The dastardly attempt was a failure, through lack of kindling wood, to give it a good start. For the security of the building I was given a small room in it, where soon I took up my abode. Imaginations of the building burning down over my head some night while asleep, gave me a few wakeful nights. Furnished with an old carbine by Mr. —— J——, I loaded it two-thirds full of beans, corn and fine shot. With that behind the door I felt quite safe, and began to sleep soundly. Being alone I became interested in a couple of mice which frequented my room. They lived in a small closet adjoining and when in the evenings I would play on my violin the little creatures would come forth from their hiding-place and sit down in the shadow of the stove, on their haunches, holding up their paws like a squirrel eating. At first I thought they were eating, but soon found to my surprise they were not eating, but only listening. To be certain of this I would occasionally stop playing, and make an attempt to move, when they would scamper away, but return again as soon as I commenced playing. Having chased them in and played them out as often as five or six times in one evening, and they always taking the same position every time, I became thoroughly convinced that it was the music they were after. I began to tell friends of the amusement I was having with the mice. They would all smile an incredulous answer. I played for my little companions some three weeks, and they enjoyed it so much, and so did I. I often noticed two things:

1. That high piercing notes or sounds seemed to give them pain: as evidence of this, they would turn their heads to one side, and shrug their shoulders.

2. That having remained a few minutes under the sound or influence of music upon approaching them, they seemed stupid, slowly running away. During the three weeks' playing for them, one of them attempted more than once to crawl up my pants leg while I was playing. One evening I invited some gentlemen to my room to play with me, and witness the capers of the mice. The gentlemen having arrived, and we were all seated around the room, I turned the light of the lamp low, and said: "Boys, be quiet now through the whole scene, without speaking a word or laughing out, and I'll call my mice out and let you see what they'll do." In a moment all was still. I began to play, softly, the Nattali Waltz. Presently the mice came and took their usual position on the floor, holding up their little paws. This performance was so funny, they all laughed right out. It was now proposed that we all play. We had four instruments—two violins, a flute and a violoncello. We played one piece and it seemed to have a new charm for the mice. It was agreed then to play four pieces through without stopping. This would take about ten minutes or more. The word was given, and we were off. Presently the mice appeared for the last time to perform to their tragedy. When the pieces were all played through, all was silence again. After a few moments of perfect quiet I made a noise with my foot on the floor. The mice were motionless. I rose and advanced toward them, when one of them crawled stupidly and slowly away; the other I carefully placed on my open hand and carried it to the light, and while we were yet looking at it sitting on my hand, it dropped over dead. Its mate I never saw after that evening. —*The Interior.*

Children's Letters.

PORTLAND, Mich., June 4, 1877.

MR. EDITOR: I read the *Cynosure* every week and like the paper very much and especially the "Children's Corner." I think that it is doing good and I hope that it will have a large circulation all over our United States and elsewhere. I hope to live to see the day when there will not be an oath-bound secret society in our land, and that we may be as free and as pure as the mountain air. Boys, let us never stain our honor by belonging to an oath-bound society. I guess that I have written a long enough letter, so I will close.

JAMES W. MARCY.

P. S.—The answer to A. J. Cope's enigma in the *Cynosure*, May 31st, is "North America." I like to work out the puzzles and enigmas, for they are so easy for me. I do not know but I have worked out every one that has been in the paper for a long time. J. W. M.

Two of our little friends in Mediapolis Iowa, were busied the other day in selecting Scripture passages for an acrostic. What came of their work they send for the "Corner" readers to see.

ACROSTICS.

Every purpose is established by council.
My flesh and my heart faileth.
Man did eat angels' food.
Abstain from all appearance of evil.

Love the Lord for he is good.

Make a joyful noise unto the Lord.
Come let us sing a new song.
Know ye the Lord.
Even a child is known by his doings.
O come let us sing unto the Lord!
Watch and pray.
Now is the accepted time.

Soul abhor my judgment.
A soft answer turneth away wrath.
Mine eye mourneth by reason of affliction.
A froward heart shall depart from me.
Nevertheless he saved them for his name's sake.
Turn us again, O God, and cause thy face to shine.
He that worketh deceit shall not dwell within my house.
And he gave them their request.

My days are like a shadow that declineth.
Come let us go hence.
Know ye that the Lord he is God.
Exalt ye the Lord our God.
O give thanks unto the Lord.
Who will lead me into Edom.
Now come let us reason together.

The Sabbath School.

LESSON XXV.—June 24, 1877.—QUARTERLY REVIEW.

GOLDEN TEXT.—"The Lord is slow to anger, and great in power, and will not at all acquit the wicked."—Nah. 1:3.

TOPIC.—A Nation Destroyed.

HOME READINGS.

M.	2 K. 4: 1- 7	The Oil Increased.
	2 K. 4: 25-37	The Shunammite's Son.
T.	2 K. 5: 1-14	Naaman the Leper.
	2 K 5: 20-27	Gehazi the Leper.
W.	2 K. 6: 8-18	Elisha at Dothan.
	2 K. 7: 12-20	The Famine in Samaria.
Th.	2 K.10: 20-31	Jehu the King.
	Jon. 3: 1-10	Jonah at Nineveh.
F.	2 K.13: 14-21	The Death of Elisha.
	Am. 5: 1-15	Lamentation of Amos:
S.	Hos.14: 1- 9	The Promise of Revival.
	2 K 17: 6-18	The Captivity of Israel.
S.	Nah. 1: 1-13	The Lord Forgiving but Just.

SUGGESTIONS FROM "ILLUSTRATED BIBLE STUDIES."

—"Children receive the love of one generation and pay it to another," so Jean Ingelow says. Let parents and teachers, then, give bountifully. It will not be lost or wasted.

—Should the superintendent always open the school with prayer by himself? Usually, no doubt; but not always. Occasionally let the school hear other voices, and feel the desires of others' hearts.

—He is not the best superintendent who feels that he must do everything himself. He is accomplishing most when he succeeds in putting others in the way of doing their "level best." This is given as the chief secret of Mr. Muller's wonderful success—his ability to make others work.

—Vacation time leaves many a teacher's chair vacant. It will be an expression of a beautiful Christian trait for those who stay at home, even if not regular members of the school, to be ready of their own accord to appreciate the situation, and "chink in" their services as they may be needed.

—And many classes too will be diminished in number. How cosy the class will seem; and how pleasantly confidential the relation of teacher and scholars. Jesus often addressed great multitudes, but then he spent much time in private conversation with individuals. When he effectually called his disciples, it was only one or two at a time, and when they were comparatively alone.

—Dr. Vincent says in his *S. S. Journal:* If you are Bible-class teacher don't be a lecturer. Don't be a preacher. Don't be an exhorter. Don't be a declarer. Be a *teacher*. A teacher gets work out of his scholars—gets questions, gets answers, gets hints, gets a good chance to keep his own mouth shut a good part of the time, and the mouths of his scholars open and their brains busy and their hearts excited. *Teach!* TEACH!

WESTFIELD COLLEGE for the past year shows by its catalogue an attendance of 143 students, of whom 38 are in the classical, scientific and classical preparatory courses. The institution has received valuable additions to its library, cabinet and apparatus during the past year. Pres. Allen, at its head, is among the ablest counselors of the United Brethren church. He is assisted ably by Professors Kiracofe, Shuey and Whipple. The latter has returned during the past year. Friends of the reform in Southern Illinois and Indiana will do well to patronize an institution maintaining such principles as are held sacred at Westfield. Address Pres. S. B. Allen for catalogues, etc.

WHEATON COLLEGE.—The catalogue for 1876-7 is received. One hundred and eighty-one students are named, of whom 37 are in the College classes proper and 51 in the preparatory department. The aims of the institution and the outline of instruction are more fully set forth in the catalogue than usual, and must be of great value to all who wish to understand the college curriculum. Some changes have been made in providing an abridged or Philosophical course which will meet the wishes of some who are unable to go through with a full course of study.

ROWELL'S AMERICAN NEWSPAPER DIRECTORY for 1877, contains a complete list of newspapers and other periodicals in the United States, Territories, and dominion of Canada, arranged alphabetically by towns, giving name, frequency of issue, politics or general character, form, size, subscription price per year, year of establishment, editors and publishers' names, and circulation, together with a description of the towns and cities in which they are published. The Jersey City *Journal* says of the publishers: "George P. Rowell & Co. deserve the best thanks of the advertising community for their efforts to prevent advertisers from being imposed on by unscrupulous publishers. Every honest publisher will also thank them for the aid they have afforded them in maintaining their competition for business by fair means, against the fraudulent practices of dishonest rivals. Messrs. Rowell & Co., alone of Newspaper Directory publishers, have had the courage to undertake the task of discriminating among the statements of newspapers, and to face the hostility which such a course was sure to excite among those who profited by misrepresentation. Their publication has taken the first place as the standard authority among American Newspaper Directories, and a reference book for every large advertiser and advertising agency in this country.

OBITUARY.

JAMES ANDRUSS died June 5th at the house of his relative, A. A. Woolsey, in Amboy, Ill., after a brief illness. He was a seceding Mason and was warmly interested in our reform work.

Is secrecy a necessary product of good? "Let your light shine," says the Divine Master. What has given power to the corruptions in this government? Is it not the power of secret societies? Good men entangled in them are afraid to expose the baseness of their fellows, and instead of ousting it, only fasten the destroying fangs of vice the more surely. If any secret societies are good, experience shows it a selfish good. Masons may help each other but their practical workings pull down the masses of God's people.

TEXAS COR.

No man therefore can express with words, how execrable and horrible it is to seek righteousness in the law by works without the blessing. For it is the abomination standing in the holy place, which denieth God and setteth up the creature in the place of the Creator.—*Martin Luther.*

THE GOSPEL MEETING.

THE PROPHET DANIEL.

[We hope to find room to reproduce for our readers two or three of Mr. Moody's best discourses before it will be demanded for the reports of the Anniversary Convention. Among them is the following on the prophet prince of the captivity, taken from the Chicago *Tribune*.]

THE PROPHET DANIEL IN MR. MOODY'S VERSION.

When we come to the life of such a man as Daniel, the first thing we ask is, What was the secret of his success? Well, my friends, I'll tell you what I think was the secret of this man's success. He knew his God. A great many professing Christians never get on intimate terms with their God, and so they never amount to much. But Daniel, from his boyhood, knew and trusted in the God of Abraham, and the God of Isaac, and the God of Jacob; and that was what put such courage into him.

There is another very important thing about Daniel; he was able to say *no!* at the right time. I tell you my friends, it would be a great thing for our young men to be able to say NO! when the devil comes up to them and begins to coax them away from the God of their father and mother.

We don't know just how old he was when we hear of him first; probably about seventeen. The King Nebuchadnezzar had given orders to take some of the best and brightest boys among the Hebrew captives and bring them up among his wise men. They were to be taught the language and learning of the Chaldeans, and to be fed with meat and wine from the King's table. "But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank." There was something in the law of his God forbidding him to eat meat or drink wine which had been offered to idols; and Daniel knew that the King's meat and the King's wine had been offered to idols, so he determined not to touch it.

If he had been like a good many of our modern Christians he would have said something like this:

"Well, it can't be helped. I don't like to defile myself in this way; the law of God forbids it; and if I were only home in Jerusalem I never would do it in the world. But I really don't see how we are going to help it. We are slaves. Besides, it is the King's special order; and if he should hear of our disobedience, our heads would come off in no time. Really, we can't be expected to run such a risk as that."

That's it; the devil told him to do in Babylon as the people of Babylon do. But Daniel had the courage to stand up to the law of his God, and say *no!*

Consequences? Never mind the consequences. There wasn't any such word in his dictionary when it came to obeying the law of his God. He was bound to do it, let the consequences be what they might.

Do you hear what it says here in this eighth verse of the first chapter? "Daniel purposed in his *heart*." That's the trouble with a great many people; they purpose to do right, but they only purpose in their heads, and that doesn't amount to much. If you are going to be Christians you must purpose to serve God away down in your hearts. "With *the heart* man believeth unto righteousness."

So when the servant who had charge of them came to bring them their dinner, Daniel and his three young friends told him they couldn't eat that meat and drink that wine, because it was against the law of their God.

Look at that! Daniel doesn't try to dodge the question at all; he gives the true reason right out at once.

I am afraid some of you, if you had been in his place would have tried to hide behind some excuse. You would say you weren't very well; or that meat and wine didn't agree with you. Not so with Daniel. He tells that heathen the true reason why he can't eat the King's meat or drink the King's wine, and I have no doubt the man respected him for it. "But," says he, "it won't do at all. If you don't eat it the king will find it out. He'll see you some time looking lean and thin, and he'll ask you what the matter is, and then I shall lose my head as well as you."

"Just try us for ten days," says Daniel. "Give us pulse to eat and water to drink, and see how we get along on it."

So the servant tried them on the pulse and water, and at the end of ten days they were the fattest and best looking of the whole crowd.

Some people think wine makes them look better, and that they can't get along without it. Look at their red noses and bloated faces! I tell you,

ALL THE STIMULANT A PERSON NEEDS

is the Word and the grace of God.

There was a soldier down in Tennessee when I was there—a great, strong, hearty fellow—who was a teetotaler. One day, when the army was going on a long march, a man offered him a drink of whisky.

"I am a teetotaler," was his reply.

"Never mind that. You're in the army now; besides, you need some stimulant to help you on this long march."

Taking out a pocket Bible, he held it up before the face of his tempter and said,

"That is all the stimulant I want."

Just so with Daniel. He took God's side in this question, and held to God's terms, and God made him strong and healthy; gave him favor with those who saw his honesty, and above all, peace in his own soul.

The next we hear of him is about two years after. I seem to see the officer coming in and laying his hand on Daniel's shoulder, and arresting him in the King's name.

"What is the matter?" says Daniel.

"Why, haven't you heard?" says the officer. "The King had a dream last night, and when he woke up he couldn't remember it; so he called all his wise men together, and asked them to tell him his dream, and then interpret it for him. Nobody could tell it. The King was so angry that he commanded that all the wise men should be put to death. You belong to that school; so you will have to die."

"It seems to me the King is rather hasty," says Daniel—cool and calm as a summer morning. "Just let him give us a little time, and I'll show him his dream and the interpretation also."

He knew his God and trusted in him. All secrets belong to God.

That night Daniel and his three friends had a little prayer-meeting together. I have no doubt they read the story of Joseph; how the dreams of old Pharaoh were revealed to him; and how he came to be a great man in Egypt afterwards. And then they went to sleep. I don't think many of you would have gone to sleep with such danger as that hanging over your heads. But Daniel slept; and in his sleep the king's dream was revealed to him.

The next morning there was a great stir all about the palace. It had got out that a young Hebrew captive was going to tell the King his dream, and save the lives of all the wise men of Babylon; and everybody was anxious to know all about it. I can see the young man brought into the presence of the mighty monarch. He stands there without the slightest fear. His God, in whom he trusted, has made him master of the situation. The King looks at him, and says, "Young man, can you tell me

MY DREAM AND THE INTERPRETATION OF IT?"

"My God can!" answered Daniel; and he begins.

"In your dream, O King, you saw an image——"

"*That's it!*" says Nebuchadnezzar, his face lighting up all at once; "you've got it. I remember it all now."

"Yes," says Daniel; "my God revealed it to me last night in a dream." You see he doesn't take any credit to himself for it, but gives the glory to his God.

"The head of this great image was gold, his breast and arms were silver, his belly and his thighs of brass, his legs of iron, and his feet part of iron and part of clay. And then, O King, you saw a stone cut out without hands, which struck the image upon its feet, and crushed it to pieces till it became like the dust of the summer threshing-floor."

"That's all right," says the King. "Now can you tell me the interpretation of it?"

Now I imagine some of you would have tried to soften down the interpretation a little. It was a pretty hard thing for Daniel to stand up there before that great monarch and tell him his kingdom was to be like the dust of a summer threshing-floor; but he did it. "Thou art this head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule all over the earth. And the fourth kingdom shall be strong as iron. Afterwards it shall be delivered, and become part strong and part weak. And in the days of those Kings shall the God of heaven set up a kingdom which shall never be destoyed; it shall break in pieces and destroy all those kingdoms, and it shall stand forever."

The King was greatly pleased with Daniel, and made a great man of him; and, for his sake, put his three friends into office. You see Daniel didn't forget his friends when he got into a good place himself.

Well, not long after that—maybe it was the dream that put it into his head—Nebuchadnezzar made a great image and set it up in the plains of Dura. It was about ninety feet high and about nine feet wide. Some people say it was made of solid gold, I rather think the King intended that image to represent himself. He was going to have a universal religion, and he was going to be the head of it,—there are some such people now-a-days,—and so he gave orders to have all the nobility and great officers of his kingdom brought togeth-

er to worship the golden image which he had set.

I don't know where Daniel was at this time. Perhaps he was away in some other part of the kingdom on business; but his friends Shadrach, Meshach, and Abednego, were there to represent him. Their enemies were there too. A faithful servant of God is sure to have enemies, watching for a chance to get him out of the way.

It was a great day when the image was unveiled. I seem to see it flashing in the sunlight; the vast throng of worshipers standing round it; and the King at the head of a splendid procession of his lords and ladies, coming across the plain with banners flying and music playing; really, it must have been a trying time for those three men, who were so much out of fashion as not to bow down to the great idol when everybody else was doing it. But the law of their God and the law of the King were in conflict. The King said, bow down! God said, no! —and it didn't take them a minute to decide what to do.

Some people would have said, "There's no great harm in bowing with the rest; but then you needn't *worship*, you know; just bend your knees a little, but don't say any prayers to the idol."

Not a bit of it. These men were not going to compromise their consciences; and their enemies knew it very well. The hour arrived; everything is ready; the King makes a sign with his hand, and the cornets and the sackbuts, and all the other instruments, give a great blast, and the whole multitude fall down on their faces before the great image which Nebuchadnezzar the King had set up. No, not all? There are three pairs of stiff knees in that kingdom – three men who will not bow to the false god. Their enemies have taken care to put them in the front rank, near to themselves, and so find occasion to accuse them to the King.

I seem to see these fellows looking out of the corners of their eyes, when, by the King's command, they ought to have been worshiping the idol; and I hear them saying to themselves, "Aha! we have got you now!" and so they go to tell the King.

"O, King! live forever. Do you know that there are three men in your kingdom who will not obey you?"

"No. Who are they?"

"Three of those Hebrew captives; they don't bow down along with the rest of us, and we thought you would like to know it."

"Bring them to me," says the King, in a great rage; "I will see whether these fellows are going to disobey my orders like this."

It is quite likely he would have ordered their heads to be taken off at once, if he had not remembered that they were particular friends of Daniel.

Now they stand face to face with the great King.

"What is this I hear of you?" says Nebuchadnezzar. "They say you disobey my orders, and do not bow down and worship my golden image. Now, I will try you once more; and then, if you don't bow down, into the furnace you go."

We do not know who the speaker was on that occasion; perhaps it was Shadrach. He stands there with his two friends, looking calmly at the King, and thinking of the fiery furnace without trembling in the least, or feeling the slightest fear. And this is what he says: "We are not careful to answer thee in this matter, O King. The God whom we serve is able to deliver us from the

BURNING FIERY FURNACE,

and he will deliver us out of thine hand, O King. But whether he deliver us or not, we will not bow down."

"Who is this God of yours, that is able to deliver you out of my hands?" says the King in a towering rage. "Go and heat that furnace seven times hotter than ever, and take these fellows up and thrust them into it. Be quick about it. I will not have such rebels in my kingdom."

So some of the King's servants hurry away to the furnace to stir up the fire, and others seize Shadrach, Meshach and Abednego, and take them away; and when the furnace doors are opened, they come near to cast them into the fire, which is so hot that it burns the servants to death, but does not harm the men who are cast down headlong into it. Then the King goes and looks into the furnace; and what is his astonishment at seeing four men, instead of three, walking in the midst of the fire, as safely as if they were in the King's garden.

"Did I not tell you to cast in three men?—and lo! I see four walking about in the fire; and the form of the fourth is like the Son of God."

The Lord himself was with his three faithful servants. The great Palestine Shepherd looked down from heaven and saw those three sheep of his flock about to be cast into the fire; and he made haste and came down himself to see that they suffered no harm. Ah! Jesus is always with his people. Though they pass through water, they shall not be drowned; though they pass through the fire, they shall not be burned. The fire burned off only the devil's bands: it did not singe a hair of their heads.

Does not Christ say that the hairs of our heads are all numbered? There is wonderful care and love in that. Did you ever know a mother who loved her child so well that she would count the hairs on its curly head? But the Lord loves his children so well that he counts their hairs—every one; and not one of them comes to any harm, so long as his child is faithful to him. There was not even the smell of fire upon their garments; and the King's Counselors, and Princes, and Governors, and Captains, and all together, saw these men upon whose bodies the fire had no power. My friends, let us remember that it is always safe to do what God wants us to do. If our way to heaven leads through fire and water, it is all the same; it is all right. That is the proper way for us to go.

And now King Nebuchadnezzar orders these men to come out; and he restored them to their places again. He has found out who was the God that was able to deliver his servants out of the hands of the King; and I am quite sure that, from this time, neither the King nor anybody else in Babylon, ventured to say anything against these men, or against the God whom they worshiped, and who had delivered them out of the fiery furnace.

The King himself makes a decree, "That every people, nation and language, which shall speak anything amiss against the God of Shadrach, Meschach and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort." So the King promoted these men; and, instead of being burned to death in the furnace, they came to be more honorable than ever.

[*Continued next week.*]

News of the Week.

—A party of train robbers removed the rails from before a passenger train in Pulaski Co., Mo., on the night of June 1st. The engine and baggage cars were thrown down a high embankment, killing the engineer, fireman and a company physician who was riding with them. The passenger cars remaining on the track saved the inmates and defeated the robbers. Several of the gang have been arrested.

—The Union Mutual Life Insurance Co. of New York, hold a mortgage of $150,000 on the property of Chicago University, which is threatened to be foreclosed unless back interest is paid. It is claimed that the real estate cannot be sold so as to alienate it from the intention of the donor, and the case may go to the courts for a long contest.

—Two disastrous fires occurred last Friday at Bridgeport, Connecticut, and Galveston, Texas. At Bridgeport a large hat manufactory was destroyed, and eleven persons lost their lives by the falling of one of the brick walls of the factory, which crushed in the roof of the office, a one-story building adjoining, and buried under the heap of red-hot bricks a number of persons who had volunteered to assist in removing goods.

—The latest accounts say the Missouri River, below Kansas City, is still rising and doing great damage. The water is higher than any time since the flood of 1849. The town of Harlem opposite Kansas City, is about six feet under water, and likely to be entirely destroyed. All railroads in the vicinity are greatly damaged by wash-outs or submerged tracks. The people living on the bottoms along the Missouri River are moving to the bluffs, taking what property they can with them.

—New York underwriters contend that $100 worth of damage is done by every dollar's worth of firecrackers imported, and propose importuning Congress to put a stop to this particular diversion of young patriots.

—A terrible storm struck Mount Carmel, Illinois, on Monday, by which fourteen persons lost their lives and $500,000 worth of property was destroyed. A large number were wounded, several of whom will, undoubtedly, die. Four of the the killed were burned up. Among the buildings destroyed are the Presbyterian and Methodist churches, two school houses, the court house, several stores and residences.

—The Russian army in Asia is uniting its forces and driving back the Turks to more secure positions. The result is very discouraging to the authorities at Constantinople and a strong peace party exists which will make open demands for negotiations if bad news is received in Asia. Such news would also it is feared arouse another popular outbreak. Arrests of Softas, civilians, and military students take place daily. A *coup de main* for the restoration of ex-Sultan Murad is much feared. No boats are allowed to traverse the Bosphorus or Golden Horn after dark.

—The Montinegrins have added another to their long list of victories over the Turks. In marching to the relief of the garrison of Nicsics a large Turkish force attempted to force Duga Pass, but the narrow defile was so stoutly defended by the Montinegrins that 4,000 were killed. The mountaineers lost 700 men.

—The crossing of the Danube has not yet been attempted in force though several feints have been made. The Czar, who is at headquarters, is postponing such decisive action until news comes from England assuring him that no interference will be made. Count Schouvaloff arrived in London on Saturday with communications for Disraeli's cabinet.

Religious Intelligence.

—The American missionaries in Japan have for sometime been engaged in the translation of the Bible into Japanese. A committee, whose headquarters are at Tokio, has charge of the Old, and one with headquarters at Yokohama has charge of the New Testament. The New Testament committee committee consists of the Rev. Dr. J. C. Hepburn of the Presbyterian Board, the Rev. Dr. S. H. Brown of the Dutch Reformed church, the Rev. D. C. Green of the American Board, and three Japanese assistants. The Gospels and the Epistles to the Romans and the Hebrews have been published, and the translation of the Acts has just been finished.

—The Twenty-second Annual Convention of the Young Men's Christian Association of the United States and British Provinces assembled in Library Hall, Louisville, Wednesday, June 6th, at 11 A. M., about three hundred delegates being in attendance. Hon. J. V. Farwell of Chicago, was elected president. Deeply interesting and encouraging reports were made by many delegates, of the work carried on by the International Committee in the South and West, in Canada, among the railroad men, among Germans, and for colored young men.

—Henry Varley, whose visit as an evangelist to this country some time since many will remember, is about to take an evangelistic tour around the world, going from England to Australia, and thence to California.

—Rev. E. W. Bruce of Hickory Corners, Mich., reports in the *Wesleyan* a continued revival in his church. The protracted effort was closed some time ago but the work goes on.

—According to a statement recently published by the Moderator of the United Presbyterian Synod of Scotland the sums raised through voluntary benefactions in the three principal churches in Scotland during the year 1875, were as follows: Free church, $2,672,250; United Presbyterian church, $2,099,825; Established church, $1,753,105. The Free church, which is carried on purely on the voluntary basis, is now the most active and efficient church in Scotland, and contributes more than any other to the cause of Christian benevolence.

—The 167th anniversary of the death of John Eliot, the apostle to the Indians, was observed in several churches in Newton, Mass., on Sunday, May 20th. His first sermon to the Indians was preached at Nonantum, in Newton, Oct. 24, 1646. In 1674 he had 1,100 praying Indians and twenty-five native preachers.

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Corn—No. 2	45	46¼
Rejected	40½	41
Oats—No. 2		37¼
Rejected	28	30
Rye—No. 2		68
Bran per ton		12 00
Flour—Winter	7 00	9 75
Spring	4 50	8 00
Hay—Timothy	9 50	10 00
Prairie		7 50
Mess Beef	10 75	12 00
Tallow	7½	8
Lard per cwt		8 80
Mess pork, per bbl		12 75
Butter common to choice roll	14	20
Cheese	7	14
Beans	2 40	2 60
Eggs	10½	11
Seeds—Timothy	1 60	1 80
Clover		6 00
Flax	1 60	1 75
Potatoes	95	1 20
Broom corn	2	7
Hides green to dry flint	6¼	16
Lumber—Clear	30 00	34 00
Common	9 50	11 00
Fencing	9 00	11 00
Shingles		2 50
WOOL—Washed	30	36
Unwashed	18	23
LIVESTOCK Cattle Choice	5 75	6 50
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Medium	4 75	5 10
Common	3 25	4 50
Hogs	4 50	4 85
Sheep	3 00	5 00

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Flour	$3 40	10 25
Wheat—Spring	1 53	1 75
Winter	1 75	1 95
Corn	54½	62½
Oats	46	61
Rye	79	80
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Notices

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

Topics of the Time.

Though Moody and Sankey are gone the revival meetings are continued in the Boston Tabernacle by Major Whittle and Mr. McGranahan. A preaching service is held on Sabbath evening and inquiry meetings daily; also the daily temperance prayer meeting is continued. Some of the business men's prayer meetings are discontinued, others are yet full. Mr. Moody is spending the summer in Northfield, Connecticut, and Mr. Sankey at Cohasset. Mr. Sawyer has sailed with his wife for Scotland, where he will engage in temperance work. He went in company with Mr. William Torrens, "Scotch Willie," the story of whose reformation from a drunkard's life was one of the most thrilling related in the Chicago Tabernacle.

Governor Robinson, of New York, has drawn upon himself considerable criticism for an appearance of partiality toward the Romish church. All through the session of the State Legislature he has refused, it is said, to sign any bill granting aid to any institution under Protestant influences, on the ground of sectarian legislation, but so soon a $25,000 appropriation is voted to an institution wholly under Catholic control he promptly and without question gives it his sanction. From what is made public in the case Governor Robinson seems to hold that the papal is the only true church, existing above the sphere of the Protestant denominations which are simply sectarian factions. Probably sectarianism was only an excuse for his action which was really a purchase of Catholic votes.

The Woman's Christian Temperance Union is proving its necessity and usefulness by inaugurating a strong movement for the enforcement of the laws against the opening of saloons on the Sabbath, a work no organization exclusively of the other sex was likely to take up. The Union are receiving the aid of the pulpit in this effort in a way most creditable to the integrity of Chicago pastors. Sabbath reform was the theme in several churches last Lord's day, where the argument was enforced by exhortation of more fervent character than was usual before Mr. Moody's visit. Some of the daily papers decry the effort of the Union as calculated to unite the rum-drinking classes, and inflict again upon the city a government such as it suffered under for years and of which we are happily rid. The argument is endorsed only by such as make politics their trade. The revival of last winter has made the effort of the ladies a hopeful one. They can hardly fail of success.

The New York and Brooklyn dailies are acting the part of faithful monitors to the churches of those cities, in respect to their reckless debts. In the former city the church mortgages recorded since 1869 foot up to the huge sum of $2,367,886, and in Brooklyn the figures are even higher—$2,651,442. The denominations most involved seem to be the Romish, the Methodist, Episcopal, Presbyterian and Baptist. These heavy obligations have been assumed to cover the cost of great organs, luxuriant upholstery, lavish stone ornaments and steeples and basement kitchens. To think of putting such churches as Luke tells about, in Antioch, Jerusalem, Ephesus or Rome, into such costly temples would be to exchange them for the worshipers in the great temples of their day. "Fine church idolatry" is not too severe a term for most of this mortgaged extravagance.

Another city school board has met the Bible question. Allegheny City, Pa., may well be proud of the record her School Controllers made at their last meeting, and the friends of the Bible, of good order and of American principles everywhere may rejoice. The vote to maintain the daily use of the Word of God was thirty-nine to twelve. The Romanizing and infidel influences voting against the ordinance were represented almost wholly by foreigners. American Christians are too indifferent in their efforts for the conversion of foreign Catholics. The present prosperous missions among the French Romanists in Canada, northern Vermont and at Ste. Anne, in Kankakee county near this city, sprang from the Christian conversation of two fur traders with their French assistants in the territory of the Hudson Bay Company. Fourteen years after they met him in Quebec, and not forgetful of the seed they had sown, they gave him a Testament. The Frenchman was converted and lived a Christian among his Catholic relatives and neighbors; and when a devout woman from Switzerland, ond Dr. Kirk of Boston, started a Protestant mission among French Canadians this Testament had prepared the way for them.

The situation in France becomes daily more threatening. Saturday MacMahon ordered the dissolution of the Chamber of Deputies and the question was to be debated in the Senate on Tuesday, with every prospect that the order would be sustained by a considerable majority. The Chamber of Deputies on Saturday was in the utmost tumult. The Republicans threaten the government with severe censure for favoring the Jesuit intrigues and remind the President that there is a law for the punishment of high treason. The sitting of the Chamber on Saturday continued five and a half hours. During that long time there was one prolonged roar of vociferations. At one time when Gambetta said that power was in suspicious hands, the Minister of Public Works sprang with a threatening air towards the tribune, and the members of the Right and Left dashed forward. The ushers had to separate the hostile armies. It really seemed as if there would be a hand-to-hand fight. All instinctively waited for the reports of revolvers.

"WEAR OUT."

"Wear out!" but never let the rust
Of idleness corrode the trust
Your Maker gave; your part to play
In the great drama of "To-day"
Is to deal justly; aid the weak;
Ever for right and freedom speak;
Keep burning clear Truth's beacon light,
That its soft radiance, through the night,
Be to the lost on life's bleak moor
Like Bethlehem's star, that shone of yore,
Guiding the shepherds on their way
To where the child Redeemer lay.

"Wear out!" 'Tis nobler far to bear
On breast and brow the marks of care—
Scars of life's conflict, bravely fought,
Patents of peerage, fairly bought,
Titles to claim in the fair clime
Of those who worship truth sublime;
E'en if your feet have never trod
The narrow path that leads to God,
Avoid, as death, the scorner's seat,
Nor let his sandals press your feet;
With contrite heart and tearful eye
Stand still while the elect pass by.

'Wear out!" Though stern your features grow,
Though raven locks be turned to snow,
On to the front, 1 or laggard be!
With sturdy blows comes victory!
Shame on the weak, the nerveless hand,
That cannot grasp Truth's shining brand;
That shrinks when from fair Freedom's tower
The tocsin sounds the trial hour;
That fails, when Justice calls, to go
With battle-ax and "bended bow,"
And prove upon his native sod
His fealty to man and God!

—Selected.

THE PILGRIM MONUMENT.

A CHAPTER FROM ITS UNWRITTEN HISTORY.

BY SAMUEL D. GREENE.

In February, 1850, while in Plymouth, Mass., selling Samuel G. Goodrich's Pictorial Geography, I read an interesting account of the extraordinary devotedness of the early Pilgrims to the religion of Jesus Christ, their severe trials and persecutions in their native country, and the great sacrifices they actually made in leaving their country and home, and the persecutions they actually endured to find a home by seeking a western world little known and inhabited by savages. Yet so pure was their faith in the Son of God that a home would be provided where they could enjoy that religion which was so deeply implanted in their souls, that they sought this country and landed at Plymouth. Then for a moment I looked over this extensive country, a government founded upon the Word of God, a harmonious, self-sustained republic. There was then hope that the Stars and Stripes would float over a nation purely free. My mind ran back to these great and glorious and God-like men who gave their lives, their all, to establish this land of the free. It did seem that if a country so dear actually reared a

monument by its treasures and its heart to Washington, its great defender, it certainly owed a grateful remembrance to those noble Pilgrims; that a lasting monument should be erected,—a canopy built over the Rock upon which they landed to secure it from destruction, and a monument placed upon the hill as a beacon for the mariner to that port, which could be visited by succeeding ages, showing that here was the landing place, the early home and final resting place of the God-like fathers and mothers, founders of this great and glorious Republic.

My mind being known, the Pilgrim Society became interested in my views and actually made overtures, examined the premises, laid out the ground for the canopy over the rock and the monument upon the hill. It sought my terms to travel the country and raise the means to accomplish so noble and glorious a work, and in a meeting of the Pilgrim Society they accepted my terms and voted unanimously, not a dissenting voice, to gather the funds and build such a canopy and monument.

In the spring of 1850 I was in the State of Maine, and was written to by the President of the Society to meet him at No. 33, State street, Boston, to sign the papers and fulfill the contract. I came and met him there in a back office, and when about to complete the work the office door was opened and a man, unknown to me, said to the President, "*What are you doing with that d—d Antimason?*" The President left the room carrying his papers with him, and thus ended the contract. I have never, however, relinquished my interest in the work, but have under the present successful agent, traveled and collected funds in several States.

A few years afterwards the present design of the monument by Mr. Hammatt Billings, was accepted and he contracted with the Pilgrim Society to raise the funds and build the monument. But little progress was made in collecting funds by the first general agent, and Mr. Billings was on the point of abandoning the work, when, in consultation with the Rev. Willard M. Harding, the present financial agent, he was assured the enterprise could be accomplished. He at once arranged with Mr. Harding, who resigned his pastorate, to take entire control of the collection of funds, and through two financial panics (1857 and 1873) and years of war the canopy over the Rock has been completed and paid for, and the monument so far advanced that a contract is concluded with a gentleman to put up the figure of Faith at a cost $32,500. The figure is thirty-six feet in height and when placed in its position the monument will be reared eighty feet in height. This figure of Faith is to be surrounded by Morality, Law, Freedom and Education. As the figure of Faith is about ready and will, in a few days, be placed in its position, I am anxious and desirous that the other figures should be provided for and the monument be completed and paid for.

Notwithstanding the Freemasons sought to lay the corner-stone, and did so; yet under a kind Providence the granite was changed in color and the corner-stone that was laid by the Masons was taken from its place and thrown under the foundation, never to be seen; and, as will be seen in the Pilgrim Memorial, none of their folly or lies are placed in the vault, save the bombast and lies contained in John T. Hurd's address. All of this folly will be taken out of the Memorial in January, 1878. The great work has been done by those not Freemasons, nor in sympathy with them, and the great work of placing the figure of Faith to complete the height of the monument is done by an Anti-mason and I hope that the figures Law, Morality, Freedom and Education may be provided for by unpolluted hands that are pure from the wickedness and un-Christian principles of the lodge.

It is not generally known that the architect, Mr. Hammatt Billings, gave all his labor, besides furnishing materials for drawing models, without compensation. This fact was appropriately noticed by the Trustees of the Pilgrim Society in their resolutions at the time of his death in 1874.

An Open Letter from Gen. Phelps to Pres. Dickey.

Brattleboro, Vt., June 5, 1877.

Rev. Dr. Dickey, President of the Board of Trustees of Lincoln University, Oxford, Pa.:

My Dear Sir: From a familiar acquaintance with the benevolent work in which you have long been engaged, in elevating the African race, dating from before the late war, and resulting in the excellent institution of which you are the head, I take the liberty of addressing you this open letter on a subject that I consider of great moment to the important interests of which you are the most prominent representative.

The subject to which I would call your attention is Freemasonry in its relation to Christian education. You are doubtless aware that previous to the late war the African was not admitted into the Masonic lodges of the United States. But his exclusion therefrom, though designed in no Christian spirit toward him, tended, nevertheless, to operate in favor of the Christian religion; because Freemasonry is thoroughly paganish in its character, and an initiation into its mystifications serves only too often to unhinge the Christian faith and introduce un-Christian practices. It is therefore desirable, I think, that the African race, instead of making the bad use of their newly acquired liberty of entering the Masonic lodge, should be taught, as a matter of Christian principle to abstain from it. The lodge is a nest of deliberate falsehoods, appealing to a man's lower instead of his higher nature. It teaches the arts of fraud and deception, and is totally incompatible with the church of the apostles, since that was founded on sincerity and truth.

The American Colonization Society, the constant friend of the African race for sixty years, has always held steadily in view the Christianization of the African continent through the instrumentality of the American Negro. The qualities that would fit him for this purpose are precisely such as would also fit him to perform in the best manner possible his duties as a citizen of the United States. But our National Association opposed to Masonry believes that the vicious education given by the Masonic lodge would unfit him for both these purposes.

Our African citizens will be strongly tempted to resort to secret organized collusion in the shape of Freemasonry, in order to protect themselves against the similar Masonic collusions, such as the Golden Circle, KuKlux, etc., which have long been made use of to keep them in subjection; but while protection cannot be secured in this way (for Masonry is better designed for oppression than for protection) the remedy is fraught with evils and dangers both to the Republic and to Christianity. It threatens the religious interests of Africa as well those of the United States.

It is subversive of republican goverment for its subjects to look for protection to an organized power, of foreign origin, unknown to the institutions of the State. We are permitted in the United States to enter freely into open organizations and to bear arms openly; but we are prohibited from entering into secret collusions and to bear concealed weapons. Our African citizens have a right to be organized, armed, and trained as militia; and this, together with the courts of justice, and the freedom of the schools, the pulpit and press, ought to be protection enough. It is doubting and disparaging our government to think otherwise.

The institution over which you preside fits colored men to be good citizens of a Christian country, and moreover has a particular view to preparing them for conveying the Christian religion to the hundred and fifty millions of human beings in Africa. But it would be much to be regretted indeed, if the Africans who return from the United States to their fatherland should bear our vices with them instead of our virtues, or should mingle easily avoided vices with virtues, and especially this worst and most unnecessary vice of all—Freemasonry, which is an inheritance from pagan times and the corrupt societies of the old world. It has stolen from Europe into America like an infectious disease in old garments, and there is no need of its being transferred to Africa. What we desire is, to get rid of the Fetiches already there, instead of adding thereto those of the Masonic lodge. By sending those there, back to their native origin it might be said, we should but give to Africa another state of society like that of Abyssinia.

Hoping, my dear sir, that though you may not possibly favor these views personally, you will nevertheless permit them to be made known to the pupils of Lincoln University through our Anti-masonic organ the *Christian Cynosure*, I remain with the greatest respect,

Very truly yours,
J. W. Phelps.

Masonry and its Objections.

[On the 3d of May we published the account of the Masonic trial of W. H. Sanderson of Brandon, Vt. The following is the paper presented to the lodge at the trial, giving his objections to the order.—Ed. Cyn.]

BY W. H. SANDERSON.

1. It is a Secret Society.

What is the general influence of secret associations? Has not history shown it to be evil? Not denying that good has been the result of individual action of its members oftentimes, and done in such a manner as to intimate that it was the general result. But the individual is not the association. It is the combined units in secrecy which constitute the real power, and the general result of that power or "secret empire" is not on the side of right. Look at history. Commence with the secret plot of the Jews to seize Christ under the cover of darkness and the betrayal kiss by which he was made known and taken from the Garden of Gethsemane—this Christ whom Masonry rejects!—that "Stone" which the builders "set at naught," but is become the "Head of the corner." Look at the slaughter of the Innocents, at the Inquisition of the middle ages, the secret plots all over the world in all ages, organized for selfish ends to the destruction of lives and nations. We need not go out of our own land for this. Look at the aristocratic tories of the Revolution and their plots, at the secret societies and rings all over our country to-day. What was and is Tammany? What were the Knights of the Golden Circle? the Union League and the White Leagues? What is the KuKlux? What is the good resulting from the I. O. of O. F., grangers, Grand Army and Good Templars, as bodies? What has been the work of the political rings in every village? Look at Washington to-day and witness the result of their machinations; no explanation is necessary.

Where did all these secret societies

originate, save in the lodge of Masonry? as they all have forms and ceremonies moulded after those of Masonry, and many Masons belong to them all.

Secrecy is condemned by God's Holy Word. That is, the secrecy of which we speak. Let us listen to our Lord and Master, Jesus Christ, while speaking to the High Priest concerning his disciples and his doctrines: "And Jesus answered him, I spake openly to the world; I ever taught in the synagogue and the temple whither the Jews always resort, and in secret have I said nothing." (John 18: 20.) Does this indicate that Christ wishes his religion to be a secret, and to be had only by the payment of certain sums of money? No! He spake openly in the temple, that all might hear and see. "But men love darkness rather than light because their deeds are evil."

Again hear Paul's injunction to the Ephesians:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v., 11–14.)

What can these verses refer to unless it be to the wicked associations of the heathen of those days using their secret powers for the overthrow of Christ's kingdom, a conclave of the ancient mysteries of which antique Masonry—if there were ever such an institution, must have been cotemporary, if not the same, which accords with the traditions recorded by Mackey, Oliver and other Masonic writers. These are sufficient reasons to my mind for a Christian man to abstain from secret associations of every description. In union there is strength; but let the union of every good effort be open and subject to the scrutiny of the world. If any thing is good it will always be recognized as such.

2. Masonry is a religion and claims to be saving religion.

Its buildings are erected to God.(?) The question here arises, who is the Mason's God? Masonry is universal, therefore the ideal God of Masonry must be reconciled to all the nations of the earth. As God is recognized as the great law-giver what then is the fundamental law of Masonry? Now every individual and every tribe on the face of the earth, Christian or heathen, have their own god or ideal ruler, therefore the business of Masonry is to reconcile or harmonize them all, and establish a code of laws for the government of the universe of man. What is the result? It can be no better expressed than by the words of Conybeare and supported by Mackey, "that the law or religion of nature is so-called either because it is founded on the reason or nature of things, or else because it is discovered to us in the use of those faculties which we enjoy;" and "a perfect collection of all those moral doctrines and precepts which have a foundation in the nature and reason of things, is therefore the only law suited in every respect to be adopted as the Masonic code." (Mackey's Masonic Jurisprudence, p. 503.)

And again, as Mackey says:

"And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew, a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta." (Mackey's Masonic Jurisprudence, p. 502.)

What then is the result of this except to reject the true and only God and as an equivalent establish a principle of self-government wherein man is ruled by a perverted mind. This is all that is required of the Mason, that he believe in a God. It matters not whether it be the true or a false. But to express it in a few words let us again refer to Mackey:

"The religion then of Masonry is pure Theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." (Lexicon, p. 404.)

Therefore the religion of Masonry is Christless and false. Notwithstanding that the Masons are called the "sons of light," and that by practicing the teachings of Masonry they expect to reach that "Grand Lodge above," yet what can they answer after rejecting Christ, when God's Holy Word declares this:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved." —Acts 4: 10, 12.

Masonry then cannot be a saving religion.

But it is claimed that the Bible is the principal piece of "furniture" of the lodge, the others being the "square and compass." "Furniture!" That truly expresses the idea – merely a convenience in Christian countries and no part of Masonry. But say they, "Do we not use the Bible in our ceremonies?" I answer yes. But there is no Bible without Christ and as Masonry rejects him the Bible can form no part of the fundamental principles of the institution.

Let us listen to Masonic authority on this point:

Chase (Digest of Masonic Law, 1864, page 206) says:

"To require that a candidate profess his belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry."

Again, "It is Anti-masonic to require any religious test other than that the candidate believe in a God, the creator and governor of the universe."

Again, page 208 same work, "Freemasonry calls no man to account for his belief of any religion on the globe."

Also, same work and page, "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it were it would not be Masonry, it would be something else."

Here then we see that Masonry is a false religion.

3. Masonry is a blasphemy and a mockery.

In all the ceremonies of the lodge there is a caricature of the actions of holy men and a mockery of sacred things in the representation of the death and resurrection of our blessed Redeemer, who is rejected by the fraternity; consequently it is a blasphemy on his holy name.

Private and Social Wars.

The great and constant war is a *private* one. The idea of a perpetual war amongst *nations*, would fill us with consternation. And yet there is war in constant operation everywhere but in heaven. There are little fighting squads in numerous neighborhoods, families, schools, and even churches, which are the pest of society. Neighbors—some few in most neighborhoods,seem possessed of the devil in this respect, and they seldom meet but at it they go like belligerent cats. No one doubts but that the same fiend is a constant guest in some families, and that fathers and mothers, husbands and wives, brothers and sisters, uncles and aunts, abound, who are stupid enough to get into a passion with each other and indulge in angry feelings and hard words. You can hardly take an ordinary walk but you will see children who have too well learned the lesson taught them by "children of a larger growth," who are making faces, shaking fists and shooting words, and perhaps pulling hair, like old veteran soldiers. And alas! you can hardly go to a church meeting without soon becoming aware that it is the church militant that has assembled, and that the god of war is present.

If we privately indulge in the spirit and practice of war, what wonder that we easily fall into the habit of public war. Your private man of war is your public man of war, as he reaches places of trust. Your fighting boys become your fighting men. It is slow work inducing nations to resort to arbitration where the individuals of a community are cultivating the war spirit. We must lay the ax at the root of the tree here as in all other vices.

The perpetual din of private war is the cause of much wretchedness and sin. How many families have their greatest troubles in the fact that some of the members have no patience or forbearance. The God of Peace as much forbids private war as public, and as much invites his children to cultivate in themselves, each one for himself, the graces of peace, as he does nations.

The Jesuits' Method.

The nature of the tactics of Jesuits was exemplified in the attempt made to introduce popery into Sweden by Jesuits in the garb of Protestant preachers. This is graphically described in a recent work by a member of the English Parliament, Mr. Cartwright, entitled "The Jesuits," from which the following is taken:

"In 1576 there arrived in Stockholm two individuals who professed to be Protestant preachers. In truth they were Jesuits from Louvain, by name Florence Feyt and Laurence Lasse, the latter being a native of Norway. The former has left an account of their proceedings on this mission. According to this statement these missionaries concealed their profession by command of their superiors, and passed themselves off as sound Lutherans. A Protestant seminary had recently been founded in the capital as a nursery for efficient clergymen. The two Jesuits contrived to make such impression by their learning as to acquire the privilege to teach from the chairs of the institute. Their lectures became so highly considered, that it was enjoinod on the Stockholm clergy to attend them. The method they pursued was to take a text of the writings of the Reformers, and then insidiously to impugn their authority without seeming to do so. After a while these tactics appeared to produce their effect in a certain number of conversions. Nevertheless, King John could not be brought to take the final step of declared submission to Rome. There was then despatched to reinforce the apparently inadequate strength of those already in the field, a Jesuit Father of renown for his services to the church—Anthony Possevino—who was speedily followed by others of his body under various disguises. Possevino was an adroit controvertialist who admirably understood how to smooth down difficulties and dissolve into vapor the obstacles of conscience. He found the means for rendering it possible for King John to take the Communion from him,to receive absolution,and make a profession of faith, with which he then sped to Rome. There, however, Possevino failed in obtaining any of the concessions King John asked for, and which the Jesuit had plausibly held out to him a prospect of obtaining. When Possevino again landed in Sweden—this time no longer in the costume of a civilian, but clothed as a Roman ecclesiastic—he encountered a situation seriously modified. The disappointment of a royal mind wounded in its susceptibilities, combined with the awakened strength of Protestant feeling to thwart the further progress of Catholic reaction. Possevino and his fellow-laborers soon saw reason to quit Sweden, and to abandon their efforts as hopeless. It is not, however, the historical result attending their efforts, but the method in which their efforts were applied, which is deserving of attention. It is impossible to declare ingenuous and honest a mode of procedure such as that which these Jesuit fathers adopted with a view of paving a way into the entrenchments of Protestant Sweden. What they did was done solely under calculation to steal a march, under protection of a treacherous mask, with the view of circumventing and ultimately getting the better of a hostile element, by means of a stratagem, that must be acknowledged to have been simply deceitful."—*Ex.*

Masonic History Reviewed.

History of the Abduction of Wm. Morgan and the Anti-masonic Excitement of 1826-30, with many Details and Incidents never before published. By A. P. Bentley, Mt. Pleasant, Iowa, 1874.

This book, written in the interest of Freemasonry, has for its objects to misrepresent and belittle the great Anti-masonic movement of fifty years ago, which grew out of the revelations and the murder of Morgan. The author says: "The order of Freemasonry and its constituent members were most unwarrantably assailed by the devotees of a faction, but time has completely alleviated the asperities of political or fanatical zeal, and no defence is required at this day. Anti-masonry has long ceased to trouble the public mind and those who were its most zealous advocates have acknowledged their error and the injustice they did to the institution." This is a specimen of the misrepresentation and falsehood which characterizes the whole book. Who of the prominent Anti-masons of forty years ago ever acknowledged his error and the injustice he did to the institution? Has Anti-masonry died out?

The most marked feature of the book is its attempt to blacken the character and contradict the testimony of David Bernard and other eminent Christian men.

1. It says of Morgan's book: "It is a burlesque in its typographical appearance and its matter a jumble of inconsistencies and absurdities. He does not directly assert that his exposition of Masonry was wholly false, but he (Masonic like) meanly insinuates it. He doubtless knows that many of our noblest Christian men have affirmed that that exposition was true, and that its correctness was sustained by the sworn testimony of adhering Masons, yet by insinuation he seeks to blacken the character of these men and make it appear that they were liars and slanderers.

Of the Leroy Convention of seceding Masons he says: "Elder David Bernard seems to have been their leader" who "states that there were forty Masons present," but he intimates that there were not more than ten or twelve and they were disreputable characters. The truth is that the real Leroy Convention met on July 4, 1828, where one hundred and three seceding Masons—many of them men of eminent character—solemnly declared that the revelations of Morgan were true. Of Elder Bernard he says, "For years he was a most vindictive and malignant persecutor of Masonry. He was charged with many disreputable acts, and after the excitement ceased was very unpopular in Genesee county." He represents him as repenting of his Anti-masonic zeal, and refusing to aid in any warfare against Masonry. The truth is that the last years of Elder Bernard's life were most earnestly devoted to that warfare. Gov. Ritner he represents as an ignorant old Dutchman and the tool of Thad. Stevens, but of none of her governors has Pennsylvania more reason to be proud than of her able and conscientious Ritner. The Hon. John C. Spencer he represents as a traitor to his clients, as vindictive and guilty of subornation of perjury. (See p. 75.) Pres. J. Q. Adams, Hon. Wm. H. Seward, Francis Granger and Thurlow Weed each come in for a share of abuse. It is mainly against the churches and the ministry that he writes. He charges them with all manner of intolerance, bigotry and falsehood, and that the ministry of the Baptist, Congregational and Presbyterian churches were especially guilty of slanders and persecution.

The book as a whole shows considerable historical research and a fair degree of talent which unfortunately for its author has been devoted to falsehood and slander in the interests of Fremasonry.

Wheaton, Ill., June 7, 1877.

Wheaton College.

Correspondence of the Inter-ocean, June 12.

Notwithstanding Pres. Blanchard insists upon calling the action of the citizens of Wheaton and vicinity toward influencing a change in the administration of the college, whereby it may be relieved from its present financial troubles and general unpopularity, a "Masonic movement," the work is still being carried on by the real friends and principal donors of the college, most of whom have never been in a secret lodge. A large number of gentlemen who have signed the petition lately circulated met at the house of Moses Wells, Esq., a prominent citizen and member of the Congregational church of Wheaton, on Thursday evening last, to determine a future course. Speeches were made by several gentlemen present, and it was unanimously agreed that, although Mr. Blanchard and others of his family are repeatedly making and publishing in the *Cynosure*, managed by them, statements that are unqualifiedly false and very ungentlemanly, nothing should be said or published by the gentlemen present opposed to the Blanchards of a personal or abusive character, it being thought that any meritorious cause could not be promoted by attacking any individual, whatever his conduct may have been. A suggestion was made that a criticism upon Mr. Blanchard's conduct and a statement of his record in detail be published, but the proposition was not urged, and a great many untruths and unworthy publications will therefore go unanswered and unrebuked.

For the purpose of making some arrangement to fairly present the interests of the community of persons who have given largely to Wheaton college, and have been pained to see the increasing unpopularity, an executive committee, consisting of seven prominent gentlemen, was appointed. Only one of the seven thus chosen is a Mason, and it is intended to entirely ignore the Masonic question in the movement, which is intended to assist in rescuing the college from a course that must, if continued, bring swift destruction. The committee was instructed to use all honorable means that might be suggested to have the questions involved in the petitions which have been so numerously signed fairly presented to the Board of Trustees of the college at their next meeting, to be held on the 26th inst.

It does not seem probable that the Trustees will disregard the wishes of so many influential and prominent citizens. It is said that Mr. Blanchard and his son and son-in-law are circulating among some of the signers of the petition heretofore published a counter petition, setting forth that nothing personal to the President was intended, but thus far very few, if any, have been deceived, and the persons approached refuse to stultify themselves. All the people generally wish is that President Blanchard and his sons and sons-in-law quietly wander to other pastures, so that help for the college can be obtained. No desire to injure any one of them has been shown. Veritas.

From the Inter-ocean, June 14.

It is perhaps unwise to take any notice of the repeated anonymous attacks on the management of Wheaton College, and I will not endeavor to answer the malicious charges. Lest the public should be misled by false statements, however, please give place to the following facts:

1. The principal donors of the college have *not* signed the famous petition. The Treasurer's books show over twenty names of persons each of whom has given more to aid the college than any of the signers, and a number of these have each given more than all the signers put together. This is not saying anything derogatory to liberal donors who signed the petition, for there may be a few such.

2. The President, his son, and son-in-law are *not* circulating any counter petition; neither do they know of the existence of such counter petition. Their character and position do not depend on the number of names that may be appended to petitions; moreover, the petition itself is entirely respectful, and a number of the signers have volunteered the information that they do not indorse the interpretation given to it in the papers. That the leaders in the movement intend it against President Blanchard, I do not care to dispute. Yours respectfully, H. A. Fischer, Treas.

Wheaton, June 12, 1877.

—In one of his popular discourses Mr. Moody says most truly: "A faithful servant of God is sure to have enemies, watching for a chance to get him out of the way."

"Giving in."—It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition; and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier and more prudent to yield somewhat of our precious rights than squabble to maintain them. True wisdom is first pure then peaceable and gentle.

The more we fear God the less we shall fear men.

Religious Intelligence.

—The Book Committee and Publishing and Missionary Associations of the Wesleyan church were held June 1st in Syracuse. Revs. S. H. Foster and N. Wardner were chosen as special missionary agents to travel and collect funds through the conferences with a view to extending the missionry fields in the South. The Book Committee appointed Revs. D. S. Kinney and G. M. Hardy a committee to investigate the propriety of offering a reward of one hundred dollars for writing a Sabbath school book showing the evils of secret societies.

—The *Moravian* of May 31st states that the statistics of the three Provinces of the Moravian church for the year 1876 have been received, and show a total of 30,356 members. This is exclusive of the "Diaspora and the Foreign Missions." The German Province consists of 25 churches and 7,791 members; the British Province contains 40 churches and 5,172 members; the American Province contains 75 churches and 16,080 members. This province, therefore, contains more than half of the members. The churches of the German Province are in Saxony, Prussia, Switzerland, Holland and Russia. There are four churches in Bohemia, which are separately administered, and there is one in Australia; there are also two in Wales, and there is one in Scotland.

—The Emperor Alexander of Russia has written to the Synod of the Orthodox Greek Church, thanking that body on its completion of the translation of the Bible, and then says, "Let the church address its most earnest prayers to God. Let it continue to manifest the sanctifying power of his word for the progress of the Russian people in faith and piety, on which rests the true welfare of empires and nations."

—Forty Roman Catholics at Waterville, Maine, have recently, under the preaching of Father Chiniquy, renounced that church, and professed Protestantism.

—The late United Presbyterian General Assembly, says the *Christian Instructor*, appointed the following ministers and elders to attend the Presbyterian Council, which is to open in Edinburgh, Scotland, on the 3d of July: Ministers—J. T. Cooper, D.D., of Allegheny, Pa.; J. B. Dales, D.D., of Philadelphia, Pa.; J. C. Boyd, of Pittsburgh, Pa.; John A. Wilson, of St. Louis, Mo.; D. E. Shaw, of Keokuk, Iowa. Ruling Elders—John Thompson, Henry Harrison, Thomas Stinson and James Dawson. Revs. James Harper, D.D. and G. Lansing, D.D., with D. R. Kerr, D.D., alternate, had been previously appointed. Drs. Kerr and Cooper have sailed and others will in a few days. Dr. Lansing is already on the ground, having attended also the United Presbyterian Synod of Scotland and the General Assemblies there.

—Rev. H. N. Barnum of Harpoot, in Asiatic Turkey, writes as follows of the work in the sixty-seven outstations connected with the mission: "The Protestant community numbers about 7,000 souls, being an increase of 700 upon the previous year. The eighty-four schools have had about 3,000 pupils. These schools have been the means of the estab-

lishment of many other schools, partly to keep the children from Protestant influences, and in part because our schools have illustrated the value of education. In this way thousands of children and a good many adults are acquiring an education through their indirect influence. Probably 2,000 girls are in school, to say nothing of the thousands of women and girls who have already learned to read, and this in a district where eighteen years ago female education was unknown, and where it was considered a shame for a woman or girl to entertain even the desire to read. Now, however, public sentiment is changed, and females who do not know how to read begin to hang their heads when the subject is mentioned. During the past year 104 persons joined the twenty-two churches of this field on profession of their faith, making a present total membership of 1,304."

At the late meeting of the United Presbyterian Board of Missions in Coulterville, Ill., fifty-one representatives were present, including one from Egypt and one from India. They reported 112 ministers in the Home Mission field. They granted aid during the year to 187 mission stations. Reports received from these stations show a membership of 8,700; average attendance, 15,700; Sabbath-school attendance, 8,300; addition to membership the past year, 1,284. They granted for the coming year $39,776; to the special missions at Omaha, Topeka, Burlington and Indianapolis, each $800; Chicago, $500. In view of the transfer by the United States government of the Warm Springs Indian Agency in Oregon to the United Presbyterian church, the sum of $1,500 was appropriated to that Mission, and the appointment of the missionary and matron recommended.

—Sundays, June 24 and July 1, will be observed throughout the Presbyterian church as days of prayer for the Pan-Presbyterian Conference, to convene July 4 in Edinburgh.

Reform News.

The DuPage County Association.

After a long interval this Association held a convention in Wheaton this week beginning on Sabbath evening and continuing through the next day. We have only room this week for a brief report of an address on Monday evening by Rev. Dr. J. B. Walker.

After prayer by Rev. L. Taylor, of the College church, the exercises were continued by an address by Dr. Walker, who, in his usual clear and forcible style, made it evident to all how the members of the DuPage County Association and the citizens of Wheaton were not singular in their reform principles, but coincide with those of some of the most eminent men our country has produced; as Webster, Adams, Sumner, Seward, Fillmore, Marshall and others who have written against Freemasonry in as forcible language as can be used by any one present. He continued in the most admirable manner to prove from the Scriptures that Christians should not only separate themselves from secret societies but should openly reprove them. Speaking and acting their convictions for the truth is enjoined. Christ plainly put himself on record against secretism. We are forbidden by Christ to swear against our life—"by thy head." Masons were commanded not only to leave the lodge, but also to become open seceders. They must reveal as well as demit. This was shown very clearly from Lev. 5:4. The lodge teaches morality, but at the same time swears its members to gross immorality in the very same evening. Good men are associated with the bad in the lodge. But the bad men rule and the good men, though they generally demit, yet they must obey the summons of the bad. The case of Judge Brinkerhoff of Ohio, though attending the lodge but once or twice for years, yet an important meeting being held by the lodge in Mansfield, a summons was sent to him and he was obliged to answer it. The cases of Keith of Belvidere and Vanderpool of Michigan, were narrated and excellent applications were made of them in the argument for the truth. The use of the names of the saints John was shown to be an abuse. Saint Herod should be called the patron saint of the order. Other doctrines of the Scripture were shown to be blasphemously used in the lodge, as that of the resurrection. The degrading position of a minister who should unite with the lodge was dwelt upon severely. The speaker could not understand how such men could join the Masons when they knew what had been revealed. The Masons opposed the interests of the State, as in the whisky frauds lately brought to light. The lodge seeks to put its members and friends in the highest places in the church. This had come under his observation in connection with the National Congregational Council which had made Grand Chaplain A. H. Quint, its permanent secretary. In the Methodist Book Concern in Cincinnati he had observed that Freemasons had been in charge for many years. He closed with a brief exhortation to all to heed the words of Christ and the testimony of good men and avoid any connection with the secret orders.

The address was regarded as one of the best Dr. Walker ever made upon this subject.

From Chautauqua County N. Y.

Ellington, N. Y.

Editor Christian Cynosure: It is right and proper you should know something, at least, of the result of our Anti-masonic convention held here on the 21st, 22d, and 23d ult.

Judging from appearances it was a grand success. Brother Ronayne, by the help of the Lord, advanced our cause in a wonderful degree, so that our star-spangled banner with its ample folds, floats in the heavenly breezes most gloriously upward, while the flag of our enemy is tending downward. Glory to the name of our God for such a victory as was gained the three days and nights of the convention.

The delegates were not numerous from abroad, but quite a number of *very* interesting letters were sent in answer to those giving invitations to be present, and one especially from Mrs. Jenks of Cheshire, Massachusetts, who greatly desired to be present, but could not come. Yet her prayers were offered for the success of the meeting. When the church of Christ in its various branches shall unitedly make prayer

[*Continued on page 9.*]

Correspondence.

Is it Misapplied? Matt. 13: 24–30.

Mr. Editor: In the *Cynosure* of 31st May, page 2nd, is an article on the Scripture injunction, "Be ye separate," by Rev. J. B. Crall. To my mind his reasoning is sound and his conclusions correct, but it seems to me that his reference to the parable of the tares and wheat is unnecessary and unfortunate, for the reason that this passage is entirely irrelevant to the subject. Once admit that this parable relates to matters in the church and it will embarrass every attempt at church discipline. How could we distinguish between members in the church subject to discipline and those to be let alone till the "harvest, the end of the world?" We should be in painful doubt in every attempt at corrective discipline, and the wily transgressor would at every turn thunder in our ears, "let both grow together until the harvest," and it would demand more than human powers to see clearly and act positively in any given case. I would not dare lift my hand against any transgressor without a special and positive command from God to do so, if the parable of the tares applies to church action. "The tares are the children of the wicked one," not a certain class of them, to be picked out by human discretion and so retained in church. "Let both grow together," *all* of both, "till the harvest," not discriminate between them and so take a part of them out. Is there an intimation that there is any difficulty in detecting the tares? I do not see that there is. What some writers say of the close resemblance between the wheat and the tares may be true, but no doubt or uncertainty is expresed by the servants of the householder. "From whence then hath it tares?"

Whatever else the parable means it evidently teaches us that God's people, as such, hold not the sword of vengeance; that the sword is "put up," as in the command to Peter, that the righteous are not here to eradicate the wicked from the world, but leave God with his celestial reapers to see to that in the "great day of his wrath." "The field is the world, not the church, and when we regard the deep-rooted impression even of the disciples that the kingdom of heaven was to be a temporal power and that its main mission was to elevate the subjects of said kingdom to regal honors and temporal glory, and so root up the wicked opposers of this kingdom, we mav see the force and beauty of the parable. Here, to my understanding, is the point and bearing of this parable, the commentators to the contrary notwithstanding.

The grand errors of the so-called church in the ages of persecution is confronted by the parable. Connecting church with state and then seizing the sword which Jesus ordered into its sheath, the hordes of persecuting, uprooting "saints" fly to God's great field, which is the world, and so with carnal weapons root up God's wheat and leave the tares to grow. Surely there is scope enough here for this beautiful parable without applying it to the church and restricting it there as some do. When we look at the propensity of even good men to be intolerant and persecuting, we see the need of just such a a parable.

If my good brother Crall, or any other of your contributors, regard my views of the passage in question as erroneous, let them lead my mind to better understand it. This article is by no means intended as an attack upon Bro. C., whom, though I never saw, I love and respect. Nathan Callender.

Bro. Wheeler before his Old Lodge—Not a Religion.

South Edwards, N. Y., June 6, 1877.

I have been waiting some time for leisure to write a few. words for the *Cynosure*, for: 1st, it is a good way to speak with friends who know us and read this paper; and 2nd, I have something to say.

1. The Lord willing, I am to speak upon the subject of Masonry at Fine, St. Lawrence county, N. Y., June 23d at 2 p. m. Here I expect to meet Masons and their sympathizers, with some Anti-masons—a congregation largely made up of those who have known me for years. I was pastor here when I joined the Masons, serving three years, and, again when I left them, serving three-fourths of a year. Now I am living within the bounds of the same charge, superanuated. Masons have expressed a desire to hear me, and I have said that I would like to speak to them and others. We are agreed and it is so arranged. I think that it would be a good time to distribute books and tracts, and if I had them I should try it.

There has never been an Anti-masonic lecture in these parts and Masons have had it all their own way, until of late some are getting their eyes open. One, a prominent and influential member of the M. E.

church, has openly withdrawn, and others are secretly opposed to the order but do not speak out.

I have said that Masons have expressed a desire to hear me, yet not all. A simple statement from the desk, made by the writer, viz.: "I would like to speak on the subject of Masonry in this place (Fine), and show why I think Masonry wrong," produced deep indignation in some; but it set the thing in motion and finally the Masons became very bold and talked it around. "We will open the lodge for him and will all turn out and hear him." They have not said this to me, neither do they mention Masonry in my presence, i. e., adhering Masons do not; but it is dealt out round about, no doubt for effect, and finally it comes to me. It is however due to say that the trustee of the district, (they have no church, though Fine is quite a village), is a Mason, and yet he readily consented that I should have the school-house.

Well, I will leave this and report results after the lecture, if permitted.

2. The next that I want to say is, I want to give my most hearty endorsement to the position of friend Woodward—I think it is—who some time ago wrote in the *Cynosure* claiming that Masonry is not a religion. I felt like shaking hands with him at once on that point, and have wanted to give my endorsement to it ever since reading the article. I had accepted the common view as taught by Anti-masons, and yet, the idea has ever seemed an incongruity, and why I did not see at once that it was wrong seems now strange, and that the brethren who write and speak upon this subject do not see that it is incorrect is quite as strange.

The point in this. Masonry is no more a religion than it is a science. It claims both, but each claim is alike false. There is not science enough in Masonry to make an A B C graduate. The most that I ever discovered of science in the lodge was the single letter "G" suspended from the ceiling. I know that we are told that this letter represents the name of God, and that it also stands for Geometry. But I know too that Masonry teaches us nothing about God, and just as little about Geometry. What though there is religious ceremony connected with Masonry? It is mock ceremony. The truth is, as to all claims of goodness, or greatness, or usefulness, or mysteriousness, indeed put in everything of claim, and you have a huge system of fuss and parade, the whole being but an empty show.

Masonry is not a religion of any kind in any sense. I know that it puts on a religious garb and that some of its votaries tell us that it is all the religion they want. "It is a good religion enough for me," say many, but the truth is, such evidently want no religion. It is good enough for them just because as to religion it is good for nothing. Yes, and this is true of it in every point of view. It is good for *nothing*.

It is also true that its teachers call it a religion and they set it above all other names as such, and it is claimed, too, that Masonry fits men to live and to die, and gives them an entrance into a grand lodge above. But as it is true that there is no grand lodge above, so it is equally true there is no religion in Masonry, neither is there in it any principle of good, or of that which is calculated to make men so.

No, nor is it yet religious. No man is made religious in the least sense in any form of religion by becoming a Mason, but the reverse is true especially as to true religion and sound moral principle. Moral principle is stagnated by Masonry and religion is shaded in its dark mists. I know brethren think that they make a point by allowing that Masonry is a religion, though it is a false religion; but, brethren, we make nothing by allowing false claims, or by building upon false principles.

Brethren, I am with you in the conflict against secret orders, though living in the midst of Masonry far from Anti-masonic centers; but trust that the Lord will use me and give to my efforts and yours success.

EPHRAIM W. WHEELER.

THE TRIALS OF A HUNGRY TEMPERANCE MAN IN TOLEDO.

TOLEDO, O., June 7, 1877.

I learned of a man from Pennsylvania, who at Crestline fell from a moving train yesterday while intoxicated, and was so injured that his arm had to be amputated. Frequent and similar occurrences prove that it is far better for a man traveling to keep sober. The total abstainer always has the advantage of the man with his head "muddled," and yet a consistent abstinence from intoxicating drinks and all complicity with the traffic is attended with inconvenience in a city like this.

I landed here at 12 M. with a good appetite and immediately instituted search for a "square meal" at a reasonable price, and without patronizing a "rum shop." At the "Island House" I encountered exorbitance and whisky. Crossing the canal to the "Tremont" I met with no better success; a little further on to the "Belmont" brought me face to face with the "demon" enthroned and his degraded subjects. Turning from hotels I started up Summit street peering into eating houses, restaurants, etc., determined not to be baffled, at least without a thorough effort. But all to little purpose, the inevitable "grog" was everywhere. Seeing a policeman on the opposite side of the street I went to him hoping to get a clue to the coveted meal without the "lager." Here again I was doomed to disappointment. Such a thing as a restaurant without grog in Toledo was a thing unknown to this city functionary.

It occurred to me on reflection that Major Whittle had been laboring here during the past winter and that probably there was a Young Men's Christian Association in the city that could render me some assistance, so instead of inquiring where I could get "food without whisky" I asked for the Association Rooms. Finding at length a man who directed me to Mr. Price's store for information. I made my way thither and inquiring out the proprietor I said to him, "I am a temperance man and carry my principles with me when I travel. I am a stranger in your city and was directed to you as a man who could probably tell me where I could buy a dinner without patronizing a liquor saloon." Mr. P. expressed some surprise at so novel and unusual an occurrence and called to passers by to stop and see a man who was seeking to obtain a dinner without helping to sustain the liquor business.

At length, after a brief consultation among the brethren, I was directed to proceed to a given point on High street and turn to the right where in the rear of a building the front part of which was occupied for a saloon, I would find a "darkey" who would probably accommodate me. Following the instructions thus kindly given I entered a dingy alley about four feet wide, at the remote end of which I encountered five or six "sable sons" who gave me every desired attention, and I was very soon in the happy condition of a healthy man with a full stomach after protracted abstinence from food and vigorous effort in search of it.

Thus much for being a consistent temperance man in Toledo, and even now I have some misgivings as to whether I really accomplished my purpose. That ominous front room with its supply of "liquids" which a man commonly called "white" was dealing out in liberal portions to numerous customers, and the juxtaposition of the two rooms with "an open door" between, suggested the thought that the bartender and the cook at least had an understanding between them and were probably about equally "ebon" in the region of the heart, although it must be conceded that the African's exterior was far less repulsive than that of his Saxon brother.

Seriously, it does seem to me, that if there are any temperance people in Toledo they ought to make provisions so that temperance men and women visiting their city would not be compelled either to fast or aid in sustaining one of the most fearful evils with which our land and especially our cities are being scourged.

Why not make the establishment of "temperance inns" near depots in our large cities a part of the "Murphy movement"? I am sure all really temperance people would patronize them, and besides it would be a great protection and help to the reformed men. It would be like renewing his pledge every time he bought his dinner at such an establishment. J. P. STODDARD.

INITIATED.

LOSTANT, Ill.

It was done this way: We sauntered into one of our village stores; found an intelligent old gentleman (a non-Mason) descanting in a fluent manner on the sublimity of the spiritual temple as described by Mackey in his Cryptic Masonry, a Royal Arch standing by with the illuminating volume in his hand which he had kindly loaned to his elderly friend. "Cryptic Masonry," says the old gentleman, "what is it? "Don't know," says the Royal Arch, "that's further 'long 'n we've got." "Loan it to us," said I, "and we will try and find out." "Certainly," replied he, "nothin' secret 'bout this."

Masonic like, we waited for the shades of night to conceal us; skulked off into a secluded spot; stealthily brought forth the mysterious volume, and began to seek after light. "Cryptic Masonry," subterranean, concealed, Masonry of the secret vault, lawful (as Mackey informs us) only for the initiated to peer within its sacred precincts—and there we sat devouring the contents of this forbidden volume until (according to Mackey) we were "illuminated," circumambulated, tetragrammatated and transported into the very sanctum sanctorum of Masonry.

And now for our experience. Well, it is grand. True, our transit has been somewhat sudden, and our spiritual temple may be a little shaky, lacking as it does the foundation that should have been laid in the few degrees below; but then can we not insert these foundation stones at some future time? If our Masonic friends will not furnish us the means we will wait until the Anti-masons bring Ronayne around. Then we can finish our spiritual structure. Our faculty of benevolence is wonderfully waked up. Should we meet a minister who is so far disqualified for his duties as never to have been Masonically illuminated, we will do it for nothing; and as this is the only job Masonry does free of charge we feel that we have arrived to the full height of Masonic benevolence. We are ambitious to prove our faith by our works, and would be willing to help do anything to forward the cause, from the chivalrous feat of helping to egg some stray and defenceless lecturer up to the exalted occupation of running a Methodist conference. There is one great drawback on our happiness. No congenial spirit to commune with. Reader, if you know of any bird of our feather, one who has passed the "circle of perfection," send us his address. We look down with con-

tempt on the "mud sills" of the fraternity. But if we can find an affinity in some one who has arrived at our height—some doctor of divinity, some rumseller, some honest man, some rogue, some—well anybody—our happiness would be complete.

A word to our brother Masons before closing. All through the land there are faithful "Jack-masons" supporting our cause. They render efficient service in many ways, especially in the work of "bull-dozing" ministers, merchants, trustees of churches, etc. We fear in their work they are governed by mercenary motives and should the opposition offer them more "loaves and fishes" than we, they may desert and go over to the enemy. Something should be done to hold them. Here is our plan: Masonry offers them no reward only in this world. Let one be promised them in the next. They would then walk by faith as well as by sight. Let a back seat be offered them in the Grand Lodge above, and let it be to them the "Master's wages." They could soon be trained to the new order of things, and taught to say many flattering things of themselves as they now do of us. For instance, "If a man is a perfect Jack he is half a Christian."

MOST EXCELLENT KING.

Home and Farm.

SAVING FRUIT TREES.

Having heard a good many farmers complaining lately, because their fruit and shade trees were dying, I thought that it might be interesting to the readers of the *Wesleyan* who are thus troubled, to know how to save them. I have saved a good many trees by simply driving nails into them, and have never tried the experiment where there was any life in the tree, without meeting with success. A year ago last July I visited the orchard of brother Silas Powers, in Oceana county, Mich., and he pointed to three large trees that had borne no fruit for two years, and the leaves then turned yellow, were rolling up and falling off. I recommended the use of about a dozen nails to each tree, and let the incident pass from my mind. Last July I visited his orchard again, and he called my attention to the three trees which he operated upon, and which I had forgotten. The trees were more heavily loaded with apples than any others in his orchard. The main limbs had to be propped in order to keep them from breaking down. This is only one of the many cases that have come under my observation, and I think that the plan can be safely recommended. It might be interesting to some to hear from brother Powers, concerning the present condition of his trees. Some may ask, What is the philosophy of all this? I can only give my opinion, which is this: I suppose it works upon the tree system the same as tincture of iron works upon the human system. Agricultural papers advise farmers to throw old plow points and other old iron around the roots of the trees, so that the sap may finally get the influence of the iron and rust. Why not give the sap the immediate benefit by driving the iron into the tree.—E. W. BRUCE *in the Wesleyan.*

CISTERNS.

J. H., of Sicola, Iowa, in a letter to the *Inter-Ocean*, says: I wish to inquire whether a cistern can be built with a partition of brick laid in mortar across the center of the cistern so that the water running into one part will filter through the brick and fill the other part of the cistern. I have heard that the above plan has been used and considered the best way for filtering.

Reply.—This plan will work well for a short time, until the brick are filled with sediment, when it becomes worse than none. The better way is to build the wall through the center, leaving out at the bottom each alternate brick, then build a low wall parallel with it across the cistern about a foot high and eight inches from the center wall. Fill the box thus formed with gravel, charcoal and sand, and plaster the center wall with cement. The water will filter through the sand, charcoal and gravel, run through the apertures where the brick are out, and always give clear, pure water. The materials in the filter-box may be taken out once a year and clean materials put in their places.

A cheap way to construct a cistern is to make a box two feet square and two and one-half feet long, and sink it two feet into the ground. Digging is then begun at the bottom of the box, the earth raised through it, and an egg-shaped cavity made. Care must be had not to make the cavity so wide as to allow the earth to cave in on the workmen. If the soil is hard, and there is no pressure of water toward the cistern, it can be made very good by plastering with water-lime cement on the earth. It is so far below the surface that frost will not hurt the cement. A good cover should be put on the top of the box, and a pump put in the cistern.

A truly thorough husbandman destroys only small weeds.

WHAT THE MUD OF PARIS IS WORTH.—In one of my previous lettees I gave an account of the value and destination of the dead leaves of Paris. I have just learned what the mud of Paris is worth. In its crude state it is valued at $120,000 per annum, but when prepared for manure it sells at prices ranging from 60 cent to $1 for a cubic yard, and is worth $600,000 for the annual product. The bidders to whom it is adjudged must pay for sweeping the streets, and for removing all accumulated filth, under the surveillance of the authorities. Several thousand persons are employed in that service. In 1823 the Paris dirt was sold for 75,000 francs ($15,000); in 1831 the purchasers paid over $31,000; in 1845 the value had risen to $100,000.—*Paris Cor. Philadelphia Press.*

A strawberry grower states that to two barrels of rainwater he put one-quarter of a pound of ammonia and one-quarter of a pound of common nitre, and with this solution he sprinkled his strawberry beds every night when blossoming. The result was double the amount of large strawberries to that just adjoining not so treated.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 21, 1877.

Praying to the Devil in the House of God.

In a union prayer meeting recently, in a Congregational church, soon after we entered a brother knelt and began his prayer thus: "We are come to pour out our souls to thee, O thou Grand Architect of the Universe."

As this is the name of the lodge god, I asked and learned that this extraordinary suppliant was a Freemason of some few years standing; that he had before that been an Anti-mason, and like most apostates who have to sear an enlightened conscience, like Judas, by the hope of worldly advantage, he was now a Masonic zealot at the opposite extreme from his former life.

Satan is "the god of this world," so called in the Scriptures, and the god of the lodge can be no other; for the lodge is made up of professed worldings, not of Bible Christians. This weak, deluded brother was therefore, in a Christian prayer meeting, praying to the god of the lodge,—that dark and evil spirit of whom Christ said, "He is a liar" and a "murderer from the beginning," and whose end is the "bottomless pit" and the "lake of fire." O when will our churches be so enlightened by the truth of Christ that such a frightful prayer will send a shudder through the house?

Another Chicago Corner-Stone.

Three years ago the corner-stone of the new Government building in this city was laid with great bustle of Masonic preparation and promise of Masonic glory, without fulfilling the expectation of either. The lodges did not turn out as billed, the papers ridiculed them, and the peerless order was compelled by force of public remonstrance to share the honors of the day with the owner of the building—the United States Government—though not without insulting that owner in the person of its representative, Judge Blodgett. It was an expensive business for the lodge—a show that cost more than it came to: no doubt the lodge learned wisdom from it. This year another vast public building, the court-house, is ready for a corner-stone laying, and the Freemasons began to agitate the question with the County Commissioners. Last Friday the question came up for settlement. The daily press reports the decision thus:

Commissioner Schmidt submitted the following:

Resolved, That the joint committee on public buildings and public service be and they are hereby instructed to invite the Grand Master, together with the craft of the Masonic order of Illinois, to lay the corner-stone of the court-house on July 4th. Also, that the civil and military associations be invited to participate in the ceremony.

Commissioner Bradley opposed the resolution. He did not see why the Masonic fraternity should be preferred before any other.

Commissioner Schmidt said that all elements were represented among the Masons, and that it had been customary to invite them on such occasions. He did not see any reason why objection should be raised against them now.

Commissioner Fitzgerald, by way of compromise, submitted the following substitute:

Resolved, That the President of the County Board, the Mayor of Chicago, the Governor and Lieutenant Governor of the State, together with all civic and military organizations be invited to participate in the laying of the court-house corner-stone.

This begot a growl from Guenther and a tirade from Schmidt.

Commissioner McCaffrey moved to table the whole matter, which was lost.

The same commissioner then moved, as a substitute, that the stone be laid without any ceremony at all, and that all who chose might come and look on. This was carried by the following vote:

Ayes—Bradley, Cleary, Mulloy, McCaffrey, Fitzgerald, Holden, Guenther, Senne—8.

Noes—Carroll, Schmidt, Lenzen, Tabor, Ayars, Hoffman—6.

This settled the matter.

Nor is it likely the lodge will attempt to reverse the decision. The public discussion of Freemasonry which would be sure to follow would only injure its reputation among many who now hold it in honor.

Are Masonic Oaths Binding?

Some months since a pastor of a Baptist church wrote us stating that he had taken one degree in Masonry, and "cannot go farther." But he asks if a man deceived in the wife he marries, is, by her deception, freed from his marriage obligation? and if not, why is a deceived Mason freed from his?

ANSWER.

If a man should marry another man in female attire, supposing him to have been a woman, the marriage is void at law. So of any other fundamental fraud or imposition, practiced on a bridegroom, the law holds the covenant void *ab initio*.

The imposition practiced on the Masonic initiate is a fundamental fraud. His oath is itself sin; the secrets sold him are not secrets; he swears to conceal crime; all this and much more in the face of the solemn assurance given him by the officiant that nothing in his covenant is against religion or law. The duty to repent of and break such oaths is therefore as clear as the duty of obedience to the Decalogue, and Shakspeare is right by human and Divine law:

"It is a sin to swear unto a sin,
But greater sin to keep a sinful oath."

J. H. H. Woodward of Cincinnati, has issued for wide circulation the following notice:

To the Victims of Masonic Outrage!—All who smart under the wrongs of the Masonic craft are requested to report their cases to the undersigned. Thousands upon thousands have been basely victimized within the courts of the country by this power; thousands of others have been irretrievably ruined by it both commercially and politically; thousands also have been put under the ban of evil report by its vile tongue of slander and made to suffer immensely; and many, indeed, have perished at the hands of Masonic murderers and assassins, and they escaped unpunished. The time for gathering up material facts like these for the purpose of confronting and overthrowing the God-accursed conspiracy has arrived. All cases reported to the undersigned will be promptly acknowledged. If not so acknowledged, report the fact to the *Christian Cynosure*, a sterling Anti-masonic sheet of 16 pages, published at No. 13 Wabash avenue, Chicago, Illinois, on presumption, not that your letters have miscarried, but have been stolen by Masonic post-office thieves, in order to suppress truth. Address communications to J. H. H. Woodward, Cincinnati, Ohio.

Friend Woodward will furnish the above printed on a small slip at cost to every reformer who is willing to scatter them. Postage paid they will be 16cts. per 1,000; 3c. per hundred. Address J. H. H. Woodward, Cincinnati, O.

Wheaton College.—We trust the readers of the *Cynosure* will pardon our frequent allusions to this College during this third raid upon it. The first Masonic onset on us was a prosecution in the courts by the Master of Wheaton lodge for a *mandamus* to command the trustees to revoke the anti-secret rule of the College and restore a student suspended under it. The second was an attempt to strike from the manual of the College church the testimony excluding Freemasons. We publish elsewhere in this number, an anonymous article from the Chicago *Inter-ocean*, showing the animus of the present attack. The committee mentioned are George Maze, Wm. A. Shearson, J. M. Chapman, H. B. Patrick, J. C. Wheaton, M. C. Hazard, E. K. Gary. This committee was appointed by a meeting of fifteen or twenty men and women met at Mr. Moses Wells, a gentleman who joined the College church, professing that he had forsaken the lodge, but has ever since opposed its rule excluding Masons, and withdrew from the ministry of Dr. J. B. Walker, while pastor of the church, because he spoke against Masonry. Mr. Jesse C. Wheaton, a professed Anti-mason, who circulated the petition, is one of the builders, owners and renters of the Masonic Hall in Wheaton. Freemasons in Naperville, Turner and Elgin signed and promoted their petition. The only lawyer on the "Executive Committee" is a Mason, and one of the builders, owners and renters of the Masonic Hall. The College and College church, with two other churches in Wheaton, exclude Masons. This "Citizens' Committee" receives them. Yet they say Masonry has nothing to do with the raid on the College! Dr. Franklin's "Abolition Society" (1769) had an article excluding slaveholders from membership. The churches "ignored" slavery, received slaveholders and became the bulwark of slavery.

The *petition* named in the paper is a fraud upon the signers. It asks only what any friend of the College could sign, yet the conspirators who got it up, as their paper herein published shows, represent "the people generally" as wishing for quiet, orderly, tax-paying citizens to leave the town of Wheaton. The editor and office editor of the *Cynosure* are included in this Ku-Klux 'notice to quit.' Read their paper.

—The objections presented to his lodge on renouncing Freemasonry by Bro. W. H. Sanderson of Brandon, Vt., will be continued from the third page of this number to next issue.

—Our readers will be pleased to read of Rev. E. W. Wheeler's intention to visit his old lodge where he was initiated, for a public address against the evil practices of Freemasonry. May he be filled with special grace for this work. In regard to the latter part of Bro. Wheeler's letter, it is just to say that while we respect the honesty of his opinions we are unconvinced by his argument. The same reasoning might be just as well used to argue Moslemism, Buddhism or any other form of idolatry out of existence as a religion, might it not, Bro. W.? The gods of the heathen as well as their heaven, are creatures of their own invention yet their systems are properly termed false religions.

—Bro. Musselman has furnished some items respecting the massacre of Chinamen at Chico, California, by members of the secret order "708." Owners of ranches had been anonymously threatened with the destruction of their buildings and property if they employed Chinese laborers, and a gentleman who was interested in the reward for the capture of the murderers was ordered to leave the State under penalty of his life. This was merely an exhibition of the universal lodge spirit.

—Rev. A. Musselman, of Sacramento, California, favored us with a call last week on his return home from the United Brethren General Conference. He speaks hopefully of the reform interests in his State and hopes that Sacramento will be made the headquarters of the movement. The United Brethren there have now completed their new church and have secured a firm footing in the city.

—The Committee on Statistics reported to the Board of Delegates of American Israelites, lately met in New York, that the Jews in this country have four secret orders with a membership of 50,000 persons. These are societies distinctly Jewish.

as the "B'ni B'rith" and "Kesher," but the Freemasons are largely sustained by the same people. One of the founders of the first Masonic lodge in this city told Rev. Adam Crooks that the Jews had captured that lodge and it was almost entirely abandoned by other nationalities. A converted Jew, who had formerly been connected with the Freemasons, represented to us that nearly all his countrymen here belonged to the lodge.

—The Bay City, Mich., *Chronicle* lately printed an article from our old friend, Rev. A. Oldfield, in which he argues against the secret lodges with great earnestness and candor. Such communications in our local journals have many advantages for producing great good.

—We are reminded by General Grant's visit to England and the royal reception given him of his fondness for displays of a military nature such as the lodges are wont to indulge in occasionally. At Manchester he unbent his usual austerity and indulged in a brief speech, commending the city for its course during the late war. As Manchester is the headquarters of Odd-fellowship and Gen. Grant was particularly interested in that order through his father and his Vice-president Colfax the circumstances have an in importance in their connection. A book of special interest in connection with this European visit is Gen. Phelps' work on secret societies issued by the publisher of the *Cynosure*.

—The *Advocate*, of Atlanta, Georgia, notices a colored Odd-fellow celebration in that city lately, which was the occasion of an address by a Prof. Crogman. "This address," says the *Advocate*, "was replete with sound sense," from which it is necessarily inferred that he said nothing about Odd-fellowship, or at least his remarks were not complimentary to it.

[*Concluded from page 5.*]

and supplication to God to be delivered from fellowship with men who are allied to any of the Christless orders, secret or otherwise, and act accordingly, the days of those tribes will come to a perpetual end.

In connection with this subject it is proper to state that discussion was held on a resolution that a man cannot be a Freemason and a Christian at the same time. This question was ably debated through one session, in which nearly all the members took part, and concluded thus: That a man might be a half Christian and the other half a Mason, which is not a very enviable position for any one to occupy.

In regard to the expose of Freemasonry by Bro. Ronayne at Sherman, in this county, it was a brilliant affair. The large hall of friend Sheldon's was offered free of charge, warmed and lighted, and was well filled, especially the third evening, when the lying farce was enacted of the murder of Grand Master Hiram Abiff by Jubula, Jubulo and Jubulum. Many points in working this degree produced great applause which could not well be suppressed. In our opinion the backbone of Freemasonry in Sherman is dislocated if not entirely broken. *So mote it be.*

J. B. NESSELL, *Secretary.*

News of the Week.

—The Grand Jury which has been examining into some of the crooked ways of Chicago men has indicted a number of the County Commissioners, court house contractors and the Police Superintendent. The prosecuting attorney is confident of success in purifying the public offices of the county.

—The fast trains which began running between Chicago and New York in less than 26 hours have been discontinued by order of the magnates in the East, and the old rates of fare re-established. The fast trains were put on for racing only, and proved an expensive business.

—The highest legal tribunal in Pennsylvania has decided that church-bells may be rung for five minutes, beginning half an hour before the time of holding service on Sunday, and again for five minutes immediately preceding service time. At all other times the ringing of church-bells, or at least church-bells in fashionable quarters of the city, is adjudged illegal.

—John S. C. Abbot of Mass., died on Sunday last of a lingering disease. He was 72 years old, and, as the author of widely-read books, was known to all America, young and old, as well as to many thousands in Europe, Asia, and Africa, some of his books having been translated into many languages.

—Considerable excitemen has been created in San Francisco and Portland by the receipt of news of a serious uprising of Indians in Washington territory. A dispatch from Lieut. Wilkinson at Wallula reports the murder of whites at Mt. Idaho, and another dispatch tells of the massacre of settlers on Cottonwood Creek. All available troops at Walla Walla have been hurried forward to the scene of difficulties, and General Howard has telegraphed to Portland for reinforcements. The garrison at Walla Walla are the only troops within several days journey of Mt. Idaho which is about 60 miles from Lewiston, on the Columbia river.

—A Berlin dispatch says that the Ministerial *North German Gazette* contains another article about the relations between the Papacy and the French Monarchical party. It says: "The latter being unable to dispense with clerical assistance for the attainment of domestic purposes, such assistance will not be given unless important counter services are rendered. The Pope, who recently denounced Germany as the corner-stone of a new ungodly division of power in Europe, may soon have a million and a half French soldiers at his disposal."

—The war news grows more threatening. Great activity is reported along the Danube and it is probable a crossing will be attempted this week. The Russian authorities have baffled the correspondents, who during the first of the week could give nothing but conjecture of the movement of troops. The Montinegrins have met the Turks in their mountain fastnesses and slaughtered them by the thousands. Overwhelming numbers have given the latter some advantages, and the beseiged Nicsics has been revictualed. In Asia the Russians have probably gained another victory, although the news is indefinite. It is however probable that Kars will be taken this week. The Bashi-Bazouks, taking advantage of the absence from Constantinople of much of the restraining power, have been committing all sorts of excesses on persons and property. Among those who recently suffered from their excesses of the Bashi-Bazouks are an English army officer and an American naval officer, who were beaten and maltreated by them.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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Kansas.....	5.00	14.00	19.00
Maine.....	....	35.00	35 00
Mass.....	....	90.00	90.00
Michigan....	200.00	350 50	550.50
Minnesota...	....	100.00	100.00
Missouri.....	20.00	7.00	27.00
New York...	165.00	369.00	534.00
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FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Shaping the Future.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And painted on the eternal wall,
The past shall reappear.

Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
Has vanished from his side?

Oh, no! we live our life again;
Or warmly touched, or coldly dim,
The pictures of the past remain—
Man's works shall follow him!

—J. G. Whittier.

Satan's Care for Health.

During one of the revivals of religion which occurred in Oberlin College, a young member of the First Church talked with Mr. Finney and lamented her religious depression.

"You are not in very good health, my child," queried Mr. Finney.

"No, sir; I am not so well as I could wish."

"You are wearied at night, are you not?"

"Yes, almost every night."

"You are so tired that many a time you feel that you have no strength to pray?"

"Yes, that is exactly what I do feel and lament."

"And so, to save your strength, in the face of your laments, you go to bed without praying?"

"Yes, I have to confess that it is even so."

"I have no doubt of it, and if you can watch yourself you will notice that this excuse for not praying will grow frequent—the devil is very careful of your health is he not?"

The devil is usually very careful about the health of Christians. People may work themselves to death, dance themselves to death, drink themselves to death, or gorge themselves to death, and he has no fault to find; but if a person should injure his health by any excessive exertion in the Gospel work, then there is trouble enough. If a person becomes insane through politics, intemperance, covetousness, or worldly anxiety, he is hustled away to the asylum, and nothing is said about it. If, on the other hand, any religious excitement should affect his mind unfavorably, it becomes the talk of the town, the song of the drunkard, and the fit subject for constant comments by the irreligious press. Satan has no fears of people killing themselves in ball-rooms and bar-rooms; but prayer meetings abound in danger. He has no anxiety about people wasting their money in riot, in luxury and excess, but if they bestow it largely for the benefit of suffering humanity or the dissemination of the Gospel of Christ, then he starts a hue and cry and pronounces them insane.

No doubt this Oberlin church member was very weary at night, perhaps too weary to pray. Possibly the weariness might have been the direct result of close dressing, which was sapping the very foundation of her existence, and drying up the sources of active energetic life. Thousands of people to-day are so compressing their vital organs that neither breathing, digestion, nor any other vital process can be properly carried on; and then, when they are wearied at noon, overdone by one-quarter of the work they might otherwise be able to do no wonder that at night they drag themselves exhausted to their beds, too tired to read their Bibles, or even to lift a prayer to God.

The devil is careful of people's health; careful that it may be wasted, wrecked, ruined; careful that all this shall be done to no purpose, or in his service, and in forgetfulness of God and defiance of all his laws.

If one must die, it would be a comfort to die in a good cause; but most people who go to their graves prematurely exhausted, are brought there neither by serving God nor by doing good, but rather by their subjection to ungodly fashions and customs, to fleshly lusts that war against the soul, to styles of dress and modes of life which crush and wither all their vital energies, and make them the guilty authors of their own destruction.—*The Armory.*

Extravagance in Dress.

Is it not true that many of our best Christians are sorely put to it, to keep up with the fashion, or so nearly up as to be respectable?

Is it not true that many men—Christians—are hindered in their charities, and thus impede the cause of religion, because it takes all their time and energies to keep their family in respectable clothing?

Is it not true that fashion is a tyrant, and requires conformity to her laws, or else punishes with a loss of respectability and fellowship?

Is it not true that many of the sons and daughters of our land are debarred from obtaining an education, simply because the standard of dress is so high that they cannot maintain it, and raise the necessary funds for a commencement?

Is it not true that in our towns and cities a dress aristocracy exists which is subversive of true religious fellowship, and damaging in the extreme to personal piety?

Is it not true that as a church we are spending thousands needlessly for dress, while men are starving for the bread of life, and others are suffering while trying to carry it to them?

Is it not true that hundreds are kept from our churches, and thus removed beyond the reach of the Gospel, shut out from its privileges, because, forsooth, they are not able to dress with the fashionable churchgoers?—*Pacific Christian Advocate.*

Antiquity of Man.

On the subject of the antiquity of man it is a comfort to know that the minds of the learned are undergoing a rapid change. For the past thirty or forty years, archæological evidence of the date of man's appearance upon earth has been accumulating. For a while that evidence seemed all to point one way, namely, in favor of a high antiquity. This was partly due, perhaps, to the natural desire of the discoverer to make his "find" the most important. Deceived by imperfect or colored reports the learned pretty generally committed themselves to the view of a great antiquity. Sir Charles Lyell implied that man's age is 800,000 years. Lubbock avoided figures but expressed his views in such adjectives as "vast," "immense," etc. Mr. Vivian, with a fondness for round numbers, says man was living 1,000,000 years ago. Other antiquarians contented themselves with estimates of from two to three hundred thousand years. Lyell's conjecture was founded upon the supposition that man came shortly after the glacial age.

But later discoveries have been made and more careful scrutiny of previous "finds" instituted, and though archæologists, like other people, are unwilling to alter an opinion to which they, on what they supposed was sufficient evidence, had given their adhesion, yet the last four years have witnessed a great change in view on this subject. Lyell's present view is unknown, but in his later editions he has suddenly dropped from 800,000 to 200,000 years. Others are ominously silent or content themselves with quoting the former opinions of their compeers. And here comes Hæckel who is furiously anxious to prove man's development from Bathybius through twenty or more stages, and who for the last stage—ape to man—requires several hundreds of millions of years, and the utmost he can venture upon is twenty thousand. Seeing how eager he is to seize any straw which will bolster his theory, this moderation in his last work is significant.

A collapse from 1,000,000 years which was insisted upon with confidence in the British Association in 1871 to 20,000 in 1873, ought to put our second-hand scientists upon their guard.

Perhaps in this vain-glorious year we ought to refrain from stating that the exposure of many of the mistakes upon this subject is due to the common sense and industry of Americans. Lyell's estimate of the Mississippi delta at New Orleans was 100,000 years, and both Lyell and Lubbock approved of the estimate of 57,000 years for Dr. Fowler's Red Indian, who was buried sixteen feet deep in the mud, but Mr. Fontaine found a skeleton in the same neighborhood under fifty feet of earth, which had been buried but four years, and the United States engineers after careful calculation find that the whole New Orleans delta to the depth of forty feet is the product of four thousand four hundred and forty years.

To Professor Andrews of Chicago is due great credit for increased knowledge in this matter. His masterly examination of the probable date of the glacial age at Lake Michigan, which date he gives at from five thousand to seven thousand years, has opened the eyes of scholars to the wild character of European guesses upon the age of ice, and his exposure of the oft-repeated blunders about the cone of Tiniere, secures him the gratitude of all seekers after truth. This cone is at the mouth of the river Tiniere, which flows into lake Omera, Switzerland, and is formed by the *debris* annually brought down by the torrent. By a mathematical error which, when explained, is obvious to everybody, Mr. Moslet made the cone ten thousand or more years old, and gave the date of some stone implements found about half way up the cone, as more than six thousand years. Prof. Andrews demonstrates that the implements are not three thousand years old, and that the cone began to form some forty-five hundred years ago.

The ultimate conclusions of science will of course be true, but it seems to be a law of its progress always to advance through error.—*Appeal.*

Another Tobacco Case.

At our regular holiness meeting last evening, Dr. M——, a physician of excellent standing, who had been two or three times present with us before, arose and stated that on last Monday evening at the meeting he heard a brother bear witness to the power and willingness of Jesus to cleanse from the slavery of tobacco. He also heard of the duty of entire consecration of himself to God, and of the blessed experiences following.

He went home. There was an incident recalled in his practice: He had once been called to visit a man, who had, in a difficulty with some rough characters, received a severe bruise over one of his temples. The wound was promptly dressed, but the patient dreaded a "black eye," likely to result from the gathering of the bruised blood below the wound.

The physician applied leeches. The first one applied seemed to draw a few drops of blood, and fell off, dying, and was soon dead. Another was applied; it soon fell off and was dead. They should each have taken an ounce or so of blood. The patient used tobacco, chewing and smoking it. The physician was

forced to the conclusion that the poison of the tobacco so pervaded the blood as to kill the leeches.

So with his settled convictions of his duty to consecrate himself to God, came also to the doctor the sense of the unfitness of his offering, all poisoned with twenty-five years' use of tobacco. But God's grace was present to aid. He took the tobacco from his pocket, and asking God for strength, he resolved never again to use it. Then, with his dear wife by his side, he kneeled and offered himself in entire consecration to Jesus to be cleansed and kept clean.

He had now passed a week without tasting the poison. He had felt no depression of his nerves, nor any loss of physical or mental strength. He believed Jesus had kept him and could keep him. He was glad to bear this testimony for Jesus.—*Banner of Holiness.*

Children's Corner

"*A Little Child Shall Lead Them.*"

Little Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture-book. For an hour all was still; then Mary heard her uncle say, "There: I have quite a nice little sum laid up for a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard father that morning read about laying up treasures in heaven.

"O no, Mary, my treasures are all on earth—some in banks, and some in other places," answered Uncle George.

"But ain't you got any in heaven, too?" asked Mary.

"Well, I don't believe I have," said Uncle George, thoughtfully; "but run away to your mother now, for I am going out."

Uncle George went out, and was gone a long while; but all this time he was thinking that perhaps he was not so well off, if he had no treasure laid up in heaven, to be ready for him after he left this world and his money behind him. He was so impressed with the thought that he wisely determined at once to lay up treasures in heaven. He did so, and many a shilling which he laid by was used to help in laying up better and more endearing treasure. Little Mary never knew, until years after, when she also, with a clearer understanding of what it meant, began to lay up for herself treasures in heaven, that it was her childish question that started Uncle George on a generous, active Christian life. —*L. C. G.*

Old White Billy.

When I was about twelve years old, my father bought "White Billy," as we called him, for he was certainly the whitest horse I ever saw. He bought him because he was said to be so very kind and gentle, and father had been wanting just such a one, that mother could drive about with a carriage load of children, and not be a bit afraid.

Billy was seven years old when we first had him, and mother had driven him almost every day for three years, loving him more and more for his goodness, before what I am going to tell you took place.

One morning mother was out riding with her own four, and one of the neighbor's little children, and had started towards home, when we came to what was called "High Bridge," because of its being so very high above the river that it crossed. Billy trotted along up to it, a bridge he had gone over many and many a time, and, placing one foot on to it, he suddenly drew back and stood stock still.

Of course we were all very much surprised, and mother began to talk to him in the gentle way in which she always spoke to him, and said: "Well, well, Billy, what's the matter? What do you see that you don't like the looks of? I am sure there is nothing to be afraid of. Come, get up there, old fellow!"

But no, he wouldn't stir an inch, and when she urged him again, instead of starting ahead he tried to turn round. For the first time since we had owned him, mother feared that somewhere in Billy's nature there was an obstinate streak, and although she couldn't bear to do it, she felt he really needed a little punishing. So, taking out the whip, which she scarcely ever touched, she gave him a pretty hard cut with it.

I don't think Billy was ever so astonished in his life, for he just reared up in the air and stood on his hind legs for a second, then quieted down again, and stood perfectly still; but go on he wouldn't; and he acted as though he was saying to himself: "I know best about this, and if you kill me I won't take you over that bridge."

Finding that he was determined, mother at last said to him: "Well, if you won't go over, you won't, I suppose; but sometime when we don't have a load of little folks in. old fellow, you and I will settle this question on this very spot. But now, you certainly seem to have the best of me; so turn about, if you want to, and we will see if you like the lower road any better."

This evidently suited Billy exactly, for as soon as he found that he had carried the day, he trotted along as lively as possible, but now and then he would hang his head as though he was thinking of that cruel cut his mistress had given him, and how, if he could only have spoken to her and told her why he was afraid to take them over the bridge, she would never have treated him so badly.

That night, when father came home, he was very sad, and the first thing he said was: "There has been a fearful accident at High Bridge to-day. About eleven o'clock this forenoon, old Deacon Hopkins and his boy were driving over it with his gray mare and the farm wagon, when, just as they got in the middle of it, the whole bridge gave way and went crashing down! The poor old man was killed outright, and the boy is so badly hurt that they fear he cannot live. And the mare had two of her legs broken, so they had to kill her on the spot to put her out of her misery. I declare," said father, "it has made me down sick, as I have thought that it was just as likely to have been you and the children."

"And so it would have been us," mother cried out, "had it not been for that wise old saint of a Billy. Deacon Hopkins must have driven over right after we left, for it was just eleven o'clock when we were there."

We were so excited that we all began to talk at once; but before father could possibly get it through his head what had happened mother broke off in the middle of her story, and started for the stable. Of course we all rushed after her, but by the time we got there she had Billy out of his stall, and with one arm about his neck she was stroking his face, and caressing him. She told him how sorry she was for having struck him, and asked him to forgive her, and Old Billy rubbed his head against her, and in many ways acted as if he was trying to say to her, "Yes, I understand you, I know you love me, and of course you couldn't know why I should be afraid to go over that bridge; but you see just as I put my fore foot on to it, I felt it jar and tremble, and I loved you too well to trust you to it." Then we children each took turns in hugging him, and told him how much we loved him, and that we would always take care of him.

That night father wrote a paper in which he said that as long as he lived, and he hoped his children would do the same after him, he would celebrate with all the happiness possible, the sixteenth day of July, as the day on which Old Billy saved the lives of his wife and children. On that day everything should be done to show their love for and their gratitude to him. That he should never go out of the family, and that he should die a natural death and be decently buried with his shoes on.

Billy is still living, and is twenty-six years old. We have never yet failed to celebrate "his day" as we call it. Last year when I went up home we kept the day in great style. Father and mother had invited all the children to "Billy's party," and we had it in the carriage house.—*Golden Rule.*

Puzzles and Letters.

Bedford, Iowa, June 4, 1877.

Mr. Editor: I send the answer to the enigmas of May 31st. The answer to Charlie's acrostic is "Boston," and to A. J. Cope's is "North America." Mr. Editor try and pardon your little unknown friend for she was so thoughtless as to forget to sign her name, which is

Sarah E. Davis.

P. S. I will try and do better next time. S. E. D.

A very interesting pastime some of our little friends will find in getting as many words as they can out of a single one, as "Constantinople," by combining the letters in different ways. One of the papers we read says, that two little Canadian girls, Lelia and Florence, have taken the word and succeeded in making 400 words out of it, and their papa thinks they could have found 500 if they had worked long enough. He also thinks the exercise has been a good and profitable one to them. And of two other little girls their mother writes that they are studying their spelling lessons now with pleasure. It used to be drudgery before. Now how many will try this new exercise and send us word of their success by the 4th of July?

The Sabbath School.

LESSON XXVI.—July 1, 1877.—PAUL IN CYPRUS.

SCRIPTURE.—Acts 13: 1-13. Commit 8-12.

1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

4. So they being sent forth by the Holy Ghost, departed unto Selencia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had also John to their minister.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9. Then Saul, (who also is called Paul) filled with the Holy Ghost, set his eyes on him,

10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: And John departing from them, returned to Jerusalem.

GOLDEN TEXT.—"Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."—Acts 13: 12.

HOME READINGS.

Jonah 3. ....The First Foreign Mission.
Acts 11: 19-26 .. The Antioch Church.
Acts 6: 1- 7....Ordination in the Early Church
Acts 9. 1-22....Paul's call to the Apostleship.
Num. 16: 1-35....Moses withstood by Korah.
Acts 5: 1-16....Peter Rebukes Ananias

NOTES.

Commentators divide the Acts into three parts, thus: The church among the Jews, chapters I. to VII.; The church in transition from Jews to Gentiles, chapters VIII. to XII.; The church among the Gentiles, chapters XIII. to XXVIII.

Olshausen says, "Though Christianity had already spread beyond the limits of Palestine, still the church continued a stranger to *formal* missionary effort (casual occurrences, particularly the persecution at Jerusalem (ch. 8: 2) had hitherto brought about the diffusion of the Gospel. It was from Antioch that teachers were first sent forth with the definite purpose of spreading Christianity, and organizing churches with regular institutions. (See ch. 14: 23.)

For the names in v. 1 see Bible Dictionary. Of Menean, foster brother of Herod Antipas the tetrarch, says Jamieson: "If the courtier whose son, at the point of death, was healed by our Lord (John 4: 46) was of Herod's establishment, while Susanna's husband was his steward (Luke 8: 3) his foster-brother becoming a Christian and a prophet is something remarkable."

Fasting seems to have been a spiritual exercise of more frequent occurrence with the early church than now. It is generally spoken of in connection with special occasions. (v. 3 and ch. 14: 23). It is not unlikely that they were expecting some prophetic announcement at this time.

The Holy Ghost spoke through some of the prophets present, commanding to set apart and send out the two brethren for the mission which in some previous communication had been shown them (ch. 22: 21).

Mark the manner of setting apart these missionaries. There were no exercises calculated to produce self-exaltation in their minds, as we have seen in these days; but a consecration to their work in a most solemn manner, so as to impress deeply the great responsibilities and dangers of their mission, and need of Divine strength. The principle laid down here should be followed always in appointment to sacred offices.

Seleucia was the seaport of Antioch on the river Orontes, fifteen miles west, and five from the Mediterranean. Cyprus was near; it was the native place of Barnabas; some of the inhabitants were already Christians.

Salamis was the Greek capital of the island; it was on the eastern side, not many hours' sail from Seleucia. Great numbers of Jews were settled in this mercantile port and they had two synagogues, an unusual number.

Paphos, the Roman capital of the Cyprus, was on the west side of the island

Sorcerers—these impostors were numerous and their practices were encouraged by even cultivated Romans.

The "deputy" or properly "pro-consul," seems to have been an intelligent man, and likly to receive the truth honestly, which Elymas perceived would make an end of his trade. The spirit came mightily upon Paul. This was "power from on high" such as Pres. Finney has written so clearly upon, and which came upon him at times with remarkable effect upon the unconverted. Paul's language is severe because addressed to a man whose practice and livelihood was deception; they were not words of human passion, but inspired by the Holy Ghost which was upon him.

BIBLE COMMENTARY.

"Barnabas."—And Joses, who by the apostles was surnamed Barnabas, (which is being interpreted the son of consolation,) a Levite and of the country of Cyprus, having land, sold it and brought the money, and laid it at the apostles' feet. Acts 4: 36, 37.

"Saul."—And the witnesses laid down their clothes at a young man's feet whose name was Saul. Acts 7: 58.

"Fasted."—And I set my face unto the Lord God, to seek by prayer and supplications, with fasting. Dan'l 9: 3.

Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us. Ezra 8: 21.

The children of Israel were assembled with fasting—and stood and confessed their sins. Neh. 9; 1, 2.

But served God with fastings and prayers night and day. Luke 2: 37.

"Separate."—Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. Nu. 8: 14.

Separated unto the Gospel of God. Rom. 1: 1.

"Laid their hands on them."—And when they had prayed they laid their hands on them. Acts 6: 6.

The gift of God, which is in thee by the putting on of my hands. 2 Tim. 1; 6.

And of laying on of hands. Heb. 6: 2.

"Sorcerer."—And I will be a swift witness against the sorcerers. Mal. 3: 5.

And sorcerers and idolaters and all liars shall have their part in the lake that burneth with fire and brimstone. Rev. 21: 8.

For without are dogs and sorcerers. Rev. 22: 15.

"Desired to hear."—Many prophets and righteous men have desired to see those things which ye see and have not seen them; and to hear those things which ye hear and have not heard them. Matt. 13: 17.

"Seeking to turn the deputy."—So the old prophet of Bethel turned the man of God that cried against the altar. 1 K. 13: 15–19.

And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel. 1 K. 11: 4, 9.

Because ye are turned away from the Lord. Num. 14: 43.

11th verse.—So Peter spoke to Ananias and Sapphira. Acts 5: 3–9.

"Child of devil."—Ye are of your father the devil. Matt. 3: 7 and Jno. 8: 44.

"Hand of the Lord is upon thee."—Behold the hand of the Lord is upon thy cattle. Ex. 9: 3.

"Thou shalt be blind"—And they smote the men that were at the door of the house with blindness. Gen. 19: 11.

"Astonished at the doctrine."—The people were astonished at his doctrine. Matt. 7: 28; Mark 1: 22; 6: 2; 11: 18; Luke 4: 32.

Temperance Notes.

—The people of Fort Lee, New Jersey, have shut up twenty liquor saloons. They say that if they could only shut off the Sunday travel Fort Lee would be a paradise.

—The National Temperance Society printed last year 23,000 pages of matter. The receipts in this department were nearly $41,000. The total receipts of the society for the year have been $57,478 33; the disbursements, $51,473 41.

—There are one hundred and twenty-five Temperance Reform Clubs in New Hampshire, with a total membership of sixty-five thousand, of which twenty-seven thousand are men over twenty-one years of age, and over ten thousand were recently habitual tipplers. These Temperance Reform Clubs, which are scattered all over New England, are traced to the Moody movement.

—The Murphy movement is now pervading the great state of New York, as it has heretofore done in Ohio and Pennsylvania. "It is estimated," says one of our exchanges, "that over twenty-five thousand persons have recently signed the pledge in the towns and villages on the line of the Erie Railroad." It is still spreading to other towns in Ohio and Indiana.

—The new temperance movement in New York and Brooklyn is assuming formidable proportions. The object is simply to enforce the present laws against free rum; the organization embraces all law and order men, total abstainers, moderate drinkers, Christians and infidels. Its membership already approximates forty thousand, and as each member pays an annual due of $1 the aggregate sum promises to be adequate for a sinewy campaign. This is not a total abstinence organization, but allows the moderate use of liquor as advocated by Dr. Howard Crosby.

—The editor of the *American Wesleyan* writes thus from Elmira, New York, concerning Rev. Thomas K. Beecher: "His popularity gives him greater power over the people to mislead them. His church, billiards, fast horses and social wine drinking are having a very bad influence on the minds of the young. A youth of fourteen or fifteen years, arose in one of the Christian temperance revival prayer-meetings a week ago and said that Mr. Beecher met him, and asked him to go in and have a glass of beer. The boy pointed to his badge and said he would not do it. Mr. Beecher then asked him to take a cigar, which the boy declined. Mr. Beecher then stepped in and took a glass of soda-water, and passed on. The boy said he felt so badly that he could not help looking at him as he went away. Presently he saw Mr. Beecher step into another drinking place and take a glass of beer. The boy said he felt so badly for the man of God he turned away and cried. We are very sorry to hear so often of such things about this gifted man."

THE GOSPEL MEETING.

The Prophet Daniel.

[*Concluded from last week.*]

The next thing we hear of the King, is that he has had another dream. He seems to have been a great man for dreams. This time he saw a great tree which "reached unto heaven, and the sight thereof to the end of all the earth; . . . and, behold, a watcher and an holy one came down from heaven, and cried aloud: "Hew down this tree, and cut down his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from its branches. Nevertheless, leave the stump of its roots in the earth. . . . Let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

The King seems to have been as much puzzled by this dream as by the other; and nobody could tell him what it meant, until he sent for Daniel. Even he was troubled about it at first; but presently the Lord showed it to him; and then he preached such a sermon to the King about his pride, and the King's face turned pale, and his knees began to shake, and it was not long before he lost his reason, and wandered away from his palace, out into the woods and the deserts, and became more like a beast than a man. But at last the Lord had mercy on him. His counselors and princes gathered about him again, and brought him back to the palace. But the King's heart was softened. I think he became truly converted to God; and from this time we don't hear him saying any more: "Is not this the great Babylon that I have builded?" But we hear him blessing the Most High, and praising and honoring him whose dominion is everlasting, and whose kingdom is from generation to generation.

And now the King makes one more proclamation, different from all others. Up to this time he has been telling other people what to do; now he begins to speak of his own duty, and he says, "I, Nebuchadnezzar, will do this—I will do that." "I will praise and extol and honor the King of heaven, all of whose works are truth." He has found out his own duty. His heart is softened; and, although we do not hear anything more of him, I have no doubt that Daniel and he used to walk the streets of Babylon arm-in-arm, and talk over their experiences together; and when the King died, I feel quite sure that he went safely to heaven, to be welcomed by the God of Daniel: and through the long eternity King Nebuchadnezzar will rejoice that that young man Daniel, took his stand for God when he came down to Babylon, and did not follow the fashion of that wicked capital, though it might have cost him his life.

The next thing we hear of Babylon is, that the grandson of Nebuchadnezzar, a wild young prince, called Belshazzar, has come to the throne. On a certain occasion he makes a great feast to a thousand of his lords. They come together in a great banquet chamber, and they drink and carouse all night long. They do not care for the armies of Cyrus which are besieging the city. They trust in its high walls and its gates of brass, and feel themselves perfectly safe. At last, when the head of the young King has been quite turned with wine, he orders the golden vessels which his grandfather captured from God's temple at Jerusalem, to be brought into the banquet-hall, that they may drink wine out of them in honor of the gods of Babylon. But while they are doing this impious thing, behold, a hand appears, writing with its fingers upon the wall—the doom of the kingdom of Babylon.

Drunk as he is, the miserable King is frightened. "Bring in the wise men," says he. And the wise men come in haste, and stare at the writing, but none of them is able to read or understand it. No uncircumcised eye can read God's handwriting.

Somehow or other the news of this strange affair reaches the ears of the King's mother, and she sends a servant to him, telling him that in the days of his grandfather, there was a man in Babylon who could interpret dreams, and reveal secrets, and do all manner of strange things, and maybe he would be able to read the writing. It seems that Daniel had been lost sight of for the last fifteen years; but now there is special work for him to do, and so they find him out, and ask him to read the writing.

"MENE, MENE, TEKEL, UPHARSIN."

And the meaning of it was as clear as daylight to him.

Now I have no doubt that a good many courtiers, if they had seen such writing as that upon the wall of the King's palace, would have softened the meaning of it a little, and not have given it in its full strength for fear of offending the King. But that was not Daniel's fashion at all. He reads it just as God writes it. "*Mene:* God hath numbered thy kingdom and finished it. *Tekel:* Thou art weighed in the balances, and art found wanting. *Peres:* Thy kingdom is divided, and given to the Medes and Persians."

Ah! poor miserable Belshazzar! Even now the soldiers of Cyrus have turned away the waters of Euphrates, and are coming into the city along the empty banks. The soldiers are battering away at the doors of your palace, and before morning your blood shall be spilled upon the stones, along with the wine which you have been drinking, out of the vessels from God's holy temple at Jerusalem. You are weighed in God's balance, and found wanting.

My friends, suppose God should begin to weigh some of you to-day; suppose you were to step into the balances now, don't you think you would be found wanting? Get into the scales, take along with you your education, and your wealth, and your dignity, and your fashion, and your fine clothes, and everything that you have that is splendid—and the Lord will put the ten commandments into the other, and up you go like feathers—"weighed in the balance and found wanting." Only they who have Christ in their souls can stand the test of God's weighing. Dare you step into the balances to-day?

Some one will ask me, "Mr. Moody, dare you step into the balances to-day and be weighed? Do you know that you would be saved if the Lord should bring you to judgment?" Yes, thanks be to God, Christ is able to save me—even me; and he will save all of you who will cast off your sins, and take Christ instead.

After a while Darius, the Mede, comes to the throne of Babylon. He must have met Daniel somewhere in his travels, for no sooner does he set

up the kingdom than he puts him into a place of great power. He chooses a hundred and twenty princes, whom he places over the kingdom; and over these princes he appoints three presidents, and makes Daniel the president of the presidents: so that really he is the first man in the kingdom, after the King. His business was to "see that the King suffered no damage;" that is, he was to keep watch over the accounts, to see that nobody cheated the King. This must have been a very difficult place, and Daniel must have had his hands full. He had to watch those hundred and twenty rascals, who were all the while trying to steal something off the revenue; and to go over their accounts again and again, so as to be certain that they were correct to a penny.

It was not long before Daniel became very unpopular with the princes. I seem to hear them talking to themselves in this way: "There is that miserable old Jew, Daniel; if we only had him out of the way, we could make no end of money. We would very speedily be rich; we could have our country houses and our city houses, and our fine horses and chariots, and we would live in the very highest style, off the revenues of that kingdom; but that old fellow watches us as narrowly as a cat watches a mouse. We can't cheat him—even to a shilling." "Why," says one, "I never saw such a man in all my life. I gave in an account the other day that was only a few pounds short; and did not he send it back to me, and make me pay the difference! I wish he was back in Jerusalem where he came from."

However, the King trusted Daniel; and he was such a thoroughly good and honest man that they could really find no way to revenge themselves upon him. They talked it over together again and again, and all agreed that there was no chance of getting him out of the way, unless they could find something in his religion by which they could bring him into trouble.

"We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." What an honor! Nothing with him—even in the eyes of these bad men—except that he was too faithful to his God!

How many of you are likely to be complained of on that account?

Finally, they hit upon a plan which they thought might possibly succeed. One night they are closeted together in secret, and one of the princes says to the rest: "I think I have got a plan that will work. You know King Darius is very popular, and he is very proud of it. The people praise him a great deal, and he likes it. Now, suppose we ask him to establish a royal decree, 'that whosoever shall ask a petition of any god or man for thirty days, save of the King, he shall be cast into the den of lions.' That will be putting the King in the place of the gods, and he is most likely to be flattered by that than anything else I can think of; then, if once we can get that old Hebrew into the lion's den we shall make a great deal more money than we have been able to do with him watching us all the time."

This notion seemed to please the princes very well. They drew up the document immediately. It would not do to let Daniel hear of it before the King should sign it; and so they appointed a committee to take the decree down to the palace the very first thing in the morning. There were some lawyers among these hundred and twenty princes and I seem to see them drawing out the law with great care, making it firm and binding—laughing to themselves, and saying: "The laws of the Medes and Persians change not. If once we can get Darius to stamp this document with his signet ring Daniel is done for, sure enough."

So the committee go down to the palace the next morning to obtain his signature. They began by flattering him. If a man wants another to do a mean thing, he always begins by appealing to his vanity.

"O King, we have been thinking how popular you are in your kingdom, and what you might do to make yourself even more famous than you are; and we have come to the conclusion that if you would publish a decree that nobody in the kingdom, for thirty days, should pray to any other god except yourself, it would turn the hearts of the people towards you even more than now. We should then have a universal religion, and the king would be at the head of it."

Darius felt flattered by this proposition. He turned it over in his mind, and presently said:

"That seems sensible."

"All right," said the princes. "We thought you would like it; and, in order that there might not be any delay, we have the document here already drawn up. Now, if you will please to stamp this with your signet ring, we shall have it published right away."

The King takes the document, reads it over, stamps his seal upon it; and the committee go away laughing, and saying, "Ha, ha! old Hebrew, we will have you in the den of lions before night."

The princes lost no time in publishing the new decree of the King. I can imagine some one of Daniel's friends who had seen the document going up to his office in great haste to give him warning that there was some trouble brewing.

"Have you heard the news, Daniel? Those hundred and twenty princes have gone and got Darius to publish a decree that nobody shall pray to any god except him for thirty days. That is a conspiracy against you. Now I want to give you a little advice; and that is to get out of this town in a hurry."

But Daniel says he can't leave his business. He is afraid those hundred and twenty princes will cheat the revenues while he is away. His duty is right there and he is determined to stay there and attend to it.

"Well, then, had you not better pray more secretly? You have a habit, that is all well enough in ordinary times, of going up to your chamber, where the windows open toward Jerusalem, and saying your prayers there three times a day. And sometimes pray pretty lond, and people out of doors can hear you. Now just shut your windows while you pray for the next thirty days; for these princes are sure to have some spies watching you at your prayers. You had better stop up the keyhole of your door also, for these mean fellows are not above peeping in to watch you. It would be still better if you would not kneel down at all, but say your prayers after you get into bed."

Ah! how many young men have gone to business or to college and lost their peace of mind and their hope in Christ because they were afraid to pray before their roommates!

And what does Daniel say to such advice as this? He scouts it. He tramples it under his feet. No man shall hinder him from praying. No King shall frighten him out of his duty. He attends to his morning's work; looks over the accounts as usual; and when 12 o'clock comes, he goes to his chamber, puts the windows wide open, kneels down and prays, not to Darius, but to the God of Abraham, Isaac and Jacob. His windows are opened toward Jerusalem, and his face is turned that way; for Jerusalem is dearer to him than his life, and the God of his fathers is his sure defense. I can seem to see him kneeling there—that old man, with his white locks and beard, praying at the probable cost of his life; but he does not seem to be troubled by the danger; neither is he angry at the command of the King or the manifest wickedness of those hundred and twenty Princes. He prays for the King, his friend—who, he is sure, has done this wickedness in some thoughtless moment. He prays for his enemies, the Princes, who are wickedly seeking to destroy him.

Those men have taken care that two witnesses shall be underneath Daniel's window at the time when he usually goes to pray. "Hark!" says one to the other, "Did you hear that? The old man is up there praying, sure enough! Listen; he is not praying to King Darius."

"No," says the other; "*he is praying to the God of the Hebrews.*"

So they listen till the prayer is finished, and then they hurry away to the Princes, to give their evidence against Daniel; and the Princes lose no time in laying the matter before the King.

"O, King Darius! live forever. Is it not written that the laws of the Medes and Persians change not?"

"It is," said Darius; "anything that is stamped with the King's seal cannot be changed."

"That is what we thought," said the Princes. "Did you not make a decree that no man should pray to any other god than to the King?"

"Yes, I did," said Darius.

Then they tell him that the Chief of the Presidents—this Daniel, the Hebrew—has refused to obey the King's command.

Poor Darius! "What a mistake I have made!" says he. "I might have known that Daniel would not obey such a command as that. I had quite forgotten about him when I made it." There is not a man in all Babylon who is so troubled as the King. The account says that "he labored till the going down of the sun to deliver Daniel." But the command had gone forth, the law had been made, and it could not be changed, even for the sake of Daniel himself.

If Darius had only loved his friend as much as Christ loves us, he would have gone down into the den of lions for him. Our Darius, our King, counted not his life dear unto himself, but freely delivered it up for us.

At sundown the King's officers go for the old man, to take him away to the lions. They bind his hands behind his back and lead him along the streets of Babylon towards the den. The whole city goes out to see the sad procession. The Princes look out of their windows, and rub their hands, and laugh over the success of their wicked plot; and the people look on in wonder, to see such a sweet-faced old man led away to die like a criminal; and poor Darius walks the chamber of his palace, wringing his hands in agony, saying „Ah me! I have destroyed my friend."

But Daniel walks with a firm step. His old knees don't shake a bit. The wind of the evening plays with his white locks, and with a smile upon his face he goes to meet the lions. He has served his God now for seventy long years and he feels sure that God will not desert him in this great hour of trial. I can imagine him saying, "My God can bring me out of the jaws of the lions just as easily as he saved my three friends from the furnace of fire. But even if they eat me, I shall only die for my God." And when they put him into the den God sent one of his angels to shut the mouths of the lions.

At the hour of the evening prayer, Daniel kneels in the den; and, if he can get the points of the compass down there, he prays with his face towards Jerusalem; and then, taking one of the lions for a pillow, he lies down and sleeps, as sweetly as any man in Babylon. The King sits up all night, thinking what his folly has cost him—even the life of his most faithful servant. But he remembers that the God of Daniel has done strange things for them who trusted him. He has heard of Shadrach and his friends coming out of the fiery furnace; and he knows that Daniel went into the den feeling that his God would go with him and save him. At the first dawn of day he orders out his chariot, and you can hear the wheels rattling over the pavements of Babylon before the people are up. Away he goes, with his horses on the run, to the door of the lions' den; springs out of the chariot; looks down into it, and with a voice trembling with anxiety, cries out, "O Daniel, servant of the living God; is that God whom thou servest continually able to deliver thee from the lions?"

Hark! There comes up a voice out of the den. It is the voice of Daniel, to whom this morning is like the morning of the resurrection. He has been down to the gates of death and yet he is alive.

"O King! live forever. My God hath sent his angel and shut the lions' mouths, that they have not hurt me."

Oh how glad King Darius was to hear the voice of his friend once more! He has him brought up out of the den, takes him up in his arms into his chariot, and away they go home to the palace to breakfast together and talk over this wonderful deliverance.

Then King Darius published another decree. The experience of Daniel had thoroughly converted him; and now he declares "that in every dominion of his kingdom, man shall tremble and fear before the God of Daniel, who worketh signs and wonders in heaven and earth, and hath delivered his servant from the power of the lions."

We have not time, this morning, to follow the history of this man any further. Three times a messenger came down from heaven to tell him that he was greatly beloved of the Lord. The Spirit of God was with him, and the hand of God protected him.

May the God of Daniel be with us—the courage of Daniel be in us! May we have grace to confess the Lord, to go through the fire and amongst the lions, if need be, for the sake of his truth; and at last, after all the trials of this life are over, may we be so happy as to sit down with Daniel and all the ancient worthies, in the Kingdom of our God.

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"THE ANTIQUITY OF SECRET SOCIETIES, THE LIFE OF JULIAN, THE ELEUSINIAN MYSTERIES, THE ORIGIN OF MASONRY, WAS WASHINGTON A MASON? FILMORE'S AND WEBSTER'S DEFERENCE TO MASONRY, A BRIEF OUTLINE OF THE PROGRESS OF MASONRY IN THE UNITED STATES, THE TAMMANY RING, MASONIC BENEVOLENCE, THE USES OF MASONRY, AN ILLUSTRATION, THE CONCLUSION."

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MARKET REPORTS

CHICAGO June 18, 1877.

GRAIN—Wheat—No. 2	1 48	1 49½
" No. 3		1 33
" Rejected		95
" Minnesota	1 58	1 70½
Corn—No. 2	44½	45½
Rejected		40
Oats—No. 2		38½
Rejected		29
Rye—No. 2		65
Bran per ton		13 50
Flour—Winter	7 00	9 75
Spring	4 50	8 00
Hay—Timothy	8 00	10 00
Prairie		7 50
Mess Beef	10 75	12 00
Tallow	7½	8
Lard per cwt		8 80
Mess pork, per bbl		12 75
Butter common to choice roll	14	20
Cheese	6	10½
Beans	2 40	2 60
Eggs	10	11
Seeds—Timothy	1 60	1 80
Clover		6 00
Flax	1 60	1 75
Potatoes new per brl	6 50	7 00
Broom corn	2	7
Hides green to dry flint	6¼	16
Lumber—Clear	30 00	34 00
Common	9 50	11 00
Fencing	9 00	11 00
Shingles		2 50
WOOL—Washed	30	38
Unwashed	18	23
LIVE STOCK Cattle Choice	6 00	6 75
Good	5 25	5 75
Medium	4 75	5 10
Common	3 25	4 50
Hogs	4 50	4 90
Sheep	3 00	5 00

New York Market.

Flour	$3 50	11 00
Wheat—Spring	1 51	1 68
Corn	50	60
Oats	41	67
Rye	75	78
Lard		9
Mess pork		13 80
Butter	10	21
Cheese	5	10
Eggs	17	18
Wool	10	52

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VOL. IX., No.39.—WHOLE NO. 379. WEEKLY (post paid) $2.20 A YEAR.

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Notice.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

Topics of the Time.

Saratoga and New York were thrown into a great flurry by Mr. Seligman, the Jewish banker and one of the syndicate through which our government disposes of its bonds. The particular trouble was a refusal of the Grand Union Hotel managers to receive him as a guest, by order of Judge Hilton, the recipient and manager of A. T. Stewart's fortune. Seligman spread his grievance before the public immediately, and of course aroused a good deal of sympathy. But as the facts begin to come out there appears to be considerable of the same work done quietly by hotel managers, but in respect to a class of Jewish people only. Some matters of a personal character between Seligman and the Stewart estate are also said to account for Judge Hilton's action. The offended party has not put the case in the law yet, though the provisions of the celebrated Civil Rights bill apply as well to Jews as to Africans.

The actual crossing of the Danube by a Russian corps last Friday at Ibrail and Galatz, and the probable forcing of a passage by the immense armies of the Czar farther up the river in a few days has roused England into positive action. It was reported early last week that Beaconsfield had practically overcome the neutral and peaceable members of his cabinet and an army of fourteen thousand had been ordered to Egypt, to guard British interests in the Suez canal. It is also said that a large force of fifty thousand has been ordered to Constantinople, and that a positive demand has been made of the Czar to state the intentions and limits of the war. Upon his answer will depend the decision in regard to a declaration of hostilities; the Conservative or Disraeli party is openly in favor of such a step, but is held back by political opponents. Preparations for war are being pushed forward with all possible vigor, and the war spirit is gaining ground daily among the people. There are great deficiencies in the general administration of the British army which every effort is being made to supply, and that foreign governments may be kept uninformed of these defects and the remedies applied orders are issued forbidding foreigners from visiting the military and naval departments. In spite of all this preparation England may be restrained from war. She always likes a partner in a great war, and there is none just now available; or the assurances of the Czar may strengthen the Liberal party so as to prevent the ambitions of the Prime Minister.

President Hayes is visiting Boston this week. Although he will not meet the seductive ceremonies of a Masonic corner-stone laying, he will find enough to look after in the United States offices there, as every where else. Collector Simmons, the *fidus Achates* of B. F. Butler, is Collector of the port, and has been more than once accused of dishonorable practice in politics, if not in business. Before leaving Washington the President issued a circular to all the government officers in the country instructing them to refrain from active participation in party politics, from attending caucuses, etc., though not restricting their rights as modest citizens from expressing their views publicly. This entering wedge separating party from public duty should be driven home.

By a vote of 363 to 153 the French Chamber of Deputies resolved last week that the new ministry "does not possess the confidence of the nation." Loud cheers from the Republican side announced the result. The ministry assert their indifference to the action of the Chamber, and assume an air of confidence in the public elections. The followers of Gambetta are no less confident of the public issue. They already talk of reinstating Thiers in the Presidency.

The high-handed measures of the infidel and papist majority in the Chicago School Board, beginning with casting the Bible out of the schools, have continued until at length they have forced the resignation of Superintendent Pickard, who has for many years filled the office with great success. The difficulties from which resulted the Hanford murder last year were directly connected with the efforts of the anti-Bible party to oust Mr. Pickard. Being too popular an officer to openly attack with impunity they resorted to meaner but more quiet methods which a man of principle and honor could not endure. The Common Council of the city has taken the matter in hand and may find a way to save the public schools from the loss of their able Superintendent. The Bible question is not dead yet, though little agitated before the public. The *Advance* of last week publishes the following, which deserves passing around, that school-book buyers may be aware of what publishers they are buying, who can mutilate texts for less even than a Masonic reason:

"We referred last week to the way in which the secularist intermeddlers in our public school affairs were in Chicago undertaking to expurgate from the text-books all recognitions of God, even in so indirect a manner as is done in Guyot's Physical Geography. We have since learned that to gratify this class of men in the Chicago Board of Education, the publishers of a certain analytical series of school readers, have been making a thorough revision of their readers, striking out the name of Jesus wherever in any selection it occurs. And so the pagan transformation goes on. The head of this publishing firm is a Mr. George Sherwood. Those who do not choose to encourage this sort of pagan insult to him from whose birth all the civilized nations date the years, can bear his name in mind when purchasing reading-books for their children."

PSALM CXLVIII.

Praise ye the Lord in heaven above,
Ye angels who around him move,
Ye glorious band of satellites
Who people his eternal heights.

Ye first creations of his hand
Who sprang to life at his command,
A life that by his firm decree
Shall lengthen to eternity.

Ye sun and moon and stars of light,
The bright reflectors of his sight,
Ye waters from his throne that spring,
Praise ye the name of Zion's King!

Praise him, O earth, in hills and deeps!
Praise him who all thy creatures keeps,
Ye elements, his praise declare,
Ye who his earthly cohorts are.

Mountains and hills and fruitful trees,
And cedars waving in the breeze.
Cattle and beasts and creeping things,
And birds that spread their snowy wings.

Princes who earthly scepters sway,
All people who their rule obey,
And ye who give the world its law,
Of your Creator stand in awe.

Let all mankind, the young, the old,
Praise him for mercies still untold;
Let all his mighty scepter own,
Whose name is excellent alone.

Above our faint conceptions far,
Higher than heaven's remotest star,
Bow down thine ear, Eternal King,
Accept the offering we bring!

—Evening Post.

MORAL INSTRUCTION.

Where shall we go for moral instruction, to the Masonic Manual or to the Bible?

It is true there are many passages from the Scriptures in the Masonic Manual; but they have no more to do there than they would among the leaves of Joe Miller or Mackey's Masonic Jurisprudence.

As law is often made use of to defeat justice, so the Bible is often used for the purpose of corrupting the morals of a people, with the view to carry some Jusuitical or political end. If we were to see the Bible ostentatiously displayed by a female secret society, or carefully enshrined in some railroad car, or paraded in the streets by an orthodox deacon in a Masonic procession, we should suspect that there was something wrong somewhere.

We have heard of the adversary who sowed tares among the wheat, but when we see wheat deliberately sown among tares, like, for instance, the interspersing of Christian ideas through the Koran, or the carrying of a Christian life into a Masonic lodge, we need not trouble ourselves to find wherein the anomaly consists. There is either gross moral ignorance or knavery in it.

We find by referring to the Bible that a crafty, foxy man took an oath, an oath that is forbidden by the Christian religion; and the unfore-

seen result of that oath was the murdering of the greatest man of woman born. The consequence of the oath might not possibly have been foreseen by him who swore it, since who can foresee all the ends of an oath? Yet the end was probably plotted and contrived by those who wished to have the murder committed. The oaths administered by Masons are often made to serve just such a purpose: and to say that leading Masons do not *design* such purposes, is to suppose them to be as flat and foolish as their dupes. There need to be no other evidence of the exceeding depravity of Masonry than this, viz: that the victim of an oath, John the Baptist, the lodge claims as a Mason, while the crafty, cunning Herod who took the oath, just like a Freemason, is not accepted as one of the "order."

By looking back through the course of American politics since the period when the Jesuitry of the lodge first was introduced into it, now some hundred and forty years ago, we shall find constant resemblances to the murderous operation of Herod's oath, where good men have been sacrificed as the result of the Masonic oath, while inferior men who knew the grip and held the key of entrance, have prospered. If it had not been for the Masonic oath there can be but little doubt that Webster, Clay, Crawford, Preston, Scott, Sumner would have met with popular favor and warm human sympathy instead of coldness, neglect, outrage.

If Masons were honest in their scriptural references they should include Herod among their members. And whenever a good and true man comes short of an office while an inferior man gets it, they should admit that it is for their oath's sake that such things happen.

We have still other evidence from the Bible that Herod acted on Masonic principles. It is this: When he made peace with the Phoenicians, against whom he had been wrathy, he delivered a pompous speech on the occasion, and received immense applause from the people, which he took all to himself and gave nothing to God. The facts were that Herod's power and grandeur were the last elements possible in the case. The chief motive for peace, over and above the moral precept that, blessare the peace-makers, was that the Phœnician traders drew their subsistence from Judea, which had been blessed by Providence with fertility, and hence it was the policy of the Phœnicians to be at peace with that country. They fed on the crumbs that fell from Judean abundance, and were humbly willing to feed on such crumbs. There was no occasion then for Herod to glory over it for his own selfish advantage, so like a Freemason, taking to the cunning of the lodge what belongs to the wisdom of God.

There is precisely a politico-Masonic parallel to this case in our recent national history. It is this: A great shew was made over negotiating and confirming the treaty of Washington that settled the so-called Alabama question. That treaty was inaugurated and concluded entirely under Masonic auspices. The idea was given out that it was to inaugurate a new era in the reign of "peace and good will to man on earth;" that it was to be the beginning of settling international difficulties by arbitration and not by war; that it was to be a great and good institution, etc.; and yet all the glory was given to the Masonic lodge and not to Christ. English Masons were its chief fabricators; American Masons were called together in a great Masonic demonstration to signalize the grandeur of the occasion; the influence of the Christian religion was never invoked or else kept studiously in the background; and whatever American, not a Mason, who had a hand in it remained mum and silent, shared in the stolen glory and let the glorification of the lodge go on. Masonry, an English aristocratic institution, was glorified, and not Christ who brought "peace and good will to men" into the world. The chief actor in the scene, Lord Ripon, was Grand Master of the lodges of England. On his return home from Washington he was crowned with new honors by his government, and soon became a Roman Jesuit, out and out, there being but one step from the top of the Masonic ladder to the roof that covers the dungeons of the Inquisition.

Every American citizen should study the history of his country from an Anti-masonic standpoint. He would then see it under a very different and much truer light than that in which it is usually regarded. Let the student of history inquire first whether the actors upon the scenes are Masons or not, and whether they are responding merely to the wires that lead to the lodge. For instance, let him analyse the present Cabinet and see how many of its members are secret society men, and what will be the probable result of it; whether the negroes and their friends will not be turned over to the tender mercies of the Kuklux by its members for their oath's sake. And let him see how many religious newspapers, so-called, which dip the sop in the very dish with the Lord, approve of this surrender.

AMERICAN.

Masonry and its Objections.

BY W. H. SANDERSON.

[Concluded].

4. Its oaths are profane and unlawful.

Not only to the law of God but are antagonistic to the law of the land. The idea of the oath or obligation being unknown before taken is enough to condemn it. For, "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." (Lev. 5: 4, 5.) How then can a Christian man be a follower of the meek and lowly Jesus and adhere to the obligations of a Mason?

These obligations are not only antagonistic to the immutable laws of God, but the moral sensibilities shrink from them, for the reason that they require the individual to sustain the wrong as well as the right, yes, the worst of wrongs, murder and treason, if the person so elects, viz.: "That a Master Mason's secrets, given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election. That if any part of this solemn oath be omitted at this time I will hold myself amenable thereto whenever informed." They are also sworn to heed the call of a Master Mason when in distress (?) or in need, wherever the call is heard, or the sign is seen, and the brother hearing or seeing such a call or sign must ask no questions but fly to his relief, if, as it is expressed, within the "length of his cable-tow," which is an indefinite distance, but is generally considered within sight or hearing. Many Masons will deny this, but let us consult Masonic authority:

Albert Pike, in a report to the Grand Lodge of Arkansas, 1854, p. 116, says: "If a person appeals to us as a Mason in imminent peril, in such pressing need that we have no time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire into anything."

Mackey says (Masonic Jurisprudence, p. 270): "We are to give aid in imminent peril when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been, and never can be cancelled."

There can be no mistake about this obligation, as we can see from these comments of high Masonic authority. The brother in distress then may be deserving or he may be a fugitive from justice. He may be a murderer; still it makes no difference. With this truth standing before us need we dispute the debasing influences of such oaths? They are both profane and unreasonable.

5. Treason and rebellion are sustained by the Masonic code, while, as we have seen, the name of Christ is an innovation.

Mackey (Masonic Jurisprudence, p. 510) says: "Treason and rebellion also, because they are altogether political offences, cannot be inquired into by a lodge, and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished, and notwithstanding his treason and rebellion, his relation to the lodge, to use the language of the old charges, remains indefeasible."

Is this consistent with good government in a Christian country? What can be the effect of such reasoning upon a nation of individuals which make up a republic like our own? Let us listen to the words of that eminent statesman, Daniel Webster:

(Letter dated Boston, Nov. 20, 1835): "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation, that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law.

Hon. Richard Rush says, "Many years ago I became an Entered Apprentice, went to a lodge once, and but once. On my return from England I voluntarily withdrew from the body, by a letter to that effect."

Gov. Hancock: "I am opposed to all secret associations."

President J. Q. Adams: "Secrets written in blood should be revealed; a tree that bears such fruits should be hewn down. No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed."

6. Its false claims to benevolence.

A great deal of boasting of the benevolence of Masonry is done by members of the fraternity everywhere. Have those claims been substantiated? When have they exhibited charity unless it be in public places, "that they might be seen of men?" Giving without the spirit of benevolence; hoping to reap worldly reward for that giving, rather than a reward in heaven.

The conditions of the acceptance of a candidate are of themselves a contradiction of its benevolence.

Mackey says (Lexicon p. 372), "The physical qualifications are that the candidate shall be twenty-one years old or more, free born and no bondsman, of able body and of 'limbs whole as a man ought to be.'"

"Whatever objections some ultra liberal brethren make to the uncharitable nature of a law which excludes a virtuous man from our fellowship because he has been unfortunate

enough to lose a leg or an arm, we have no right to discuss the question. The regulation constitutes one of the many peculiarities that distinguish our society from all others; its existence continues to connect the present speculative with the former operative character of the institution."

Is this benevolence? Is this taking Christ's example, going about doing good, among the poor, and especially the sick, the halt and the blind? Shall we shut out of our charities the one-armed or disabled soldier who saved us our country? Is it benevolence to spend thousands upon thousands to sustain the dignity of the order and to build magnificent temples like that at Philadelphia? "Charity vaunteth not itself, is not puffed up," etc., therefore let us not boast of our benevolence, but do good to *all* whenever the need is seen.

7. It is deceptive in its claims to antiquity.

It would be foolish to dwell upon this point as all history will show that the present Speculative Freemasonry began its existence the 24th day of June, 1717, at Appletree Tavern, London, England, at which meeting a Grand Lodge was first formed and persons of all or no trades and professions were admitted. Masonry, previous to this date consisted of brick and stone masons who met annually for conviviality, socially and in the interest of that particular craft. These bodies comprised such working masons of a neighborhood who could be conveniently assembled. The better class of Masonic writers lay no claim to its great antiquity.

Dr. Dalcho says—(Book of Constitutions):

"Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist were Freemasons. Hypothesis in history is absurd. There is no record sacred or profane to induce us to believe that those holy men were Freemasons; and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

8. All may know of the character of Masonry.

Because the whole institution is made open and plain by numerous exposures of its secrets, etc., although thousands of Masons will deny that it can be exposed. If it is not exposed why was Morgan abducted from his home and drowned in Niagara river, unless it was by his public exposure, assisted by the faithful "brothers" of the Satanic institution, who like Paul before his conversion, thought they were "doing God's service"?

Why did over 40,000 Masons secede at about that time? Cannot we believe thousands of sworn statements of reliable men as to the truth of the exposure of Masonry.

If any Mason will take the trouble to read Morgan's Exposure, or Richardson's, or Bernard's "Light on Masonry" he cannot but be convinced of the truthfulness of their contents, and must admit that to all intents and purposes they are a faithful exposition.

That these books were written at different places and at different times many years intervening between two of them is sufficient proof of their authenticity. Yet the reader will be impressed with the harmony of the text, they being mostly verbatim, and there being slight differences in wording in a very few places is also good proof of their authenticity, taking into consideration that they were written from memory to a great extent. Again, if Masonry has not been exposed why have so many Masons obtained, secretly, copies of the exposition, for the sole purpose of "getting posted" without going through the lecture etc., in the laborious but true Masonic method of "word of mouth" with some "bright brother"? An instance of this is known in the history of this lodge—(St. Paul's, No. 25, State of Vermont.) The brother was a high Mason and considered a "worthy brother," yet he posted himself on Richardson's Exposition.

In conclusion what Christian man with these facts before him can say that Masonry, from its foundation, is not only deceptive but unchristian and blasphemous. Therefore let Christ's people beware of such a snare, and show by a godly and open life and a fearless determination to work for the blessed Master Jesus Christ, that peace of life and hope in immortality is not obtained under the cover of darkness or behind closed doors, but is free to all, "without money and without price."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. xii., 1–3.

"*But ye are Washed.*"

BY REV. J. J. HAYDEN.

The Scriptures of divine truth every where represent the sinner as being unclean, filthy, impure, unfit and unworthy of the society of the saint, or of the church or household of God, the two according to the laws of affinity cannot enjoy each other's soicety; the elements of which their natures are composed are inharmonious and repulsive, and hence to unite them into one brotherhood, each carrying out his legitimate business, would at once explode the social relation and disintegrate every intended interest of the organization, and confusion and disappointment would be the result. Every organization has a motive, and the motive is understood by its founders and leaders, and the purity of the motive best understood by the nature of the obligation enjoined, and hence being made acquainted with the moral or immoral quality of the obligation imposed or enjoined on the initiated, you have the infallible key to the nature or character of the workings of that institution. It matters not what its pretensions may be, or what its outer forms, if not in strict keeping with the nature of its obligations all such claims misrepresent the institution and are unworthy of belief.

We claim in the foregoing that we have given the key to the internal workings of every organization so far as respects their nature, whether professedly religious or civil, Christian or anti-Christian.

The Christian brotherhood are washed, made clean through the word spoken unto them, they are sanctified, justified in the name of the Lord Jesus and by the spirit of our God. The church and the world can never be united, Christ and Belial will have first to become one in purpose and work. Light and darkness will have to become the same. Love and hatred will have to become one in nature; and a thousand other impossibilities take place before a permanent brotherhood can be formed out of materials so adverse in nature and work, so repulsive in spirit and so dissimilar in every ingredient indispensable to form one harmonious whole, hence every true Christian who becomes entangled in Satan's beloved institution must of necessity, whilst at work in the secret lodge, sacrifice his Christian principles. Notwithstanding he has been washed, he, like the sow, is turned to his wallowing in the mire; his robe made white by being washed in the blood of the Lamb, has become filthy and black as sackcloth. By working in the interest of the prince of darkness he will obtain the wages of sin, which is death. Can the white robe be left outside the lodge by the Christian and be taken up on coming out.

I once saw a professed Christian engage in dancing on a dav of celebration; and drawing his coat and laying it down he exclaimed, "Lay there, religion, while I take a dance." But now-a-days men professing to be saints do act far more inconsistent,—yes, they can put off Christ and go blindfolded into the dark dens of Satan and come out and seem to say, "I can fellowship the unfruitful works of darkness and keep Christ, and be a Christian all the while." Thus the violent taketh the kingdom by force.

Dear brethren, let us keep our garments white, our armor bright, and our lamps burning. Let us ever maintain the spirit of Christ, and whatsoever we do in word or deed do all in the name of the Lord Jesus, giving thanks to God and our Father by him; and as we have been washed let us keep ourselves unspotted from the world, remembering we are kept by the power of God unto salvation, ready to be revealed in the last time.

COLO, Iowa.

The Defender of the Faith (*Masonic.*)

The following is taken from the report of an auniversary meeting of the Ladies' City Mission Society of New Bedford, Mass., held in January, 1872, as published in the *Republican Standard* of that city.

The leading address of the occasion was made by Mr. T. C. Jerome. He said though this was a City Mission Society, the report of the missionary showed that its words had gone to the end of the world and its work was among all classes and nativities; so Human Brotherhood might not be inappropriate as a subject for present remark.

Some scientists hold that we are not all of one blood, and our fights and quarreling may seem to be evidence in support of such a view. The world had been divided into Jew and gentile, Greek and barbarian, master and slave, but happily in our own country the possibility of Toombs calling his shamful roll where Warren fell and Howe ran, has passed. Democracy is going forward, and the tendency is toward peace on earth. But peace is not all: charity must go with it. It was once enough to feed the poor at the door, but many a ship has since crossed the ocean with succor for the famishing and wounded. We sent aid to conquered Paris, and the bread cast on those waters in Spring returned to our Chicago in Autumn.

But I have somewhat against thee, Columbia, said Mr. Jerome, because thou hast not greeted the orientals with the same favor as the Irish. "Uncle Sam is rich enough to give us all a farm." The salutation of Samoset shall yet be changed at the Golden Gate to Welcome, Chinese!

Railroads, though called into being for commercial purposes, are advancing the idea of human brotherhood, and the hospitals and libraries still better illustrate it. But the true idea of human brotherhood comes not from commerce, science, or any natural origin; it comes from the teaching of the Divine word. A Fejean and a New Zealander meeting on the missionary brig could exchange the responses, "Hallelujah!" "Amen!" though no other sentence either could speak would be intelligible to the other. The death of Christ on the cross is the controlling influence that is to make us no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

Associations of human devising were first defensive and offensive, then social, and finally charitable. But the poor cannot join these charitable organizations, where it is expected that every one shall give more than he receives. Masonry is not "free," and we have an *odd* rather than an even fellowship, where half the world is certainly shut out; are the women not worthy of membership, or are the societies not worthy of *them*? The inquiries as to an

applicant for membership are not only, Is he of good character? but has he means? can he give more than he receives? He did not wish to assail such societies; that would be as unequal a contest as David's with Goliah. He would pursue this portion of the subject only just far enough to show the superiority of the church to all human institutions. Whatever may be concealed in such an order, its avowed character is exclusive and narrow, aristocratic, rather than republican; it is for Masons, not for men. It is religious, keeps out infidels, admits members on the open Bible, and has a chaplain; but is the question, "If ye love them who love you, what reward have ye?" quoted in its litany? The world's highest type of charity is far below the true idea. By standing in the place of religion it may be a fatal snare to some.

The mission of the church is specially to those cast out, to those in prison, in the gutter, in brothels. They are fellow-sinners with us all, and it is no disgrace for us to stand beside them and say Go in peace and sin no more. Thy brother is he who has fallen among thieves. This is the true human brotherhood.

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Dr. Quint was the next speaker. He had prepared a manuscript for the sake of conciseness and the saving of time, and had not expected to say anything extempore; but while approving most of the sentiments of the brother who preceded him, and admiring his pluck, he was reminded of the bull which tried to toss the locomotive, with a result fatal to himself. The animal was plucky, but not discreet. No society of human origin can be a substitute for the church, but the Sons of Temperance, Good Templars, Odd Fellows and Freemasons are useful in breaking up clanishness, uniting persons of different faiths and social circles, and smoothing the acerbities of life. They are no more selfish than the insurance company which pays no loss except those of policy-holders. Dr. Quint was proud of being the Grand Chaplain of the Grand Lodge of Masons, and anybody who don't like it can help himself. The Masons are charitable outside their organization, but do not sound the trumpet when they make a gift. The Pope excommunicates Freemasons, and the assaults of others are only Papal bulls. The Masons universally teach that in the Bible only is shown the way of salvation. Dr. Quint cited many instances of faithful Christians and exemplary patriots who belonged to the Freemasons, and quoted from a letter written by a missionary in Asia to his lodge in this country, to the effect that those who attack the order show an ignorance equalled only by their lack of judgment. Having spoken thus, Dr. Quint said he would drop the subject and take up something importrnt. He then read his report.

Christianity and Commerce.

At the recent annual banquet of the New York Chamber of Commerce, the Rev. Mr. Courtney, an invited guest, pointed to the intimate connection between the extension of our commerce and the progress of the Christian religion. He said:

"Though we are split up into sects, we are all more or less united in the belief of one God who has revealed himself through his Son Jesus Christ, and to a very great extent our commerce is based upon sound Christian principles. This English-speaking community sees the necessity of disseminating Christian principles throughout the world. This I truly believe will surely tend to bring about the kingdom in which all is righteousness and peace and joy in the Holy Ghost. It pleases me greatly to publicly testify my belief in the business integrity of the merchants of New York and in their morality based upon the religion of Christ."

The *Jewish Times* indulges in some very severe strictures on Mr. Courtney's remarks, showing that many Jews are prominent members of the Chamber of Commerce, and were listeners to this "ill-timed and impertinent address," and affirming that "our commerce is no more based on Christian principles than on the principles of Buddhism, Mohammedanism or Mormonism." We deny the affirmation herein set forth, and we vindicate the entire propriety of Mr. Courtney's remarks. That modern commerce is largely and favorably affected by the prevalence of the Christian religion is as indisputable as that the laws of Christendom have been shaped to a large extent by the same power. The commercial virtues, justice, truth, honesty, industry, courtesy, beneficence and public spirit, are all inculcated by the Christian religion. The absence of these qualities is conspicuous in all communities that have never been pervaded with Christian influences. Even the high civilization of ancient Greece failed in these points, and the lofty philosophy of her sages did not enable them to discern the universal and unrelaxing obligation of honesty and truth. Theft was condoned, if not encouraged, in Sparta, as an exhibition of skill and hardihood. Plato says: "He may lie who knows how to do it," and both Plato and the Stoics are said to have "framed a Jesuitical distinction between lying in words and an assent to an untruth, which they called lying in the soul. The first they permitted." The Christian religion lays the broadest and strongest foundation for rights of property in the express will of the Creator of all things, and our present age reveals a startling connection between religious unbelief and the destructive theories of communism. The low state of heathen morals on these points is matter of testimony by all intelligent observers. Carleton Coffin, the well-known correspondent, says: "The Hindoo is wanting in all sense of moral obligation. His sacred book—his Bible—contains no code of moral laws. His priest sets human example of duplicity. He never trusts his disputes with a neighbor to the arbitrament of a native judge who has ever an open palm for him who will pay the highest fee." Turkey to-day is a lamentably conspicuous example of a nation where these virtues are almost wholly wanting for lack of a religion to impart and sustain them. In view of facts like these, it is no discourtesy for a speaker in a Christian land to refer to the beneficent influence of the prevailing religion of the country, even in the presence of some persons of another faith. Jews moreover, of all persons, ought not to be offended bu such an allusion, for the morality which the speaker commended is the morality of the ten commandments. Their sacred Scriptures are our scriptures too, and Christianity ever affirms and maintains her identity with the faith which Abraham and Moses and David believed and obeyed.—*Christian Statesman.*

Religious Intelligence.

—Rev. L. N. Stratton, editor of the *American Wesleyan*, Syracuse, left his office about the 1st of June and reached Chicago on the 20th. In the meantime he delivered twenty-eight sermons and other addresses and made a hundred pastoral visits through New York, Pennsylvania and Ohio. He preached at Kishwaukee, Illinois, last Sabbath.

—The 300th anniversary of the adoption of the Formula of Concord by the Lutheran churches was widely celebrated by that denomination throughout the country on the 29th of May.

—In a recent sermon before the Illinois Baptist Educational Society at Alton, Dr. Galusha Anderson of Chicago, said: "We have over 9,000 more churches than ordained ministers, and a moment's reflection shows us that we must make large deductions from our reported clerical force. Making these deductions we find that the number of our churches is nearly if not fully double the number of our ministers who are able to do successfully the work of an ordinary Christian pastorate.

—The English Church Missionary Society now has seventy-five men in training for missionary service. Four years ago the number was twenty-three.

—Prof. Smith, of the Aberdeen Theological Seminary, has been suspended by the General Assembly of the Free church for his articles on "Angels" and the "Bible" in the new *Encyclopædia Britannica.* Professor Smith is a young man, but one of the most distinguished scholars in the Free church of Scotland, Professor of Hebrew in Aberdeen, and one of the Bible Revisers.

—The colored Bible readers employed by the American and Foreign Bible Society in Georgia, Tennessee and North Carolina, have read and explained the Bible to 3,144 families at their homes and held religious conversation with 11,345 persons, preached 371 sermons, visited 172 Sabbath schools, and attended 315 prayer meetings. Many of the freedmen are learning to spell out the Bible by the light of pine knot fires.

—At the meeting of the Connecticut Historical Society at Hartford recently, that rare book, a Mazarine Bible, was exhibited by Dr. Trumbull. This is one of the only two copies in America, and only six copies in the world. It was printed in 1455 by Guttenburg, and was the first book ever printed from movable types. Two years ago two copies were sold at auction in London in the same sale, one printed upon paper, brought $14,000, gold; the other, on vellum, brought $20,000, gold.

—Within the bounds of the mission of Western Turkey there are 7,727 enrolled Protestants, 31 churches with 1,429 members, 101 preaching places with an aggregate attendance of 7,059, 78 Sunday-schools with 4,851 pupils, 105 week-day schools with 4,395 pupils. The additions to the churches last year were 201, or 17 per cent. The number of missionaries, male and female, connected with the mission is 54, of native helpers of all classes 212. The benevolent contributions averaged upon the members of the congregation amount to $1.10 for each person, averaged upon the church members they amount to $6 for each member.

Reform News.

The DuPage County Association.

The DuPage County Christian Association Opposed to Secret Societies met at Wheaton, June 17th, and was opened by an address by Rev. A. T. Riley of St. Charles, at the Wesleyan church at 7:30 P. M. Remarks were also made by Revs. J. P. Stoddard and H. H. Hinman. The principal speaker dwelt largely on his experience as a Freemason and of the power of Masonry to corrupt the conscience and control the conduct of its members. He was listened to by a large audience with fixed attention.

The Convention met Monday morning, June 18th, at 9:30 o'clock in the Baptist church and the first hour was spent in devotional exercises. This was followed by an experience meeting in which remarks were made by Prof. Webster of Wheaton College, Rev. A. D. Freeman, Rev. A. T. Riley and others, after which the following officers were chosen for the ensuing year: President, Rev. A. D. Freeman of Downers Grove; Vice-President, L. W. Mills of Wheaton; Secretary and Treasurer, Prof. H. A. Fischer of Wheaton College, and these officers were constituted an executive committee to fix the time and place of the next meeting. A committee on resolutions was chosen and the convention adjourned until two P. M. Rev. A. D. Freeman was appointed delegate to the National Convention at Dayton.

Convention met as adjourned and after devotional exercises Rev. H. H Hinman reported the following preamble and resolutions:

WHEREAS, The family, the church and the state are the Divinely appointed means of securing every desirable object in life and

WHEREAS, The secret orders are not of Divine appointment, but are in many respects in direct conflict with them, therefore

Resolved, 1. That we view with sorrow and alarm the wide spread prevalence of those orders and their blighting influence on morality and religion; and we call on all those who love righteousness and hate iniquity to unite with us in exposing their character and destroying their power.

2. That we regard the Masonic lodges with their degrading ceremonies, their immoral obligations, their profane oaths and their Christless religion as a standing menace to Christianity and good government; and we regard all those who adhere to or sympathize with them as either consciously or unconsciously taking sides with the enemies of God and humanity.

3. That we rejoice in the fact that four of the evangelical churches of Wheaton bear an emphatic testimony against the secret orders, and that Wheaton College has done so from the first, and we should exceedingly regret any change in its administration whereby that testimony should be impaired.

WHEREAS, The members of the Masonic lodge and Chapter in

Wheaton are doubtless aware that their ceremonies, obligations and penalties are fully known, that they are shocking to the moral sense of the people and for this reason could not be openly practiced, therefore

Resolved, That we call on them as neighbors and citizens to disband their organizations and remove this source of discord from our midst.

These resolutions were taken up and separately discussed by Revs. A. T. Riley, J. P. Stoddard, Prof. Webster and Prof. Lumry and adopted without dissent. The convention then listened to an address by Rev. J. P. Stoddard followed by remarks by H. H. Hinman and others when the convention adjourned until 7:30 P. M.

In the evening after devotional exercises an able address was given by Rev. J. B. Walker, D. D., on the relations of Freemasonry to morality and good government. He was followed with a brief but pointed speech by Prof. C. A. Blanchard and the convention adjourned sine die.

Ronayne in Sherman, N. Y.

Arrangements having been made some time since, Past Master E. Ronayne visited Sherman, Chautauqua Co., N. Y., for the purpose of exposing to public gaze the evils and follies of Freemasonry. The Masonic element is very strong in the town, and from all indications they had no idea that any man would dare to work the degrees publicly. In order to prevent it the Masons employed, as tools, boys and young men, or rowdies who were not members of the sublime craft, while they themselves appeared to take little or no part in the proceedings.

The first evening the house was filled as full as would be comfortable, the front seats being occupied by a quiet and orderly class of persons, who evidently were desirous of hearing and seeing what was to be said and done. The back part of the audience was composed largely of people who worshiped the religion of Freemasonry. No sooner did the speaker make his appearance than the *gentlemen* in the back part of the room commenced stamping, whistling and talking, evidently thinking to frighten Mr. Ronayne or break up the meeting. After a time a sufficient amount of order was restored to enable the speaker to be heard, by a stirring appeal to the good and law-abiding citizens to remember that they were in a Republic in which every one had a right to express an opinion upon matters of vital importance. His manner and words so shamed the friends of the fraternity that they, seeing public opinion setting strong against them, were more quiet, and the lecturer proceeded.

Upon the introduction of the candidate another effort was made to disturb the meeting and frighten the candidate and those assisting in the initiation, the Masonic Jacks conducting themselves in a manner that was more becoming to Feejee Island cannibals or "heathen Chinese" than anything else; but the ceremony proceeded to the end, and when the meeting broke up every one seemed more convinced of the evil character of Masonry from the actions of the friends of the craft than from the words of Mr. Ronayne.

The second evening a grand scheme was laid by the Masons to prevent the working of the third degree, which, on account of its hideousness and insane absurdity would bring the entire fraternity into a deep sense of their own littleness; accordingly, when the candidate was being initiated some of the Jacks of the Masonic fraternity, having the religion of the craft and its precepts duly instilled into them, committed the small offence of burglary and larceny, by climbing into one of the windows of the anteroom from the outside, stealing the clothing therein belonging to the candidate and some others. In this way, while they hoped to prevent, by frightening the candidate, the working of third degree, they exposed the real aims and objects of the entire craft, namely, to steal, rob, plunder, murder and commit all manner of evil under the guise of Masonic religion; while the members, from the most hardened outlaw to the hypocrite standing in the pulpit, were bound by solemn oaths to "ever conceal, never reveal," and always fly to their rescue "right or wrong." The candidate being a gentleman of high literary standing in this section, and all the men assisting in the initiation quite prominent men of the town, the effect of this stroke of policy of the craft had an effect directly the reverse of what they anticipated.

The whole thing had been regarded by many as a fine farce or joke until now. When this piece of petty meanness and rascality became known, a general feeling of aversion and hatred began to manifest itself toward the Masons, and the universal opinion among non-Masons was at once arrived at that "what Ronayne says must be true; the actions of the Masons corroborate it fully." But again they had made a mistake in their antagonist, for the candidate was on the spot promptly on the third evening, and a Mason of the third degree, a member of Sherman lodge, was ready to take his place in case he had declined to go on with the third degree.

This time the tactics were again changed. The house was crowded to overflowing, and many could not even get inside the door. Before the initiation ceremonies began, corn, shot and small stones were thrown from all parts of the room, and the tumult became so great that the most prominent citizens of the town, who were non-Masons, came to the front and by pointing out the shame and disgrace which would cling to the town on account of such rowdyish and disgraceful proceedings, finally restored order, and the ceremony was gone through with to the disgust of all who were not of the craft, and shame and mortification of all who were.

It was the intention of the "Masonic religionists" to give Mr. Ronayne the benefit of a half bushel of stale eggs after the lecture this night, but when they saw him walk out of the hall, and down to his boarding place surrounded by a large deputation of resolute Anti-masons, who were of the most respected citizens of that section, they forebore and slunk into their holes to consult on the best manner of neutralizing the odor which attached to them; the smell being more disagreeable to the people than that of the decayed body of our "Grand Master, Hiram Abiff, who has been dead these fifteen days."

The prevailing opinion on the matter is that any institution that can display so much rowdyism, conduct themselves in so scandalous and disgraceful a manner, and which so mortally fears the slightest investigation, is unsafe in a republican government, detrimental to American liberty, destructive to the laws of civilized nations, contrary to the religion of Bible, an obstacle in the way of the administration of justice, and should no longer be tolerated. The actions of the Masons themselves both on and since the occasion, have done more to convince people of that fact than all the logic of Mr. Ronayne or any other living man could have done. "Never was such disgraceful rowdyism known in Sherman before on any occasion, and it is hoped it may never be so again," was the almost universal opinion of the citizens of that town.

REPORTER.

From Central Iowa.

MARSHALLTOWN, Iowa, June 13, 1877.

DEAR CYNOSURE: I have been promising for some time to write you but have neglected it. As he wrote you, Mr. Richards visited us and lectured about a week at different points in the county, some that had never been visited before by an anti-secrecy lecturer. Whilst there was much good done, as I believe, yet not so much as should have been, owing to bad weather and the pressure of farm work at the time. But the leaven is at work and these reformers are being talked about all over the county, and are beginning to be feared in politics. Two or three candidates did considerable dodging before the primary election here to carry the vote of the opponents as well as friends of secrecy. But beer I think did more for their nomination than the secret orders did, but time will prove what the October election will do for them.

Decoration Day was a glorious day among the bibbed and feathered gentleman. They gathered all the secret orders that could be collected, I suppose, and had a grand parade; advertised themselves, (which I presume was the main object of the gathering) whether the dead were honored by it or not. The Hon. John Van Valkingburg, of Fort Madison, editor of the "Knights of Pythias Complete Manual and Text Book," "Grand Chancellor and Supreme Representative of the State," was one of the orators and he told us some very important historical *facts* (?) as I am told (for I was not present to hear him) such as that "all the Revolutionary soldiers except Benedict Arnold were Masons;" "that it was next to the church;" "that Masonry would be the means of cementing the North and South in these United States together yet," and many such like things. Wonder if the dead heroes of the rebellion were honored by these statements!

Now, Mr. Editor, what right have Masons to glorify themselves on such occasions? Would it not have been quite as much in keeping with the occasion to have had some one there to have told the people how much Masonry retarded the Union cause? How it saved Jeff. Davis from justice and many things of that sort? But. Masonic hands would be raised in holy horror at the idea of such a thing. All these things show the uneasiness of the fraternities and the efforts that they are putting forth to bolster up these wicked institutions.

Yours for anti-secrecy.

J. MCCLEERY.

The Reform in Michigan—from Bro. Rathbun.

WHEATLAND CENTER, June 9, 1877.

DEAR FRIENDS OF REFORM OF THE STATE OF MICHIGAN: Thinking you would like to know what your Agent and Lecturer has been doing, I will give an account of my labors since our meeting at Howell, April 24th and 25th.

I have been in the work alone. My first work was at Green Oak in the Freewill Baptist church. Rev. John Levington occupied half of the time. We had reason to believe that the lodge power felt the effects of our lectures. We went from here to Sand Stone, Jackson county. Our lectures in this place were well received; one man who had sent his name into the lodge called for his money back. There was some snarling by the Jacks, but the Masons kept their jewels exceedingly well. Bro. H. A. Day, the young and faithful pastor in this place is a terror to the sons of Hiram, for he is not afraid to tell them where he stands in language so plain that "wayfaring men, though fools, shall not err therein." God has converted over one hundred souls under his labors within the past six months. From this place we went to Spring Arbor. Lectured in the Free Methodist College chapel; was well received; met and formed a brief but happy acquaintance with Prof. Jones. May the good Lord bless him in his work.

We left the last named place for Hope, Barry county, and preached on Saturday and Sabbath for Bro.

E. W. Bruce. Arrangements were soon made by brother Bruce for lectures to commence on Monday evening at Brattlemore. Although the people were in the midst of their spring work, the house was filled, Bro. Swanson and son coming several miles both evenings. May the Lord bless such faithful men. Our next lecture was in the United Brethren church at Cedar Creek. The church was filled to its utmost capacity. Here a Jack became so much enraged that he roared like a Bengal tiger and some of the Masons lost their jewels after the meeting was dismissed. We went from here to the Pine Lake M. E. church. While brother Bruce and myself were consulting with the trustees as to whether we could occupy the church for lectures or not, one Oddfellow, who was a trustee and also member of said church, said I ought to have my throat cut, and it would be an act of kindness on the part of the lodge to the community to do that work on such men as myself. However, we succeeded in getting the church, and our lectures were well attended, and we trust had a good effect. The pastor of this church is a high Mason, and has said, so I was informed, that he would be glad to meet me in a discussion on the merits and demerits of Masonry. From here I went to Ross Center; had a fair hearing.

This closed our work for a time in Barry county. Many thanks from the bottom of our heart to brother and sister Bruce for their many acts of kindness and for their loyalty to God in this reform.

Brother Bruce and self went to Richland; called on Rev. S. Boyles. The time had now come for us to say good bye for a time to our dear brother Bruce, who had defended us when slandered by our enemies, and opened his door wide to us, inviting us to share his rich hospitality in his comfortable and happy home. May the Lord go with him and bless him. We had an excellent visit with brother and sister Boyles. Bro. Boyles was a well known reformer in the anti-slavery struggle in the State of Michigan and though bending under the weight of years and suffering from many infirmities, he possesses great power of mind to discern between right and wrong. The good Lord has blessed him with an excellent home, a portion of which he and his companion believe belongs to the Lord, proving their faith by their works; signing fifteen dollars each to help on the work. May God raise up more who are willing to show their faith in the same way. The next day brother B. took us to Kalamazoo city on our journey to Rev. J. B. Sellick's charge, Sherwood, Branch county; lectured twice, we hope with some success. Here we had the pleasure of meeting our dear brother, H. D. Inman, who is hard at work on reform. He is not one of the modest kind of reformers who grow roundshouldered when the truth is spoken and acts as if he was going into a Western chill, but will cheer the speaker with a good hearty "Glory to Christ," whilst his eyes gleam with joy. O how invigorating, how encouraging to meet such reformers and coworkers.

Now, dear friends of Michigan, remember I must provide for my family in summer as well as winter and am dependent on my work for support. Arrange, therefore, for work, and call on me and I will serve you to the best of my ability.

Yours in this great work.

D. P. Rathbun.

A Short Review of Work in Lawrence Co., Ind.

Leesville, Ind., June 16, 1877.

Dear Bro. K.: Six months ago I gave my first public lecture against Freemasonry. For several years previous to that time I had given the subject much attention, and in all my investigations I was more and more convinced of the fact that Freemasonry is an antagonist of the Christian religion and a free government. I felt that the time had come for those who were convinced of the evils of the fraternity to speak out. When my first appointment was made it created no little talk and excitement. There had never been a lecture against Masonry in this country, and it was surprising to many that any person, especially a young man, would even dare to utter a word against an institution which was conceded by nearly everybody to be a moral institution. I was told that it would injure my reputation as a schoolteacher, and as a young minister of the Gospel; that I would have small audiences, etc. A prominent citizen of Bedford, who is a Mason, took particular pains to inquire about my intelligence and moral character, and then said it was "a pity for the young man." But I was under the deep conviction that it was my duty to let the people know about the real character and workings of Freemasonry, even if I had to stand alone. I had carefully studied the probable results of the course I intended to pursue.

Up to this time I have been sustained by the unseen Hand and am still strong in the faith that Freemasonry is a child of the devil, and feel that there is a fierce conflict waging between the powers of darkness and the light of the Gospel.

It is true that some have given vent to their spleen against me, others of my acquaintances have become a little shy. Still I have a good conscience and feel that my labors have been blest in the fact that I have created in the minds of quite a number of persons in different parts of the country a sentiment against the principles of Freemasonry. Some who have been silent, have come out and are now discussing the question among their neighbors. I trust the seed which has been sown will yield some fruit.

As regards the congregations where I preach I can't see that they are very badly affected as some anticipated. On Wednesday evening, May 30th, I lectured at a school house where I had formerly taught three terms of school. On the next Sabbath I had an appointment to preach at the same place. The house was completely filled, even crowded. Very marked attention was paid during the entire services. I was strongly solicited to preach there again when convenient. The fact is I am not ashamed of the Gospel of Christ in its relation to pulling down the strongholds of sin and exposing the hidden things of dishonesty. I verily believe that to expose and create a sentiment against secret societies is the imperative duty of every minister of the Gospel. It pains me to hear professed ministers boasting over Freemasonry and Oddfellowship. Oh for holy ministers with the language of Paul on their lips, "God forbid that I should glory save in the cross of our Lord Jesus Christ!" Our ministers and churches all over the land need cleansing from the influences of the world, the flesh and the devil.

I feel that this Anti-masonic movement is the work of the Lord, and in his own good time will prosper the work most gloriously. In the meantime we must watch, labor and pray. Yours in the Lord,

J. T. Hobson.

Correspondence.

The Lutheran Synods.

Rock Island, Ill., June 18, 1877.

Editor Cynosure: In the interest of your valuable paper and the cause it is arguing, I wish to let you know the position taken by most part of the Lutheran church (now the third numerically amongst all denominations in this country.) * * Our Synod (Augustana) is a member of the General Council, comprehending next to the greatest part of the Lutheran bodies. For its position, I refer to the number of its paper, Lutheran and Missionary. The greatest body of Lutheran Synods is the Missouri Synod, comprehending almost all the German Lutherans and and most of the Norwegians The German Lutherans as well as the Norwegians are strongly opposed to all secret societies, which is the more remarkable as in all European countries you will find Freemason lodges and often the ministers of the church members thereof. I have none of the German or Norwegian papers at hand now where this matter is taken up, but they, as we, have done so several times. In the Constitution for our congregations is a section which denies every member of any secret society to be taken up as a church member. At Wyanet, where the Swedes have just made a congregation for themselves, we had much trouble with some prominent men who wished to be taken up but would not leave their societies. They now are threatening that they will, by law, take back their contributions given to the church, which they know they could not do if leaving the societies.

Yours repectfully,

A. R. Cervine.

The Latest Accident in Female Masonry.

Ridgetown, Ontario, June 14.

Dear K.: A few weeks since I saw in the *Cynosure* a statement that our old friend Mrs. DeGeer had been airing her eloquence in Albion and vicinity, in Iowa, and that among other statements falling from her lips she was credited with saying that the Anti-masons of Illinois had an oath, by which, I suppose, she intended to convey the impression that the said Anti-masons were quite as bad at swearing as Masons themselves. A few days later I received a line from a gentleman in Albion calling my attention to the matter, and enclosed was a slip from the (Marshaltown) *Times* containing some remarks from the aforesaid lady(?) calling for some notice on my part.

Among other things said on the occasion of her visit to Albion, she is credited with the following, as published in the *Times* over the signature of "Wm. C. Smith:" "Among many things she said, she gave us a copy of an oath taken by those who are opposed to secret societies, denominated the "Antis," to-wit: Rev. Barlow, pastor of the Baptist church, Dundee, Ill., took the following oath at the close of an Anti-masonic lecture he delivered in the chapel at Wheaton College, of which Prof. Blanchard was president. Some sixty men and *women* came up and gave their names as taking the same obligation: 'May the right hand drop from my body, and the tongue cleave to my mouth if ever knowingly I deal with or patronize a man who is a Freemason; if ever knowingly I administer the sacrament of the Lord's supper to a Freemason, or receive into membership in a church I am the pastor of a man who is a Freemason, so help me the Triune God!'"

The lecture she refers to—the first and last I ever delivered from paper—still contains as its last clause a strong asseveration that I would never knowingly admit to membership an adhering Freemason, and if it be an oath it has so far been faithfully kept, and I think it will be to the end. It contained nothing about "dealing with or patronizing a Freemason," or the other item mentioned. As to the sixty giving "their names as taking the same obligation," I leave President Blanchard to deal with that in his own way.

Mrs. DeGeer, after having delivered herself of the above, went on to treat her hearers to the following

mendacious statement: "That on one occasion, when this Mr. Barlow was about to receive into membership a man who presented himself as a candidate at Dundee, Ill., he asked the candidate where and when he received the first impression that led him to seek the Lord. The candidate answered that it was in a Masonic lodge when he took his first obligation as a Mason!"

A sufficient answer to this latter story will be found in the fact that I never questioned the young man as a candidate; nor was I present when it was done by Dea. McAllister, now dead, and who, I have good reason for believing, asked him on that occasion no such question and received no such answer. A large number of members were present on that occasion, and I presume would have no hesitation in giving testimony if properly approached on the subject.

Mr. Smith, in committing the above to paper, adds that though Mrs. DeGeer "(comes with the highest commendations possible) some few Antis here say that she lies, while Mr. *Romain*, who has taken most solemn oaths, etc., cannot lie." Now that Ronayne who is referred to above, can lie if he chooses to is possible, perhaps; but I know Mr. Ronayne and have heard him many times, and so far have heard nothing from his lips and read nothing from his pen leading me to believe him a liar. I have also seen and heard Mrs. DeGeer, and have just this to say here: if in saying what is credited to her above, she intended to speak the truth, she is to be commiserated as having made a disastrous failure. I cannot say, however, that the failure bad as it is surprises me, I shall try to reserve that sensation so far as her action is concerned, until wittingly or unwittingly she shall be credibly credited with doing or saying something purely womanly or truthful. Meanwhile I wait patiently and calmly her next demonstration.

Faithfully yours,

J. L. BARLOW.

OUR MAIL.

T. W. McHols, Wilton Junction, Iowa, writes:

"Secretism holds sway in this place. Men who are opposed to secret societies are afraid to talk against Masonry. I hope to see the day when this great evil is overthrown."

Samuel Hage, Wayne, Iowa, asks:

"Why is it that so many good or honest men don't believe that Masonry is half so bad as it is represented to be?"

We generally find the opinions of such men are the result of ignorance or the outcropping of total depravity, or a mixture of the two.

A. J. Phillips, Maquoketa, Iowa, writes:

"We have entered the war for life. Our cry is Death to Masonry. All hail to the *Cynosure*."

George W. Taylor, Gibsonburg, Ohio, writes:

"A young man here in this village yesterday made a remark that O. A. Blanchard would soon be put out of the way if in this place. I made answer to him that supposing he was put out of the way that would not stop the opposition to secrecy any more than the killing of John Brown stopped the opposition to slavery, or the death of Morgan to secrecy. I have wished a hundred times that I was able to pay some good speaker to come to this place and stay one week. I am satisfied that there are plenty of men here that would take hold of the work if the thing was only stirred up."

Benj. Ulsh, Silver Lake, Ind., writes:

"We are looking for Bros. Stoddard and Ronayne some time this fall. We are doing what we can and are waiting Bro. Stoddard's answer."

S. E. Orvis, Waukesha, Wis., writes:

"I expect to be away East in a short time, largely on account of my wife's poor health, and I am hoping to see my aged grandfather, Samuel Orvis of Champion, Jefferson county, N. Y., now in his one hundredth year, his hundredth anniversary next January 20th should he live."

Levi French, Girard, Mich., writes:

"I have always been very strongly opposed to Masonry. I was born in 1822 in Wethersfield, Wyoming county, N. Y., twenty-eight miles south of Batavia, where Capt. Wm. Morgan was abducted. It was but a few years after before there were three other murder cases, a few miles further south, and not one of them was ever brought to justice on account of our leading men being Masons. One known as the Shadbolt case, where a young man threw his wife into an old well; another known as the Stroup case, where the landlord keeping public house at the center of the town of Sheldon, killed their village school-teacher; the third about two miles from the village of Johnsonburg, all in the same county, and not more than three or four miles apart. I think the names in this third instance were Case and Chase. They met on the highway on Sunday morning. They soon got to quarreling about the damage done by some hens scratching up their gardens, etc., and one shot the other and killed him. That was so bad our court sent the murderer to State's prison for two years and eight months. I did not keep the dates of these different cases. I thought if they could not be brought to justice then, there was no use. They were bound to stand by each other, murder and treason not excepted. I do not like the cloak of Masonry. I want the robe of righteousness that will stand the test here and hereafter."

Home and Farm.

HAY-MAKING.

There is so great a diversity of opinion on the subject of hay-making that it seems singular that farmers should not more carefully study the questions connected therewith; and yet it is undoubtedly true that not one farmer in ten can give the reason why he cuts his hay just as the last of it is going out of blossom, or cuts it when nearly ripe; for there are those who practice and stoutly maintain that either of these plans is best.

The real facts in the case are, the organic materials in the hay are not essentially different in quantity, cut in the two seasons we have mentioned; but the digestibility of the two products is very essentially different. Careful experiments have shown that early cut hay is digested and assimilated to the extent of from 12 to 20 per cent more than the late hay, other things being equal.

Many city stablemen prefer hay cut when tolerably ripe, from the fact that they can better afford to feed grain than hay, for the reason that it is generally cheaper, and therefore feed only so much hay as is necessary to divide the grain, and properly distend the stomachs of their horses. When the hay is to be fed on the farm, and especially when it is to be fed to cattle, there is no doubt that early cut grass is far more economical than that allowed to get nearly ripe before it is made into hay.

One of the great mistakes in hay-making is, the grass is allowed to lie too long after mowing before it is cocked. It should never be allowed to lie in the swath over night, after becoming partially dry, if it be possible to prevent; and especially should it not take a rain when in this condition. Better rake it into tumbles, even if it have to be spread somewhat again before carting to the barn or the stack. Very often simply upsetting the heaps will air it sufficiently. Indeed, when it is allowed to stand some days, it will cure perfectly in the heaps; and, if it undergoes a slight heat in the meantime, it is not worse, but better, for it.

As a rule, hay cut before 11 o'cl'k in the morning during dry, hot weather, will, in the west, cure sufficiently for raking by 2 or 3 o'clock P. M.; and all the hay cut in the morning may usually be raked in the afternoon.

Hay cut after 3 P. M. will not dry sufficiently to injure from the dew; and hay may take rain for twenty-four hours without much injury, if it be not wilted before the rain falls. Therefore, if the season be a catching one, be not afraid to cut hay down in cloudy, misty, or rainy weather, especially if you have a tedder to stir it with thereafter.

In ordinary seasons, in the West, when large fields of hay are to be cut, it is usual to keep the mower going from morning to night, raking as closely as it will do in the afternoon; and starting the rake again about 11 o'clock A. M., if the day be hot. In this way very good hay may be made—and very cheaply too—by raking into windrows; then, by passing the rake along the windrows, it is quickly thrown into tumbles, which a very little labor will cause to shed rain fairly. In fine weather, no turning is necessary, since the hay is carried to the stack usually within the next twenty-four hours, whence it is quickly transferred with the horse-hayfork.

If the weather continue bad—and there is a strong probability that it may do so—a careful study of the weather and the means at hand will alone enable the provident farmer to get his hay together in good condition. The best advice we can give in this instance, and the plan which we have followed satisfastorily, is to cut the grass in bad weather, and cure it and house it as fast as possible when the weather is drying.

One thing in this connection is worth remembering: If hay is rather green from its own sap, and is put into moderate-sized heaps, it will cure and come out in good condition with a little airing before stacking, even though it may show considerable heat; but if wet from dew or rain it becomes musty and bad.

PHYSIOLOGY OF SABBATH.—As a day of rest, I view it as a day of compensation for the inadequate restorative powers of the body under continued labor and excitement. A physician always has respect to the restorative power, because if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation as necessary to the restorative power of the body. The ordinary exertions of a man run down the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven by the bounty of Providence is thrown in as a day of compensation, to perfect by repose the animal system.—*J. R. Farre, M. D.*

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This pamphlet as its title indicates is designed to put all non-Masons on their guard against lodge trickery and especially to show how to meet and successfully cope with Freemasonry in our Courts.

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Every Freemason a Blasphemer.

As proved by the Highest Masonic Authority.

BY J. H. H. WOODWARD.

By quotations from a score of masonic works of unquestioned authority, the fact of the blasphemous ceremonies and teachings of Freemasonry are so clearly demonstrated as to make it evident that every initiate is of necessity a blasphemer.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 28, 1877.

A Word with Chicago Ministers.

A gentlemen calling on the pastor of one of the orthodox churches in this city very recently said, "Brother ———, I called to ascertain your relation to secret societies and your views in regard to them, if you are willing to give me the information."

He replied without hesitation, "I belong to one and advocate them *in the pulpit and out of it.*"

QUERY.

Why may not those entertaining opposite views enjoy like freedom without falling under the ban of practical excommunication from the confidence and Christian co-operation of their brethren?

Is it because Masonry rules the church of Christ and the ministry in this city, and the subject must not speak against his king, or the servant against his master? Is there a pulpit, a prayer-meeting or any other meeting under the management of any popular church, or of the Y. M. C. A. in this city, where a man who conscientiously believes that Masonry is wrong may state his convictions and give the reasons for them?

George B. Cheever, speaking of the censorship of slavery, once said of those who stood as God's embassadors "They have turned sextons—they are for burying the truth instead of publishing it. The drums of God's Word are muffled, and they beat a funeral march instead of a Gospel onset." In what popular pulpit or church prayer-meeting in this city is this same thing *not* true in reference to Freemasonry. Will brother Gray of the *Interior*, brother Howard of the *Advance*, brother VanArsdale, Superintendent of the Y. M. C. A., or Dr. Kitteridge, Presbyterian; Dr. Goodwin, Congregationalist; Dr. Parkhurst, Methodist Episcopal; Dr. Evarts, Baptist, or some other good brother tell us and greatly oblige.

The Annual Business Meeting.

As constitutionally provided the annual meeting of the Corporate National Christian Association met in the Hall of the Carpenter building on Wednesday, June 20th. Beside the friends from the city and different directions in the vicinity we were happy to greet brethren Britten of Wisconsin and Dorcas of Iowa. Rev. L. N. Stratton, the President of the Association, did not arrive in time to participate in the meeting, which was a mutual disappointment. He left Syracuse about the first of the month, and misled by an error in the notice aimed to be here on the 21st, and was.

In his absence Hon. J. B. Walker was elected temporarily to the chair. Elder A. D. Freeman offered prayer and the business of reports from the Corresponding and Recording Secretaries, Treasurer and Auditors was taken up and concluded in a satisfactory manner. The reports of the Corresponding Secretary and Treasurer will be found elsewhere in this number. In connection with the Treasurer's report a full statement was made concerning the obligations to the Publishing House fund and the donation of Rev. Wm. Leuty of Indiana.

A letter from Rev. Geo. B. Hubbard of Pecatonica, Illinois, was read, regretting the necessity of his absence and that his future location would probably prevent his co-operation with the body. He therefore wished to resign his membership. The resignation was accepted. Isaac Preston, J. P. Stoddard and A. D. Freeman were chosen as a committee to nominate new members and officers for another year. Adjourned for a noon recess.

During the recess a number of the brethren attended the noon meeting in the same room led by President Blanchard.

The afternoon sitting was called to order by E. A. Cook, Vice President, and business proceeded after prayer by Isaac Preston. The nominating committee reported through their chairman. The following new members were elected on proper recommendation: Thos. Hodge and A. M. Ferrier, Chicago; Walter Peck, Rockford; E. B. Thompson, Wheaton; and Andrew Wilcox, Jackson, Michigan.

The officers elected for the year are as follows:

President—Hon. J. B. Walker.

Vice President—Philo Carpenter, Esq.

Recording Sec'y—Thos. Hodge.

Corresponding Secretary and General Agent—J. P. Stoddard.

Treasurer—H. L. Kellogg.

Directors—Philo Carpenter, J. Blanchard, A. Wait, C. R. Hagerty, E. A. Cook, A. D. Freeman, H. L. Kellogg, Edward Hildreth, J. M. Wallace, Thos. Hodge, J. B. Walker.

Rev. J. W. Bain remarked that the Directors had invited Dr. Hodge of Pittsburgh, Dr. Wallace of Monmouth and one or two other gentlemen to address the National Convention at Dayton, and moved that President J. Blanchard also be requested to prepare an address for the same meeting, as there had been expressed by many friends, he understood, a desire to that effect. The motion was concurred in.

A committee of three, to which two others were soon added, was nominated to consider the question of investing in Anti-masonic literature, with a view to the more perfect establishment of a Publishing House business. The committee elected are: Rev. Edward Hildreth, Chairman, M. R. Britten, Rev. A. D. Freeman, Dr. J. B. Walker and E. B. Thompson. This committee will meet soon and after inquiring into the condition and availibility of the funds will report on the best time and method of investing them to secure the design of the donors in the establishment of a tract and book business.

The General Agent presented the question of aiding the State lecturers. A general discussion arose on this proposition which was participated in by Past Master Ronayne, John Dorcas, H. L. Kellogg, A. D. Freeman and others. All expressed a desire to aid the State agency work by assisting the State associations where necessary, or by directly setting aside a sum, say $1,000 a year, to be divided pro rata among the lecturers. It was thought best however to move carefully and not forfeit confidence by overburdening the treasury or involving further debt. The obligations now upon the Association are the result of several years' accumulations and part of them and the contracts which caused others were made before the incorporation of the Association. The following resolution finally passed:

***Resolved*, That the subject of assisting State Agents be referred to the Directors, with instructions to render such assistance so soon and so far as they may be able after meeting the present obligations of the Association.**

The completion of the Publishing House fund was the next topic of interest. Messrs. Stoddard, Hinman and Ronayne who had been more directly in communication with the friends throughout the country reported a desire in every quarter to complete this fund at the earliest moment, and strong hopes are entertained that some of the wealthy supporters of the reform will unite to close up the small gap yet remaining. Several noble donations, in respect to size, have been made, while many more noble from the sacrifice with which they were given. It was reported that the idea yet exists among some of the contributors and friends, that Mr. Carpenter is to be paid for the building. This has been contradicted so often that its continued repetition seems almost an insult to the generosity of the noble man who has so long and largely aided the reform to its present prosperity.

The Corresponding Secretary was appointed to confer with those best able to advise and draw up a statement for publication in regard to the Publishing House fund and the desirability of its early completion.

The letter from Rev. Paul Feemster respecting the work in the South, read by President Blanchard in the morning, was again brought up and the Corresponding Secretary was instructed to write to Bro. Feemster and obtain as full information as possible and report to the Directors.

A proposition to hold a meeting of Chicago ministers and explain and work the Masonic degrees before them was favorably considered and Past Master Ronayne was requested to meet them. The following was also adopted:

***Resolved*, That we request Mr. E. Ronayne, late Worshipful Master of Keystone lodge, No. 649, of this city, to work the so-called "sublime degree" of Master Mason before the ministers and officers of the various churches of this city and vicinity for their especial information in regard to the Masonic institution and that the Secretary be instructed to give them a special invitation.**

It was also suggested that the legal and medical professions be invited.

The Association then adjourned after prayer by Rev. J. P. Stoddard.

The meeting was attended by a number of friends besides the members of the Association, among them several women whose record in reform work is a most honorable one.

Law Vindicated.

Last Thursday was a day of triumph for law against the secret lodge despotism of a murderous clan. The dreaded Mollie Maguires saw ten of their number hung at Pottsville and Mauch Chunk, and thousands breathe more freely in the wild coal regions of Pennsylvania. These men were hung for the murder of three mining "bosses," and their accomplices in crime received sentences which aggregate 124 years in the penitentiary. President Gowen of the Reading railroad, was the successful manager of the plan which brought the murderers to trial, and his principal agent was James McParlan, a detective in the employ of Allen Pinkerton of Chicago. The *Tribune* of this city, has the following on the objects and power of this secret clan:

Modern history affords no more striking illustration of the terrible power for evil of a secret oath-bound organization controlled by murderers and assassins than the awful record of crime committed by the orders of the Mollie Maguires in the anthracite coal regions of Pennsylvania. Ribbonmen of Ireland,—men who have evaded the payment of rent by the knife and the pistol, and held the life of an agent or a tax-collector of less account than that of a dog,—driven out of their own country, came to America, and, joined by Welsh and English miners, steeped in the detestable principles of trades-unions, settled in the coal regions, and long before the war made the name of Buckshots a terror in the land. They defied the duly chosen authority of State and county, and only succumbed to military force used with a relentless hand. Whether the Ancient Order of Hibernians was the outgrowth of the same plant, or whether they engrafted their own principles into its constitution and seized its organization, will probably never be satisfactorily settled. Suffice it to say that there is no record of any division of the scores belonging to this Order in the four counties of Carbon, Schuylkill, Northumberland and Columbia, comprising the great anthracite deposit of the country, whose objects were other than revenge, outrage, and murder.

The history of their awful power reads more like the creation of a diseased imagination than a calm recital of facts, but it is best shown by the appearance of Jack Kehoe, liquor-seller and murderer, county delegate of the A. O. H., a man who boasted that he had "more power in Schuylkill county" than God Almighty,—the appearance of this man in a National Convention of the Order attended by delegates from all over the country, in the city of New York, with a murderer by his side, introducing him to the convention with the words: "This man has done something for which he must be got out of the country,or he will have to go up;" and the convention voting him $100 with which to leave America. The Order elected County Commissioners, and built jails for others to occupy. It chose Jury Comissioners, who packed the courts of justice it might have to face; and it elected chiefs of police. County Commissioners chosen by its power sat in convention to determine the price of innocent blood and to reward those who shed it. It was of no party. It almost elected to the highest court of the county a man to whom it had already delegated the work of an assassin, and for pay it helped elect a Republican Governor, who has since signed its death-warrants. With such power as this, is it any wonder that the price of blood was low, that $5 was the standard price for murder, and that a call for assassins never failed to bring out volunteers.

College Anniversaries.

Wheaton College.—The exercises of Commencement week began last Friday evening at Wheaton with the graduation of the Senior Class of the Preparatory Department. A large audience filled the College Hall which had been tastefully festooned and mottoed in evergreen; Among the friends were noticed a number from other parts, the forerunners of a great company who were expected soon to follow. The exercises were orations and essays by the class of twelve, after prayer and singing, enlivened by orchestral music. Principal Bailey presided and addressed the class before handing them their diplomas in a few earnest words of advice and farewell. The class xercises were received with marked favor and were unusually able and well presented. The distinctively Christian character of their productions was most gratifying.

The oldest of the literary societies, the Beltionian, held an open meeting on Saturday evening which had some excellent features in declamation, debate, scientific address, etc. The farewell address to the Seniors and the response were very neat performances.

On Sabbath morning Dr. J. B. Walker, who has been associated with President Blanchard in the instruction of the Senior class, preached the Baccalaureate sermon from the text "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." After a review of the persecutions of the Christian church and its glorious triumph he referred to the few whose lives are devoted to the establishment of Gospel principle amid self-sacrifice and the contempt of men. The few colleges that were founded and maintained as reform institutions, Oberlin, Olivet, Berea, were mentioned and the triumphs for the truth through their devotion were dwelt upon with a loving remembrance. With all these Dr. Walker has been more or less intimately associated. Wheaton, he said, had not yet achieved her success, but was in the midst of fiery trials. Through them the gracious Lord would bring her unharmed and stablish her walls in righteousness. If her officers be true to their trust, their sacrifices would be rewarded, and "the kingdom," the dominion of right principle, should be given them.

President Blanchard addressed the parting words to the class, the final words of encouragement and of admonition.

In the evening Rev. C. H. Bainum of Bunker Hill, preached the annual sermon before the Society of Inquiry. The eloquent speaker drew from the 13th and 14th chapters of Zechariah a vigorous and glowing picture of the latter-day triumphs of the Gospel,—like the light of evening time, a morning dawn from the west.

The excellent music from Prof. Barker's choir added no little to the enjoyment of the day and to fix its more prosaic impressions. Few more hopeful Sabbaths have been experienced in the history of the institution. The furnace trial through which the College is passing seemed not to singe her garments—only to consume the bands that her foes have drawn around her—for the form of one like the Son of God was with her.

Western College.—This institution sustained by the United Brethren church and controlled by the Iowa, Minnesota and Northern Illinois conferences is located in Linn county, Iowa. The institution provides in its course those studies usually pursued in American colleges and has been attended in all departments by 168 students during the year. The exercises of its commencement took place from the 18th to the 20th of June. President E. B. Kephart preached the Baccalaureate sermon and the address before the literary societies by Prof. W. H. Wynn took place the Tuesday following.

—Our publishers have procured the manuscript of the Knights of Pythias manual at considerable expense, and will have the first edition ready for sale in a few weeks. It will probably appear in the *Cynosure* first.

—The addresses at the Du Page County Convention last week, and especially that of General Agent Stoddard, opened the eyes of some good people of Wheaton to see more clearly the hidden power that is operating against the College. Prof. O. F. Lumry made a pointed and forcible application of these arguments to the College troubles, showing how well the developments illustrated and clinched the logic.

OBITUARY.

Rev. A. Palmer, whose noble Christian stand with the company of seceding Masons at the last meeting of the Connecticut State Convention died recently at his home in Norwich, Conn. Rev. A. L. Dearing, his son-in-law and pastor of the M. E. Church of Norwich writes, June 19th:

"After a long and painful sickness Bro. Palmer has gone to be with Christ, which is far better.

He never for a moment regretted having renounced Freemasonry. The longer he lived and the nearer he drew to the grave the more he looked upon Masonry as a giant evil in both church and state.

There will be Christianity and Christian brotherhood in heaven, but no Masonry and no Masonic brotherhood."

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev. J. B. Walker, D. D., Wheaton, Ill.

Vice-President. — Philo Carpenter, Chicago.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. B. Walker, A. D. Freeman, Thos. Hodge.

Recording Sec'y.—Thos. Hodge, Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 18 Wabash Ave., Chicago.

Treasurer.—H. L. Kellogg, 18 Wabash Ave., Chicago.

"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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R. Faurot, Chicago.

The Home Circle.

The Joy of Incompletness.

If all our lives were one broad glare
Of sunlight clear, unclouded;
If all our path were smooth and fair,
By no soft gloom enshrouded;
If all life's flowers were fully blown
Without the sweet unfolding.
And happiness were rudely thrown
On hands too weak for holding—
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and showers,
To break the constant gladness?

If none were sick and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender;
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart—
Life would be disenchanted.

And yet in heaven is no more night,
In heaven is no more sorrow!
Such unimagined new delight
Fresh grace from pain will borrow.
As the poor seed that underground
Seeks its true life above it,
Not knowing what will there be found
When sunbeams kiss and love it,
So we in darkness upward grow,
And look and long for heaven,
But cannot picture it below,
Till more of light be given.

—Sunday Magazine.

The Christian's Meat.

We think that conversation with the religiously irresolute is a very difficult duty, and yet only those who perform it know what the highest bliss of this life is; and those who have performed it are likely to find such reward that their work will be prolonged from the love of it. Those are the happiest persons in Boston to-day who have done the most face to face with the religiously irresolute during the past three months. Those will remember the winter with the greatest delight who have plunged themselves into this cold sea of personal endeavor with the religiously indifferent, and have beaten back all its surges instead of sinking; and, when they have beaten them, have found the waters buoying them up, till now stalwart swimming is a bliss. Christians do not know their privileges until they learn to like these most difficult parts of a Christian's duty.

The church now is sometimes zealous and sometimes cold; it is amphibious in the sense in which those timbers on the mud-flat in the harbor yonder are; when the tide is in they are up and floating; when the tide is out they are on the earth—amphibious in the style of drift-wood. What if we were amphibious in the style of those to whom God has given power to meet difficulty? In the seasons when no great effort is required face to face with the religiously irresolute, the Christian has the right to cultivate his own inner life, to solace himself with the St. Augustins and the Fenelons and the Jeremy Taylors and the Paschals; but when the trumpet calls; when the fallen and perishing and degraded are to be met face to face; when there is effort going on by which the course of hundreds of lives may be determined; when, if every one will mend one, all will be amended, then your Christian is amphibious in a better sense; he is ready for that stern duty, and loves it even better than the soft swathing of himself in the luxuries of spiritual repose. He knows that stalwart action on the field of battle is rather braver than any military movement practiced on the drill-field. Let him stand face to face with the enemy if he would become a soldier, and not face to face with painted or printed enemies!

How shall a meeting be managed so as to make the rule of courtesy that of Christian endeavor in conversation between the religiously resolute and the religiously irresolute? Go to these four hundred churches—it is my fortune to pass up and down New England—and you will find them disagreed sometimes as to just what to do. But there is coming to be a very well established custom as to conversation meetings. Not long ago we had one hundred and fifty meetings in the established church inside the city of London, all of them closed on each night with a conversation meeting. In that effort archbishops and bishops led, and men from some of the highest ranks in culture made it too late to say that this conversation is not fashionable.

People who will not touch a pearl until somebody has handled it with lavender gloves may know very well, if they will study the history of what the English church calls "missions," only another name for "revivals," that the conversation meeting has been sprinkled with holy water and, therefore, perhaps deserves christening here! In London and in many other places the common habit has been to make a request that any who are willing to enter into such conversation will remain at the close of the meeting. All who do not care to enter into such an exercise go out while a hymn is sung; those who remain, by doing so say that they are willing to converse on religion; and so there is no discourtesy in your speaking to them under such circumstances.

Now let it be the rule among the churches of New England in the winter season when large gatherings can be held in the evenings, for every devotional meeting to be closed by a request that any religiously irresolute person who is present and who wishes to remain for a quarter or half an hour for religious conversation should do so; let that be the custom as much observed as holding devotional meetings or as the gathering of Sabbath schools; and very soon, instead of a church that is a mere hook in place of an amputated hand, I will show you a church that has fingers, that can reach into the wants of society, and can make supply match demand.

In no other way so well as by bringing the unconverted face to face with the converted can you nurture an inefficient church member into a Christian of the stalwart type. For lack of this work we are feeble; for lack of this work some of us are asleep; for lack of just this style of effort, or its equivalent, some of us are portly, indeed, but placid and flaccid! We have food but no work; and these portly, well-fed, aldermanic Christians exist in greater numbers to the square acre here on the Atlantic coast of New England, than anywhere else in the world.—*Joseph Cook.*

The Land of Silver.

Nevada means white as snow. The name was given to the territory, now a State, lying between Utah and California, because its mountain tops are covered with perpetual snow. Little did they who gazed upon those mountains, a few years ago, dream of the wealth hidden in them. Yet, last year, from that rugged region, over $42,000,000 of gold and silver were added to the currency of the world.

The richest silver mines in the world to-day, are those of the Comstock lode in Nevada. This lode was discovered in 1859. It was speedily covered with mining claims, each two hundred feet wide, for miles up and down. The claims were bought from the original claimants by capitalists and speculators, and a number of companies organized. The principal of these are Ophir, Consolidated Virginia, California, Gould and Curry, Savage, Hall and Norcross, Yellow Jacket, Crown Point, Belcher, Sierra-Nevada, Chollar-Potosi, Overman, Bullion and Caledonia. There are, in all, however, fifty companies working on this lode whose stock is daily called at the Mining Board in San Francisco. These companies represent a nominal capital of from $1,000,000 to $10,000,000 each, aggregating several hundred millions. They have paid in dividends, thus far, over $70,000,000. In the center of the Comstock lode is what is popularly known as "the Bonanza." It is covered by the California and Consolidated Virginia mines. This bonanza is an oval-shaped mass of ore, 950 feet long, with an average width of 200 feet. It is at least 600 feet deep, and may be a great deal deeper. But taking the measurement of the mass that has been brought to light by shafts and drifts it amounts to $700,000,000. If the cost of working and reducing the ore continues, as at present, to average two-fifths of its value this bonanza will pay, over all expenses, nearly five hundred millions of dollars. Four such lodes would pay our national debt. And there are many scores of such lodes yet to be found among the mountains of the land of silver.

HOW THEY GET THE SILVER.

I have just been reading a full description of these Nevada mines, and of the method of working. I am tempted to try to simplify it in this letter, in order to show that even when one has a rich mine it is not so easy to get the riches out of it as most persons imagine. On the Comstock lode they sink shafts through hard, solid rock from 1,000 to 2,000 feet deep. This is slow and costly work, and while it is being done, silver and gold must be paid out instead of coming in. When deep enough to expect to find ore drifts are cut from the shaft in various directions. If an ore bed is found it is not either silver or gold, but it is a mass of silica, with iron, soda, lime, magnesia, sulphide of zinc, sulphide of copper, sulphide of lead and sulphide of silver; but the sulphide of silver is only about one per cent. of the whole. The question is, how shall this ounce of silver be got out of the six pounds of rock? The rock is broken into pieces so that it can be handled. Then it is taken to the shaft and hoisted up 1,000 or 2,000 feet to the surface. Then it is carted to the stamping mill. Here it is pounded as fine as possible by stamps or pestles weighing from 500 or 1,000 pounds each. A stream of water flowing through the box in which the crushing is done, carries the sand forward, and through a wire cloth into a settling trough. Now it is a mass of pulverized rock, but the silver is mixed all through it, and how is it to be extracted? The ore is put into another iron pan, in which works a revolving shaft. Here quicksilver is put into it, and the whole is ground for about two hours until it is reduced to a pulp. No silver yet. What next? The pulp is taken out of this iron pan, and carried to a larger one, called a "separator." Here there is another revolving shaft, with arms that carry "stirrers." The object is, by agitating the pulp, to get the amalgam of silver and mercury to settle in the bottom of the pan, while the lighter substances are carried off through holes in the sides of the pan. When this process is finished, the miner has but one per cent. of silver mixed with about an equal amount of quicksilver. It is not yet fit for the mint. Therefore he must destroy the amalgam he has made. To do this he must have immense retorts. In these he heats the amalgam. The mercury is changed into vapor, and passes off into chambers where it is cooled and condensed, ready to be used again, while the silver is left, pure at last, in the bottom of the retort. It is in irregular masses. It must be melted into ingots or "bricks," as they call them; its weight and fineness are stamped upon it, and then it is ready for the coiner or the jeweler. How hard to get your silver after you have found a mine full of it! The stories in the "Arabian Nights" of caravans filled with gold and silver have no counterpart in our richest mines. When we get into these caverns, by hard

work, we find not metal but ores. We have to hammer and pound and crush and stir and coax with quicksilver, and then burn off the quicksilver we have coaxed with, before we can get the precious metal in all its purity.

Hence, though Nevada is the land of silver, it is a land of hard work and of many disappointments. While a few have "struck it rich," and made immense fortunes, many have spent years in prospecting and thousands of dollars in sinking shafts, and yet have found no paying ore.—*C. E. B. in Herald and Presbyter.*

Pouring Oil on Troubled Waters.

The effect of oil in stilling troubled waters has been so long known, remarks *Iron*, that it has been constituted the basis of a proverbial phrase. A very small quantity of oil thus used has frequently overcome a powerful sea. Not many years ago a case occurred in which a ship's crew was enabled, during a severe storm, to escape on shore by the help of a few gallons of oil. A similar and equally successful employment of the same substance is reported to have been made off the "Cape of Storm" last summer. The King Cenric, a vessel of 1,490 tons, left Liverpool in June last for Bombay. When off the Cape of Good Hope she encountered a heavy gale from the northwest, which continued for sometime. Tremendous seas broke over the ship, bursting in the main hatch, washing away the hatch houses and boats, smashing in the front of the cabin, and destroying the captain's and officers' stores and clothing. The gale lasted nearly five days, and though the vessel stood it very well, it was impossible to repair any of the damage, as the waves were continually sweeping over her decks. At length the chief officer suggested the trial of throwing oil upon the water. Two canvas clothes bags were obtained, and into each two gallons of fine oil were poured, the bags being punctured slightly, and flung one over each quarter in tow of the vessel. The effect was magical; the waves no longer broke over the poop and sides of the ship, but several yards away, where the oil had spread itself over the surface, and around the poop, in the wake of the vessel was a large circuit of calm water. The crew were thus able to repair the damage with greater ease, and the ship was relieved from the tremendous shocks she had previously received from the heavy seas. The two bags lasted two days, after which—the worst fury of the gale having expended itself—no more oil was used.—*Living Age.*

Holy personal conformity to the will of God is that without which no one can be saved. And this conformity must come from faith in Christ.

Children's Corner.

Cherries.

Under the tree the farmer said,
Smiling and shaking his wise old head:
"Cherries are ripe! but then you know,
There's the grass to cut and the corn to hoe;
We can gather the cherries any day,
But when the sun shines we must make our hay;
To-night, when the chores have all been done,
We'll muster the boys, for fruit and fun."

Up in a tree a robin said,
Perking and cocking his saucy head:
"Cherries are ripe! and so, to-day,
We'll gather them while you make the hay;
For we are the boys with no corn to hoe,
No cows to milk and no grass to mow."
At night the farmer said: "Here's a trick!
Those roguish robins have had their pick."
—St. Nicholas.

Dean Stanley's Advice to Children.

Once a year Dean Stanley preaches a sermon to children in Westminster Abbey. Children everywhere will find part of it good for them to heed. Addressing himself directly to children who wished "to please their parents, to please God and go to heaven," he used these plain and homely words: "Love honest work, love to get knowledge, never be ashamed of saying your prayers morning and evening. It will help you to be good all through the day. Always keep your promises; do not pick up foolish and dirty stories; never tell a lie; never strike, or hurt, or be rude to a woman or girl, or any one younger or weaker than yourselves. Be ready even to risk your own lives to save it for a friend, or a companion, or a brother, or a sister. Be very kind to your dumb animals—never put them to pain; they are God's creatures as well as you, and if you hurt them you will become brutal and base yourselves. Remember always to be gentle and attentive to older people; listen and do not interrupt when they are talking.

"If you have an old father, or grandfather, or a sick uncle or aunt, remember not to disturb them by loud talking or rough play. Be careful and tender to them. You cannot think what good it does them, and if it should happen that any of you have a poor father or a poor mother who has to get up early to go about their business and earn their bread—and your bread, remember—what a pleasure it will be to them to find out that their little boy or girl has been out of bed before them on a cold winter's morning, and has lighted a bright, blazing fire, so as to give them a warm cup of tea. Think what a pleasure it would be to them, if they are sick, if they are deaf or blind, to find a little boy or girl to speak to them or read to them, or to lead them about. It is not only the comfort they have in having help; it is still a greater comfort in knowing that they have a good little son, or a good little daughter, who is anxious to help them, and who they feel will surely be a joy and not a trouble to them by day and by night. No Christmas present can be so welcome to any father or mother, as the belief that their children are growing up truthful, manly, courageous, courteous, unselfish and religious; and do not think that any of these things are too much for any of you. I know that many of you have great temptations; perhaps you may have homes where it is very difficult to be tidy and clean; perhaps as you go to school along the streets there may be wicked people who try to lead you astray, and make you steal and swear; and yet I am sure that if you will do your best you will find such delight in doing your duty and in what is going on, that whoever doeth these good things, says the Bible, whether he be young or old, boy or girl, shall never fail. Let the good frighten the bad; let the light drive away darkness; let the whole world know that there are little English boys and girls who are determined to do their duty, whatever befals them." Then there was a reference to the boys of the training ship Goliath, which was burnt last year, and also a boy named Hammond Parker, who, although only fourteen years old, had already saved four lives by plunging into the stormy sea off the Norfolk coast. Such examples were to be imitated in spirit. The sermon closed with these words: "I knew once a very famous man who lived to be very old, who lived to be eighty-eight. He was always the delight of those about him. He always stood up for what was right. His eye was like an eagle's when it flashed fire at what was wrong. And how early do you think he began this? I have an old grammar which belonged to him, all tattered and torn, which he had when a little boy at school, and what do you think I found written in his own hand in the very first page? Why, these words: 'Still in thy right hand carry gentle peace to silence vicious tongues—be just, and fear not.' That was his rule all through life, and he was loved and honored down to the day when he was carried to his grave. Be just, be good and fear not; let that be your rule, and God and Jesus Christ will be with you then, now and always."

The Pope.

One day we went to see the Pope. A good deal of ceremony has to be gone through in order to pay this visit. We made interest with Dr. Chatard, a Baltimorean, who is at the head of the American college here, for the education of Catholic priests. Through him we received our summons to an audience. The invitation contained directions for our costume. We were to wear no hats and no gloves, to be dressed in black, with vails upon our heads.

At eleven o'clock, the hour appointed, we presented ourselves at the Vatican. We showed our tickets, and were conducted up so many flights of marble stairs that it makes my back ache even to remember them. At last we entered a long, narrow hall, richly frescoed and adorned, where fifty red chairs were ranged on either side, with a sort of raised dias at one end, on which was a bust of some dead Pope upon a costly pedestal, with a sort of throne-like chair in front of it.

Other visitors came in, until there were nearly fifty of us in all; and there we sat and shivered. The floor was of marble, beautifully mosaiced, but deadly cold. We sat there from eleven till nearly half-past one before the Pope made his appearance.

At last, when we had nearly perished with cold, and expectation had nearly turned to despair, the doors were opened with a flourish. Two or three Swiss guards entered, then a group of purple cardinals, then the Pope, then more cardinals.

How did the Pope look? Well, he is a benign old man, with a fair, serene, gentle face, rather fat, but certainly not unpleasing. He was dressed like a venerable baby, all in white, except his little red kid shoes. —*Youth's Companion.*

The Sabbath School.

LESSON XXVII.—July 8, 1877—PAUL AT ANTIOCH; or THE GOSPEL FOR THE JEWS.

SCRIPTURE—Acts 13: 26–41. Commit 38–41.

26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him.

28. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30. But God raised him from the dead:

31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins.

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware therefore, lest that come upon you, which is spoken of in the prophets;

41. Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

GOLDEN TEXT.—"And we declare unto you glad tidings." Acts 13: 32.

HOME READINGS.

Matt. 10: 1-15....Salvation Sent to the House of Israel.
John 1: 14 ....They Received Him Not.
Luke 4: 16-32 and 24: 13-53....Prophecy Undiscerned.
1 Cor. 15: 1-20 ...Seen Many Days.
Acts 3:12-26 Christ Preached.
Is. 29: 9 24 ...They Wonder and Perish.

Up from Perga, over the rough, dangerous mountain district of Pisidia, across ridges and ravines, along lakes and rivers, exposed to "perils of waters and perils of robbers," Paul and his company journeyed one hundred miles to Pisidian Antioch, (now called Jalobatch.) Like its Syrian namesake, this city was founded, 300 years B. C., by Seleucus Nicator, but afterwards, under Cæsar Augustus, it became a Roman colony, and at the time of Paul's entrance contained a mixed population, of which some were Jews. Into the synagogue of these, their kinsmen, the missionaries went on the Jewish Sabbath, and "sat down" to share the common worship. After introductory exercises, the rulers, observing Paul and Barnabas, and probably knowing something of their ability to teach, requested them to make a few remarks. Glad of the opportunity, Paul rose and commenced a discourse of which we have a condensed, and yet, evidently, as far as given, *verbatim*, report in the chapter before us. Though addressed, doubtless, to some who were Gentiles, and containing expressions that might be differently construed, this sermon may be called emphatically the Gospel for the Jews.—*Evangelical Repository.*

BIBLE COMMENTARY.

"Brethren"—All ye are brethren. Matt. 28·8; Acts 2: 29.

"Whosoever among you feareth God"—Men of Israel, and ye that fear God, give audience. Verse 16.

"To you"—For the promise is to you and to your children and to all that are afar off. Acts 2: 39.

Unto you first, God having raised up his Son Jesus, sent him to bless you. Acts 3: 26.

"Salvation"—He only is my salvation. Ps. 62: 2, 6, 7.

Behold, God is my salvation. Is. 12: 2.

I will wait for the God of my salvation. Mic. 7: 7.

I will joy in the God of my salvation. Hab. 3: 18.

For I know that this shall turn to my salvation. Phil. 1: 19.

"They knew him not"—For they know not what they do. Luke 23: 24.

I wot that through ignorance ye did it. Acts 3: 17.

"Nor yet the voices of the prophets"—Ye do err not knowing the Scriptures nor the power of God. Matt. 22: 29.

"Have fulfilled"—All things must be fulfilled, which were written in the law of Moses and in the prophets. Luke 24: 44.

Till all be fulfilled. Matt. 5: 18.

"They took him—and laid in a sepulchre"—And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb. Matt. 27: 59, 60.

"But God raised him"—Whom God hath raised. Acts 2: 24.

Like as Christ was raised up from the dead—we also should walk in newness of life. Rom. 6: 4.

Who raised him (Christ) from the dead. Gal. 1: 1.

That raised him up from the dead. 1 Peter 1: 21.

"Was seen"—1 Cor. 15: 5–8.

"Witnesses"—Ye shall be witnesses unto me—unto the uttermost part of the earth. Acts 1: 8.

And ye are witnesses of these things. Lu. 24: 48.

Whereof we are witnesses. Acts 3: 15.

And we are his witnesses. Acts 5: 32; 10: 39.

"Glad tidings"—Lu. 2: 10.

"Mercies of David"—Is. 55: 3.

"Fell on sleep"—He fell asleep. Acts 7: 60.

"Forgiveness of sins"—A Saviour for to give repentance to Israel and forgiveness of sins. Acts 5: 31.

Whosoever believeth in him shall receive remission of sins. Acts 10: 43.

Even the forgiveness of sins. Col. 1: 14.

"Are justified"—Being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5: 1.

Ye are justified in the name of the Lord Jesus. 1 Cor. 6: 11.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Gal. 2: 16.

"Ye could not be justified"—How then can man be just with God? Job 25: 4.

In thy sight shall no man living be justified. Ps. 143: 2.

No flesh be justified. Rom. 3: 20.

"In no wise believe"—Which ye will not believe though it be told you. Hab. 1: 5.

News of the Week.

—The tide of Chinese emigration has set in again. Over 3,000 Chinamen landed at San Francisco during May, and more are coming.

—The fourteenth day of June was the one hundredth anniversary of the adoption by Congress of the American flag of thirteen stripes, and stars representing the States, as we see it now. It is not, however, the centennial of the first appearance of our flag in that style, as it had been displayed before the resolution of Congress was adopted. At what date it made its first appearance is uncertain.

—The steamer Montana, which sailed from New York last Monday week, took out, for missionary work in Europe, eighteen elders of the Mormon church, from Utah. No women or children accompanied them. All the chief dignitaries of Brigham Young's church in New York were present to bid farewell to the departing missionaries. Noticeable among the assembly were four of Brigham Young's sons by different mothers. One of them, Willard Young, is a Second Lieutenant of the Engineer Corps stationed at Willet's Point.

—A great fire broke out in St. Johns, New Brunswick, on Wednesday of last week, beginning in a boiler shop and spreading rapidly before a northwest wind until nearly the entire city was swept over by the flames. All the principal public buildings, churches, schools, warehouses, docks were burned, and the whole district covered 200 acres. The loss is estimated at from $12,000,000 to $15,000,000, about one-half of which is insured. Thirty persons are reported missing, with a probability that the number who have perished is much larger. The thousands of homeless and hungry sufferers are receiving aid from every quarter. An American vessel fed 1,000 a day after the fire.

—The heavy rain and wind storm on Monday afternoon made considerable destruction of property in Chicago and vicinity. Numerous plate glass windows were burst in by the force of the storm. The Carpenter building, No. 221 West Madison St., suffered in this way. Reports of great damage in the country were prevalent soon after the storm.

—The Indian massacres at Camas Prairie, Idaho Territory, are confirmed by subsequent dispatches. Twenty-five persons were killed at this point, some four hundred miles east of Portland, Oregon. Though the military force are inadequate, all available means are being used to suppress the savages. Gen. Sheridan does not look for any general rising among these Indians, who have not been considered by the soldiers as fighting Indians. He believes that they will now attempt to make terms, and will not give the military further trouble.

—Dispatches from Asia confirm the report of a severe defeat to the Turks in battles near Kars. The engagement commenced at 6 in the morning and lasted till noon. The Turks were outflanked by double artillery, and their discomfiture was completed by a cavalry charge on both sides. The Turks fought with great heroism, but their ammunition failed. They were overwhelmed by artillery fire directed from a position which raked their whole front. The Turks lost 350 prisoners and 1,000 killed and wounded.

—On Thursday night last the Russians threw pontoon bridges over the Danube and troops began crossing in the morning without opposition. The two columns united and attacked Matchin, carrying the outer fortifications, when the Turks abandoned the place. They have deserted the whole north end of the Dobrudscha. Russian forces will push rapidly south to flank the strong positions of the Turks at Rustchuk. A severe artillery duel has been going on between Rustchuk and Giurgevo. Another crossing was affected at Hirsova.

The June number of the "Complete Preacher," published by the Religious Newspaper Agency, New York, contains the following sermons, in full: Regeneration the Aim of the Gospel, R. S. Storrs; The Gospel for all the World, Bishop of Durham (this sermon has received very high commendations in England); Harps on the Willows, L. D. Bevan; The Old Faith or the New (translation), Rudolf Kogel (Court Preacher of Germany); also a lecture by Joseph Cook. The publishers announce that they propose to publish in this monthly the best sermons preached in the entire Christian world—some half-dozen in each number. It is published at 21 Barclay street, New York, and 25 cents a single number; $2.00 per year.

Report of the Corresponding Secretary and General Agent.

A synopsis of the year's work is I suppose all that is desired by the Association at its present meeting.

Facts and not exhortations will aid you most in judging of the past and planning for the future.

IN GENERAL.

As might be expected the general features of our work differ but slightly from those of previous years. It is one continual struggle with a determined and unscrupulous opposition, contending not simply for influence and position but for life itself.

OLD FRIENDS.

While a few of those who have espoused the cause of anti-secrecy have grown weary by reason of the greatness of the conflict, none so far as known have abandoned their principles and gone back to give aid and comfort to the enemy. Some have ceased from their labors during the year, but most remain yet alive.

NEW FRIENDS.

Practically these are of two kinds, viz., old friends to our cause found and re-enlisted in the work, and converts from the uninformed public and from the initiated and deceived members of the lodge. The former are largely men of experience whose convictions were formed during the discussions begun in 1826, and who having become isolated had abated their activity somewhat without losing their interest and who readily enlist in any feasible measures for the suppression of what they have long esteemed a great and dangerous evil. The latter consists mainly of younger men whose eyes have been anointed with the eye-salve of truth and whose hearts have been touched by Divine grace, whether in the lodge or out of it.

CHURCHES.

Those religious bodies testifying against secrecy have maintained their advanced position and in every instance, so far as I know, where the question has come before any ecclesiastical legislative body, higher ground has been taken and more definite utterances given. There is, moreover, a manifest determination on the part of a much larger number of disciplinary bodies to make no compromise at the expense of truth, but to thoroughly purge the Body of Christ of this leaven of hypocrisy.

THE MINISTRY.

With perhaps a very few exceptions the successful ministers of the country are opposed to Freemasonry and its dependents. By successful I mean those who have been owned and honored in bringing many souls to Christ. Masonry will support a time-serving, politic man in the pulpit and the unregenerate will fill up the pews and the roll of membership in the church that will abandon Christ and the Gospel for wealth and numbers. But such preachers and such organizations are not successful in the true sense of the term. They are in reality "treasuring up wrath against the day of wrath and revelation of the righteous judgment of God." Rom. 2: 5.

Many of the ministers are not informed and this is one, among other reasons, why their opposition is not more pronounced. They need light and their interest and efforts are frequently in proportion to the light they receive. Ministers who have the hardihood to stand up and openly advocate the lodge are less in number than those who occasionally or frequently speak against it.

COLLEGES AND THEOLOGICAL SEMINARIES.

While the Masonic fraternity has not been unmindful of the importance of our primary educational interests, it seems of late to have given special attention to colleges and seminaries, not in the way of commendable efforts to build up and endow these fountains of thought and influence, but to appropriate and control those established by the efforts and contributions of Christ's disciples. The approaches of this artful aspirant are of course characteristically concealed and indirect, and how far they will succeed remains to be seen; but as yet God has not given all our colleges and seminaries over into the hands of the lodge. A number stand firm and have been able through grace given to keep the nocturnal conclaves out of their society rooms, and to hold their fierce and determined outside abettors at bay.

FINANCE.

The financial condition of the Association appears in the Treasurer's report, but it will be proper that I should speak of those funds which by article VIII. of your By-laws are more directly connected with the duties of the Corresponding Secretary.

It is to be regretted that more could not have been secured during the year, but there have been several things that have operated against us.

1. The extreme stringency in money matters has prevented many from giving who would gladly have done so under ordinary circumstances, and it has also made men cautious about assuming obligations to mature in the future. Very much of the attention and surplus money of the country was taken up with visits to the Centennial Exposition, and the agitated, unsettled political state of our country rendered it for a long time next to impossible to secure attention to any other subject. Failures of crops in portions of the country greatly crippled us financially and added to the difficulties attending our work. There seems to be no lack of interest on the part of friends, and quite a number have given assurance that they intend to contribute at some future time but who were at the time unwilling to put those pledges into form so as to be counted under the conditions required. There is every reason to believe that these pledges were made in good faith and that should the approaching harvest be equal to the present prospect the entire sum of $30,000 will be secured in time, but we shall feel more confident when it is done and the deed spread upon the record book. I am confident that did the friends feel the importance of this part of our work they would not permit it to remain unfinished for a single month.

CORRESPONDENCE.

The correspondence of the year has much exceeded that of any previous twelve months, owing in part to the fact that the principal on several notes, and the interest on a large number of others became due and parties had to be notified, and other matters connected with finances and duties connected with the Publishing House have consumed a greater proportion of the time of your Secretary in office work and in the city than formerly.

FIELD WORK.

Your Secretary and General Agent has visited and lectured in ten different States during the year, viz.: Missouri, Iowa, Wisconsin, Illinois, Indiana, Ohio, Michigan, New Jersey, Massachusetts and New Hampshire, I have attended State meetings in Indiana, Missouri, Wisconsin, Michigan and New Hampshire. I have delivered during the year sixty-two lectures and forty-two sermons. The attendance at our meetings with very rare exceptions has been good, and occasionally halls have been crowded, showing that there is an increasing disposition among the people to hear the truth, and I am glad to add in many cases a willingness to receive it.

AIDS IN THE LECTURE WORK.

Much has been done during the year by individuals in their immediate neighborhoods. Some feeling unable to procure help from abroad, attended with extra expenses, have taken hold of the work themselves with very gratifying results, and this is one among the many hopeful features of our work, and it is to be hoped that as the efforts thus far in that direction have been successful, much more may be attempted and done in the year to come.

Rev. H. H. Hinman has given his whole time and strength to the field work and has been eminently successful. He is cordially received by good people where ever he goes and is remembered and loved after his departure as a devoted, self-denying disciple of Him who went about doing good. He has shown himself equal to every emergency, and while the self-reliant opposer has been routed whenever he has dared to show himself, the really honest and good have been won by his plain, pointed, but mild and truthful utterances. Bro. Hinman reports during the year 193 lectures and sermons.

Rev. J. L. Barlow, so long and so favorably known as a champion and leader in our reform work, has retired for the present from the lecture work to take charge of a church in Canada. Bro. C. B. Remington, his former associate in Michigan is at present giving only a portion of his time to the work. Rev. D. P. Rathbun is now giving his whole time to the State of Michigan under the direction of the State Association, and is fully sustaining his former good reputation. Dr. S. L. Cook has kept up a continuous fire along the lines in northern and central Indiana, and does not propose to abate his efforts or to abandon his colors. The doctor is deserving of much credit and a better financial support. I hope that while our friends in that State are liberal in their contributions for the Publishing House Fund, they will not forget that "charity begins at home," and that they will be as willing to sustain this brother as he is to deny himself and contend for their principles and the truth. Rev. Henry Cogswell has opened a vigorous attack upon the strongholds along the Pacific coast; and Rev. J. P. Richards of Ill., Rev. J. W. Raynor of Pa., Rev. E. G. Cooper of Mo.; Revs. S. C. Kimball and J. W. Browne of N. H., and many others whose names I omit for want of space, are swelling on the sweeping tide of public sentiment against the great and crying evil of secretism.

SECEDERS.

One marked feature of progress during the year has been the greatly increased numbers of seceders. Grangers have been seceding by States almost, and this whole fraud has become so apparent and unpopular that it will according to present indications, very soon become a thing of the past. Other societies have suffered seriously from desertions, and even the moss-grown walls and iron gates of Freemasonry have proved incapable of holding many of their unwilling captives. The successful efforts of Past Master Ronayne have done as much as any other one agency to strike off the fetters from the limbs of these enslaved victims of the lodge. His efforts have been unremitting in private conference, in the press and on the rostrum, and his irresistible arguments have been answered only by violence upon his person and attempted defamation of his character; but God who so evidently raised him up and educated and called him to his present work, has graciously and wonderfully sustained him hitherto. The list of seceding Masons now numbers 187.

BUILDING.

During the year it has been necessary to make repairs on the building of which the Association has temporary occupancy, some changes have also been required to adapt it to its present use. The third or upper story has since January 17, 1877, been occupied for daily noon prayer-meetings, from which no revenue is derived beyond the bare expense of keeping the room comfortable and in order. The Ladies' Christian Temperance Union, occupy the room one evening each week for which they pay the estimated expense of lighting, warming and keeping the room in order.

Except one room the second story of the building is at present unoccupied. This room was fitted up previous to our last meeting and used for committee meetings and other purposes of the Association. In the latter part of January, 1877, it was opened as a free reading room and has since been used for that purpose. The Chicago Christian Association has undertaken to supply this room with suitable furniture, (except the stove), and a supply of papers and to pay all the expenses, except the wages of the person having charge of the room, which is paid by the National Association. In connection with the reading-room is kept a supply of our reform tracts for distribution and also an assortment of Masonic and Anti-masonic publications on sale. These publications were obtained from Ezra A. Cook & Co., on ninety days' time and at a liberal discount from regular wholesale prices. It was hoped in this way to meet the expense of a man to attend to the room from the sale of books; but little, however, has as yet been realized from this source. The main floor is occupied by the same parties as last year.

The Committee on Building consisting of C. R. Hagerty, Mrs. E. A. Cook and J. P. Stoddard were compelled to reduce the price of rents in order to retain the occupants of the rooms, and as there were several vacant stores offered for rent in this immediate vicinity it was by the committee deemed for the interests of the Association that the above reduction should be made. An income of $81.66 per month is now received from these rents.

Mr. H. B. Hagerty has since February 18th been employed to take charge of the reading-room and has the care of the Hall for which he is paid $5.00 per week.

CENTENNIAL.

The work at the Centennial Exposition has been so fully reported through the *Cynosure* that it is unnecessary to dwell at length upon this very important and as it appears successful effort to bring our reform and its necessity before the people. Results cannot be estimated, but there is every reason to believe that the investment was a good one for the cause.

OPPOSITION.

In several instances the opposition has been pronounced and the old time arguments of violence have been used, but with reacting effect against those who attempted to maintain their cause by a method which has passed under the ban of condemnation wherever Christian civilization prevails. "The mischief has returned upon his own head, and his violent dealing come down upon his own pate." Ps. 7:16.

The hand of our loving Father has been leading and directing through the entire work of the year, and although he has tested our faith he has shown his mercy by "being a very present help in every time of need," and never before in the whole history of our reform could its true friends review the past with greater satisfaction or look to the future with more hopeful prospects.

J. P. STODDARD, *Sec'y.*

STATEMENT

OF THE

Treasury NATIONAL CHRISTIAN ASSOCIATION, for the year ending May 31, 1877.

The National Christian Association in account with HENRY L. KELLOGG, *Treasurer.*

To Amount in Treasury June 1, 1876		$2,628 68
Publishing House Fund		1,577 25
Rents		1,389 29
Interest on Pub. House Fund Notes		494 99
Interest on Loans		45 88
General Fund		305 11
Centennial Fund		127 00
Illinois Fund		41 00
Lecture Fund		1 00
Publications sold		1 28
		$6,612 39
By Bills Receivable (Publishing House Fund Loan	$4,200 00	
Salaries—		
General Agent..$827 65		
Illinois Agent... 408 75		
Treasurer..... 90 00—	1,326 40	
J. T. Kiggins (old acc't)	51 11	
C. A. Blanchard (old acc't).	120 00	
Centennial Agent	179 37	
Publications	48 01	
Printing	27 90	
Insurance	20 00	
Tax (water rates)	25 00	
Postage	12 45	
Repairs	208 15	
Fixtures	51 08	
Fuel and Gas	4 80	
Expenses (including last General Convention)	239 81	
Janitor	33 00	
		6,531 08
In Treasury June 1, 1877		$81 86

ESTIMATES

Of indebtedness and expenditure for the coming year:

Liabilities reported last year:

To J. P. Stoddard	$1,141 84
H. H. Hinman	115 25
C. A. Blanchard	120 00
Publishing House Fund	158 08
Printer's bills	18 30
J. T. Kiggins (unsettled)	51 11
Total	$1,499 58
Paid during the year	184 41
	$1,315 17
Debt accrued during past year	646 91
Total debt	$1,962 08
Estimate for salaries of lecturers and their expenses, taxes, repairs, insurance, printing, postage, gas, janitor and expense of National Convention	2,665 00
Total	$4,627 08
Estimated receipts from rent and interest	$1,250 00

We have but the trials that are incident to humanity; there is nothing peculiar in our case; and we must take up our burdens in faith of heart that, if we are in earnest and trifle not with temptation, God will support us, as in the past fidelity of his providence he has supported others as heavily laden as ourselves.

Masonic Books.

For Sale by Ezra A. Cook & Co., 13 Wabash Ave., Chicago, Ill.

☞ All books sent post paid, on receipt of retail price, but BOOKS SENT BY MAIL ARE NOT AT OUR RISK.

Books ordered by express are sold at 10 per cent discount and SENT AT OUR RISK. Party ordering must pay express charges.

Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor, are not publicly acknowledged as Masonic authority, because they tell too much.

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CONTAINING the Degrees of Freemasonry embraced in the Lodge, Chapter, Council, and Commandery, embellished with nearly 300 symbolic Illustrations, together with Tactics and Drill of Masonic Knighthood. Also, forms of Masonic Documents, Notes, Songs, Masonic dates, Installations, etc. By D. SICKELS; 32 mo. Tuck. Price. $1.50. Cloth, $1.

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205 subscriptions expire in July. We hope that they will be renewed promptly, and that a good number of new names will be sent with them.

Abraham Book, Saybrook, Ill., writes: "I a have a prospect of getting some renewals and new subscribers. I am now very busy with my crops, but will soon have a little leisure and will then try to get a club."

D. B. Heckert, Ogden Center, Mich., writes: "This fall I am going to canvass for the *Cynosure*."

SUBSCRIPTIONS RECEIVED FOR THE WEEK ENDING JUNE 23, 1877.—From Mrs E W Andrews, J S Amidon, L F Batchelder, M R Britten, S Bedford, O Breed, M Coffman, C Conkling, B Fuller, J C Graham, B Gaddis, J D Haughawout, J S Hickman, S W Hackley, J O Hilborn, J Hoobler, A H Jackson, B T Johnson, A J McKeoun, W. Machener, N Miner, J Morrison, H Preston, L Reynolds, M and M Roberts, P P Swan, R H Tudor, N Thomas, W J White, R C Wylie.

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MARKET REPORTS.

CHICAGO, June 26, 1877.

GRAIN— Wheat— No. 2	1 46	1 47
" No. 3		1 24
" Rejected		90
" Minnesota	1 52	1 70
Corn—No. 2	46¾	47¾
Rejected	42¾	43½
Oats—No. 2		36
Rejected	61	27½
Rye—No. 2		62
Bran per ton		13 50
Flour—Winter	7 00	9 50
Spring	4 50	9 50
Hay—Timothy	8 00	10 00
Prairie		7 50
Mess Beef	10 75	12 00
Tallow	7½	8
Lard per cwt		8 45
Mess pork, per bbl		13 15
Butter common to choice roll	14	22
Cheese	5	9
Beans	2 40	2 60
Eggs	12	13
Seeds—Timothy	1 60	1 80
Clover		6 00
Flax	1 60	1 75
Potatoes new per brl	5 50	7 00
Broom corn	2	7
Hides green to dry flint	6½	16
Lumber—Clear	30 00	34 00
Common	9 50	11 00
Fencing	9 00	11 00
Shingles		2 50
WOOL—Washed	30	40
Unwashed	18	25
LIVESTOCK Cattle Choice	6 25	7 00
Good	5 75	6 00
Medium	4 50	5 25
Common	3 25	4 00
Hogs	4 61	4 90
Sheep	2 75	4 75

New York Market.

Flour	$8 50	10 25
Wheat—Spring	1 57½	1 65
Corn	50	60
Oats	41	67
Rye	74	75
Lard		9¼
Mess pork	14	14
Butter	10	21
Cheese	4	9
Eggs	17	1 ⅓
Wool	10	52

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VOL. IX., No. 40.—WHOLE NO. 380. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

THE GENERAL AGENT, Rev. J. P. Stoddard, goes this week to Fond du lac, Wis., where arrangements have been made for him to preach on Sabbath, July 8th, and to lecture on the three subsequent evenings in the Opera House. Partial arrangements have also been made for him to visit and lecture at Menomonee, Dunn Co., on the 15th to the 18th of the same month.

Friends along the line desiring lectures will please address him as above.

WHO TROUBLES WHEATON.

TO THOSE INTERESTED: It has been my privilege to attend the Commencement of Wheaton College and the annual meeting of its Board of Trust. This has given me a favorable opportunity of learning its condition and methods of proceeding and of witnessing the results of its course of instruction in the exhibitions, graduating exercises and the alumni returning to take part in the annual gathering. I had anticipated a happy reunion and a successful anniversary, but my anticipations were more than realized, and the future, under the blessing of God and the stimulus of success, to me seems brighter than ever before. Never has this institution, since the now sainted Lumry laid the foundation stone of its material structure in the prairie grass, been more firmly established in its distinctive reformative principles or more worthy the confidence and patronage of the friends of those principles than it is to-day.

Some of you are aware that a vigorous opposition to the present administration of the College had sprung up, and had been urged through the daily papers and by means, honorable or otherwise, for months. This opposition was at length formulated into a "Petition" to the Board of Trust, asking them to do what was a legal impossibility, and making the presentation of this petition the occasion for a furious attack upon the Faculty and especially upon its executive head, who is also Chairman of the Board of Trust. Inasmuch as this petition was signed, among the rest, by a number of respected citizens, it was thought to be due to such persons that an opportunity should be given for its presentation with "reasons and explanations." Mr. James Claflin, of Lombard, appeared as the chosen exponent and showed much ability and tact in representing or *misrepresenting* the wishes of the petitioners. Whatever else Mr. Claflin did or did not do there were two things that he confirmed beyond a doubt, in my mind:

First, That he was the agent and actuary of the lodge, where this movement against the College originated; and

Second, That the whole force of this opposition was directed against President Blanchard on account of his bold, uncompromising fidelity to the reform principles of the institution. This was the animus of his whole two hours' speech although he several times avowed himself and his clients to be Antimasons to the extent of desiring no change in the principles of the College.

Being with you specially interested in this feature of the assault, I began seriously to consider why it is that the lodge has thus singled out this one man and made him the target of their fierce assaults, and as a result I have come to this conclusion:

1st. Wheaton College is sending out scores of young men and women who are intelligently and conscientiously opposing the lodge. These young men and women stand right in the way of the lodge wherever they go, to defeat their purposes and render them unpopular. It is a fountain of intelligent, well-directed opposition to their measures and movements throughout the country, so that what Mr. Claflin said of the notoriety of Wheaton College is true. "It is known and spoken of from Massachusetts to the Rocky Mountains;" not, however, on account of its "contentions" as he affirmed, but on account of its decided, uncompromising opposition to the whole system of secretism.

2nd. Pres. Blanchard is known to be officially, intellectually and influentially the head of the Faculty that is training and sending out these young persons, and the managers of this onslaught apprehend that could they secure his removal he would take along with him the other members of that body who deeply sympathize with him, and thus effect a radical change in the teaching of the institution and a corresponding change in the characters of those who go out from Wheaton College to take their places in society.

3rd. The same power which could vacate the chairs of Wheaton College could also fill them, and with such men as would do their bidding, and Wheaton College would become as silent in its testimonies against the lodge and as impotent in its influence upon their movement, as is Beloit, or Knox, or Hillsdale. I have a letter showing that the President's removal was predicted a month at least before this annual meeting by the Senior Warden of a lodge a hundred miles away, and I have not a shadow of a doubt but that this whole opposition originated with the lodge. That the plan was to remove President Blanchard and his associates whom they could not control, in the Faculty of Wheaton College, under a false issue and by the agency of non-Masons who were either deceived or who became the willing tools of their seducers; to fill the Faculty with subservients and thus dry up this prolific fountain of free thought and Christian influence, and turn it into a training school for the dark orders of secretism. But their defeat has been signal and their vanquishment complete, but it is not to be supposed that the struggle is ended. These minions that forge their weapons in secret conclaves and like savages fight behind trees. will doubtless rally again to the onset, but it is believed that the eyes of some have been so far opened that in the future they will find a less number who can be deceived in Wheaton than they have in the past.

J. P. STODDARD,

THE MYSTIC TIE OF MORMONISM.

When Brigham Young received the three super-excellent degrees of Masonry from Joseph Smith, who got them from Aaron, the brother of Moses, through the Archangel Gabriel, thus antedating the honor and antiquity of Solomonic Masonry by several hundred years, he never dreamed, perhaps, that he was preparing the way for the Mountain Meadow Massacre. How could he have foreseen that the mere trifling and joking with holy things could lead to such a drama as that? How could Brigham Young imagine that by binding himself to the "mystic tie" offered by an angel, he could be binding himself to such wholesale murder of his fellow citizens?

In order to understand how the "mystic tie" operated in this case we must know something of the circumstances under which the massacre occurred. A faint, yet perhaps intelligible outline of these circumstances may be given as follows:

In 1857, while United States troops were on their long four months' march toward Salt Lake City to suppress rebellion there, an emigrant party from Arkansas, consisting of between one and two hundred men, women and children, were on their way through Utah, far in advance of the troops, bound for California, when they were set upon by Mormons and Indians, and, by means of the basest treachery, were all killed except a few young children who could not give testimony. The fight lasted several days, the emigrants being strongly intrenched within a corral formed of their wagons locked together, wheel within wheel, in the form of a horse shoe. From within this shelter of their women and little ones they inflicted some loss upon their numerous assailants, often receiving wounds and death-shots themselves, especially when going out from the corral to get water. The defence was so formidable that at last the Mormon leaders resolved upon treachery; for they were Jesuits; believed that the end justified the means; and had been trained, through the "mystic tie," to believe that the end was holy.

And what was the holy end to be gained by the massacre of so many innocent human beings?

There were many ends to be gained by it, and we will proceed to enumerate some of them. In the first place, the Indian tools of the

executors of the plot would get a great deal of plunder by it—clothes, arms, axes, hatchets, knives, animals, etc., etc. Bishop Lee and his Mormon followers would also get their share of the plunder, and would win the favor of the Grand Lodge of Great Salt Lake City, and the approval of the Mormon conscience as faithful servants of heaven.

The condition that Brigham Young, his twelve apostles and seventy elders were then in was somewhat peculiar. They had drawn all the gold from their dupes, and there was no currency in the country except oxen, wheat, shin-plasters, etc., which rendered the people dissatisfied. Brigham, it is said, sent the gold to the Bank of England; used it for bringing new Mormon converts from there; fattened the cattle that drew the trains of these converts across the plains, and sold them for beef in California at a high price. If emigrant trains from Arkansas could also sell beef to the gold diggers of California the Mormon trade might be ruined. Hence the importance of intimidating and suppressing emigrant trains on the way to California. Not only the trade but the authority of the Mormon lodge would be destroyed unless emigrant trains could be suppressed.

There was, at the same time, so much internal dissatisfaction with the bold, arbitrary measures of Brigham, and so much satiety from the low, grovelling, animal indulgence which he granted his followers, that the horrors of blood and murder were felt to be necessary by the leaders in order to divert the Mormon mind from self-dissolution. The "mystic tie" naturally led to such a consequence.

The time, it must be remembered, was 1857, when the neighboring territories of Kansas and Nebraska had just been wrested from the ruffian grip of the slave-power by a free people. Now in this juncture of political affairs what was Brigham Young, the governor of Utah, to do? What course should this Mormon polygamous governor, appointed by a slavo-Masonic President, follow? Should he side with the free people, and make his territory free; or should he decide with the slave-power and make his terrritory slave territory? This was a question which the lodge, that never enters into politics, had to decide.

By killing off Arkansas emigrants Brigham might fancy that he would gain the favor of the free people, who had carried the day in Kansas and Nebraska. For Mormonism, as well as all other species of Jesuitry, had much more to gain from freedom than it had from despotism, for despots are jealous and watchful, while a free people are only too unsuspecting and negligent. Slavery, indeed, might make a tool of Brigham; but Brigham could never make a tool of the slave-power. He might abuse the liberty of a free people for his own purposes, but he would have to play a subordinate part where the slave-power predominated.

But the army which entered Utah in 1857–8, ostensibly for suppressing Mormon rebellion, and seemingly to carry out the policy that had prevailed in Kansas and Nebraska, was entirely under slave-power influence and control. Instead, therefore, of suppressing the rebellion of the Mormons, who had driven out every United States officer from the Territory, these troops were virtually made to keep that rebellion in countenance. Mormon leaders and Knights of the Golden Circle (or in classic Greek) Ku-Klux, had a rebellious interest in common against the United States; and they were fast friends. Little or nothing was said about the Mountain Meadow affair. The wolves of the desert were allowed full and sole jurisdiction there, while shreds of female dresses and locks of soft hair waved mournfully in the winds from the wild sage bashes that seemed to hold them up as witnesses of the deed.

When the troops first entered the Salt Lake basin a meaner set of conscious culprits than the Mormons appeared to be was never seen. Brigham had caused intrenchments to be thrown up in the mountain passes against the advance of the army; but his object probably was to divert the minds of his followers, rather than to offer any serious armed opposition to the United States government. Yet these followers must have been greatly surprised to witness the respect in which Mormonism was held by the troops; and to observe that no steps were taken against murderers and rebels. Brigham received new revelations from heaven on the occasion and assured his flock that all the nations of the world would soon be coming up into the mountains to do reverence to the Lion of the Lord—the said lion, of course, being Brigham himself.

Here then, we observe two lodges of Masonry, Mormonism and Ku-Kluxism, coming together, and striking hands over blood, murder, rebellion, outrage, injustice and depravity of the basest kind, against the United States. Reader, you may be assured that Masonry is always doing and always will be doing just such a thing. It has delayed the course of justice, truth and mercy in Utah for twenty years; and it will delay it in the late slave States for a longer period still.

Let us now go back to the corral, the scene of that fiendish inhumanity. The Mormon leaders resolve upon treachery in the holy cause of Mormonism, and Bishop Lee enters the corral with a white flag, held sacred even by savages. He pretends that he is an Indian agent of the United States, and that if they will surrender he will protect them against the Indians and put them in the way of safety. Lee describes the deep, earnest concern with which an old lady made inquiries of him as to whether he thought her people could rely upon the protection offered. And he in cold blood deceived her! He had bound himself by a "mystic tie" to become the tool of a Grand Lodge of Masons, and thus found himself serving devils in defiance of every law human and divine. Tears flowed from his eyes to quench the flames of hell that were burning at his heart; but still he rushed on into crime like the swine into the sea.

Twenty years afterward, to within a few months, as we have already said in a previous article, Lee was taken as a sentenced murderer on to the scene where his horrid crime was committed, and there, seated upon his coffin where his eyes had shed tears at what his hands were doing, he shed forth his blood to the demands of justice. Thus again, under a great government which pretends exact and equal justice to all, has a mere tool fallen a victim, while the chief instigators go at large! Such is the baneful power of Masonry to pervert and defeat the generous provisions of free government.

But in conclusion of this heart-sickening wickedness, we would call the attention of our lady readers to the bearing of the old lady among the emigrants to whom we have alluded. She was deeply concerned lest the Mormons should deceive them. Her suspicions only proved too true; and we would say to every American lady to take warning from her fate, and never trust the Masonic lodge. Its smooth, bland talk is but the oily gammon of the rogue. Its fine dresses, pretty regalia, elegant man-millinery, and sanctimonious palaver are as deceitful as the tears of Bishop Lee. If you yield to them you yield up the church, you yield up morals, you yield up your interests in true manhood, in truth, honor, chastity, virtue, innocence; you yield up your equal moral rights; you surrender to devil-worship all that the woman should hold sacred, and all upon which the gentle charities of the Christian religion can alone subsist.

AMERICAN.

The Testimony of Emancipated Men.

He knows, or he don't know. Know what? The secrets of Masonry, of course. That's the grand question of questions to the fraternity. And to the end of preserving their so-called secrets every energy of the huge imposture is unscrupulously devoted. Let us use that expression towards its members as the apostle Paul regarded his own people, as having a zeal for God but not according to knowledge, so do we regard many Masons as having a zeal for Masonry, but not according to knowledge. How unreasonable such Jews would regard Paul's language. What! They who were the disciples of Moses to be judged and censured by the deluded follower of that crucified One! They to be regarded as not knowing the will of God! They who had such an ancient religion of unquestioned divine authority! Their conduct to be condemed by a renegade like Paul, a man who had got anthority from the civil power and failed to execute it! So these poor deluded Jews might have reasoned, and thanked God they were not as Christians were, nor even as that Paul.

On the other hand, every professed Christian has ever believed, and in the present day every such one knows that Paul was right. And however few may be the number of those who proclaim the truth of Christ's absolute and loving supremacy over them, even if they feel as solitary as Paul did, and, like him, would willingly bear any personal sacrifice for the spiritual enlightenment of their brethren. Such men are verily the noblest of the earth, and of whom the world is not worthy. Happily our own country has its brilliant stars which shine over us in our past history. What American is not proud of the indomitable spirit of liberty which prompted our Pilgrim Fathers to cross the stormy ocean and make a home in New England? Who is not more of a man for the inspiration thus inherited? and where is the slave who could gain a hearing if he advocated a return to the bondage so recently achieved for his race? And shall it be said that our language shall be polluted and our freedom undermined by oath-bound brotherhoods whose purposes cannot bear the light? Out upon them! God keep our deluded country when its sons shall become false to their glorious inheritance; when Freedom shall seal her mouth by God-forbidden oaths, and when the God and Father of our Lord Jesus Christ shall be worshipped, and falsely worshipped, because not worshipped through the Son in spirit and in truth, for no man cometh to the Father but through him, "neither is there salvation in any other." Which lies, the Bible or Freemasonry? Both cannot be true. This great question is quite as important for the rising generation and the future of our beloved country as slavery was twenty-five years ago. Slavery, like drunkenness, is an evil so visible, so palpable that to name either is to prove them. But Freemasonry is an arrant hypocrite, a deluder of conscience, an unfaithful woman; a demon, assuming the angel's garments; a Baal whose Jeroboams are are assuring those whom they govern that Freemasonry is divine, and sing its praises divine in their "high places." May God help our country and grant deliverance!

But which is true? Are its pretended secrets known or not known? We assert deliberately from evidence of the most abundant and unquestionable character that the secrets of Masonry, so-called, have

been openly printed and published again and again both in America and in England. Men, like the late Prof.. Nathaniel Colver of Chicago, could write it down as a "lying imposter," and thus exult in his emancipation from it in these words: "I got free from the snare with repentance and brokenness of heart, but oh! I thank God I am out." And he further declared that he regarded it as "Satan's masterpiece and a terrible snare to men." We have scores upon scores of Christian men thus emancipated who have testified, and are as trustworthy witnesses as any who ever uttered language. Christians and citizens, brethren and fellow-countrymen, we beseech you to look into this question. Obey God and conscience and welcome all consequences. The fears which hover over hundreds of enslaved members of the lodge and even among members in the community will all disappear as the first steps in duty are taken. The sea of difficulty will divide and your progress will hourly be clearer and onward to the better land. Think also of your children and the inheritance we are leaving them. Our family relationships would be more sacred without Masonry, our institutions more worthy of freemen. Let secretism rule in our churches and political institutions, and farewell to the supremacy of Christ in the one and of republicanism in the other. H.

The Church and the Factory

In 1640 the whole population of New England was English, and consisted of only about 4,000 families or 20,000 persons. Bancroft points out that after the first fifteen years following the landing on the Plymouth Rock there was no considerable addition from England. Your Palfrey shows that for 150 years the 4,000 families multiplied in remarkable seclusion from other communities, and that it is only within the last fifty years that the foreigners have come. New England is changing the character of her population to such an extent that we must now look for the descendants of those who crossed in the Mayflower, not so much on the Atlantic slope as in the Mississippi valley and on the Pacific coast.

It is not true that New England is becoming New Ireland; but it is hardly epigrammatic to say that manufacturing New England is New Ireland already.

We shall do well to remember that while the population of the manufacturing centers of New England is increasing with extraordinary rapidity, that of the agricultural and commercial districts is fluctuating and in many cases on the decrease. The distinctions between the rich and poor are becoming wider in the manufacturing districts. This is partly the unavoidable result of the natural growth of the power of capital. It is in part the consequence of the massing of men in cities as distinct from small towns. It is to some extent the effect of the organization of manufacturing industry in great corporations on the one side and an operative population on the other. It is in a large measure the result of the fact that in the manufacturing districts of New England a vastly greater proportion of the population is now of foreign descent that fifty years ago. The two most typical things in the territory east of the Hudson are the college bell and the factory chimney. The first New England was a church; the second New England is to be a factory.

What is the worth of the church to the workingman?

Look at the seven cities on the Merrimack river. I often hang in imagination over that stream as the best emblem of the industrial life of eastern New England. Child of the White mountains and Pemigewasset, the Merrimack rushes under the spindles of seven cities to the sea—Concord, Manchester, Nashua, Lowell, Lawrence, Haverhill, Newburyport,—doing more work than any other river of its size in the world, and typical more and more of the future into which our Atlantic New England slope is drifting. These seven cities have in the aggregate in the last twenty years more than doubled in wealth and population. Romish cathedral churches are rising in our manufacturing centers, and are not likely to be empty. But, under the voluntary system, many of our Protestant churches are looked upon by a portion of the operatives as close corporations. When a church is not mossy. it is aristocratic, our working men too often think; and so our floating, unchurched populations are coming to be very large in our factory centers.

If I were a working man I presume I should want fair play between employers and employed. I think I should care for my children and desire to have a better place for them than Old England gives the very youngest at the factory wheel. It seems almost incredible that some of the acutest members of our Protestant factory population are falling into neglect of the church, when it is certain that only by the diffusion of conscientiousness among the laboring classes can co-operation ever succeed; and that conscientiousness will not be diffused without the use of means which the church herself employs none too thoroughly, but which no other organization pretends to employ at all as a permanent system for the culture of society. Can co-operation ever succeed unless there are large numbers of honest men in society? How are these to be made? In commerce you want a revival of business. You want, therefore, a revival of undefiled religion. How are you to have that if you are to neglect, I will not say this or that branch of the church, but the church as a whole? If you are to shut the doors of God's house on the Sabbath how are you to be sure that diffusion of conscientiousness will come? Why do not workingmen see the great impropriety of their neglecting the church, and that the church is made up of men many of whom have risen from the bench of the shoemaker or wheel of the operative? Our New England society is not divided into hereditary and fixed classes. We must look on our churches as the work of the people, and it is not American for a portion of our New England population to regard our churches as aristocratic machines. Perhaps some of them are; I am not defending the whole list of them; but most of them, I think ninety out of a hundred, are eager to be of service in the diffusion of conscientiousness and all culture and comfort among the factory population, and in the beating down of all the walls of division between workmen and their employers.

You want arbitration committees; you want fair consultation between capital and labor? Bring your whole population together once a week in the church, where all class walls are, or ought to be, broken down. I am not speaking of all the churches, for God has not granted to all men to burst asunder the silken bonds of luxury. He has to some men, and to some who are very wealthy. But the most of our churches in New England were built by the people, and come from the hearts of the average population; and it is absolutely suicidal for the workingman to let his children grow up without the religious culture of the church.

Have you ever heard that the Sabbath schools have been greatly improved in the last fifty years? There is a liberal denomination which lately has been issuing Sabbath school volumes with questions about the relations between religion and science. I thank God for that step in advance. Let it be understood that the Sabbath school is now a better thing than it used to be, and that you cannot let your children stay out of it without putting them behind other children. Do you wish to have that spirit of good sense pervade the community which you would like to find in the arbitration board? You will never have it unless you take possession of the church and of the ministry. The latter are rather a numerous and well educated class, and they have much opportunity to study public questions. Why cannot you win them to your side? There is a strategic act for workingmen to do on the Merrimack!

My friends, when you and I are longer in the world the supreme question in New England civilization will be how to make Plymouth Rock the corner stone of a factory. Do not say that I am uttering anything irreverent when I speak of that sacred spot on the shore yonder as fit to be the beginning of the newest New England, as it was of the earliest. Plymouth Rock was the corner of the first New England; shall it be the corner of the second? Where are the builders that shall place that jagged and fundamental rock in line with the other stones of the wall? Shall we hew the factory to make it fit Plymouth Rock, or Plymouth Rock to fit the factory? God sends us no future into which Plymouth Rock cannot be built unhewn! You think it is a very unpoetic, prosaic fact that New England is to be a factory. Goethe, our modern philosopher and poet, used to say the sound of spindles in Manchester was the most poetic sound of this century. Not every man has Goethe's ears. He foresaw the time when a greater proportion than now of the population of the world will be in cities, and when the most numerous inhabitants in cities will be of the operative class. Thomas Carlyle says somewhere: "Have you ever listened to the awakening of Manchester in Old England, at half-past five by the clock? Ten thousand times ten thousand looms and spindles all set moving there, like the boom of an Atlantic tide. It is, if you think of it, sublime as Niagara, or more so." Sometimes I have repeated to myself these words when awakening in the gray morning on Beacon hill, as I have listened to the factory bells, and allowed imagination to move up the Merrimack, past Newburyport, Haverhill and Lawrence, and Lowell, and Manchester, and Concord, and to see the crowds of the operative class coming out in streams in the early dawn. It is sublime, and it is to be more and more sublime as the years pass! but only the church, captured by the working-men, and able to capture the working-men in return, can prevent in our free society, when once New England is crowded with manufacturing centers, those collisions between capital and labor which have arisen in the Old World. You never can bridge the chasm between capital and labor here by a kid glove. You never can bridge it with the bayonet. In the Old World it has been bridged with the bayonet on the continent and by the kid glove in England. But in New England the only bridge that will cross that chasm is popular, scientific, aggressive, deadly Christianity, laid on the buttresses of the Sabbath and the common schools.—*Joseph Cook.*

Mackey's Encyclopedia.

Symbology is brother Mackey's hobby-horse; he values Masonic symbology more than its social, benevolent, or other traits, and consequently devotes a large portion of his book to that *important science;* his ingenuity in deciphering the unknown and unknowable is very amusing. Thus, Fe, Fo, Fum, or Tweedle-de and Tweedle-dum, happen to be the words of a certain Masonic degree; the degree may be only one hundred or one hundred and fifty years old; Bro. Mackey knows all this, and also knows who the author of the degree was, but nevertheless undertakes to treat the subject with all seriousness, as as if the degree descended to us from pre-diluvian times. To ascertain the etymology of, say, Fe, Fo, Fum, he examined dictionaries of all languages; he could not find those precise, mystical words, but he fortunately succeeded in finding the name of a heathen deity with an *e*, *o*, or *um;* the real name of the god may have been hum or drum—that is of no consequence—there is an um in it, and he goes on to prove very learnedly that hum or drum was the original word, but it got corrupted into fum during the period of its transmission through the countless generations of the Masonic brotherhood; and then the three words, or the three syllables in Tweedle-de are symbolized into the "holy trinity," or something else. Thus Bro. Mackey continues very profoundly and scientifically to unriddle, by means of Masonic symbology, the most important mysteries and mysticisms of past, present and future.

The book is liberally bespattered with words in Hebrew, Greek, Latin and what not; all of which gives an impression of great linguistic scholarship. The confusion in the letters in his Hebrew words leads me seriously to suspect Bro. Mackey's Hebrew scholarship; there are too many blunders in the book not to strike a moderately well informed Hebraist at a glance. The fact is, the Hebrew words, and probably the Greek and Latin, too, were put into the book to dazzle the unlearned reader; it is—*buncombe.*

An encyclopedia, if faithfully gotten up, is an invaluable aid to a student in that branch of inquiry; but if such a work is done carelessly, and inaccurately written it is simply a nuisance; it misleads the superficial reader and serves to multiply errors. Among other matter the

encyclopedia furnishes brief histories of Masonry in a number of jurisdictions. As I happen to know the early history of the Masonry of Massachusetts and Nova Scotia, I examined Bro. Mackey's histories of those jurisdictions. About Massachusetts Bro. Mackey ignored entirely the facts I made known about Henry Price's pretensions, but goes on with the old story. Of St. Andrew's lodge he gives the date of its charter, 1752; and in the article, *Schism*, he places St. Andrew's Lodge, Boston, among the *schisms*. The real date of the St. Andrew's charter is November 30, 1756, and the originators of said lodge were *clandestine Masons;* this fact was admitted by the members of the St. Andrew's Lodge; it was therefore absurd to designate the formation of it as a schism.

About Nova Scotia Bro. Mackey says: "Freemasonry was introduced into Nova Scotia under the registry of the Grand Lodge of England in 1749." If my reader will consult my article, "Origin of Masonry in Nova Scotia," in the October, 1873, No. of the *Masonic Magazine* (London), he will see that there is not a particle of truth in Bro. Mackey's statement.

"Biographies of Eminent Masons" is another feature in the Encyclopedia. I examined the article, "Dunckerley," which is summed up as follows:

"Were I to attempt a comparative estimate of his (Dunckerley's) character as a Masonic scholar, in reference to his predecessors, his contemporaries, and his successors in English Masonry, I should say that he was superior to both Anderson and Desaguliers, but inferior to Preston, to Hutchinson and Oliver." All which is simply *bosh*. Dunckerley was a gunner on board of a man-of-war, and having been all his life engaged as a seaman, where and how could he have acquired a scholarship superior to Dr. Anderson, who, besides his Masonic writings, was the author of one or more works on antiquities? Dr. Desaguliers was a member of the Royal Society, Dunckerley owed his Masonic greatness to his learning from his mother when she was on her death-bed, that George II. was his father, and as he bore some resemblance to the said George II., George III. granted Dunckerley a pension of £800 a year, and free rent in Kensington Palace. His *left-handed* connection with royalty gave him a position in the Grand Lodge. All his writings which appeared in print are a couple of the usual kind of Masonic addresses, two or three letters, and a brief history of the Knight Templars, printed in the *Freemason's Magazine*, London, in 1796. The history of the Knight Templars is so full of anachronisms and absurdities that a school-boy of thirteen would laugh at it. I may at some future time give specimens of his historical ignorance. At present I shall only say that brother Mackey's statement is highly over-colored.

In connection with Dunckerley, brother Mackey repeats Dr. Oliver's nonsense, that Dunckerley mutilated the third degree and made a part of it into a Royal Arch degree. In another part of the work he seems to doubt Oliver's statement. Now, I venture to assert, that brother M. knows as well as I do, that Dunckerley never did cut the third degree into two parts, and this part I have demonstrated to the satisfaction of brother Gardner, P. G. M., and to brother Nickerson, G. M., of Mass. If, therefore, we take the above as specimens of brother Mackey's authorship, of what use is such an encyclopedia?—*Jacob Norton in Hebr. Leader.*

Does not Christ say that the hairs of our heads are all numbered? There is wonderful care and love in that. Did you ever know a mother who loved her child so well that she would count the hairs on its curly head? But the Lord loves his children so well that he counts their hairs—every one; and not one of them comes to any harm, so long as his child is faithful to him. There was not even the smell of fire upon their garments; and the King's counselors, and princes and governors, and captains, and all together, saw these men upon whose bodies the fire had no power. My friends, let us remember that it is always safe to do what God wants us to do. If our way to heaven leads through fire and water, it is all the same; it is all right. That is the proper way for us to go.—*Moody.*

Reform News.

The California Lecture Work.

Upper Lake, Lake Co., Cal., June 16th.

Editor Christian Cynosure: Brother Cogswell is here in this much esteemed State. He preached and lectured in Woodland, in Yolo county, previous to his coming here. On the 6th, 7th and 8th evenings of this month (June) he lectured in the United Brethern church to large audiences—house crowded every night during the lectures.

The first evening he arose and said there were three great evils he had to combat viz: "The *Lodge System*, the *Drinking System*, and the *Monopolies*." He chose to combat the lodge system first, and having been in it he could speak against it knowing just what he was combating. Claiming also that Masonry was the mother of all other lodges, hence he would fight it. Bro. C., before proceeding with the lecture informed the audience of the "National Christian Association" of which he was a member, and many honorable men belong to this assembly, which gives it weight and power, and causes it to sway an extensive influence over the minds of men.

He also held up the *Cynosure* before the audience and declared the object or objects of its existence and claimed for it a support from all honorable men.

He spoke in strong terms during all his lectures, so much so, that it will have a lasting impression on many both in and out of the lodge. He denounced the lodge in most emphatic terms. His warning is timely. He spoke with zeal (but not without knowledge) and like one who held the truth. I believe he did speak the truth, and many others believe it too, but, like many in the apostolic age will not confess it, lest they should be put out of the synagogue.

Then again to expose Free (?) masonry was perjury in the extreme. It was not long, however, before they were in doubt about his perjury. Some said, "I do not believe he is a perjured man, but at first I did believe it." He told them the lodge had no right to administer an oath, and that God would not be a party to the oath administered; that it would make Him an abbettor to evil. But still some of the Master (?) Masons talked of egging him. But it was only talk.

To give you an idea of the interest at these lectures, I will relate the following: On the last night of these lectures there was a "minstrel" show in Upper Lake. They drummed and played and sung and halloed to attract as many as possible from attending the lecture; but it was no use; they did not make their hall rent.

It is almost useless for me to undertake to give even an outline of these lectures. I have only to say he spoke with great power knowing he had the truth.

It does seem that Americans have nearly all sorts of sense except on this one subject—Masonry. No man could have trodden the ground Bro. C. has, a number of years ago, without burning his feet. So we see that light is increasing. This is due in this immediate neighborhood to the indefatiguable labors of Bro. John Black and wife who are living near where these lectures were delivered. They are workers, and deserve honorable mention in this work. Their house was the home of Bro. C. while here with us.

I was in doubt whether men belonging to the lodge and the church could be justified in holding both relations. I am no longer in doubt. I am confident that the Masonic lodge and the church of Christ are antagonistic. I no longer believe in the half-way covenant. I believe man must "worship the Lord God and serve him through the one mediator between God and man," because His is the only name, He is the only way that we can approach the Father; and if we try to climb up any other way we are lost.

A very curious past is behind us and let us be very studious in looking into it in order that we may understand the duties that now are.

These three lectures are timely; they explain the innermost, part of Masonry's religious life, as perverting the Word of God, and show it to be idolatry.

Why did the professing Christian (?) Masons at Upper Lake oppose Bro. C.? Because he would have no half-way covenant. He said they cou'd not hold truth in one hand and error in the other. "Ye cannot serve God and Mammon." Because he exposed their secret evils. Because he defended with vigor the idea that a man could not be a Christian and an adhering Mason at the same time; because he set his face against the whole trend of this huge, turbid hungry haughty wave of evil that has been rising ever since 1717.

I will say in conclusion that the church is lost, and that too forever, unless Masonry is kept out of it.

W. P. Burk.

Correspondence.

The Lodge on the Defensive in Monroe Co., Ind.

Bloomington, Ind., June 26, 1877.

Dear Cynosure: The effects of Ronayne's exposition in this community are becoming more apparent every day. If the severity of the wound is to be judged by the writhing of the serpent it must have been a vital one.

The first effect was an outburst of passion on the part of prominent Masons in which they forgot their jewel, admitted many things which they had always denied, threatened political ostracism upon all who took any part in the exposition; forgetting that they have always denied that Masonry had anything to do with politics; forgetting also, as a few of them may be reminded, that there are about as many Anti-masons as Masons in the county.

The second manifestation was a call for a great Odd-fellow celebration in which all the secret societies were invited to join. This call was avowedly for the purpose of counteracting the anti-secret opposition. That is their way of showing opposition.

At this celebration, which proved to be almost a total failure, we had the usual amount of assertion about the benevolence of the order; but very few if any statistics. We also had a statement by a minister of the Gospel that Masonry existed before the time of Solomon; that the Christian religion had been preserved by it during the dark ages; that none but believers in the true God could be Masons. He concluded by a story of a missionary who went to the Sandwich Islands, and was about to be eaten by a cannibal, when he thought to give the grand hailing sign of distress. Immediately the cannibal dropped his bloody club, and embracing the missionary, exclaimed: "He is my brother!"

The next demonstration was a sermon by a Christian minister, who took for his text, "By their fruits ye shall know them." He laid down as his postulate that men are not judged by their profession but by their acts. Again, we judge of the purity or corruption of political parties by what they do or what they have done, and not by their political planks or platforms. If a party is pure it will bear good fruit, it will labor for the common good of the masses, and if corrupt it will labor to further its own interests even at the expense of the general welfare." (The very thing Masonry does.)

And yet after laying down this postulate thus emphatically, he turned right around and treated us to a half hour quotation of Masonic professions, planks and platforms, from a constitution and by-laws of the Grand Lodge. He only gave us one or two illustrations of Masonic fruit, of which these two were the most crushing:

1st. If he should die to-night his children would get $4,000. He knew where the money came from that enabled the lodge to be thus liberal—because he had paid about $400 of it himself.

2d. He told us of a man who became "powerfully converted," while passing through the third degree, clapping his hands and shouting "glory." He then triumphantly appealed to his audience to know if that was not good fruit. I inquired of a seceding Mason whether he knew anything of that and he told me of a man that was frightened half to death while passing through the two ruffians and that when the hoodwink was taken off his eyes he was so excited he did not know what he was doing and that such things were not at all uncommon. The sad thing about it was that in his audience were many unbelievers who had seen the shameful and blasphemous ceremony of the third degree one week before given by Ronayne, and they went away from that house scoffing at the idea that men could be converted in that way; confirmed in their disregard of religion by that shameful travesty of the doctrine of regeneration.

But in order to give us Anti-masons a final crusher, the Masons concluded to obecrve St. John's day; invited all the secret orders to join in the procession; chartered special trains from Greencastle on the north and from Louisville on the south; put up flaming posters, and prepared for a grand display. It was on Saturday, which is a leisure day with all men in this county. It was a beautiful day, and yet when the grand procession was formed it consisted of 24 Knights of Pythias, 24 Odd-fellows, and 128 Masons. I could have counted on my fingers about as many Anti-masons in this county.

This day's work was crowned with an address in which the speaker labored to prove that "Freemasonry" was as old as Solomon.

Entirely disregarding, as they always do, the difference between operative Masonry and speculative Masonry, although they must know that Freemasonry, or speculative Masonry as they call it, has no connection with the old Stone Mason Societies of the middle ages. He then closed up with a eulogy on Masonry, and a severe denunciation of all who oppose Masonry as unchristian.

Now what is the effect of all this. We have a club of ten for the *Cynosure*. We have a demand for anti-secret tracts of all kinds. The Anti-masons become stronger in their opposition every time they see the folly of the societies exposed in their demonstrations.

There are at least two men who have left the Masons and who speak out freely against the order.

A great many persons who have for a long time contemplated joining some of these societies have been turned away from the purpose. And last, but not least, every bummer and dead beat about town has concluded that Masonry is just the thing they want, it just suits them, and a great many of them want to join.

W. P. M.

Lodge Arguments in Allen County, Ohio.

Editor Cynosure: Some things have recently transpired near Lima, Allen county, Ohio, which I have no doubt you will regard as being worthy of a place in your columns, as showing the deviltry of Masonry in church and state.

A few months ago a minister of the Methodist church lectured in the village of Allentown, Allen county, Ohio, on the subject of secretism. His lecture fully exposed the secrets and evils of Masonry, Odd-fellowship and the grange. These meetings were unfortunately held in the night season and therefore favorable for the usual lodge arguments. On the evening of the last lecture, true to certain threats, slyly talked of some days previously in Masonic circles, the church was attacked by an infuriated mob armed with eggs and stones. The weapons were freely used, one stone coming with such force that it indented a sheet-iron stove-drum near the head of the fearless victim of Masonic hate. The clamor outside being so fierce and threatening the church trustees advised the lecturer, for personal safety, to remain with them in the church until the maddened brains of the misguided men would cool off and they disperse. The advice was taken. Next day the excitement ran high. Some said, "Served him right; such men ought not to be allowed to live." "If he had come out he would have been killed." "He deserved more than he got," etc. Others felt sad and said, "I think the old man is master of his subject." "He uses good language and is not abusive." "It is a shame for our community that he was treated so badly." "He must have told the truth about these societies or they would not have become so enraged at him."

The trustees of the church went to the prosecuting attorney, a Mason, for advice. That functionary advised them to keep quiet about the matter, get all the witnesses they could, and then come up when the Grand Jury would meet *next time* and something could be done. Twelve witnesses were procured. About this time a Mason from Lima came out and told one of the men they had better settle the matter as he had known barns to be burned. The Grand Jury met. It was soon ascertained that the majority of the men were secretists. The minority wanted an investigation, but the others seemed careless about it and the matter was dropped. The lodge power felt that something must now be done to quiet and blind the ignorant farmers at Allentown. The lodge well knew that people think and talk over such things and arrive a certain conclusions. To effectually whitewash the whole matter the strange expedient and artful dodge was resorted to found in the following announcement as published in the Allen Co. *Democrat:*

A basket pic-nic will be held one fourth mile west of Allentown on Wednesday, June 13th next. A lecture on each of the following subjects will be delivered: Freemasonry, Odd-fellowship and the grange. The first subject will be discussed by Rev. Harmount of Lima, the second by Hon. James McKinzie, and the third by Rev. Harvey," etc., etc.

The day fixed upon was auspicious and the above named persons actually addressed the people on the subjects named in the notice.

It may be interesting to know who the speakers were and their standing in church and state relations.

The first one named is a presiding elder of the M. E. church.

The second one is a judge of the court of common pleas, this county.

The third one is a Baptist minister especially distinguished as a grange lecturer.

How long the people will suffer such things at the hands of church representatives and state officials remains to be seen. This case plainly shows how lodgemen who violate law are protected by trickery and the law is rendered powerless when in the hands of men who have sworn to stand by a "brother right or wrong, murder and treason not excepted."

Allentown.

Boyhood's Recollections and Scottish Life.

It was a bright summer's day. Our young minister was only an assistant. He did all the work. Our aged minister had become the father of the church in years and got the pay. It was at least $1,500 per annum. As perquisites he had a manse and valuable outhouses; an orchard filled with choice fruit trees, surrounded with a high stone wall of not less than nine feet in height. There was also a gleve, or farm of rich land of fifty acres. There was no one then but himself to look after the poor of the parish. He was custodian of all the moneys collected or bequeathed to the poor. He distributed these moneys as he felt inclined. His youthful assistant had the honor of preaching and got from the aged pastor $150, or the tythe of the high priest's money, salary. But the ladies made him up by voluntary subscription as much as enabled him to keep out of debt. His board was cheap. He was a great favorite with the fast young men of those days; drinking and boxing being favorite amusements in which our young assistant was an expert. It was no wonder that, with an almost total lack of pious friendships, the youthful minister still further qualified himself for his sacred duties by joining the Mason lodge!

Well, this bright Sabbath day brought to church a family of mourners, who had just buried their father the previous day. The young ladies were tall, handsome and beautiful. In deep mourning, they occupied a conspicuous part of the church. Our tall, handsome and eloquent young pastor delivered such a stirring funeral oration as forced tears from every eye. The church was that day a very Bochim. It was a great relief to my boyish feelings to let the tears flow freely and copiously. Such a masterpiece of eloquence I have never heard.

As the whole congregation admired and praised that discourse, there was an old man nearing his hundredth year who could not join in the plaudits. We children used to call him "Auld Robie." Being pressed for his reason he replied: "If you had seen our young minister as I saw him that Sabbath morning, reeling drunk among a set of tipsy Freemasons, you would not have much relished his fine funeral oration." No fault was found with this youthful frolic.

From his quiet rural parish he was settled as pastor of a very large congregation in a manufacturing city of ninety thousand inhabitants. Here his labors were much esteemed by his parishioners. By the influence of the lodge as well as other subordinate patronage, he became pastor of the highest church in the establishment of Scotland. It was after the disruption. The members mostly seceded with the Free church. He and his colleague both preached on handsome salaries, provided for them by the law of the land, and paid by a reclaiming population, who had to sustain their own pastors by their voluntary contributions. He was destined for the last thirty years to preach to empty pews, or as he jocularly said to a friend, "preached to a lumber yard!" Think of two D.D.'s preaching to a lumber yard!

He has long served as the Grand Chaplain of the Grand Lodge of his native country. About a month ago he passed away "from the lodge below to his refreshment in the Grand Lodge above," as Freemasons say. What a sad picture! Deism, the religion of Masonry, filling all our pulpits with its priest, and grand high priests, who can abjure Christ for the patronage of the secret lodge, and then publicly abjure the lodge for the sake of a living attached to a Christian church. How long will God bear with such blasphemy and hypocrisy?

Another sad fact is, that the grandson of "Auld Robie," who

would not go to hear his young minister preach, is strongly allied to the lodge. He is a man of eminent ability; has received the highest academic and ecclesiastical honors. He has occupied one of the highest pulpits in his native land, and in addition to his pastoral work occupied the chair of ecclesiastical history in the University to the no small disgust of some of his brethren who spurn plurality as offensive exhibitions of cupidity. Recently, however, he has thrown up his honors in the pulpit and professional chair, and has taken to the editorial department of the leading newspaper in the metropolis, and from his high stool writes powerful editorials, laughing at all creeds and defending all who in any way deal heavy blows to destroy the old landmarks. Especially does he deal signal vengeance against any who dare to criticise the order of A. F. and A. M., of which his royal highness is the head and his esteemed patron. He is the deceased's eulogist.

Shall not God visit such abominations with speedy and condign punishment when he pours out his fury upon the heathen, and upon the families that call not upon his name because they have eaten up Jacob and devoured Israel? J. D.

The Curse of the Churches.

SPENCER, N. Y.

DEAR CYNOSURE: Over two years ago was the first I learned of your good paper. Since then I have been a constant reader. My father was a Mason of three degrees at the time of the murder of Morgan. He now is in his 89th year, lives with me, and has told me all about the evils of Masonry. He says it is the work of the devil. He is so much in fear of the Masons that he dare not talk publicly against the order. The Baptist minister here is a strong Mason; has been here two years. Twenty-two of us voted against his coming here, but were overruled. Several of us concluded not to help support a Masonic preacher, and now they have turned us out. I joined the Baptist church in 1851, and have, I trust, tried to serve my blessed Jesus; have lost many dear relatives during this time whom I hope to join across the river where there will be no lodges and no Masonic spirit. They turned myself with several others out of the church for opposing Masonry. They never came near us and we knew nothing of it, but heard it from others. With the help of Jesus I trust we shall be enabled to endure all persecution. I trust we shall have grace given us to stand the storm; many have gone up through great tribulation whom I hope to join. One can hardly realize what a spirit one Masonic preacher can make in one church. Even one good deacon was a strong Anti-mason, but when the Masonic preacher came we must not say a word, if we did we would be obliged to confess. This good deacon was the first to draw my attention to the sins of Masonry, and on his knees before his Heavenly Father, he said no man could be a Christian and be a Mason, but when the preacher came he apostatized. We have had brother Barlow here once and Mr. Ronayne once, who did us good, and hope the Lord will help them on in this great reform. I read your paper and then circulate it, and the Baptist preacher speaks loudly against it. He is a Welshman. They say we have injured the church opposing Masonry and that we have no right to talk about it.

CELESTIA BUTTS.

From Albion, Iowa.

EDITOR CYNOSURE: If you will allow a few items from Albion you will confer a favor upon one, at least, of its citizens. Since the exposition of Masonry here by Ronayne of Chicago, there has been a foreboding look of vengeance deeply stamped in the countenances of the fraternity here. True, they try to look very innocent, as though they do not feel the fatal thrust given them by Ronayne, but a close observer can see the same spirit that lived and acted out its nature in the abduction and murder of Morgan. But the craft are so closely watched and so in the minority that they are compelled to act the part of Shylock until the law gives them the power to cut the pound of flesh, then truly will the knife strike deeply. But from the signs of the ballot here, it will be sometime before the craft gets the control, for every election witnesses the overthrow of the Masons and Masonic "jacks." It was said that one of these felt so sore over his defeat that he cried.

Our seminary is run by a Mason and assisted by a "jack." We wish those teachers no harm only that they go where they can revel in Masonic fellowship, and leave us the right to impart wholesome instruction to our youth not having the taint of Masonry in it.

Our town supports three Christian churches; Presbyterian, Disciple and Methodist Episcopal, and I might say we have a small congregation of Friends, who have no church edifice. Our Presbyterian minister is Anti-masonic but does not preach it, believing his only mission is to tell the tale of the cross. I understand that the Disciple minister carries a demit in his pocket, but denies it. His members are determined to look the matter up. The pastor of the M. E. church is a Mason and supported by Masons and Jacks, and two or three Anti-masons who hang on yet. In one of the pastor's sermons he said he often met professors of religion on the streets of Albion who could not look him in the eye and if he spoke to them their reply would be only a grunt. So he concludes from this that they are not Christians. But the pastor sees through Masonic eyes, and very poor ones too. So that these unpardonable sins of not being able to look his reverence in the face and answering his lordship with a grunt, is no doubt a myth. But as the gentleman visits only Masons or Jacks, passing the Anti-mason door as he would a pest house, we could from this if nothing more conclude he is in darkness himself.

BUCKEYE.

Masons and Jesuits.

Many intelligent persons believe that Masons and Jesuits are deadly enemies. This is a great mistake. It is true that many Catholics do hate the Masonic fraternity; but such Catholics are not Jesuits, although they are more or less under the control of the crafty leaders of the "Society of Jesus."

The reader should never lose sight of the highly important fact that Masonry and Jesuitism are the same in principle, both being, sly, crafty, brutal, unprincipled, revengeful, despotic and hypocritical. And as the two systems are alike, it follows that the persons who are delighted with either of them must admire both. As the Jesuit and the Mason both learn to be cunning craftsmen, to work in the dark and take secret advantage of unsuspecting people, they are as much alike as two burglars who often co-operate.

Now, if we turn our eyes to the State of New York we behold Masons and Jesuits working together slyly at the same jobs.

Tweed, who for many years managed the Democratic organizations of the city and State was and is a member of Perfect Ashlar Lodge of A. F. and A. Masons of New York. His famous "Tammany Ring," which extended throughout the State, was only a Masonic cat-paw order. And the fact that the great New York ring has been able to defend its leaders against the persistent attacks of the tax payers is explained by the well known fact that New York city and State are both full of Masonic lodges, all the members of which are under penalty of death to defend "brother" Tweed and his Masonic chums of the ring; and that the Jesuits of the city and State have given all their influence and aid to the Masonic Tweed, and have received in return more than one million dollars in property and money taken by Masonic hands from the State and city treasuries.

E. J. CHALFANT.

Are we Becoming a Nation of Man Worshipers?

SPRINGERTON, Ill., June 21, 1877.

Mohammedanism with her Koran claims to be a true religion. So does Masonry, Mormonism and all such human humbugs.

Each of these systems, teaches and practices more or less Bible doctrine, not because they love the Bible and its Divine author, but for the purpose of deceiving those who do love that book, by lugging in their abominations with *Divine truth.* All human creeds as well as all unscriptural titles of distinction for Gospel preachers, can only tend in the same direction, by calling our minds away *from* "the form of sound words" in the Christian Scriptures, *to* the "great *swelling* words" of puny man.

A few years ago about all the papers and many pulpits lauded Beecher, and almost, perhaps quite in some instances, did worship Rev. Henry Ward Beecher. Many still cling to this idol, while very many have left him and are crying "Moody, Moody, Moody." We would not say that Mr. Moody is a bad man by any means, but we do say that while his are called "gospel meetings" there is very little *gospel* in his sermons! What we want is *less Moody* and *more Christ.* There are but three *Cynosure* subscribers here and none of them like the Moody part. Supposing your columns are still open for freedom of speech and liberty of conscience we send this for publication. Your friend,

JAMES SPRINGER.

Explanation Wanted.

DODGE CENTER, June 23, 1877.

MR. EDITOR: Having this day witnessed a Masonic funeral ceremony in connection with the M. E. church: Which is the responsible party in a religious sense, the minister who officiated, or the order that controlled the ceremonies and displayed the toggery and presumptuously confound the Holy Bible with their heathen representations, or the M. E. church that suffered its religious dignity to be thus stultified?

I also would like to inquire if in the judgment of the really pious it would not be far less grievous for any one holding a good standing in any orthodox church to desire a union with one or two other equally good churches, having thus a right to all of the privileges as well as bear a reasonable amount of their financial burdens and so divide up their time and attention, and encourage several, showing a sincere contempt for sectarianism. Of course one could choose those that were less objectionable; it might be Seventh Day Baptist and here would be a good opportunity for seeing their special services, they being on a day not generally observed by others, or one might think that Unitarians or Universalists are in some respects good and liberal in their views; in short, if a member of any church connects himself with Freemasons and Odd-fellows, and allows himself to go through all the religious ceremonies, thus giving unmistakable evidence that by virtue of those observances and strict moral living, many of which are very commendable, would it not be far less wrong

to be a member in a number of churches at the same time.

I am sure for my own part it would be less objectionable in many respects, and how any close-communion sect could object to their members' communing with others equally orthodox and at the same time have no protest against their members joining in close sympathy with secret, oath-bound, semi-religious societies, I cannot see.

Now, Mr. Editor, the above are some of my thoughts, awkwardly expressed, on this mongrel way of pleasing God, and if you can or wish to get the above in shape suitable to put in the *Cynosure*, I would like it, and believe comparing things that do exist with those that might, we could see sometimes more clearly where we are. We expect to hold the first annual meeting of the Dodge County Christian Association on next Monday and Tuesday, but I, for one, feel but little confidence of a passable success, because the different orders are determined to control all religious effort and if any presume to remonstrate against their pet institutions they are shut off from from all sympathy and unfit for decent association. Yours truly, A LOOKER ON.

OUR MAIL.

P. P. Swan, Oakwood, Mich., writes:

"The *Cynosure* is doing a great work in pulling down the strongholds of Satan."

Philip Meese, Hudson, Ind., writes:

"We love the *Cynosure* and pray for its success, and for those who are out in the field, who count not their lives dear to them if they only can save souls from the thralldom of the devil. When we have read the *Cynosures* we don't throw them away, but give them to our neighbors."

C. Winter, Gouldsville, Vt., writes:

"It looks as though the cause of the Redeemer was second to that of the lodges in Vermont. Brethren, pray that the Master's cause be first with us, then all else that is right."

Philo Eizea, Nunda, Ill., writes:

"I am to lecture in Lake county next week."

A. Wright, Joliet, Ill., writes:

"I think it is the duty of every one to be informed in reference to all secret societies else how can they be exposed or the evils shunned? But there are multitudes who don't care to be informed; that's one great hindrance to the reform. The Lord give courage and success."

Peter Rich, Westfield, Ind., writes:

"I am glad the time of holding our national meeting at Dayton has been changed to the time proposed, as it will be more suitable on many accounts."

"Wm. Banks, Phoenixville, Pa., writes:

"I was told by one of our local preachers that he heard two members of the conference at the camp meeting at Chester Heights renounce Masonry publicly."

J. S. Amidon, Corry, Pa., writes:

"Allowing me to be judge the *Cynosure* is growing better every day, and I will try and labor for its success, and will pray for God's blessing upon it, and for all those noble, self-sacrificing men who are in the field fighting the minions of the secret works of darkness."

S. Bedford, Millview, Pa., writes:

"You have my earnest prayer that God will bless you in the great and good work of publishing books and paper speaking against secret societies. I will do my little to help on the work."

O. Breed, Avery's Post, Ill, writes:

"The labors of Bro. H. H. Hinman three years since were not lost, but resulted in good, and the leaven is still working. We want a good lecturer in this place. E. Ronayne, or any one who could make it convenient to call, would meet with a fair reception, and be forwarding the good cause without opposition in the way of Masonic eggs."

John Hoobler, Fairmount, Ill., writes:

"I read the *Cynosure* with delight, and give it to my neighbors to read. We live in a small town which is full of secrecy of every kind. * * My best love to Bro. Hinman and you all."

Rev. D. M. Gelvin, Hiawatha, Kansas, writes:

"I am a home missionary of the U. P. church. Members of secret orders here are as numerous as grasshoppers and have had things all their own way, and have yet no active opposition from any quarter that I have heard of. The Good Templars are having jolly times, get out big crowds and hold out till midnight frequently. I have been watching to see any good they claim to be doing, but I have not yet seen it. The most that can be said of them is that they have a 'good time' in their meetings, and become so taken up with the Grand Templar Society, that they have very little heart for the prayer-meeting and the church. By what means can this mighty flood be rolled back from off this new and beautiful State?"

Charles T. Collins, Hartford, Conn., writes:

"I have sent several copies of Woodward's court house tract to lawyers in Hartford and elsewhere, and am doing what I can for the cause."

J. B. Stowell, Santa Anna, Cal., writes:

"The *Cynosure* is the most welcome of all visitors. I have had one or two debates on the subject of Masonry with a young doctor, and he flatly denies that Masons would do more for a brother Mason than for a cowan, and he says the name of Christ is not forbidden in the lodge, but that they pray for what they want in and through his merits; that he never knew a Jew was or could be a Mason; that no exposition of Masonry has ever been made; that his father has been a Mason for a great while and he was one himself. In a word, he gave me to understand that I knew nothing about Masonry now."

Mr. Stowell encloses the following which appears to be an extract from a letter to himself:

"Well, John, I must tell you what your Anti-masonic books and papers have done in this country. They have prevented a good many people from joining the grangers, Masons, etc. They have broken up one grange."

Home and Farm.

SHEEP TO CLEAN LAND.

Many think the only advantage of sheep are in their wool-producing properties, forgetting that they multiply with great rapidity, doubling the flock annually, and in this climate taking care mainly of themselves, if good winter pasturage and proper shelter are afforded.

There is, however, another use for sheep, which we have found by experience to be of great advantage in good farming. They are the best weed and thistle exterminators a farmer can have. They keep the pasturage free from these pests of the farm.

We recollect of hearing, twenty years ago or more, that the late Richard Gentry, of Pettis county, Mo., had a farm of seven thousand acres, and that not a weed could be seen upon it. We did not put much faith in the report, and determined to visit the farm to see whether the report was true. We did visit the farm, and such a model of neatness and cleanliness in farming we never saw before. But it was not long before we discovered to what it was attributable. Mr. Gentry kept several thousand Merino sheep. These he transferred from field to field, as he saw proper, and they nibbled down the weeds and kept the pasture free of them. He told us that a dozen men, constantly engaged, could not keep the weeds under subjection like this flock of sheep.

But in clear land sheep are still more valuable. They will keep down the sprouts and shrubs much better than men can do with the best tools. They give them no rest. As soon as a new bud or leaf shows itself it is nipped off. Hazel, sassafras, sumach—everything is compelled to surrender. They give them no chance for life - no quarter. Every time they make an effort for new life they are remorselessly cut down. If farmers want to clear land, or free it from weeds and sprouts and foul growth, sheep are their best aids. Farmers can well afford to keep sheep free of charge the year round, for the work they perform for them. If farmers are not able to buy sheep, it will be money in their pockets to keep their neighbors' sheep without any charge. They never can have neat farms without them. The reason they are not kept by every farmer is that dogs are so destructive to them. They furnish the best animal food. A family can eat a sheep without letting the meat spoil. More mutton and less fat bacon would be better for farmers.

But farmers can keep sheep, even with dogs around them, if they will take some precautionary measures. If a number of large bells are put upon sheep, the noise produced when dogs are in sight will drive them away. They want to do the destruction so no one will know it. If sheep are kept with cattle, and dogs pursue them, instinct teaches them to run to the cattle for protection; and, if the dogs still pursue, the cattle will fight off the dogs. This we have seen done. But to make the keeping of sheep doubly sure, a yard near the house or stable, with a high fence to inclose the sheep at night, is what is needed. The sheep will soon get accustomed to coming to their sleeping quarters and it will not make much labor to securely enclose them every night. —*Colman's Rural World.*

The following from Root's Garden Manual is good:

Remember, tillage is manure, tillage is earliness, tillage is moisture in drouth and you cannot give too much of it; and one horse with a cultivator is worth ten men with hoes.

Till deep with cabbage and shallow with onions and turnips. Earth up fibrous rooted plants, like cabbage, corn, etc., but not edible rooted crops, like beets, carrots and parsnips; nor should these last be worked deep after they are well along in size, or they will put out side shoots and grow scraggy.

If possible, transplant upon fresh plowed land before the surface is dry. Generally roots are struck quicker without watering, than upon other lands with it.

Probably more failures than successes follow soaking seeds, especially the finer seeds. Corn and beet seeds are the most certain to be profited.

It requires ten or twelve acres of land to support one person on meat alone; for one acre employed in feeding cattle only produces eight or ten ounces per day, and it requires from five to ten pounds of flesh a day to support one man if he live on flesh alone. The quantity of land required to keep one ox will produce an abundant supply of vegetable food for at least four persons. One acre of wheat, barley, oats or corn, will support two or three persons; one of potatoes or yams, enough nourishment for nine persons; and Humboldt estimates that an acre planted with bananas is sufficient to support fifty men.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 5, 1877.

Wheaton College.

Our readers will overlook any seeming partiality toward this institution on the part of this paper during the continuance of the war upon it, when they remember the close and important relation it has borne from the beginning towards our reform. Long before opposition to the lodge had assumed an organized capacity, Wheaton College was well and widely known to be as uncompromising in its opposition to the lodge as ever it has been since.

It is enough to say without bringing in a long array of particulars to prove the statement, that if it had been "judiciously" instead of actively reformatory, the present attack would have been unknown. This attack it is known was sheltered behind a petition, numerously signed, demanding a transfer of the institution to the Congregationalists. The culmination of the battle was expected in connection with the meeting of the Board of Trustees on Tuesday, June 26th. This body met on that day and proceeded with its usual business. The resignations of Judge W. W. Farwell and Mr. Jesse C. Wheaton as members of the Board were accepted, and the vacancies filled by electing Hon. Samuel Plumb, President of the Home National Bank, Streator, Ill., a gentleman of large experience in the Ohio Legislature and in Oberlin College Board; and Mr. M. R. Britten, of Vienna, Wisconsin, a well known name in connection with our reform. During the meeting of the Board the following changes were made in the Faculty: Prof. J. C. Webster was retired from the chair of Rhetoric and Logic; E. D. Bailey, A. B., was elected Principal of the Preparatory Department, and Miss Mary E. Nash acting Principal of the Ladies Department. The Treasurer's report showed the indebtedness, including interest and notes given for salaries, to be about $26,000. This amount is due to members of the Faculty and to two of the endowments almost entirely. The members of the Faculty have been with one exception inadequately paid. For the past year Professors Lunry, C. A. Blanchard, Fischer; Tutors Bailey and Moffatt and Miss Nash have received less than $1400 cash and $316 in tuitions. The petition before mentioned was presented on Tuesday and reads thus:

"Wheaton, Ill., May 17, 1877.—To the Trustees of Wheaton College—*Gentlemen: Whereas*, It is represented that the number of students attending Wheaton College has been reduced to about one hundred; that its liabilities amount to mare than $23,000, exclusive of one year's interest, nearly due; that the tuition and interest on endowment funds are not sufficient to pay the current expenses of the College; that the deficit is being yearly charged against the College, and that the aggregate indebtedness will soon equal the value of the whole property; and that it was the understanding of certain donors in 1861, when the transfer by the Wesleyans was made, that the Congregational Society should thereafter control the College; the undersigned, who are friendly to and personally interested in the welfare of the College, do therefore respectfully suggest that an effort be made by your honorable body to have the Congregationalists of this State assume the indebtedness of the college, and hereafter exercise full control of all its interests. We believe that such a change will greatly increase the attendance of students, and naturally enhance the value of the college property."

This was referred to a committee who reported that the reasons be required for such a petition. They also reported "that they see no way in which the legal transfer and control suggested by the petitioners can be accomplished. The genius of Congregationalism is such that it declines to control the societies that it employs in its work of charity. Its control over any corporation is only a moral one of patronage and endowment. The precise change sought seems to be beset with difficulties." Thursday forenoon was the time set for hearing the petitioners. The number claimed to have signed was four hundred from all parts of the county, and even outside, among parties who neither have had nor are ever likely to have any interest in the institution except to look upon its walls and towers rising to view from far across the country; but the bearers of the petition could show but two hundred and fifty names and gave no satisfactory account of the rest. It is known that some signers demanded the erasure of their names when the real intent of the petition appeared, and numerous others were free to express their indignation at the imposition. On Thursday morning before the hour for hearing the petitioners, one member of the Board asked leave to read a paper handed him by a Mr. H. B. Patrick, of the petition managers, promising an endeavor to raise $10,000 for the College if President Blanchard and his son Prof. C. A. Blanchard were turned out. He was interrupted in the reading by cries of indignation from several members at such a shameless attempt at bribery, and made a confused apology.

The Board adjourned to the large lecture room to hear the getters up of the petition. About sixty persons were present beside the Board, a large proportion being the known friends of the College; among the rest might be seen now and then the sparkle of a Masonic badge. Rev. Mr. Beekman of Byron, Ill., offered prayer. Mr. James F. Claflin of Lombard, Ill., appeared as the Tertullus of the occasion. He eulogized the signers of the petition, said they were of all churches and political parties and were generally religious men. He invoked the question of Masonry to say that this was not a Masonic movement, but two of the outside "executive committee" on the College were Freemasons and they had tried to keep away for a year or two. He arraigned the Board for loaning from endowment funds to pay other debts; but after a long argument he found his time had been wasted, for the Board agreed entirely with him on the advisability of such loans and had taken measures to repay them all. After speaking an hour and a half in making his opening argument, he began the real reason of the managers of the petition, a personal attack on the character of the Chairman of the Board and President of the College. Mr. Plumb and others interrupted him as proceeding in a disorderly manner. He endeavored to edge in something and even threatened in thundering tones that if the Board refused to hear, the case would be taken to a higher tribunal, where justice would be meted out with an unsparing hand. He was matched, however, and a unanimous vote of the Board decided that no personal attacks should be allowed upon any member. It was also objected that nothing is said about President Blanchard in the petition. In this appears the hypocrisy of that paper, for the speaker intimated clearly that the main argument to be presented was an attack on the "personalities" of the Chairman of the Board. This main argument had been reduced to writing he said, and the reading was called for. Mr. J. M. Chapman who held it, and is understood to be its responsible author, began its persual; but, perhaps forgetting the vote of the Board just taken which shut off the best part of the address, or being totally unfamiliar with his manuscript, he neglected to skip a personal reference of little credit to its author at least. Members of the Board called him to order for insulting them. He was bid go on, but directly a too willing tongue tripped upon another passage of the same kind, and he was told to go and sit down; which he did. Old citizens of Wheaton upon the Board were roused with indignation at this development of the real design of the getters up of the petition and declared that it would not be endured.

Having learned the "reasons for the petition" the Board proceeded to finish the business of the session. The following paper in answer to the petition was presented by Mr. M. R. Britten and adopted.

Whereas, A paper numerously signed, has been laid before this Board, suggesting that we make an effort "To have the Congregationalists of this State assume the indebtedness of the College, and hereafter exercise full control of all its interests." In answer to said paper,

Resolved, That this Board would be happy to have so large and respectable a body of people as "the Congregationalists of Illinois" assume the indebtedness of the College and extend to it their confidence and co-operation. But we see the following obstacles to their assuming "full control of all its interests," viz.:

1. The College belongs in trust to the present Board of Trustees, under an act of the Illinois Legislature, and we have no power to delegate our trust-power to other persons any more than executors of a will can delegate their powers to others.

2. We are not aware that the friends of the principles of the College are dissatisfied with its being controlled by the present Board.

3. "The General (Congregational) Association of Illinois," which is probably the body meant by the drawers of the petition, has, we believe, no corporate existence, and cannot own or "control" a college or a foot of real estate; nor do we know of a college on earth owned and "controlled" by a Congregational Association. This paper, therefore, asks a sheer impossibility, owing to the ignorance or mistake of the drawers of the petition. And if these insurmountable obstacles to the prayer of the petitioners did not exist, the State Congregational Association of Illinois could not adopt and control Wheaton College, as requested by this paper, without bad faith to Beloit, Knox and Jacksonville Colleges, from which they receive annual reports, and to which they send visiting committees.

We, therefore, respectfully suggest to the signers that they have been wholly misled by the drawers and circulators of this petition; and, while we respectfully thank them for their sincere wishes for the welfare of the College, we assure them that it will be our aim, as the legal guardians of the College, in the future as in the past, so to conduct its affairs as to secure their approbation, so far as we can do so consistently with the avowed principles of the College by its Wesleyan founders, and our own conscientious obligations as its legal Board of Trustees.

Mr. Isaac Claflin resigned his position as Trustee and Rev. G. W. Bainum of Bunker Hill, Ill., elected in his place.

The finance committee reported and the report was adopted as follows:

1st. In fidelity to God and our pledge to the Wesleyan Methodist founders of this institution, we will continue our testimony against secret societies.

2d. We recommend a subscription by the Board of Trust of personal pledges (with the privilege of raising the amount so pledged from the friends of this institution), to be paid in cash or good obligations, drawing 8 per cent. interest, on or before the next annual meeting. All subscriptions or pledges as above, are upon the condition that $25,000 be secured.

3d. That the Executive Committee employ, and set to work at an early day, such agencies as will secure the final payment of the entire indebtedness of the College.

The finance question was then grappled in earnest and $8,000 immediately pledged and other amounts reported conditionally.

The Board separated with great unanimity of feeling. They had met and repulsed a desperate attack of which all doubt as to its parentage had disappeared. Seeing this they were more than ever determined to maintain the College in its reform

principles to the last. Never was the conviction stronger in their minds, and among friends of the institution outside, that its future history would be illustrious and its influence for truth and Christian education most powerful.

—Rev. H. H. Hinman is to speak this week in Aurora, the Town Hall, the birthplace of our national reform, having been engaged. As many have expressed a desire to hear Mr. Ronayne in Aurora this lecture may introduce a course of expositions. From Aurora Bro. Hinman goes to Algonquin next Sabbath, then to Clintonville and Belvidere. The week following he visits Dewitt and Baxter, Iowa, and other points in Monroe county, going from there to Page county in the southwestern part of the State. With the co-operation of brethren Phillips, Morrison and Adams of College Springs he may from this point as a center visit other localities in that vicinity.

—The first annual meeting of the Dodge county, Minn., Christian Association met last week on Monday and Tuesday, as we are informed by the bill. The Convention was held in the Seventh Day Baptist church of Dodge Center, and was to be addressed by Rev. James Hankins of Mason City, Iowa. The notice says: "The Masonic fraternity of the county are challenged to discuss the question, 'Is the testimony of seceded Masons reliable?' John Martin, M. D., will open the discussion on the affirmative. Other questions, such as, 'Is Freemasonry a religious institution?' will be considered. All persons, especially Masons, are invited to attend and participate in the discussion." We expect a report soon of this interesting meeting.

—Past Master Ronayne, having recovered in a good degree from his illness, expects to fill an appointment at Arrowsmith, McLean Co., Ill., July 10th to 12th. He will work the three degrees for the benefit of the community and especially the Masonic portion ot it.

—Friend Chalfant of Pennsylvania, writes of a vigorous effort preparing to bring our reform work more prominently before the people of that State. We have not learned his plans further than that he is acting in concert with the State Association, and we heartily wish him success. He desires friends in the State who are interested to address him at York, York Co., for farther particulars of his plans.

—Masonic arrogance has raised an embroglio over the corner-stone of the soldiers' monument to be erected on Boston Common. The Freemasons want all the ceremony, all the records, and, of course, all the glory. The Grand Army of the Republic imagines it has some interest in the soldiers, and the non-Masonic part of it are especially sore from the exercise of Masonic elbows. The G. A. R. will therefore scornfully stand aloof, though the click of the Masonic trowel and the spattering of the corn, wine and oil upon Masonic broadcloth meanwhile makes mournful music to their ears. The fact is, neither of these organizations should be allowed to touch the business. They both perpetuate principles directly hostile to those upon which our government is founded and for which our fathers, sons and brothers died in war.

News of the Week.

—President Hayes and his family have gone out to the Soldiers' Home near Washington, and will spend the heated term there. They occupy one of the handsome cottages originally built for the officers of the institution. The house is large, airy, and well shaded, and is known as the President's house from the fact that it was in former years frequently used as a summer home for the President. The last occupant was Mr. Lincoln, who spent two or three months of every summer there.

—A tornado rivalling that which lately visited Mt. Carmel, Ill., visited on Saturday various parts of Illinois, Indiana, and Pennsylvania. At O'Fallon Station, Ill., in Morgan, Johnson, Shelby, Rush, Henry, and Wayne Counties, Ind., and at Eacildown, a small village near Coatesville Pa., great destruction of life and property resulted.

—A dispatch from Paris says the College of Cardinals, now sitting in Rome, has resolved to instruct the French clergy to actively support the candidate of President MacMahon in the approaching election in France.

—The following dispatches give the latest from the war:

CONSTANTINOPLE, July 1.—The Porte has published the following official dispatch:

"The Russians, defying the rights of humanity, and without any military necessity, have completely destroyed the flourishing town of Rustchuk, which is now nothing but a heap of ruins. They spared neither mosques, churches, hospitals or public buildings. We hereby make known their act to the justice and humanity of Europe."

July 1.—There seems to be an intention to attack Shumla from the southeast. This measure clearly indicates the intention of the Turks to abandon the line of the Danube, holding on to Rustchuk and Silistria as long as possible, and to fall back to the Balkans. They see clearly their inability to stem the tide of Russian invasion, and that one or two decisive battles must place Bulgaria at the mercy of their revenge. They look on the Czar's proclamation as an incitement to Bulgarian insurrection, and anticipate a rising as soon as the Russians advance from the river. The Bulgarians might as well die fighting like men for their liberty as perish miserably of hunger in their homes.

—The latest authentic information from the Russian headquarters shows that the Russian loss in crossing the Danube at Sistova was only 200 men killed. The first reports were greatly exaggerated, and owing to the absence of official returns for some days, it was impossible to ascertain the exact loss.

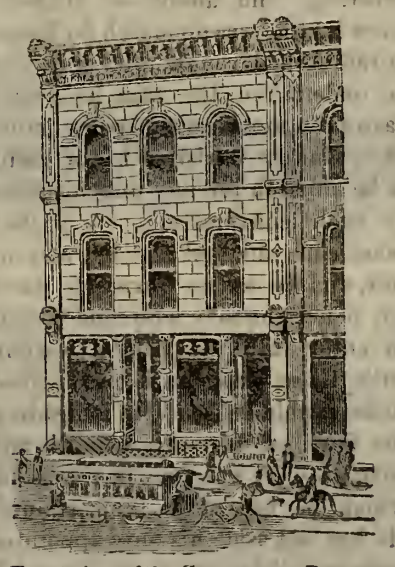
CONSTANTINOPLE, June 30—Saturday evening.—A terrible battle is progressing near Sistova. Reinforcements are being hastily forwarded from Rustchuk, Shumla and Nikopolis. The Turks are still holding their ground, and their artillery is inflicting great loss upon the Russians.

PARIS, July 1.—Saib Pasha's army has fallen back to North Albania. Montenegro is out of danger.

NEW YORK, July 2d—3:50 A. M.—A correspondent in Vienna telegraphs that trustworthy information has been received from Turkish sources that the Turks are devastating a large portion of Bulgaria for the purpose of preventing the Russians from provisioning their army. The harvest has been carried off, the fruit trees have been felled, and the torch has been applied to the large grass plains. Everything that could be of any use to an invading army has been removed or destroyed, and the people are left in utter destitution.

The utmost consternation prevails among the unfortunate people, who see no prospect before them but famine and pestilence, added to the horrors of war.

—A Berlin correspondent telegraphs that Minister J. Bancroft Davis has insisted upon the acceptance of his resignation, despite the refusal of the State Department at Washington to accept it, and that he will certainly return to America after Independence Day on a leave of absence.



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"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

"THE PALACE O' THE KING."

It's a bonnie, bonnie warl' that we're llvin' in the noo,
An' sunny is the lan' we often traivel throo;
But in vain we look for something to which our hearts can cling,
For its beauty is ae naething to the palace of the King.

We like the gilded simmer, wi' its merry, merry tread,
An' we sigh when hoary winter lays its beauties wi' the dead;
For though bonnie are the snaw-flakes, and the down on Winter's wing,
It's fine to ken it daurna touch the palace o' the King.

Then, again, I've juist been thinkin' that when 'a thing here'e eae bricht,
The sun in 'a its grandeur, the mune wi' quiv-erin' licht,
The ocean i' the simmer, or the woodland i' the spring,
What maun it be up yonner i' the palace o' the King.

It's here we has oor trials, an' it's here that he prepares
A' his chosen for the raiment which the ransomed sinner wears.
An' it'e here that he wad hear us, 'mid oor tribulations sing,
"We'll trust oor God wha reigneth i' the palace o' the King."

Though his palace is up yonner, he has kingdoms here below,
An' we are his ambassadors, wherever we may go;
We've a message to deliver, an we've lost anes hame to bring,
To be leal an' loyal-hearted i' the palace o' the King.

Oh! its honor heaped on honor that his courtiers should be ta'en,
Frae the wand'rin' anes he died for, i' this warl' o' sin an' pain,
An' it's fu'est love an' service that the Christian aye should bring
To the feet o' him wha reigneth i' the palace o' the King.

An' lat us trust him better than we've ever done afore,
For the King will feed his servants frae his ever bounteous store;
Lat us keep a closer grip o' him, for time is on the wing,
An' sune he'll come an' tak' us to the palace o' the King.

Its ivory halls are bonnie, upon which the rainbows shine,
An' its Eden bow'rs are trellised wi' a never-fadin' Vine;
An' the pearly gates o' heaven do a glorious radiance fling
On the starry floor that shimmers i' the palace o' the King.

Nae nicht shall be in heaven, an' nae desolatin' sea,
And nae tyraut hoofs shall trample i' the city o' the free;
There's an everlastin' daylight, an' a never-fadin' spring,
Where the Lamb is a' the glory, i' the palace o' the King.

We see oor friends await us ower yonner at his gate,
Then lat us a' be ready, for ye ken it's gettin' late;
Lat oor lamps be brichtly burnin'; lat's raise oor voice and sing,
Sune we'll meet, to pairt nae mair i' the palace o' the King!

—Selected.

ANSWER HIM NOT.

When Hezekiah reigned in Jerusalem, Rabshakeh invaded the land, and with many insulting taunts demanded the surrender of the city, but through all his insults and words of scorn we read, "The people held their peace and answered him *not a word;* for the king's command was, *answer him not.*" 2 Kings xviii : 36.

Something like this is the position of good men when assailed by taunts and sneers and slanders and insults and insinuations. The temptation to resist and retaliate is very strong. It is so easy to think what might be said; and the unruly tongue is so ready to say it; that it is a great restraint to forego the ready answer, and allow our enemies to say their words without reply; yet this is often the safest and wisest way. One of the severest tests of soldierly courage and strength is to stand exposed to the shots of the enemy while forbidden to return the fire. The men who would rush to the charge with a ringing cheer; or who would return an enemy's fire with zeal, shudder and grow pale as they are required to stand unresisting, beneath the volleys of their foes, exposed to danger and denied the privilege of assailing their foes.

The help which Judah needed in that day was not attainable through the scolding of embassadors, or bandying taunts and sneers. "Hard words break no bones;" and though they sometimes grieve hearts, yet in answering them we are quite certain to increase the grief. When Michael the archangel contended with the devil about the body of Moses, he "durst not bring a railing accusation against him." The devil never was conquered by scolding or swearing, and doubtless Michael knew that he was no match for Satan in railing and rough talk, and had he undertaken the task he would have been most certainly discomfited. And no Christian has a right to be a match for any ungodly man in such conversation. A wicked man can rail, and slander, and insult, and lie as no Christian dares do; hence the man who condescends to enter into the field of warfare with these weapons, is predestined to inevitable defeat. He is fighting the devil on his own ground, and with his own weapons, in the use of which he has never been trained. He has laid aside his only appointed weapon,—"the sword of the spirit which is the Word of God,"—and has taken to himself those implements which Satan provides, and which only ensure defeat; and so the air is filled with the sound of unseemly broils, of bitter words spoken by lips which should be touched with coals from off the altar of God; and time, strength, opportunity and money are spent, not in publishing salvation; not in preaching righteousness; not in saving the lost; but in striving to compete with the devil in his chosen field of godless enterprise, and say words which must be accounted for to God in the judgment day.

Let the policy of silence take the place of this worse than useless strife, and let the Christian, standing on the high eminence of gospel faith, and engaged in the glorious labor which the Lord appoints; when assailed and insulted by "unreasonable and wicked men," take heed to the commandment of the good king Hezekiah, and "*answer not a word.*" Silence cannot be contradicted, and he who can bridle his own tongue, will soon find that God is able to care for the tongues of his enemies.—*The Armory.*

THE SILVER BELLS.

In Eastern poetry they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by and tossed the fragrant branches, a shower of these golden apples fell, and the living bells chimed and tinkled forth their airy ravishment. On the gospel tree there grow melodious blossoms; sweeter bells than those which mingled with the pomegranates on Aaron's vest: holy feelings, heaven-taught joys; and when the wind bloweth where he listeth, the south wind waking, when the Holy Spirit breathes upon that soul, there is the shaking down of mellow fruits, and the flow of healthy odors all around, and the gush of sweetest music, where gentle tones and joyful echoings are wafted through the recesses of the soul. Not easily explained to others, and too ethereal to define, these joys are on that account but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections and grateful and adoring emotions God-ward; the lull of sinful passions, itself ecstatic music; an exulting sense of the security of the well-ordered covenant; the gladness of surety—righteousness and the kind spirit of adoption, encouraging to say, "Abba, Father;" all the delightful feeling which the spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost."—*Dr. James Hamilton.*

TEACH CHILDREN TO CONVERSE.

Very few people know the real value of being able to converse well. And yet, is there really any accomplishment that is as valuable and delightful? Ambitious mothers exert every energy to have their daughters accomplished in music, drawing, painting, to have them perfected in science and literature, but how few think of the one over crowning excellence of all, the art to convey to others in a clear, sensible and attractive manner, the stores of the mind. Great care should be taken to make the ideas of children correct; they should be taught to look carefully at small things—at everything desirable to know at all; to understand thoroughly, and then learn to communicate this, first by talking, and then by writing about it. In this way, by imperceptible degrees, children learn to converse well, to write well, to spell well and to compose well. To write and to speak their thoughts, becomes not only easy, but a real pleasure, and growing up strongly with a modest confidence in themselves, because what they know is transparent to their minds they avoid that timidity and appearance of stupidity so commonly the fate of those who have never learned to unravel their tangled ideas. The difference lies in being taught to think without having the ideas confused, as they are in ill-regulated and superficial educations; and this is why this careful training should be begun in the nursery.

The man and woman who can write and converse well has always at command a charming source of entertainment for friends.—*Selected.*

STEADFASTNESS.

"Have you changed your opinion regarding political matters?" said a visitor to an eminent statesman of Massachusetts years ago.

"Go out to-morrow morning and look at Bunker Hill Monument, and see if it has walked off into Boston harbor, and if it has, then come and ask me if I have changed my opinion."

There are men who are carried about with every wind of doctrine, but they are trees without roots. They have not been established in Christ; they are not rooted and grounded in love; they do not know the truth as it is in Jesus; and they have not learned to know him who is the way, the truth, and the life. The ungodly are like chaff, driven by every tempest, swept by every breeze, tossed to and fro by every adverse influence; but the righteous stand secure; their foundation is deep laid upon the solid rock; they are like trees planted by the rivers of water, with spreading branches it is true, but also with deep-set roots. Those whose faith stands not in the wisdom of men but in the power of God, have little cause for fear or change; they know whom they have believed; they rest upon the foundation which God has laid in Zion; they trust in that word which "shall not pass though heaven and earth depart;" they believe in him who abideth faithful, who cannot deny himself.

A deeper and more intimate acquaintance with God and his Word will rectify the waywardness of the human heart, and change the vacillation of the double-minded man who "is unstable in all his ways," to the stability of him whose heart is fixed, trusting in the Lord. Since God changes not; since his word abideth secure; since Jesus Christ is the same yesterday, to-day, and forever; since the hope of the Christian is like an anchor to the soul; "let us be steadfast and unmovable, always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord."—*The Armory.*

Combat all thy discontent through prayer, every care through faith every fear through hope.

God being what he is, his church must be secure for time and for eternity.

The Calm Depths.

Shallow waters are easily muddled. After a night of storm, the waters of the bay along the beach, stirred by the winds, are foul and black with the mire and dirt. But look beyond, out into the deep water—how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep the surface to stir up the earth at the bottom.

So in the Christian experience. A shallow experience is easily disturbed: the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storms of life fail to darken or perturb the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquility, the peace of God that passeth all understanding. —*W. F. Ward.*

Children's Corner.

Self-Sacrifice.

"I should like to be a martyr!"

Little May Ford looked up at her mother as she spoke, her soft brown eyes bright with excitement, her cheeks glowing. She had been reading of the early Christian martyrs, who for Christ's sake had endured death and tortures worse than death. Sensitive and enthusiastic, the child had entered into the spirit of her book till her whole tiny frame trembled with excitement.

"Do you know the first principle of martyrdom?" her mother asked.

"Love Christ," was the quick reply.

"Self-sacrifice!" said her mother. "Love of Christ beyond the love of self. A selfish person has no martyr spirit."

The child hung her head in silence. She knew that she was selfish in her heart. An only child, petted and indulged because of her weak health, she had never been denied any reasonable gratification, and had certainly never denied herself any pleasure for the sake of others. Of late, this had so grown upon her that her mother had talked often with her upon the importance of weeding out this grave fault.

It was Saturday, and in the afternoon there was to be a party of young folks gathered to celebrate the birthday of May's cousin Julia. The house in which her aunt lived was at some distance from her own home, and May was to start soon after the early dinner, and be brought home in her father's carryall after nightfall, for it was winter weather, and the evenings were long. Before her musing over the unselfishness of the early martyrs was quite over, May was summoned to dinner. Dressing followed, and in a new merino, with her curls tied with fresh, bright ribbon, well cloaked and hooded, the little girl started for her long walk. Her home lay on the outskirts of a village, and the houses stood far apart on the way. As she came near one, where a widow lived with a little girl, May saw a woman at the door beckoning to her.

"Oh, Miss May," the widow cried, as she drew nearer, "come here, my dear, quickly. The Lord surely sent you, for I've been watching the road a good hour, and nobody's passed. Lizzie's fell off a chair and broke her arm."

"Lizzie!" May cried.

"Hear her—poor dear!" the mother sobbed. "You'll go for the doctor, Miss May?"

A doctor! May hesitated. The doctor lived quite at the end of the village, more than two miles from the cottage where the poor child moaned and cried. She followed the widow into the house, and saw the little girl, not three years old, crying with the pain, all flushed with the fever. She needed a doctor sorely. But the party! Already it was nearly three o'clock, and it would be quite dusk before she could reach the doctor's and return. While she stood irresolute, she remembered her mother's words: "A selfish person has no martyr's spirit."

Would it be one step toward that glorious self-sacrifice she had thought so easy to reach, if she gave up the birthday party for the sake of the suffering child? It was a hard struggle, for May had seldom been called upon for any sacrifice of her own pleasure. But the good prevailed.

"I will go, Mrs. Morse," she said.

"Hurry, then, deary, for its long now since the poor child was hurt. Hurry, deary."

Through the cold wind the little girl hastened back by the way she had come, turning off at the village road going quickly toward the doctor's house. He was not at home, and she was directed to a house where he might be found. There May was asked to wait, and time seemed very long before her message was delivered, and the doctor on his way to the sufferer.

Dusk was falling, and Mrs. Ford was lighting the lamp in the sitting room, when a little cloaked figure appeared in the doorway.

"Why, May," she cried, "I thought you were at your aunt's."

With a trembling lip May told her story.

"And you went all the way to the village for the doctor?" asked her mother.

"Yes, mamma, and up to Mrs. Wright's afterward. But I found him, and he has gone. It is too late to go to Julia's now. I am afraid after dark."

"Yes, dear, it is too late. Papa will stop, as he comes home, for you. But suppose you go with me down to Mrs. Morse's again, and will carry a basket of things for Lizzie. They are very poor, and Mrs. Morse will want medicines and some nice food."

"I should like that," May said.

She worked busily under her mother's direction, gathering old linen bandages, jellies, and such articles as promised to be useful. When the basket was ready, she stood half reluctant to speak, but with a new resolve. Her own treasure of toys and books had never been shared with any one, and another of the forms of selfishness had been her love of accumulating such a storehouse of pretty things as but few of her companions possessed. "Mamma," she said at last, "may I take my china doll to Lizzie? She has no toys, I am sure."

"Yes, dear."

The doll was found, put in the basket, and another long cold walk taken; but this time, with mamma, it seemed much shorter. After the basket was emptied, a neighbor was found to help Mrs. Morse during the night, and such help given as was needed. Mrs. Ford and May started homeward just as papa with the carryall passed on the road in time to take them back.

"Mamma," May asked, when her prayers were said, and her mother bent over her for a good-night kiss, "please tell me if that was a martyr spirit?"

Her mother understood her in a moment.

"Yes, darling," she said, "the same spirt of self-sacrifice that helped you deny yourself a gratification this afternoon to help another, is the one that gave the martyrs courage to face death. Little by little it will strengthen as you put self aside, and add prayer and love of Christ to your heart-work, until you are by grace made worthy to stand where they stood in sight of your Heavenly Father."

"But, mamma, people are not burned and tortured now, if they are Christians."

"No, dear, those cruel days are over; and yet as you grow older you will find many occasions to test your devotion as one of Christ's followers. Now you are overcoming a fault that is the greatest of all obstacles to true Christianity."

"But, mamma, I cannot understand exactly how it was Christ's work or service; it was for Lizzie Morse I gave up the party—to help her."

"True, dear, but Jesus himself says to those who are kind to little children that it is, in his sight, as if they were kind to him. Over and over in his word he bids us to care for his children, to guard against offending them, and to cherish them for his sake."

It was a precious thought to take to May's heart, as she closed her eyes, and it was the beginning of a complete change in the little girl. Many of her play hours were spent with Lizzie, while the widow was sewing for daily bread, and the child's fretfulness was borne patiently with the thought of the martyr spirit strong in May's mind.

It was a hard battle, for there is no foe so strong as a selfish heart, no fault so easily cherished; but May perseveres and day by day grows more to the unselfish spirit that will be in her womanhood her own greatest beauty, and the comfort of all who love her.—*Presb. Banner.*

Puzzle Drawer.

Ari, Noble Co., Ind., June 12, 1877.

My father takes the *Cynosure*. I have tried to study out some of the puzzles. As I cannot study out any of them I thought I would send one for some one else to study at.

I am composed of 9 letters.
My 6, 2, 8 and 4 is a head-dress for the ladies.
My 4, 2 and 1 is the name of a domestic animal.
My 4, 7, 8 and 9 is the name of a wild animal.
My 5, 2 and 4 is the name of a fish.
My whole is the name of a popular singing book.

Clark Bowman.

Chunibus Co., Ind., June 12, 1877.

Mr. Editor: In your paper bearing date of June 7th I saw Ruth Beach's enigma and have concluded the answer to be "United Brethren." I also enclose the following enigma to you for insertion if found worthy:

I am composed of 12 letters.
My 6, 9, 11 and 7 is the name of a flower.
My 8, 5 and 10 is a boy's nickname.
My 8, 9, 6 and 11 is a part of a domestic fowl.
My 2, 9, 11 and 6 is never found in a level country.
My 10, 9 and 1 is generally used in driving horses.
My 1, 3, 12, 1 and 4 are found in the head of all animals.
My whole is the name of a book giving valuable information.

H. P. Zimmerman.

The Sabbath School.

LESSON XXVIII.—July 15, 1877.—TURNING TO THE GENTILES.

SCRIPTURE.—Acts 13: 42-52. Commit 44-48.

42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

44. And the next Sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48. And when the Gentiles heard this they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed.

49. And the word of the Lord was published throughout all the region.

50. But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy, and with the Holy Ghost.

GOLDEN TEXT.—"And in his name shall the Gentiles trust." Matt. 12: 21.

THE RESULTS OF PAUL'S COURSE.

I. To the Gentiles it brought blessing, (vs. 48, 49.)

1. Gladness, on account of their distinguished privilege, (v. 48.)

2. Praise, (v. 48.) "They glorified," or honored, "the word of the Lord," i. e., the Gospel. They admired the divine plan of salvation and praised God for it.

3. Faith, (v. 48.) They, and perhaps others, actually believed and embraced the Gospel. Only so many, however, as were "ordained to eternal life" did so. Whether the word ordained means, as it probably does, appointed, predestinated, or, as some think, graciously disposed, in either case it implies the need of a divine purpose and agency, without which faith would not be exercised or salvation communicated. God's sovereignty, election and predestination are, therefore, taught in this passage as elsewhere, Eph. 1: 4, 5; Rom. 8: 28-30; 9: 16.

4. Missionary zeal, (v. 49.) Not Antioch alone, but the whole country round about became the scene of Christian activity. That the Gentiles were the only laborers, is not affirmed. Paul and Barnabas, we are sure, took an active part in the circulation of truth, and Jewish converts did the same. The Gentiles, however, were the most numerous workers. But, again,

II. To the Jews Paul's course brought enmity and opposition, (v. 50.) By Jews are meant, not all those of Jewish ancestry, but those alone who rejected the Gospel. Being few and out of power, however, they could accomplish their designs only in a circuitous manner. Hence,

1. They "stirred up" or incited, "the devout and honorable women" to give their assistance. These were proselyte Gentile women of high families. Through them they reached "the chief men of the city"—either their husbands or friends—who had political influence or social power. Thus,

2. They "raised persecution against Paul and Barnabas, and,

3. "Expelled them out of their coasts," or the frontiers of the district in which Antioch was. Perhaps this was done by a city edict for the sake of the "peace," though we find them returning after a time, (14: 21.) Certainly there was some kind of compulsion used.

III. To the apostles themselves came two results.

1. Banishment, as we have just seen.

But this only gave them an opportunity of going elsewhere to preach. "They came to Iconium"—the modern Konieh, about 60 miles (90 by road) southeast of Antioch, famous as the cradle of the rising power of the conquering Turks. Another result was,

2 Holy indignation, (v. 51,) expressed by shaking off the dust of their feet against their persecutors. This was done in obedience to Christ's command, (Matt. 10:14,) and, like Abel's blood, (Gen. 4: 7,) testified to heaven against the guilty, (Luke 9:5)

IV. To the disciples of all classes, as a final result, was brought spiritual joy, (v. 52.) "They gloried in tribulations also." Rom. 5: 3-5; Acts 5: 41.—*Evangelical Repository.*

Commencement at Wheaton.

The opening exercises of Commencement week at Wheaton College were described last week. On Monday evening, June 25, the Literary Societies held their exhibition. Heavy rains during the afternoon and evening prevented an attendance such as the merit of the performance deserved.

The alumni reunion and supper on Tuesday evening was heartily participated in and well attended by members of the Association from widely scattered points. The public literary exercises in the evening were well appreciated by a large gathering of friends. The Rev. A. J. Bailey, of Hennepin, Ill., of the class of '68, gave the address on "The Patience of Truth," and Miss Hattie Furguson, '71, of Jefferson City, Mo., read in graceful style an essay on "Influence." Prof. Baker sang a solo, "Waves of Ocean," with the popular effect which always greets his appearance, and hardly less enjoyable was the quartette of Misses Smith, Eva and Felicia Hiatt and C. W. Hiatt. The business meeting of the Alumni followed. Prof. E. D. Bailey was elected President in place of the retiring officer, the Rev. L. N. Stratton, of Syracuse, N. Y., editor of the *American Wesleyan.* J. F. Snyder, Esq., of this city, was chosen for next year's orator.

At an adjourned business meeting the following paper was voted as an expression of confidence in the present management of the College:

Whereas, A petition is known to be in circulation in this and neighboring counties, which by interpretations given to it in the Wheaton *Illinoian* and Chicago papers, is intended to reflect on the character and qualifications of the President of Wheaton College and some of his associates in the Faculty; therefore

Resolved, 1. That we, the Associated Alumni of Wheaton College, hereby express our undiminished confidence in the members of the Faculty who have been thus attacked, both as instructors and Christians.

2. That in doing so we desire to express no opinions on personal differences that may have existed or do exist between members of the Faculty.

3. That we hereby express our earnest desire that nothing may be done by the Board of Trustees which shall the position the College has taken in relation to popular or unpopular Christian reforms.

Commencement day dawned fair. Hundreds had come in from all directions, representatives from far into the southern portion of the State, from Wisconsin, Iowa, Missouri, Indiana, Michigan and even New York city. The exercises are well reported in the following from the *Tribune* of this city:

Promptly at the programme hour the beautiful and commodious chapel of the College was filled from wall to wall with an eager and enthusiastic audience, which crowded platform, aisles, windows, and every hall leading to the room. The cool day was in their favor, and made more acute their interest in the closing exercises of the year. The hall was trimmed simply but in excellent taste with festoons of evergreen, the class and college mottoes, and the theme "God and Universal Education the Strength of our Republic."

President Blanchard announced the beginning of the exercises with an opening hymn. At the request of the graduating class Prof. F. G. Baker, of the college, sang Julia Ward Howe's majestic hymn to the "John Brown song," the audience joining in the chorus heartily.

The Rev. T. G. Grassie, of Sycamore, led thought and hope heavenward in an address to the throne of grace.

The Wheaton Orchestral Band discoursed Weingarten's "Golden Wedding Galop."

The president then introduced salutatorian Miss M. C. Bent, of Wheaton, who joined her sweet-toned welcome to friends and instructors with an essay, "Grapes of Eshcol." The tramp of mighty Isreal through the desert, and their their joy at greeting their forerunners into the promised land laden with the clusters from its vine-clad hills, suggested the promised land lying ahead in the sanguine hope of lively aspirations. The few only, however, who meet the cahnakims of opposition with manly trust and weapons of truth can possess the goodly heritage of success. Our national Joshua is always the leader whom the people await, who shall lead forward to the homestead of civil and personal liberty from the desert-wastes of political and social bondage.

Miss Bent's easy manner and well-moderated tone enchanced the excellence of her production, and bouquets of approval came thick and fast from the crowd.

Mr. O. N. Carter, of Courtland, was introduced to wrestle with "The Tempests of History," which he undertook with manly confidence and the unanimous gratification of his hearers. His address was of course historical, recounting some of the great struggles that have rocked and shattered the nations. He took no superficial view of these movements of history, but maintained the moral force of all revolutionary periods. The Rebellion in our own land has taught us that the God-given rights of any class must be maintained or it will, Samson-like, clasp the pillars of government and constitution, and in the fall crush every hope of national prosperity. But Justice is seated on too secure a throne to permit a doubtful thought of the stability of our institutions when swept by storms of popular prejudice or foreign hate. His effort was rewarded with an armful of flowers.

"Mental Concentration the Principal of Power," was the subject of a practical, eloquent, plainly-enunciated address of Mr. A. R. Dodd, of Elgin. Diffusion of effort is the drawback in early life. The power of a thousand giants is in the narrow mill-stream whose force is properly applied. Scarce one man in a century appears whose powerful concentration swings the arms of the mill-wheel of the nations. It might be said of many an individual that he failed of being a great man by splitting himself into two middling ones. The great men of history have dared to be hobby riders. They had a right to ride their own single horse so long as they kept him in good condition. We cannot sweep a whole mountain chain; but by persistent effort we may tunnel our way through. He closed with a devout and eloquent reference to the Saviour of men, who persistence in his Father's business brought hope to a weeping world.

A daughter of one of the Professors, Miss E. C. Lumry, whose essay on "Memory and Hope" followed, was next presented to the audience, and for a space held their attention with her clear-voiced words. Neither deeply original nor broadly commonplace, she touched on the history, ethics, and philosophy of her topic gently and gracefully, and her listeners showed a just appreciation by their floral contribution.

Gumbert's "Merry Birds" was trilled by the orchestra while the audience rose to rest.

Miss Ella Norwood, of Horford, N. Y., won the sympathy and attention of the audience before she began to read her essay on "Individuality." The little flower-gatherer finds no two leaves or spears of grass alike, nor can we search successfully for two like human natures. Diversity of character need not produce discord; love and suffering make a harmony. The Prince of Peace abides where exists a just estimate and patient forbearance with human personalities. When His sweet law binds every heart, all earth will join to form the mosaic of its melody.

To the last oration, "The End More Glorious than the Beginning," was united the valedictory, which fell to the lot of Mr. W. R. Hench, of Fountaindale, Ill. "Surely the end of a thing is better than the beginning thereof." Some enterprises in history seem to contradict this hope, but the mysterious revolutions of Providence always bring about a glorious consummation. The spheres of religion and politics were not vainly explored for illustrations of his theme, and the speaker showed a marked familiarity with the names and facts of past ages. His well-written speech lost some of its effect, however, from a too free use of gestures and unnatural modulation.

The valedictory address to the Faculty, Trustees, Alumni, and fellow-students was practical and earnest rather than dramatic. If any had tears prepared to shed he used no wand of sympathy to draw them forth.

Music followed with sweet modulations.

Mr. R. T. Morgan, of the class of '74, had the honor of the Master's oration, and in beginning his address on "The Genius for Labor" touched a sympathetic spot in everybody's organism by saying that having neither eloquence nor originality he should not long delay the dinner hour. The audience responded with cheerful applause, yet after all felt well repaid for prolonging the intellectual feast a few minutes. Mr. Morgan spoke well and eulogized the hard workers of the world with an honest pride that showed experience of the same sort. He received a handsome floral offering bearing the perfume of popular appreciation.

The orchestra piped sweetly through Zikoff's "Bird Polka." and then President Blanchard conferred the degrees.

After brief remarks on the work of the College for the year, and the action of the Board of Trustees whose business was not yet finished, the degree of Master of Arts was conferred *in cursu* upon R. T. Morgan, of Fountaindale, Ill.; F. J. T. Fischer, Zurich, Switzerland; and the honorary degree on A. D. Zariphonithes, of Athens, Greece; and of Mistress of Arts upon Miss Hattie Furguson, of Jefferson City, Mo.;—all of the class of '74. The degrees were then formally conferred upon the class. The President requested the audience to be seated after the benediction by President A. Smith, of Northwestern College, Naperville. The clearing of the platform by the ushers and the sudden outburst of Wagner's "Wedding March" from the orchestra set every one on tiptoe of expectation, until Mr. J. M. Bishop, of Florida, led upon the rostrum the popular matron of the College, Mrs. G. M. Marsh. President Blanchard made the twain one in his happiest style.

In the evening for an hour Prof. McAfferty of Chicago, a distinguished elocutionist, entertained the students and friends to their perfect satisfaction; and then all formality gave way to the social joys of the President's levee. The parlor of Ladies' Hall overflowed and the large company scattered through the spacious halls and rooms of the College, renewed old friendships and began new ones that may ripen in eternal glory.

Religious Intelligence.

—An effort is being made to secure the labors of Messrs. Moody and Joseph Cook in this city in September next, for a series a meetings in the Tabernacle.

—Mr. A. D. Zariphonithes, a native of Athens, Greece, who graduated at Wheaton in 1874 and has since been studying at Union Seminary, New York, in preparation for missionary work in his native land, is now revisiting friends in Wheaton and lecturing upon some phases of the Eastern question which has resulted in the Turko-Russian war. He has traveled over Asia Minor, and is familiar with many national characteristics which would escape a foreigner.

—Twenty-nine have united with the Congregational church of Olney, Ill., Rev. Israel Brown, pastor, during this year.

—Measures have been taken in Boston to organize a Woman's Mission to Women—the freed women in the South, the Indian women of the West, and the Chinese women of the Pacific coast. At a recent meeting Major Ingalls of the Indian Commission gave a touching description of the daily life of suffering and servitude endured by the Indian women, who, with some

knowledge of what Christian instruction has done for one or two tribes, have appealed to the women of the churches to send them help.

—Rev. D. P. Sayler, a prominent preacher of the Dunker church, gives the following warning in the *Primitive Christian:* "Paul's instruction to lay hands suddenly on no man is good counsel still. The very loose manner in which preachers have been installed, and elders ordained, is the prolific source from whence come so many grievous departures from the good old Scripture way and order of the brethren. Brethren of the late standing committee, remember the testimony was before us, testified by faithful brethren, that there are several elders in the brotherhood who will do anything the people want; even admitting to membership members of secret oath-bound orders without renunciation, or withdrawal from the order. Dear brethren, let me entreat you to stand firm in the order of the church. In the last days perilous times will come, says the apostle, and they are even now come. The apostolic injunction, 'Heed the things that thou hast heard of me among many witnesses, the same commit them to faithful men, who shall be able to teach others also,' should be heeded now as well as the day the injunction was given."

—The Greensboro (N. C.) *New North State* says that it has received a letter from a gentleman in Huntsville, Texas, well known to its editor, who thus writes from personal knowledge: "On Saturday night, about 11:15 o'clock, May 12, some person or persons set on fire the African Methodist Episcopal church in this place. It was totally consumed. The members had just purchased a fine bell and Sunday-school library and greatly improved their church. Everything was destroyed. It was heart-rending to stand by and hear the moans and sobs of the poor colored people as they saw their beloved Zion a mass of flames. It took them seven years to finish the house, and in two hours all was destroyed. This makes fifteen churches (colored) burnt this year in this State. May God have mercy upon the poor freedmen in Texas."

THE SANITARIAN for July discusses: Is the Connection of Charity with Correction in New York City Beneficial? What should be the Policy of a Great City toward its Poor? Street Pavements; The Litigation of Life Insurance Claims; The Slaughtering Business in New York; The American Medical Association. Published at 82 Nassua St., New York.

HEREDITY, OR RESPONSIBILITY IN PARENTAGE. By Rev. S. H. Platt, A. M. 12mo, paper, 10 cents S. R. Wells & Company, Publishers, 737 Broadway. N, Y.

This interesting essay on the duties of husbands and fathers, prepared from a series of sermons by an eminent clergyman of Brooklyn, meets one of the wants of the day. People generally need sound instruction with reference to the conditions upon which mental and physical health depend; and from what better source may it be obtained than from the lips of a learned and earnest minister.

Knights of Pythias Illustrated

A Full Illustrated Exposition

OF THE

Ceremonies of the Three Degrees

OF THE

SUBORDINATE LODGE.

Entered According to Act of Congress in the year 1877.
BY EZRA A. COOK & CO.,
In the office of the Librarian of Congress at Washington., D. C.

HISTORICAL SKETCH OF THE KNIGHTS OF PYTHIAS.

The organization known as the Knights of Pythias had its origin at or about the close of the "War of the Rebellion." It is a legitimate offspring of Freemasonry.

The first lodge was formed at Washington, D. C., and both officers and members were mainly, if not wholly, Freemasons of high rank, and throughout the country the order has been, and is still, very largely officered and run by Freemasons.

One of the inducements held out to a person joining the order is that in case of sickness he is, as in Odd-fellowship, to receive a weekly stipend and nightly attendance. Its friends claim for it a growth second to no similar order in this country, excepting the Grand Army of the Republic, and that its growth is more permanent and substantial than that. The organization for several years had but the three degrees of the Subordinate Lodge.

The Grand Lodge of the State of New York was organized October 29th, 1868, with three degrees, and a "Supreme Grand Lodge of the United States" was also formed.

QUALIFICATIONS AND TITLES OF OFFICERS

OF A

SUBORDINATE LODGE OF KNIGHTS OF PYTHIAS.

1ST. PAST CHANCELLOR.—Acquired by service in having passed through the executive office and chair of the Lodge, and which title and rank he shall hold thereafter.

2D. CHANCELLOR COMMANDER.—Attained by election: which latter title of Commander shall only be held and worn while the principal and executive officer of the Lodge, and no longer.

3RD. VICE CHANCELLOR.—Attained by election.

4TH. PRELATE.—Attained by election.

5TH. MASTER OF EXCHEQUER.—Attained by election.

6TH. MASTER OF FINANCE.—Attained by election.

7TH. KEEPER OF RECORDS AND SEAL.—Attained by election.

8TH. MASTER AT ARMS.—By election or appointment.

9TH. INNER GUARD.—By appointment.

10TH. OUTER GUARD.—By appointment.

DUTIES OF OFFICERS.

PAST CHANCELLOR.—(The retiring Chancellor Commander.) Has charge of, and will be held responsible for all preparations of, and for, floor work or ceremonials in conferring the different grades of rank, or any other duties detailed for him to do by the Chancellor Commander when the Lodge is working.

CHANCELLOR COMMANDER.—The chief executive officer of the Lodge, whose duties are those heretofore prescribed for the Worthy Chancellor of Lodges.

VICE CHANCELLOR.—The second executive officer of the Lodge, whose duties are the same as heretofore prescribed for that office.

PRELATE.—The third executive officer of the Lodge, whose duties are the same as heretofore prescribed for, and pertaining to the office of, and known as Venerable Patriarch.*

MASTER OF EXCHEQUER.—Same as heretofore prescribed for the "Banker."

MASTER OF FINANCE.—Same as heretofore prescribed for the "Financial Scribe."

KEEPER OF RECORDS AND SEAL.—Same as heretofore prescribed for the "Recording and Corresponding Scribe."

MASTER AT ARMS.—Same as heretofore prescribed for the "Guide."

INNER GUARD.—Same as heretofore prescribed for the "Inside Steward."

OUTER GUARD.—Same as heretofore prescribed for the "Outside Steward."

POSITION OF OFFICERS IN THE LODGE.

PAST CHANCELLOR.—On the right hand side of the Lodge, midway or center of room, looking from Chancellor Commander's station to the Vice Chancellor's station at the opposite end.

CHANCELLOR COMMANDER.—At the head or end of the room.

VICE CHANCELLOR.—At opposite or lower end of room.

PRELATE.—On left hand side of the Chancellor Commander, at center of the Lodge, and in a direct line as drawn from the Past Chancellor, over or through the Altar, opposite the position of the Past Chancellor.

MASTER OF EXCHEQUER, } At head of Lodge-room and on the
MASTER OF FINANCE, } left hand of the Chancellor Com.

KEEPER OF RECORDS AND SEAL, } At head of Lodge-room,
MASTER AT ARMS, } and on the right of the

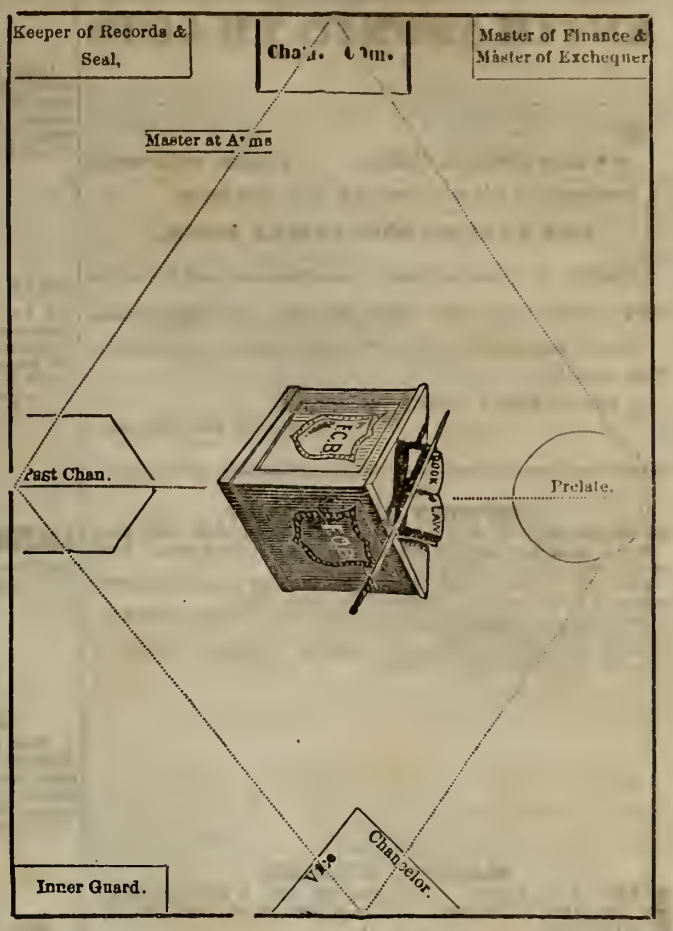
Chancellor Commander.

INNER GUARD.—At inner door and near the Vice Chancellor.

OUTER GUARD.—At outer door.

DIAGRAM,

Showing the shape of the stations, which are designated in the Lodge by the following colors: Chancellor Commander, red; Vice Chancellor, blue; Prelate, black; Past Chancellor, yellow. The altar here shown is arranged for the Third or Chivalric Rank of Knight-



OPENING CEREMONIES.

At precisely the hour appointed for the convening of the Lodge, if a quorum be present, the Chancellor Commander seeing that the members are clothed in proper regalia, or insignia of the Order, and after notifying the Master at arms to satisfy himself that all present are duly qualified as members in good standing of the Order, and in possession of, and with the proper rank and S. A. P. words, gives one rap with his gavel or sword hilt.

Chancellor Commander.—"It is my will and pleasure that —— Lodge, No. —, Knights of Pythias, now come to order, in this 'Castle Hall,' for the dispatch of such business and work as may be brought before it. The officers and members will give me their aid and counsel in further promulgating the bonds of Friendship that unite us, using due Caution in the transaction of any business that is presented, and with Bravery accepting all issues which, with strict impartiality and fairness, we may be called to pass upon. Let Harmony, Peace and Unity prevail.

"Brother Inner Guard, you will order the Outer Guard to clear the ante-room, close the doors and permit no one to enter until the Lodge is duly and regularly opened, and he notified of the same through you by me."

Inner Guard to Outer Guard (opens door).—"It is the will and pleasure of the Chancellor Commander that you permit no one to enter until the Lodge is duly and regularly opened, and you are notified of the same by him through me."

Outer Guard.—"The commands of the Chancellor Commander shall be obeyed."

Inner Guard to Chancellor Commander (closes and locks inner door).—"Chancellor Commander, the Outer Guard has received your commands and will implicitly obey them."

Chancellor Commander (two raps—all rise).—"The brethren will attend while the Prelate implores the blessings of Deity."

OPENING PRAYER BY PRELATE.

"We humbly invoke Thy blessing, thou Supreme Ruler of the Universe, upon the officers and members of this Lodge. Grant, we beseech Thee, thine aid in conducting the business for which we are here assembled; and may it please Thee to shower divine grace upon in this our convention. Let harmony and brotherly love prevail among, and finally permit us to assemble around Thy throne at the last great day, a happy and united brotherhood, elected to share Thy heavenly home. Hear, we beseech Thee, and answer us in peace, for Thine own sake. Amen."

(All respond.) Amen.

OPENING ODE.

Great God, to Thee we raise
Our hopeful song of praise—
Grant us Thy love.
Let us in friendship be;
Let us harmonious see,
Our Order extended be,
All nations o'er.

Let brothers hand in hand
True to each other stand
Throughout all time.
Then when life's labor's o'er,
Leaving Time's earthly shore,
May we meet to part no more
In Heaven above.

Chancellor Commander.—Three raps. (All seated.)

Chancellor Commander.—"Brother Inner Guard."

Inner Guard (rising promptly)—"Chancellor Commander."

Chancellor Commander.—Brother Inner Guard, you will relieve the Brother Outer Guard and have him present himself at your station."

Inner Guard retires and relieves the Outer Guard, who immediately presents himself at the station of the Inner Guard and says:

"Chancellor Commander, the Outer Guard reports for duty."

Chancellor Commander.—"Brother Outer Guard."

Outer Guard.—"Chancellor Commander."

Chancellor Commander.—"Where is your station, and what are your duties?"

[*To be Continued.*]

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Chicago, July 2, 1877.

GRAIN—Wheat—No. 2	1 41	1 42
" No. 3		1 20
" Rejected		90
" Minnesota	1 48	1 51⅛
Corn—No. 2	45⅝	46¼
Rejected	42	42⅝
Oats—No. 2	33	34
Rejected	24	25
Rye—No. 2		62
Bran per ton		11 75
Flour—Winter	6 75	9 25
Spring	4 75	7 75
Hay—Timothy	8 00	10 00
Prairie		7 50
Mess Beef	10 75	12 00
Tallow	7¼	7½
Lard per cwt		8 62½
Mess pork, per bbl		12 25
Butter medium to best	12	20
Cheese	3	8
Beans	2 40	2 60
Eggs	12	
Seeds—Timothy	1 60	1 80
Clover		6 00
Flax	1 60	1 75
Potatoes new per brl	3 00	4 00
Broom corn	3½	7½
Hides green to dry flint	6½	16
Lumber—Clear	30 00	34 00
Common	9 50	11 00
Fencing	9 00	11 00
Shingles		2 50
WOOL—Washed	30	40
Unwashed	20	27
LIVESTOCK Cattle Choice	5 60	6 60
Good	5 00	5 50
Medium	4 25	5 00
Common	2 75	4 00
Hogs	4 60	4 90
Sheep	3 00	4 70

New York Market.

Flour	$3 50	10 25
Wheat—Spring	1 57	1 61
Winter	2 00	2 20
Corn	56	62½
Oats	30	61
Rye	74	75
Lard		9
Mess pork		14 25
Butter	10	21
Cheese	4	9
Eggs	14½	15½
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VOL. IX., No. 41.—WHOLE NO. 381. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

REV. H. H. HINMAN will visit the following points in Iowa: Dewitt, July 12th; Clarence, 15th; Baxter, 18th; Monroe Co., 20th to 25th; Page Co., (College Springs), about Aug. 1st.

DR. S. L. COOK will begin lectures about the first of August, and wishes to make a tour through Kosciusko, Miami, Carroll, Park, Putnam and Lawrence counties and perhaps others if the way is open. Friends will write at once at Albion, Indiana. He suggests that the Indiana annual State meeting be held as early as October, a week or two before the National meeting.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

Topics of the Time.

The Philadelphia Exposition is, we are sorry to say, in a dangerously unsettled state regarding the Sabbath question. After a decided vote against opening on the Lord's day, the managers weakened and re-opened the case, and the result of their temporizing policy is probably being realized in the opening of the Exposition to Sabbath desecration. Some of the exhibitors protested earnestly and withdrew their displays; and Christian people generally will prefer to withdraw also both person and patronage, rather than have partnership in such a business. That the city of Philadelphia rates very low on the Sabbath question, it is stated that the Sabbath Association of that city lately called upon the Mayor to ask for the closing of saloons, groceries and other shops. He replied that if he began he would first of all arrest the ministers of the Gospel and choir-leaders who labored for hire on the Sabbath, but finally modified his statement to say that he would do as the courts ordered.

The great Pan-Presbyterian Council, to which the Protestant world has been looking forward with great interest, assembled in the great old St. Giles church of Edinburgh on Tuesday of last week. Hundreds of delegates were present from Europe and America and seemed to heartily enjoy this visit to the Mecca of Presbyterianism. The historical associations about Edinburgh make it a most favored spot for such a gathering. John Knox and Jenny Geddes and the covenant of St. Giles churchyard were enough to make celebrated any city and time. Three hundred delegates and five thousand visitors attend the council, which has a kind of representative moderatorship, Pastor Fisch, of Paris, Dr. Howard Crosby of New York, Dr. David R. Kerr of Pittsburgh, and others from both sides the water having part in this distinguished honor, which is probably two great for one pair of shoulders. The congregation at the opening was immense but without parade. The Old Hundredth—"all people that on earth do dwell"—was sung as perhaps never before, and the fourth chapter of Ephesians was read. Dr. Flint, Professor of Theology in Edinburgh University, preached the opening sermon from John 17:20, 21, with animation, rising to the grandeur of the theme and the occasion. On the next day the patriotism of several American members spurred them into a remembrance of their independence in their addresses. The mention was warmly received, especially the speeches of Drs. Crosby and McCosh and of Pastor Monod of Paris. The principles of Presbyterianism. the harmony of confessions, and cooperation in missionary work were the themes of the week. This great gathering may effect unbounded good for the church of Christ on earth if it is directed by the Holy Spirit. That such grace may be given it should be the universal prayer of the Christian world.

The one hundred and first Independence Day was celebrated this year with sluggish enthusiasm compared with the roar and glory of last. So dull was the day that but for the energy of the little Connecticut town of Woodstock it would before this have been forgotten. In fact Woodstock celebrated for a century all at once. Ex-Governor Chamberlain made a great political speech against President Hayes' Southern policy, of which he claims to be the victim; Senator James G. Blaine made a statesman's plea on the Mexican border troubles; Dr. Cuyler discoursed eloquently on temperance and Mrs. Hayes; Dr. O. W. Holmes read a poem with a sparkling and almost impromptu preface on the speeches, and Mary Clemmer also contributed a poem for the occasion. Such a galaxy of brilliant stars should give enduring renown to the celebration of 1877. The character of their performances gave additional luster. Mr. Chamberlain omitting personal reference of any moment, since the election returns of South Carolina were not basis for a great speech, arraigned the present Southern policy with great eloquence and bitterness, using the Louisiana settlement for his text. As he concluded Rev. Mr. Stoddard of Fairhaven, Mass., publicly dissented with due respect to the speaker and called for cheers for President Hayes, which were lustily given. Mr. Chamberlain's friends replied with scarcely less vigor. Then Mr. Wait, chairman of the occasion, expressed confidence in Pres. Hayes and gave out that each speaker was personally responsible for his sentiments; and he was cheered. Then Dr. Holmes obtruded his brilliant sentiment on the "Ship of State," which was very complimentary to her present pilot, following with a poem. Mr. Blaine's address has awakened the widest criticism, since it was an adroit but concealed attack on the administration for the orders to the army on the Mexican frontier. The plan of the government he claimed was war and annexation of territory which the nation does not want, but which Mr. Blaine supposed the Southern leaders want to secure greater territory and power. Since Pres. Hayes does not want such a result more than Mr. Blaine, the speech does not trouble the former very deeply. Dr. Cuyler's eulogy of the morals of the White House adds another bright contrasting color in this picture. And so Woodstock celebrated the one hundred and first Independence Day.

LETTERS TO KEYSTONE LODGE.

THE PREPARATION.—NO. 5.

CHICAGO, June, 1877.

To the W. Master, Wardens and Brethren of Keystone Lodge, No. 639, A. F. and A. M.—DEAR BRETHREN: Having in previous communications examined into the *religious* character and the vain-glorious and boastful pretensions of Freemasonry to be a saving institution under certain Masonic conditions, and having also in my last letter briefly touched upon its unfounded claims to a vast antiquity, I will now take the opportunity of directing your attention to the ritual proper and with the view of making our investigation more thorough, I shall confine myself for the present to that portion of it which more particularly belongs to the "preparation room."

On the night of initiation the candidate is ushered into the "preparation room," and the lodge being previously opened in the first degree, the Secretary is ordered by the W. Master to "retire and propound the usual constitutional questions and to collect the usual fee." Accordingly the following questions are proposed and answered by the candidate, and to a careful consideration of this prelimiuary examination, as well as to the subsequent preparation which takes place, I now invite your closest attention.

Question 1st. "Do you seriously declare upon your honor before these gentlemen (the Juuior Deacon and Stewards) that unbiased by friends and uninfluenced by mercenary motives you fully and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?" The candidate answers "I do."

Now you will observe that the caudidate is here called upon to "declare upon his sacred honor" to the truth of two very important facts: 1st, that in desiring to become a Freemason he is "unbiased by friends," aud farther, that he is "uninfluenced by mercenary motives." One or both of these statements must be either true or false. If the candidate "declares upon his honor" that in seeking such affiliation the Masonic society he is "unbiased by friends and uninfluenced by mercenary motives," then the influeuce is self-evideut aud irresistible that he has calmly and carefully examined the whole ground-work of the system, aud hence that he seeks initiation into its supposed mysteries because he knows of his own

knowledge that the institution is a good one, and that so far as himself is concerned he never expects and never intends to realize the slightets possible benefit from his connection with the order; but on the other hand, if he knows nothing whatever about Freemasonry, if he has not investigated the nature of its claims so as to become thoroughly satisfied of its disinterested goodness and unselfish desire to benefit mankind in general, then he is seeking admission within its walls merely with a view of advancing his own personal interests and he simply lies "upon his honor" when he declares "in the presence of these gentlemen" that he is "uninfluenced by mercenary motives." But if Freemasonry be a good institution; if even one-half of the buncomb orations of its Grand Masters, Grand High Priests, Grand Kings and Grand Captains General be true, what possible impropriety can there be in one Masonic friend asking, or even importuning another to become a member of such a noble order. If the Masonic institution has any real good thing to offer, or any real benefits to confer, why should it dread to solicit men to become partakers of its goodness or to be sharers in any of its blessings. If it inculcates piety and morality (as it claims to do), why should it forbid any of its members to invite their friends to become participants in its moral training, or to become more pious by an affiliation with such an ancient and an honorable society? We are not overstocked in this sin-cursed world of ours with either piety or morality, and if Freemasonry teaches both or either of these divine virtues and at the same time lays it down as an unalterable landmark that no man must be solicited to join the order, then one of two thiugs concerning it must be true: either that Freemasonry is nothing but a hollow sham and a swindle in making such pretensions, or else that it is supremely selfish in its constant efforts to restrict the benign influences of its mighty benefits to a very select few. One friend has no hesitation in asking another to seek pardon and peace through the blood of Christ and to learn and practice the morality and piety of the gospel. One friend has no hesitation in even coaxing another to go to church or to Sunday-school or to join a temperance society; but according to the inflexible, immutable laws of Masonry a Mason must never ask his nearest relative to become a member of the craft. And why is this? Because Freemasonry is only too well aware that it possesses nothing good—that it has nothing honest, nothing honorable, and nothing of any real value or importance to offer, but that it is a hollow humbug, a bombastic air-balloon of falsehoods supported by pompous and vainglorious titles, and floated along on the surface of society by abominable oaths and blood-curdling death penalties. Just think of it. A father has been carefully instructed in the Masonic ritual; he has largely partaken of the benefits, such as they are, of the Masonic organization; he has experienced all its soul-elevating influences and yet he will not dare to invite his only son to join the institution and thus participate with him in the same benefits and privileges. Masonry claims to be a good and noble institution, and yet no father will advise his son, and no brother solicit another to join it? And why? Because each have found it an empty farce, a solemn mockery containing nothing worthy the attention of any man even for a single moment of time. It pretends to teach science, while at the same time it is a well-known fact, and you and all other Masons in the country know it to be so, that it does not contain science enough to graduate any one of its members in the youngest class in A B C in any of our infant schools. No wonder then that the candidate *must* declare upon his honor in the presence of witnesses that in seeking affiliation with the order he is not "biased by the improper solicitations of friends." But in the next place he must "declare seriously upon his honor that he is "uninfluenced by mercenary motives." Now which one of you in Keystone Lodge has joined the Masonic institution "uninfluenced by a mercenary motive?" Remember it has cost each one of you at least fifty dollars besides the price of "refreshments" to become members of that wonderful society. Now will you please to tell us why you paid out all this money and put yourselves to all the inconvenience of stripping, blindfolding, getting knocked down and being toted around on men's shoulders and all that sort of humbuggery in being initiated into the mystic buffoonery called Freemasonry? Are you generally in the habit of playing blindman's-buff in that style, and of throwing away your money after such a reckless fashion? When a man comes to the door of a Masonic lodge for initiation and "declares upon his honor" that he is uninfluenced thereto by mercenary motives, how many men in that lodge-room believe in his truthfulness or sincerity? How many of the Masonic societies believe in the candor or sincerity of the candidate when he "declares upon his sacred honor" that he is more than willing to give away from fifty to seventy-five dollars and otherwise make a general buffoon of himself, and yet that in doing all this he is purely and perfectly unselfish and not in the least actuated by a single mercenary or other unworthy motive? Not one. There is not a man in all your lodges simple enough to believe such a silly declaration. It is altogether too transparent. My brethren, you know that every man who joins the Masonic society is actuated in so doing by some motive more or less mercenary, and yet he *must* declare upon his sacred honor that this is not so. Hence you will perceive that at the very threshold of the institution, on the very night in which a man is made a Mason he has got either to back right out of the "preparation room" or else he must deceive, dissemble and lie, and yet Freemasonry claims to be a "beautiful system of morality," and that "to be good and true is the first lesson we are taught in Masonry." See Handbook, page 48.

EDMOND RONAYNE.

[*Continued next week.*]

DOES SECRETISM PROMOTE SELFISHNESS?

BY JAMES M'CLEERY.

It is very important that we should have correct elementary views on all social and religious questions. The Bible, the revealed will of God, is our great source of knowledge on these questions. We are told here that "God hath made of one blood all nations of men for to dwell on all the face of the earth." Now if all men are made of one blood, it is evident from observation and the laws of physiology, that they are all essentially alike; whatever differences there are amongst them is owing to circumstances and education; before God and before the tribunal of every just government all men are equal. Our own government is, perhaps, the first that fully recognized this great fundamental principle of human rights. Now if all men are created equal, for to dwell on the face of the earth, what are they to do? The apostle Peter says, "giving all diligence add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kinduess, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; for if ye do these things ye shall never fall." We have the same general principles contained in the words of Christ, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself; this do and thou shalt live." These principles will bear the severest criticism, and they afford a theme worthy the contemplation of the loftiest minds during time and eternity. Whoever departs from these principles "walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John, 2:11. Now I see nothing in this epitome of duties which warrants oath-bound secret societies; but on the contrary it is plainly opposed to them. If we are all brethren, and if it is our duty to cultivate brotherly kindness towards each other, how can we deliberately and habitually enjoy privileges from which others are excluded by our own act? Those who join these societies must either expect to gain some pecuniary advantage from them or to receive some spiritual aid which will compensate them for their trouble and expense and which they cannot receive in any other way. But it is easy to see that all the social and pecuniary benefits that they obtain by joining these societies are derived from the uninitiated around them. For instance, in a given place, there is only a certain amount of commerce or trade in a given time; if half the people in that place should join a secret society, that would not increase the commerce, but it might be the means of drawing a greater share of it to those who belong to that society. The same observation is true of professional, political and mechanical pursuits generally. One cannot become any better scholar or philosopher, or statesman, or mechanic, or agriculturist, or lawyer, or physician by joining these societies than if he did not belong to them, but he may trust to their influence for securing a greater share of patronage in all these pursuits than he would otherwise receive. Moreover secret society men, learning to trust to these influences for success, there is less incentive for them to use diligence, integrity and other qualities which should recommend them to the confidence and respect of their fellow-men. Are not these societies then plainly selfish in their nature, and do they not give to their members an advantage over others which a Christian and an honest man should not seek? And are they not in opposition to the Scripture precepts, "love thy neighbor as thyself." "All things whatsoever ye would that men should do to you, do ye even so to them," etc. Many persons seem to think that in moral and religious questions it makes but little difference what one believes or does; it will all end about the same way at last. People do not act so in other matters. The mathematician who makes but a slight mistake at the commencement of the solution of a problem will find a great difference at the close. The chemist who makes a small blunder in the mixture of his ingredients in his crucible may realize a fatal result. The mechanic who does not understand the exact properties and relations of his materials, instead of a thing of beauty and utility, will construct a mass of ruins. Now is it reasonable to suppose that the Creator would construct the material universe with so much precision and harmony and leave the higher orders of creation in chaos and confusion? I think not. The moral laws of the Creator must be studied and obeyed or we must suffer the penalty. The great moral law of the Creator, as revealed in the Scriptures of divine truth, is love to God and love to man; every thing that militates against this law must be

removed out of the way, though it is like a right hand or a right eye. If secret societies belong to this class they must be abandoned by every one who would be on the side of God and right.

To Bishop Simpson.

BY WOODRUFF POST.

Rochester, N. Y., Apr. 27, 1877.

Dear Bishop: It appears to me that I am justifiable in the inquiry: Is the appointing power in the M. E. Church a mere sham? The question originates in view of the action of the Bishop and some presiding elders and members of the conference towards a member whose relation was changed arbitrarily because, forsooth, said preacher had spoken against and sought the removal of the blood-stained thing called Masonry from our midst. At least some are perfectly satisfied that that was *the* cause, deny it who may. It was the Bishop's prerogative to give me a charge, and I may say his duty. Courteously I was informed by him two or three days before its close that a place was provided me, the place being named. I was thankful. But to my great surprise, sorrow and mortification, late in the evening and at the last minute of the Conference, just before the time arrived for reading off the appointments, one of your Cabinet, Rev. King David Nettleton, marched to the front, saying that he had a "very painful duty to perform," viz: to move that the relation of Bro. Woodruff Post be changed from effective to supernumerary, assigning no reason for his "painful" task. From the time you tendered me the place and informed me voluntarily, (for so I understood it all down to close of Conference,) not a soul lisped to me that you had given my heritage to another, and left me "out." The Bishop's prerogative is "to fix the appointments." (See Dis). Is this power a sham? If I knew or even suspected an enemy intended to rob you, and I did not apprise you of danger, but left you to his mercy, what might be judged of me? What would stealing a purse be to robbery of reputation? "He that steals my purse steals only trash." Alas! But suppose it was in my power to prevent the thief and save you and I did it not, what then might be charged to my account? I know it may be said that a vote was taken. Yes, but who voted? I know, on being pressed to it, you said—seemingly per force of circumstances—at that late hour, just what Masons and their serfs had re-iterated, a slander and a falsehood, viz.: "You are not generally acceptable on a charge." It happens that I hold written vouchers to the contrary. But suppose it had even been true, would it justify the Bishop and his Cabinet, or any part of it in the course herein mentioned. You remember, Bishop, I had informed you of a charge that had sought my services for years and at last by a petition. Did Dr. H. or friend N. of your Cabinet deny it, or did any one? Suppose they did, and believed they spoke the truth, would it justify a refusal or neglect to inform me of it until it was too late to help myself? Among rowdy politicians (for there has been some such) the strong may overpower the weak and justice and equity be farcical; but it is beyond Masonry and Ku-Klux Klanism when an unimpeached and efficient and acceptable member of Conference is proscribed in the manner aforesaid.

I know my crime is consecratedness to the destruction of clans and oath-bound Masonic cliques in our church; and "for this they will not soon forgive you," wrote a brother secretary of old East Genesee Conference. Is it not my duty? Does this make me unacceptable? To whom? Alas! you know. Every honest man knows. Are not the hands of Masons red with blood? Who murdered Wm. Morgan? Who justified it, and why? Were J. Q. Adams, Chas. Sumner, Wm. H. Seward, Millard Fillmore, Daniel Webster, Rev. Dr. Finney, and many more just such men, men who could not "render a reason?" Were they unduly prejudiced, indiscreet, or befooled, who denounced in the strongest language the institution of Freemasonry? Was our conference in 1828 alarmed at a mere scare-crow when it passed the following, submitted by James Hemmingway, seconded by Philo Woodworth, which prevailed:

"That we admit no person on trial, continuation on trial, nor admit any in full connection in this conference; neither elect any, either to deacons' orders or to elders' orders, whether traveling or local, who shall ever have belonged to the Masonic fraternity, who will not renounce all connection with Masons as such, by withdrawing from the institution and promising to have no further connection with Masons."—Connable's History of Gen'l Conf. p. 302.

Rev. Thomas Carlton, now gone to his reward, years ago said, "Freemasonry will yet rule the M. E. church." Is it not greatly doing so now? The last words I heard from him at a previous conference, were, "You will never get Freemasons out of our church." May God grant that his prophecy fall to the ground. Our reverend Masonic doctors every where as here by Drs. Latimer, Muller and Stratton, may desecrate our pulpits any time in deifying and disseminating the merits of the "ancient" craft and receive the highest places of trust that bishops can give. Whereas let any one attempt to show whether there be an evil in such clans he must pay the penalty by excision or something worse. Whereabouts in all this does Christianity pure and true come in? However we thank God the leaven is at work. It is said "the devil outwits himself," and so he does. There are over thirty sturdy men of integrity in our conference who scorn to wince at Masonic sneers and threats who vote as they list and pray for a wholly sanctified church and bench of bishops.

The bishop or presiding elder who will not save men from the "sting of the scorpion" when it is in their power to do it, but will let the crushing heel of despotism do its deadly work is not worthy a place in our M. E. church. Shall Carlton's words be fulfilled and our church become despotic and unendurable? Yes, Bishop, I am in earnest, for I have rights in common which bishops and presiding elders are in duty bound to respect. What a miserable General Conference that would have been—to you at least—if at the close of its last session one of the delegates had moved without your pre-knowledge of what was being done, that Bishop Simpson be excluded from his bishopric and it should happen to pass by a clan effort—others not daring to vote in your favor—because peradventure you had spoken against Masonry—or had written a tale for the *Ledger* and had thus made yourself generally unacceptable, so said by the craft. What a pretty state of affairs this would have revealed! "Tell it not in Gath. Publish it not in the streets of Askelon, lest the daughters of the Philestines rejoice, lest the daughters of the uncircumcised triumph." The late holy man of God, Rev. C. G. Finney, once a Mason, has published that this Masonic order "is a most intolerant and intolerable despotism. The most anamolous, absurd and abominable institution that can exist in a Christian country; a secret work of darkness and justifies murder."—Finney on Masonry p. 240. And one of our own bishops—the only one—left on record that "Freemasonry and Oddfellowship, a bane [rank poison] in the midst of us, have done us much evil." He was once a Mason, so understood. The cry of the innocent is ascending to the throne of the Most High. God is no respecter of persons. We shall all lie low in the dust together. It will not be long before the great assize when all shall stand before God to receive their reward. Offences must needs come, but "woe unto that man," saith the Lord, "by whom the offence cometh." Whether the same farce will be enacted at our next conference is known only to the Head of the church in heaven whom we are glad to love, honor and obey. "He is unqualified for a successful minister in the M. E. church," *is a positive slander.* Who is it makes the statement? Masons and their friends. I do not wonder so many are afraid to defend a righteous cause. Who dares to rebuke when proscription, slanders, revilings, persecutions, want and death stare them in the face? No wonder that the "knees smite together" and the heart quails when *sanctified Masons* are after their victim. Their tongue "sharper than a sword. The poison of asps is under their lips." But "God shall have them in derision." They "laugh" at the downfall of the innocent, but the "net they spread for others in it is their own foot taken." In due time they have their reward.*

Where have justice and mercy fled? In the language of a Vermont Chronicle, "there is little hope for an institution [church] that so sacrifices justice and truth. It is comical to see the pious spirit in which some people do outrageously mean things and then wait for the blessing of the Lord." "The people don't want him" is an outrageous slander whether reiterated by a bishop as mouth-piece for the craft or not. It is a burning shame and perfect disgrace to our Methodist Episcopal Church. Ye policy men, slanderers and falsifiers, ye compel me to speak, hear the following: "To all whom it may concern: This is to certify that Rev. Woodruff Post was one of the pastors on Hornellsville District during my term as P. E. He was very faithful and very successful as a minister, and was considered one of the most efficient on the district for the Lord greatly blessed his labors. A. N. F." Permit me to add one more testimonial from my last charge. From this charge the craft sought to have me removed for no other reason than that of my opposition to Masonry, Masons reporting the slander that I was repeatedly attacking Masonry from the pulpit; a base fabrication. Here then: "This is to certify that in view of the acceptability and success of Rev. Woodruff Post, our pastor, as a minister of the Gospel of Christ, we heartily commend him to the people in Ontario and elsewhere in his zealous endeavors to advance the religious interests of the community and the building of a church, etc., and knowing him to be a devout, earnest Christian, pray for his success." This was signed by all the official board. May God have mercy on my revilers nevertheless. I do and will obey the precept, love and pray for them that despitefully use you and persecute you. Now if I am in fault for sheltering myself in a measure by this resort and satisfying friends who would like to know the true state of affairs, inasmuch as I have not been able to get redress at Conference, I trust all will impute it to human infirmity and that God will forgive me. Amen.

[*Some of the closing items of this letter were not sent to the Bishop, only about down to the star as seen above.]

Mr. Longfellow, in conversing with a Scotch gentleman, was asked if he thought the hexameter would take root in English soil. He said: "I don't know; I think it will. It is a measure that suits all themes. It can fly like a swallow, and at any moment dart skyward. What fine hexameters we have in the Bible—'Husbands love your wives and be not bitter against them.' And that line—'God is gone up with a shout, [illegible] with the sound of a trum-

Jonathan Edwards, the Reformer.

The Rev. Joseph Cook, in one of his recent Monday lectures, ascribed the origin and wide prevalence of loose religious opinions in New England to the admission of unconverted persons to the membership of the churches in their early history, under what was called the "half-way covenant," and he gave the following graphic description of the trials endured by Jonathan Edwards in his conscientious endeavor to establish the rule that evidence of conversion should be an indispensable prerequisite to church membership: "I know where in Massachusetts I can put my hand on little irregular scraps of brown paper, stitched together as note books, and closely covered all over with Jonathan Edwards' handwriting. Why did he use such coarse material for his studies? Why was he within sight of starvation? Because he had opposed the half-way covenant. Why did that man need to accept from Scotland funds with which to maintain his family? Because he opposed the half-way covenant. Why did his wife and daughters make fans and sell them to buy bread? Because he opposed the half-way covenant. Because he defended with vigor, as Whitefield did, the idea that a man should not be a minister unless converted, nor a church member unless converted, and so set himself against the whole trend of this huge, turbid, hungry, haughty wave of secularization that had been rising since 1631. Of course he was abandoned by the fashionable. Of course his life was in some sense a martyrdom. His note books were made from the refuse of brown paper left from the fans. There is nothing Massachusetts so little likes to be fanned with as those fans Jonathan Edwards' wife and daughters made and sold for bread. Yes, you starved him; but Scotland fed him, thank God. When Edwards was dismissed, it was proposed that there be a council of ten pastors, and he, of course, claimed the right of choosing five; but he was obliged to go beyond the broad bounds of old Hampshire county in order to find five who agreed with him in opposing the half-way covenant.—*Chris. Statesman.*

Ex-President Grant's visit to England secures him as much lionizing as he could reasonably desire. He is greeted everywhere with ovations and demonstrations, until the country is weary hearing of them. When we remember that before the war U. S. Grant was a very unpreteuding citizen, unknown outside a very small circle, and not recognized even in that circle as possessing any extraordinary qualities, intellectually, morally, or otherwise, one is disposed to inquire "What meat does this our Cæsar feed upon that he has grown so great?" Seriously, General Grant would do credit to himself and his country if he would take a lesson from the Emperor of Brazil and stick a little more closely to the traditional simplicity of republican manners, especially when he goes abroad as a representative of a republican people. When we see a man so fond of being lionized we cannot help but feel that the empty wagon is the one that makes the greatest racket.—*Christian Republic.*

Religious Intelligence.

—Bishop M. Wright of the United Brethren in Christ, has dedicated two churches already in July; one near Freeport and one at Jackson, near Geneseo, both in this State.

—Rev. J. W. Bain, pastor of the United Presbyterian church of this city, and widely known as an author and speaker of ability, has been compelled to sever his relation with the church and it is understood contemplates visiting California for his health. The church lately passed the following: "Whereas, Our beloved pastsr, Rev. J. W. Bain, has signified his purpose to ask for a dissolution of the pastoral relation now so happily existing between him and us, for the purpose of seeking a more genial clime and labor less exhausting; and whereas, we feel that the arduous labors which he has so faithfully performed among us during the past three years have had a prostrating effect upon his physical powers, seriously endangering his future," and resolved to acquiesce in their pastor's wish, though with profound regret. Bro. Bain has, during the three years of labor here, greatly endeared himself to his people, who bear a cheerful testimony to his energy, consecration and zeal, and whose prayers follow his departure.

—The Lutheran Synodical Conference will hold its annual meeting at Fort Wayne, Ind., July 18th. This body represents Old, or Conservative Lutheranism in this country. The famous four points divide it from the General Council, which while accepting these points, refuses to make them a test of membership. The points are pulpit and altar fellowship, Chiliasm, and secret societies. It announced that the main subjects to be considered at the meeting of the conference will be the "Theses on Ecclesiastical Communion."

—The Welsh Calvinistic Methodists have lately held their General Assembly in London. They report an increase of 5,700 members during the year, and have 112,000 names of communicants on their roll. Their collections have also increased to £167,205.

—It was stated at the Lutheran Baptist Convention, which met in New Orleans recently, that the Catholics were making rapid progress in winning converts from among the colored people. In the southern tier of counties in Louisiana, it was said, there were 100 Catholic missionaries among the freedmen, and since the close of the war 20,000 colored people had been received in the Catholic church—a greater number than had been gathered into all the Protestant churches in the State in the same period.

—A correspondent from Sweden says that there is a general outpouring of the Spirit, and "that hundreds and thousands of souls are being converted." In the First Baptist church of Stockholm 100 have been received by baptism since the beginning of the year.

—The Reformed Presbyterian Synod (Covenanter) at its last session (in Allegheny, Pa.,) reported contributions at the rate of $17 per member. The Synod ordered $4,000 to be collected for the National Reform Association.

News of the Week.

—Crop reports from all the Northwestern and Lake States are generally very favorable. Extreme wet weather has delayed the corn crop in a few sections, but hay and small grains are promising an abundant yield. The winter wheat in Illinois is turning out finely. The grasshoppers which sorely threatened Minnesota have departed, having done little damage. The abundance which is promised from the earth should turn the land to gratitude to the Giver.

—Severe storms have continued to visit various sections of the country, occasionally causing great damage and loss of life. The last case is the town of Pensaukee, Wisconsin, 25 miles north of Green Bay, which was visited on Saturday night by a tornado. Mills, school-house and fifteen or twenty residences were destroyed and a schooner wrecked. The Gardner House was blown down and it is reported that eight persons were killed.

—The 100th anniversary of the Battle of Bennington is to be celebrated by the Vermonters August 16th. Connected with this celebration will be a commemoration of the 100th year of the existence of Vermont as a State, beginning early in August and continuing some two weeks.

In England the dispatch of the fleet to Besika Bay, close by the Mediterranean entrance of the Hellespont continues to be the chief topic in polities. The movement is gravely censured by the Opposition, as tending to revive in Constantinople the hope of British intervention and to impair England's influence as a neutral power when the Eastern question comes to a final settlement. Sir Stafford Northcote's explanation in the House of Commons is declarcd to be insufficient and unsatisfactory. It does not seem that the great mass of the English people have changed their views with regard to war. Active interference in the contest would be exceedingly unpopular now, as at any time since the declaration of war, though undoubtedly there is a strong suspicion of Russia's designs prevalent among the people, and their sympathies are rather with than against the Turks.

—The *Herald* correspondent in Vienna says it is announced in that city from St. Petersburg that the cause of the dangerous position in which the Russian army in Armenia was lately thrown was chiefly the fact that Persia allowed a Turkish corps from Lake Van to pass through Persian territory. The corps was thus enabled to surprise the rear of the Russians at Bayazid, and to jeopardize the position of a great portion of their army. The effect was all the more embarrassing as the Russians did not anticipate any such action on the part of Persia, and were entirely unprepared for it. Reprisals of the most serious nature are considered inevitable, and the situation is likely to become further complicated. The Russians have re-commenced the bombardment of Kars.

—No general engagement is expected on the Danube until the Russian bridge at Sistora is more secure from the swift current and the Turkish gunboats. A small engagement near Beila between outposts is claimed by both sides.

Reform News.

Ohio Districts.

The following arrangement has been made after consultations with friends in the State for a systematic effort to bring the work of the National Christian Association in connection with its ninth anniversary at Dayton, Oct. 23-25, before the people.

The State has been divided into twenty-three districts of from two to five counties each, and these districts, so far as practicable been assigned to one or more competent persons who will hold meetings, secure the appointment of delegates, etc.

1st district is composed of Williams, Fulton and Lucas counties, assigned to J. K. Alwood, West Unity, assisted by J. G. Mattoon, Esq.

2d. Wood, Ottawa and Sandusky, Rev. Michael Long, Fremont.

3d. Seneca, Huron and Erie, to be supplied.

4th. Lorain, Cuyahoga, Medina and Summit, to be supplied.

5th. Lake, Ashtabula, Geauga, Trumbull and Portage, Rev. Wm. Miller, Bokensburgh.

6th. Defiance, Henry, Paulding and Van Wert, Rev. H. S. Thomas, Elida.

7th. Putnam, Allen, Hancock, Hardin and Wyandot, Rev. S. H. Raudebaugh, Vanlue, and J. L. Lutrell.

8th. Marion, Crawford, Richland and Morrow, Rev. Wm. Wishart, D. D., Ontario; assisted by James Auten, Esq.

9th. Ashland, Wayne and Holmes, Rev. J. B. Cressinger, Sullivan.

10th. Mahoning, Columbiana, Portage and Stark, to be supplied.

11th. Tuscarawas, Carroll, Harrison and Jefferson, Rev. H. Y. Lieper, Moore's Salt Works.

12th. Mercer, Auglaize, Shelby, Dark and Miami, Rev. W. A. Kendall, Celina.

13th. Logan, Union, Champaign, Clark and Madison, to be supplied.

14th. Delaware, Franklin, Knox and Licking, to be supplied.

15th. Coshocton, Muskingum, Guernsey and Belmont, Rev. H. P. McClurkin, New Concord, and Rev. J. P. Lytle, Sago.

16th. Noble, Morgan, Washington and Monroe, to be supplied.

17th. Preble, Montgomery, Butler and Warren, Rev. Wm. Dillon, Dayton, and Rev. John Kemp.

18th. Green, Fayette, Clinton and Highland, Rev. W. G. Morehead, Xenia; Rev. W. A. Campbell, Clifton, and E. O. Beattie, Esq., Greenfield.

19th. Hamilton and Clermont, Rev. W. H. French, Cincinnati.

20th. Brown, Adams, Pike and Sciota, to be supplied.

21st. Pickaway, Hocking, Fairfield and Perry, to be supplied.

22d. Ross, Vinton and Athens, to be supplied.

23d. Jackson, Lawrence, Gallia and Meigs, to be supplied.

There are persons in some of the districts from whom word has been received, who would gladly enter the work but who are prevented by ill health or by previous engagements, but who will cheerfully co-operate so far as they can. Others have been written to from whom no answers have come. I earnestly desire that this effort should succeed and purpose to spend a month or six weeks in Ohio just previous to the October meeting. Will any brother who can give some time to this work write me here. Below I give a few suggestions which will indicate to you something of what will be required and may be of service to some not accustomed to this kind of work.

SUGGESTIONS TO LECTURERS.

1. Make yourself familiar with the geography of your district and select the most feasible points for holding meetings.

2. Ascertain, by letter or otherwise what pastors or other leading men at different points, are willing to co-operate with you.

3. Arrange where you can for a series of meetings in neighborhoods near together and send your appointments ahead so as to have them announced the Sabbath previous, and secure some interested person on the ground who will see that the notice is properly circulated.

4. Be at the place of meeting early and arrange for some one to act as chairman and another to act as secretary, then call the meeting to order and nominate your officers.

5. Open your meeting with prayer.

6. Address.

7. Signing the constitution.

8. Appoint one or more delegates to the National Anniversary at Dayton, October 23d to 25th.

9. Appoint a committee (of ladies or gentlemen) to solicit funds to pay the expenses of the delegates and see that they are furnished with certificates signed by the chairman and secretary of the meeting.

Encourage the people to hold weekly or occasional meetings for prayer or speaking where you deem it practicable.

If it should seem desirable arrange for county or for one district meeting to be held one day and evening at some central point on your field and write me in time so that I can arrange to be there or send some one if desired. Respectfully yours on the Lord's side in all reforms.

J. P. STODDARD.

ANTI-MASONIC CONVENTION, WINDHAM CO., VT.

The following resolutions were adopted at the seventh annual meeting of the Windham County Anti-masonic Society of Vermont:

Resolved, That political events of the most extraordinary character, such as ought to alarm all lovers of free popular government, have recently occurred among us, viz.:

1st. A revolution against the war-policy of the government in the South, effected by violence, intimidation, murder and massacre of our fellow citizens to the extent of thousands—by secret armed organizations.

2nd. The resort to extra-constitutional means by Congress for deciding the late presidential election; and

3rd. Coming nearer home, the deliberate violation here in Vermont of the Constitution of the United States, which prohibits the appointment of Federal office-holders to the office of presidential electors; all of which show the workings of the Masonic lodge, and the confusion and danger which that foreign institution is bringing upon our republican form of government.

Resolved, That, while we have a written Constitution of the United States, by which the country is ostensibly governed, there is another constitution, a sly, underhanded one, working in our midst, which is slowly but surely taking the place of our constitutional government, supplanting it by what is called the "General Grand Royal Arch Constitution of Freemasonry;" which has been imported from a foreign country, and it is our duty as freemen to vote and act against the secret, insidious advances of this foe to the people's laws and rights, on all possible occasions.

Resolved, That the return to Windham county, from the South, within the past year, of one of its citizens, a so-called "Carpet Bagger," wounded and maimed in the most horrid manner, and with a loss of many of his dearest friends and relatives by assassination, the work of the minions of secret societies, is an occasion which ought to awaken the concern and indignation of every citizen of Vermont against that fruitful source of all our secret societies, the Masonic lodge, and arouse them to the defense and vindication of their violated laws against that unchristian and unrepublican institution.

Resolved, That all the incumbents of the principal offices of the State, who observe "the jewel of a silent tongue" when such outrages are being inflicted upon the people's rights and institutions through the "Ancient and Honorable Order of Free and Accepted Masons" and its affiliated associations, are coming far short of the duties of their position, and are unworthy of the confidence and support of a free people.

Resolved, That we are in favor of equal and impartial taxation of all the real property within the State; of a law to exclude from all courts of justice all judges or jurors who may be tainted with the membership of any secret association, and for a penalty against all Federal office holders who, under any pretence, shall pretend to claim or hold seats in the State Legislature.

Resolved, That the names of all persons in confinement in the prison or jails of the State, together with their ages, birth-place, religious creed, membership of secret societies, crime for which imprisoned, date and character of sentence, etc., should be reported in the papers of the State at least once in every two years.

Resolved, That the spectacle now presented to the country in a neighboring State, where one of its citizens, a Past Grand Sachem of Tammany, and a member of Perfect Ashlar Lodge of the Ancient and Honorable Order of Free and Accepted Masons, has, at the head of the foreign voters, plundered the tax-payers of millions of dollars, and imposed upon them a public debt, the greatest probably, per capita, that the world has ever known, besides injuring the confidence of the people in free, popular government, and is still enabled to resist the laws of the land, while lesser criminals, unsustained by Freemasonry, are severely punished, ought to awaken the concern of the people of Vermont, and inspire them with the resolution to arouse against the Jesuitry of the lodge, and once more expel it from the limits of their State.

Resolved, That the two principal parties of the country, Democrats, and Republicans, have so interchanged their members of late years, receiving into each others' ranks the worst elements of both parties, that there is no longer any material difference between them, both parties having become equally loose, unprincipled, corrupt and unreliable; and our Anti-masonic party now presents the only reserve upon which the good and true men of the country can be rallied for the salvation of our republican institutions.

Resolved, That no man who accepts favors or political honors from the Masonic lodge is worthy of our confidence or support, either as a preacher of religion or teacher of political duties.

Resolved, That no people can long remain free who suffer a secret power in their midst, to grant charters for close corporations with power to impose assessments and levy black mail on citizens under intimidation; and the charter granted by Congress to the Masonic Hall Association of the District of Columbia is as great an outrage on free institutions us if the general government should invest a political party or religious organization with chartered privileges.

Resolved, That in the last presidential election, the Masonic lodge here in Vermont, following out the teachings of Freemasonry rather than those of the civil institutions of the State, has co-operated with the Ku-Klux lodge of the South in tainting the election with unconstitutionality, thus aiding to bring disparagement upon republican government in favor of the lodge and its aristocratic pretensions.

Resolved, That large standing armies are standing threats to the liberties of the people; and of all standing armies the most dangerous one yet devised is this secret standing army created under the General Grand Royal Arch Constitution, called the Grand Army of the Republic, which is better fitted for protecting the interests of office-seekers and plunderers of the people than for a defence of the country; tending to keep alive foolish sectional discords that the late war was waged in order to heal, and to give the rising generation a perverted taste for false demonstrations and sham, to the injury of their morals and the future interests of the Republic.

Resolved, That the action of the last legislature of the State, in adopting the thirtieth of May as a holiday, at the mere dictation of the Masonic lodge, and in opposition to our protest, as well as to the action of Congress, was a cringing act of servility, alike contemptuous of our Association and regardless of what is due to the character of the State, and as Freemen of the State we appeal to all other freemen to join us in efforts to repeal an act so unworthy of the character of Vermonters. A holiday that has only the dictation of an illegal association, viz., the Masonic lodge, to commend it, and one that cannot receive the sanction of national adoption or of Christian approbation is not worthy of being held as a holy day by Vermont. In return for an immense outlay of blood and treasure, which ought to have brought us national peace and amity the Masonic lodge bestows upon us a pagan holiday, to be spent among the tombs.

Resolved, That we again respectfully yet urgently appeal to our fellow freeman of Vermont to be mindful of the former good name and glory of the State; to arouse and throw off the shackles which this foreign institution, the Masonic lodge, is endeavoring a second time to impose upon us; to write their own ballots and cast them without the dictation of officious "Grand Master" or truckling "Entered Apprentice," and vote for none but Anti-masonic candidates for office. Though every other State of the Union should be drawn away after the idols of the lodge, Vermont ought to remain true to her glorious antecedents, and give up her opposition only when the Republic itself is given up.

PENNSYLVANIANS READ THIS!

YORK, Pa., July 4, 1877.

The time has come for more earnest and energetic work in our State. There are thousands of well-informed anti-secret men and women amongst us, and many thousands who sympathize with us and who only need "more light" to become active workers in our great reform.

Much has already been accomplished in certain localities by individual effort and by organizations, but we need a strong State organization for all anti-secret workers to rally around. "In union there is strength."

Nothing should stand in the way of success; and if it is deemed best by friends in all sections of the State we should at once correct any defect or deficiency in our present State Association. We must get ready for vigorous work as soon as possible. There is no good reason why we should be straggling behind in this work. On every side we see encouraging signs of anti-secret progress. Let us then rally for a great effort.

We need a lecture fund to keep our lecturer at work. We need money to publish a circular giving all information of our State organization; and also to issue an address to the people of the State, showing the evil influence of secret societies in church, state and society. We must have money to carry on the work. The only way we can get it is for each and every one of us to give as much as we can. Let us all give at once or as soon as possible. Send your money to the treasurer of the State Association, W. B. Bertels, Wilksbarre, Pa.

If any citizens of the State have suggestions to offer let us have them without delay. We are anxious to hear from every Pennsylvanian of either sex, who is ready to assist in pushing the anti-secret reform work. If you intend to aid us do so immediately, if you can. We would prefer fifty cents now to one dollar in the uncertain future.

All papers circulating in Pennsylvania will confer a favor by publishing this appeal, free of charge.

E. J. CHALFANT

Encourage the Children.

Editor Cynosure: In looking over the letters in the *Cynosure* of June 14th, I noticed one written by James W. Marcy of Portland, Mich.; I have seen him; he is a small boy but he is Anti-masonic all through and over, and advocates his principles in school; and why should he not? Let us try to hold before our children the abomination of secret works. Anything that is right and good can be done in open day, the wrong is done in the secret hour of the night. I met a man not long ago who said he was a Master Mason and an Odd-fellow and a leading one at that. I asked him for missionary money; he said he could not give me any, because that was against his principles. An Odd-fellow told me that the world was better off without the Gospel than with it. More than one Freemason has told me that all the religion he wanted was in the lodge, when Jesus Christ is not so much as named there. How could a parent keep still before his children and not show them the evil. And not only his own but his neighbors should be warned against the evil. I bless the Lord for the *Christian Cynosure*. I remail many of mine after I read them and send them to others to read. I keep tracts in my library and when I write a letter to any of my friends I put as many as postage will allow in with the letter. I am glad that we are gaining ground, a Mason told me that not one new one had joined the lodge here since Mr. Levington lectured here six months ago. May God speed the time when men will be as ready to go forth and speak against this evil as intemperance.

Yours for the truth,

D. A. Shelly.

New York, June 11, 1877.

That mammoth agency of Satan on earth, secret societies, has ever by tyranny, cunning, duplicity, falsehood and despotic sway, dictated to government, society and church in the country, by holding in iron grasp for the benefit of the upper few, its underlings which it has deceived and subjugated and who as slaves must down at its bidding to do it homage and wallow in its filth at the tyrant's nod. Masonry which has now possessed itself of the influence and wealth of all the other secret societies has much at stake. When it shouts, "the craft is in danger," slander, perjury and murder must be a recourse—as it says, the end justifies the means. Glorious *Cynosure*, go forth to scourge the monster with scorpion lash out of the church to sneak and bid for free whitewash elsewhere.

Prepare another petition for the House of the next Congress to make membership ground for challenge.

O. S. O.

Beelzebub Claims to Cast Out Beelzebub.

Waitsburg, Wash. Ter., June 18, 1877.

Messrs. Editors: As our country is located in the far west, perhaps a few thoughts concerning the cause may be of interest to the readers of the *Cynosure*. Being situated in almost the extreme northwestern part of these United States, I must confess that we are by no means destitute of that evil principle called secretism. Like the serpent that does its deadly work by stealth and concealment, it has crept through the brambles of these western wilds, and found its way into almost every locality and society.

But the most dreadful of all its deceptive workings, it has wound its way, step by step, into the church of Christ. There, in the midst of the children of God it deceitfully yet boastfully tries to "manifest itself as an angel of light." By taking upon it the "form of godliness," it sets its venomous fangs into that body of Christian influence, and saps the very life and vital principles of Christianity and all true reforms.

Last winter during a series of revival meetings, at Pilot Rock, Umatilla county, Oregon, while the Lord was greatly reviving his work, a member of one of the lower orders boldly yet defiantly asserted that "there was no doubt but what the whole foundation of the revival was laid in the lodge."

See Jesus robbed of his glory! Jesus dethroned and Satan exalted! The institutions of men assuming a power which alone belongs to Jesus! O may the day hasten when every child of God shall "come out from among them and be separate;" and every minister of Christ, with the thundering tones of Mr. Moody, cry *separation*, SEPARATION! There are a few faithful ministers of Christ here, who contend earnestly against the grim monster, and preach "Salvation in Christ alone." Their motto is separation and union; separation from the world, and union with Christ.

J. C. Spoonemore.

An Awful Speech.

Grinnell, Iowa, June 29, 1877.

Having heard that there would be a lecture in defence of Freemasonry at Baxter, Iowa, I felt somewhat interested to hear the same. I have charge of a mission field, and by God's grace have planted a little society of United Brethren in Christ in that part of the county, and if, with one broad sweep by the champion of Masonry the opposing sentiment was to be annihilated I wished to know how it was done.

June the 8th in the evening we were seated and waiting for the speaker; he entered and seated himself, and after wiping the perspiration from his prominent forehead he arose and sung two stanzas of

"There is a fountain filled with blood."

He said: "Ladies and gentlemen, I am here to speak in defence of Freemasonry and Odd-fellowship, and for the truthfulness of what I am going to say I pledge my sacred honor." Here he put in some time in denouncing in bitter terms the Anti-masonic lecturers and "papers" and seceded Masons. Your excellent paper was not passed unnoticed. We did not note his sarcastic remarks, and ugly words, but what we have is his own words. He then spoke of "individual secrets and family secrets," and said, "No church but what has its secrets peculiar to itself." Here again he flung personal abuse on the church over on the hill, then continued: "Freemasonry is not a new-born child; in the eternal council in heaven and foreknowledge of God the three in heaven held a secret council there, and by Jesus Christ on earth." After another volley of ugly words, "I believe no man under oath who goes back on Masonry." He continued, "They say we take terrible oaths; we do take terrible obligations and we do mean business. It hurts no honest man. Jesus Christ imposed secrecy on his disciples on the Mount of transfiguration. The Divine Master held a lodge or conference with his disciples on the Mount." Speaking of the sprinkling of the door post with blood, he said: "The angel saw the token like the Mason's sign." Speaking of the "spies" he said: "The men were oath-bound, and women entered into the contract and pledged their lives in the name of the Lord." He said "Paul was a good fellow, and was a Mason or ought to have been. G. Washington was a Master Mason and died a Mason." He continued and said: "They say we killed Morgan. I did not kill him, but I believe before God the Masons did kill him or choked him, or drowned him, or got the life out of him some how." Now he tells an anecdote, "But I am like the little dog barking at the moon, let them bark." He now tells us that the "missing man said to be Capt. Morgan was a Canadian, and was identified by a patch on his pants and a patch on the heel of his sock; so history tells us." Again, "They say we reject the name of Christ from the lodge. I am a chaplain and I pray as I do in a Methodist quarterly meeting, in the name of Christ." In speaking of Masonic benevolence he referred to the grangers who gathered the corn of a sick man (who was present) and for a dollar I would give his name, but he would say that he had not a hair between his head and heaven. "Masons do unite themselves for protection, and the institution grew out of the defects of the churches." "It (Masonry) dries up the orphan's tears and calms the widow's sigh." "It takes a man of record to get into the lodge; many preachers cannot get in, not being men of note or record or brains." "It takes a peculiar brain to be a Wesleyan, and a very peculiarly constituted brain to be a United Brethren." In closing up his harangue he said he "lived in harmony with the church of God and in harmony with Masonry."

Thus closed the ever memorable defence of Freemasonry by the champion, Rev. Wilson of the Winebrennarian church of Colo, Iowa.

Those are a part of the notes we took in his own words. I send you this to show how these dark lantern men defy God and fight light.

G. P. Fisher.

The Outrages.

Editor Cynosure: I report for the information of your readers a case of Masonic outrage and vile abuse of the church of God which occurred at Springerton, Illinois, sometime since. It appears that the "church of Christ" at that place have adopted rules of government and discipline distasteful to Masonic arrogance. They will not admit to membership adhering Masons and other secretists. Neither will they permit their house of worship to be used for the benefit of secret associations, nor yet employ nor listen to Masonic ministers; all of which are clearly their own unequivocal, especial, private and indefeasible rights. Yet the powers of darkness have undertaken to hold accountable and chastise them for it. Not able to revenge themselves upon this church by any modes known to the law, they have proceeded to do so outside of all law. One "T. C. H." of that place, a physician and a bright particular star in Masonry, took it into his head on one occasion to pay that church a visit, while it was holding divine service, and give the congregation and their minister a piece of his mind. Accordingly he went. He commenced an abusive and threatening tirade outside of the church at first, but not content with this, finally entered, and in a boisterous, repulsive way intermeddled with the preacher, and completely arrested the progress of church service, discomforting, incommoding, and rendering all unpleasant and excited who were present. He was afterwards summoned to appear before a magistrate and answer for this breach of the peace. Finding things not prepared to his hand, he asked a continuance of his cause, alleging upon oath that he could not safely proceed with his trial for the want of material witnesses, for whose attendance he had exercised all due diligence. The prosecution proved that one of the witnesses on whose account he asked a continuance, had been voluntarily excused by himself, after he had been regularly subpœnaed! The other was not present at the meeting and knew nothing of the facts — therefore could not be a material witness! Here were two very evident lies

sworn to by this worthy Mason—one, that he had used due diligence to have his material witnesses present, when he had voluntarily released one who had been subpœnaed; and the other, that he could not safely proceed to trial for want of a witness who knew nothing of the facts! This in the case of anybody but a Mason would have made him liable to indictment, arrest and trial for perjury; but as the Mason is by the laws of his institution "free" from all accountability to law in the outside world, being a *Free*mason—he has nothing to fear from any perjury he may commit in the courts of the land. They are to him but as the baseless fabric of a vision—or men in buckram. They amount to nothing. He toys with them as playthings to be tossed over and thrown away at his pleasure. This God defier finally secured a change of venue; moved the case to another court; packed the jury, and sent the prosecution off howling. It was little that his guilt was clearly proven before the jury. They were all Masons, and knowing their business much better than the prosecution or the court knew theirs, they flew to the relief of a worthy brother Mason menaced by sudden and imminent danger and extricated him from the same "right or wrong."

It was clearly shown to court and jury, by the testimony of both church members and the witnesses for the defence that the accused did enter the church and in a vile, malicious manner unlawfully disturb a worshiping congregation. After pleadings on both sides, the case was given to the jury; whereupon they retired, and in less than five minutes returned with grinning faces and pronounced the verdict: "We the jury find prisoner not guilty!" The justice who presided voluntarily told one of the members of the church the next day, that that was the most outrageous verdict he had ever heard rendered. When the above villainously false verdict was read, every Mason in the court room, so far as could be discovered, clapped his hands, stamped his feet, and vehemently and vociferously cheered. Which means, Masonically interpreted, "We defy all law save the Masonic." How do you like it, cowans? Don't all speak at once. Worse and more of it hereafter.

J. H. H. WOODWARD.

SECEDER'S LIST—(CONTINUED).

Henry Johns (3) Perrysville, Ind.
Pres. Woody of Penn College, Oskaloosa, Iowa.
R. S. Ball (1) Huron, O.
W. H. Sanderson, Brandon, Vt.
Milton Hamblin, Chili, N. Y.
J. Tweedy (3) Lincolnville, Ill.
S. M. Good, Des Moines, Iowa.
C H. Elliot (3) Midland Co., Mich.
A. D. Warner (3) Aurora, Ill.
Rev. O. P. Crawford, (7) Aurora, Ill.
Total reported, 187.

It is advisable to keep continually before the people the burdensome cost of war. It is the heaviest financial yoke laid upon the people of this age, and in some countries it crushes them to the last point of endurance. It not only strips them of their money, but barbarizes public sentiment, by making the mere soldier honored above the worthiest benefactor, and it diverts the public energy from the paths of industrial development and prosperity. Everything, therefore, which tends to break up this hateful dominion of violence ought to be encouraged, like those influences which have nearly put an end to duelling in enlightened communities. Duels among nations are yet to be equally condemned by public opinion.—*Boston Post.*

Home and Farm.

CURE FOR BALDNESS.—Persons afflicted with baldness will be glad to hear that a luxuriant growth of hair may be produced by a very simple process, described by a British Consul at a Russian port, in his commercial report. In the summer of 1875 his attention was drawn to several cases of baldness among bullocks, cows and oxen, and the loss of manes and tails among horses. A former servant of the Consul's prematurely bald, whose duty it was to trim lamps, had a habit of wiping his petroleum besmeared hands on his scanty locks, and after three months of lamp-trimming experience his habit procured for him a much finer head of glossy black hair than he ever possessed before. Struck by this remarkable occurrence, the Consul tried the remedy on two retriever spaniels that had become suddenly bald, with wonderful success. His experience, therefore, induced him to suggest it to the owner of several black cattle and horses affected as above stated, and, while it stayed the spread of the disease among animals in the same shed and stables, it effected a quick and radical cure on the animals attacked. The petroleum should be of the most refined American quality, rubbed in vigorously and quickly with the palm of the hand, and applied at intervals of three days, six or seven times in all, except in the case of horses' tails and manes, when more applications may be requisite.

MASTERING VICIOUS HORSES.—Yesterday afternoon an exhibition was given at the corner of Ninth and Howard streets, of a new and very simple method of taming vicious horses, which is claimed to be superior to any in use. The first trial was with a kicking or bucking mare which, her owner says, has allowed no rider on her back for five years. She became tame and gentle in as many minutes, and allowed herself to be ridden about without a sign of her former wildness. The means by which this result was accomplished consists of a piece of light rope, which is passed around the front jaw of the mare, just above the upper teeth, crossed in her mouth, and then secured back of her neck. It is claimed that no horse will kick or jump when thus secured and that a bucking horse after receiving this treatment a few times will abandon his vicious ways forever. A very simple method was also shown by which a kicking horse can be shod. It consists in connecting the animal's head and tail by means of a rope fastened to to the tail and then to the bit, and drawn tightly enough to incline the horse's head to one side. It is claimed that it is absolutely impossible for a horse to kick on the side of the rope. At the trial yesterday a horse which for years had to be bound on the ground to be shod, suffered the blacksmith to operate on him without attempting to kick while secured in the manner described.—*San Francisco Chronicle.*

IMPORTANCE OF MILK IN HEALTH AND SICKNESS.

The greater the advance in knowledge of the science of medicine, and of the care and treatment of the human body to preserve its health, the more importance is attached to the use of milk for food, and to its healing properties when administered in illness. Since the era of doctresses, and medical women as lecturers, the laws of health are more studied in the family. The "ounce of prevention"—the road to health by proper exercise and diet, is beginning to be regarded with its due importance. Milk contains nourishment for every part of the body. Bone, muscle, brain and flesh can be sustained in fine condition by milk diet. The human frame is healthier when fed by variety in food; yet a certain quantity of milk should be taken every day by every person. There never was any article of diet so subject to whims and ignorant prejudices as milk. Some dislike it, others it makes "sleepy," "bilious," or "headachy." It affects the bowels of many as physic, and it is constipating to others. The persons who dislike milk, or with whom it "does not agree," are invariably the ones who require it, and whom it would probably rejuvenate did they so prepare it as to make it palatable and suitable to their particular constitutions. Milk diluted one third with lime-water will not cause any one biliousness or headache; and, if taken regularly, will so strengthen the stomach as to banish these disorders. It may be taken with acid of some kind when it does not easily digest. The idea that milk must not be eaten with pickles is not an intelligent one, as milk curdles in the stomach nearly as soon as it is swallowed. When milk is constipating, as it is frequently found to be by persons who drink freely of it in the country in summer time, a little salt sprinkled in each glassful will prevent the difficulty. As milk is so essential to the health of our bodies, it is well to consider when to take it, as how. It is a mistake to drink milk between meals, or with food at the table. In the former case it will destroy the appetite, and in the latter it is never proper to drink anything. After finishing each meal, a goblet of pure milk should be drank, and if any one wishes to grow fleshy, a pint taken before retiring at night will soon cover the scrawniest bones. Although nowadays we see a great many fleshy females, there are many lean and lank ones who sigh for the fashionable measure of plumpness, and who would be vastly improved in health and appearance could their figures be rounded with good solid flesh. Nothing is more coveted by thin women than a full figure, and nothing will so rouse the ire, and provoke the scandal of one of these "clipper builds," as the consciousness of plumpness in a rival. In cases of fever and summer complaint, milk is now given with excellent results. The idea that milk is "feverish" has exploded, and it is now the physician's great reliance in bringing through typhoid patients, or those in too low a state to be nourished by solid food. It is a mistake to scrimp the milk-pitcher. Take more milk and buy less meat. Have large-sized, well-filled milk-pitchers on the table each meal, and you will also have sound flesh and light doctors' bills.—*Ex.*

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 12, 1877.

A Pole-Star for the Freedman.

Another journal whose columns are open to a discussion of the iniquities of the lodge has just come to our notice, the *National Monitor* of Brooklyn, N. Y., edited by Rev. Rufus L. Perry, Rev. R. DeBaptiste, corresponding editor. The two numbers before us contain an article on the proof of the anti-Christian character of Freemasonry by Rev. A. L. Post of Montrose, Pa., a well known and able writer in our reform and President of the American Baptist Free Mission Society. A sermon on secret societies preached before the First Colored Baptist church of Montgomery, Alabama, May 13th, 1877, by Rev. C. O. Booth, Corresponding Secretary of the Alabama Colored Baptist State Convention, is also printed. So to rebuke our doubts of any agency to protect the colored man from the attacks of the secret lodge, we see with joy this hope arise.

A word concerning this paper and its editors. The *Monitor* is published by Rev. Rufus L. Perry for the American Educational Association, of which he is the Corresponding Secretary. This association is incorporated under the laws of the State of New York for the following worthy object:

"This association, which is national and undenominational in its operations, is officered and managed principally by colored persons, who are laboring to educate, evangelize and elevate their race in the South, and wherever they may have opportunity, work and means to work with.

"First-class teachers are sent South as they may be called for, and schools are organized on a self-sustaining basis in the more interior parts of the South among the laboring classes."

The *Monitor* is also the official organ of the afore-named American Baptist Free Mission Society. This name is familiar with nearly every one of our Baptist readers, who yet cherish in bright memory the *American Baptist*, which under the able editorial control of Rev. Nathan Brown, D.D., was the organ of the Free Mission Society.

We were lately told that the Free Mission Society had closed up its affairs, being no longer a necessity after the abolition of slavery. This must have been a mistake however, as it appears that in a modified form the society is yet in active efforts for the freedman. The *Monitor* publishes the following on its history and object:

"The Consolidated American Baptist Missionary Convention was organized in New York city, A. D. 1840. It was incorporated June 24th, 1848, under the laws of the State of New York, as 'The American Baptist Missionary Convention.' It formed an organic union with the colored Baptists of the South through duly authorized delegates, in 1866, at Richmond, Va., they added the word 'consolidated' to indicate the union, and then started out as one of the national missionary and educational societies of the United States, having its act of incorporation so changed in law as to legalize the new title.

"The object of this Convention is the evangelization, education and general elevation of the colored people in this country, in the West Indies, in Africa, and wherever favorable opportunity is offered for earnest work, with the approbation of God."

The Rev. Mr. Perry is also Corresponding Secretary of the Consolidated Convention. Rev. Mr. De Baptiste, the corresponding editor, is pastor of Olivet (colored) Baptist church of Chicago, and has officiated here for many years.

The *Monitor* is now in its eighth volume, and as the representative of some half a million of our colored citizens has a wide field of usefulness. May God speed its efforts.

Grant at a Grand Master's Table.

In his banqueting tour through England ex-President Grant was, with one exception, treated with that uniform respect and public consideration which sovereigns of Europe are accustomed to show to each other's distinguished representatives. Though he is no longer President or General but simply citizen Grant, he has been received as if England was using her generous hospitality to our whole nation in his person—with one exception. His conduct in becoming the recipient of such favors is not above criticism, and he had done better to have respected the traditions of the Republic. But there was an exception, a brief eclipse in the full glory of banquets and congratulatory speeches. Just before he left for the continent Albert Edward, Grand Master of English Masons, and heir presumptive, invited him to dine at Marlborough House, and for once traditional American simplicity came to the front and the ex-President instead of enjoying the highest seat at the right hand of his host was placed at the very foot of the table, a simple Mr. Grant, of less account in the catalogue of snobbery than even Minister Pierrepont, who sat above him. Gen. Grant must get better ready the next time he travels and take some degrees and titles in Freemasonry if he purposes dining with a Grand Master; a simple connection, more or less, with a workman's society, the Odd-fellows, is not an introduction into every circle. Simply and truly, contrasted with his previous reception, the Prince of Wales grossly insulted Gen. Grant, as he would not have treated the meanest whipster of a "Grand Master" from any State in the Union. Let us hope Queen Victoria will live long enough for her son to recover from some of his distinguished follies, that the greatest and most Christian nation in Europe be not cursed with them.

Why do we Oppose the Lodge?

Because it is a powerful and dangerous combination which we must resist or obey.

In "Proofs of a Conspiracy" by John Robinson, A. M., Professor of Natural Philosophy and Secretary to the Royal Society of Edinburgh, in the fourteenth edition published by George Forman, New York, 1798, on page 14 in giving a summary of his investigations into what he calls a combination of "all the different systems of Freemasonry," he says: "An association has been formed for the express purpose of rooting out all the religious establishments and overturning all the existing governments of Europe." This is the conclusion to which the learned professor arrived after a personal experience in several degrees and a thorough examination of the whole subject.

This same SYSTEM of lodges, having the same end in view now exists in America, and is supported by and acting in concert with, and as a part of the European system. Its head manager in this country is the notorious Albert Pike, who figures in the public prints as "The Most Puissant Sovereign Grand Commander." Its constituents are "all the different systems" of secret orders, combined in one gigantic moving pillar of base hypocrisy, shameless perfidy and spiritual debauchery, garnished with stolen virtues, fostered, with few exceptions, by the most worthless and profligate of men, and under the guise of morality, benevolence, polite learning and the sanctity of religion, it is stealthily preparing the way and nervously awaiting the opportune moment when, under the leadership of the man, or fiend in human form, who commanding at Pea Ridge ordered his guerillas to scalp the heads of Union soldiers, it shall re-enact on this continent the bloody scenes of the French Revolution. What French infidelity taught in its secret schools, Freemasonry is teaching in its lodges, whether under another name or not it matters little, and what those teachings produced in France they will re-produce in America, unless met and counteracted by the Word of God.

THE NATIONAL CHRISTIAN ASSOCIATION

has lifted up a standard against this alliance of Satanic powers, and is endeavoring to arouse the people to a sense of their danger and rally them in united efforts to check the progress of this moral "pestilence that walketh in darkness" and avert the fearful calamity impending. It furnishes a platform upon which all who accept the Word of God can meet in counsel, and from which words of truth and voices of warning go forth unmuzzled through the land. Unlike to the system it opposes, the Christian Association boasts of neither antiquity or wealth, but in child-like trust sits at the feet of Him whom the lodge rejects, that it may learn how best to save a free government, the church and precious souls from "the wiles of the devil."

BUILDING.

Up to this time the Association does not own the building which it has occupied and controlled for the past year. Philo Carpenter, Esq., offers this building and lot as a *free gift* to be used as a publishing house, provided all the other friends will give to the cause (not to Mr. Carpenter) before the first day of April, 1878, the sum of $30,000 in cash or good negotiable, interest-bearing notes. Nearly $25,000 of this amount has been paid or pledged, a considerable portion of which is conditioned upon the whole amount being raised and the property deeded to the Association. Five thousand dollars more are wanted to carry our mission beyond this landmark in its progress.

IS IT IMPORTANT THAT A PUBLISHING HOUSE BE SECURED?

Friends of the anti-secrecy reform agree that it is, and many of the most earnest and active workers feel that it is well nigh a necessity. The Association should own publish and control its own literature and contemplates doing so. With a view to this end a committee consisting of Hon. J. B. Walker, Rev. A. D. Freeman, Rev. E. Hildreth, M. R. Britten and E. B. Thompson was appointed at its annual business meeting, June 20, 1877, to take this whole matter under advisement and report to the Board of Directors at an early date.

Nothing would rejoice our enemies more than to see this opportunity pass unimproved, and nothing would do more to dishearten the timid and half-persuaded, than a failure at this very point to which so many eyes have been directed. The influence already gained in this city and throughout the country would be partially neutralized and the advancing columns of our army sorely tried. Then too, a portion of the work already done in soliciting and collecting funds would be lost. The daily noon prayer-meeting and public initiations abandoned or moved to a hired hall. The free reading-room with its supply of tracts for gratuitous, distribution and publications on sale must be given up, and our cause become a suppliant asking to be tolerated in the churches and prayer-meetings of others, and when denied must go away in silence, or enter an unwelcome intruder and remain a repulsive disturber of the peace. Brethren and friends can you afford this? I think not.

How then shall the five thousand dollars be raised? This is a question easily enough asked by any one man, but which it will take a number of poor men or a few rich ones to answer effectively. Bro. Myers of New Jersey, suggested that we get all the friends together and then

raise the money before we separate. This would be a good plan only for the fact that it is impracticable and impossible. We cannot bring together the ends of the earth or gather all our friends into one mass convention; but it is both possible and practicable to send pledges or contributions less or more through the mail or by express.

Now I have this to suggest. Are there not among our friends six persons who will give $500 each to make up the first three of the $5,000. Then are there not ten others who will give $100 each to make up the fourth thousand. Are there not ten others who will make up the next five hundred in sums of fifty each, and twenty who will give twenty-five dollars each, and many others who will give ten, five or one dollar or less as a margin against failures or contingent losses on unpaid notes or pledges. This plan to me seems feasible and to come as near Bro. Myers' suggestion as the circumstances of the case will permit. Brethren, may I not hope for an early response from many of you either in accordance with the above suggestions or by some better method. This matter should not be put by until the last day in the afternoon. It is too important, and unless attended to now like many a poor soul it may be forever lost through procrastination.

J. P. STODDARD.

—The noon prayer meeting held in the upper room of the Carpenter Building has, until lately, been in charge of a committee from the various churches of the West side. For various reasons it has been thought that it would be conducted more successfully if controlled by the Chicago Christian Association, and at a late meeting of the committee was turned over to that society. Though reduced in numbers the meeting still holds on hopefully. Let every friend of the reform make an effort to attend whenever in Chicago.

—The Freemasons of Chautauqua county, N. Y., are glorying in their shame since the return of Past Master Ronayne. Having no arguments but such as would make their order a subject of ridicule if promulgated among the people, they resort to the publication of abusive letters in the county papers, attempting to raise a laugh against the gentleman who volunteered to act as candidate, because some members of the lodge stole his clothing from the anteroom. The lodge men find it hard work, such whistling to keep up their courage.

—Another very encouraging prayer meeting is held every week at the house of Mr. Ronayne, 104 Bremer street, on the North Side. This meeting was started last winter soon after the close of Moody's meetings and continues with a good number and hopeful spirit. Connected with it the ladies of Chicago Avenue Church (better known as Moody's church) hold a weekly sewing circle in the same room.

—Rev. H. H. Hinman visited Geneva Lake, Wisconsin, last week. He found no opportunity of lecturing in the brief time he spent in the place, but found a Wesleyan church nearly completed which will be open for lectures at proper times.

—Rev. J. P. Stoddard left this city for Wisconsin on Saturday. He expects to be absent about two weeks visiting Fond du lac, Vienna, Menomonie and other points.

—Rev. D. Yant, a pioneer reformer of Ohio has nearly recovered from a very severe illness of last winter, but not sufficiently to undertake so actively in the reform as his zeal for the truth prompts. He has however lately assisted in the organization of a new auxiliary association in Winfield, Tuscarawas county. Rev. C. F. Hawley of Damascosville, Ohio, assisted also at this organization and lectured on the 25th and 26th ult. in the United Brethren church four miles west of Canal Dover.

—The *Christian Republic*, Tusculum, E. Tenn., is about to begin publishing a history of Salem church, near Columbus, Miss., the wonderful anti-slavery colony planted and maintained under God by that remarkable man, William Feemster. This record will be a most valuable contribution to anti-slavery history and will be worth ten times the cost of the *Republic* per year. The Salem colony was not only anti-slavery from the first, years before the war, but was thoroughly Anti-masonic long before the National movement was thought of. Send for the *Republic* and get the whole narrative.

—Prof. J. R. W. Sloane was lately installed as pastor of the congregation of the Reformed Presbyterian church in Allegheny City, Pa. He will continue his labors as professor in the Theological Seminary located in the same city. Rev. S. J. Crowe of Newcastle presided and gave the charge to the congregation; Rev. J. C. McFeeters of Parnassus preached the installation sermon, and Rev. Dr. A. M. Milligan of the Pittsburgh church gave the charge to the pastor. Prof. Sloane sailed on the "Bolivia" of the Anchor Line on June 16th as delegate to the Pan-Presbyterian Council now sitting in Edinburgh.

—The *Inter-ocean* of this city has made a statement of the expenses connected with its management which are interesting to any who care to know the cost of supplying the world daily with its news. The *Inter-ocean* started March 25, 1872, and at the end of the year had sunk $62,571. The next year it ran behind $34,847, and in 1874, $60,849. These sums had nothing to do with machinery and fixtures. In 1874 by the 20th of October the loss was $71,116, and from that time to the close of the year it was $14,000. In 1876, $59,313 was sunk, and not until the present year has its balances been on the favorable side. It reports a gain of $42,208 this year. These figures are instructive in showing how easily a respectable fortune may be lost in a few months in the enterprise of journalism.

Keen hunger gives a savor to a dish that would otherwise be insipid or disagreeable. This fact may serve to explain how worldly or sinful souls may gorge themselves with carnal pleasures. Deprived of the spiritual food of devotion and union with God, yet goaded by an insatiate craving for some absent good, they devour whatever Satan or a seductive world presents, and glut themselves with the offal of sin.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

N. C. A. RECEIPTS FOR JUNE, 1877.

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"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption"

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Care for the Little Ones.

Gather them close to your loving heart—
Cradle them on your breast:
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

Fret not that the children's hearts are gay,
That their restless feet will run;
There may come a time in the bye and bye
When you'll sit in your lonely room and sigh
For a sound of childish fun;

When you'll long for a repetition sweet,
That sounded through each room,
Of "Mother!" "Mother!" the dear love-calls
That will echo long in the silent halls,
And add to their stately gloom.

There may come a time when you'll long to hear
The eager, boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up
And scattered far and wide,
Or gone to the undiscovered shore
Where youth and age come nevermore,
You will miss them from your side.

Then gather them close to your loving heart,
Cradle them on your breast,
They will soon enough leave your brooding care,
Soon enough mount youth's topmost stair—
Little ones in the nest.

—Selected.

The Responsibility of Mothers.

How few mothers truly appreciate the responsibility of their position! To them a soul is given to train for heaven. The ground uncultivated, but soon little sins, like seeds, are sown in the heart. Will you let foul weeds choke out the sweet blossoms of truth and innocence? This is the question which every parent—every mother particularly—should ask herself, for sooner or later she must answer it. Characters traced on water are quickly obliterated; those imprinted on clay sink into the yielding surface, yet require the touch of the graver's tools to deepen the lines, else they, too, may be effaced. The young child's mind is like soft clay; the characters engraved upon it must be daily retraced, until the clay becomes hardened, so that they can never be blotted out.

Daily we recognize in our children our own faults. We see our own obstinacy, our own pride and selfishness, cropping out in the little ones for whose welfare we would give our lives. Alas! we did not strangle these hydra-headed serpents before we became mothers, but nourished a fell brood in our hearts, not seeing their hideousness till they stung us wofully through our children. Well it is if we turn to our God and Saviour in this our hour of bitter need for help, for now we have a double or triple brood to battle with, and if God's grace be not vouchsafed, our prospects for the future are most miserable.

Mothers who groan over your daily tasks, whose nights are sleepless, and whose nerves are taxed to the utmost, think on these things! "As ye sow, so shall ye reap." If irritable words, sour looks and passionate rebuffs, are the crops now planted, be sure that the harvest will be of the same nature. But if self is put far out of sight; if the aching nerves are soothed by thoughts of the "One mighty to save, all powerful to succor," who bore his cross meekly; if the child is led by gentle words and loving caresses—freely given—then the harvest will bring us full ripened sheaves.

But if the father and mother do not see eye to eye, in the management of the souls given to their keeping, then God pity them both! If the father would lead them to the Good Shepherd, but the mother beckons them to the "bye and forbidden paths" of worldly pleasures and fashionable life; or, if the mother earnestly endeavors to lead her babes to Him who "took little children in his arms and blessed them," while the father's example and influence counteracts her efforts—then here, more than anywhere else, is our Father the only hope! But when neither parent has this fear of God before their eyes; ah, we cannot wonder at the wickedness and undisciplined state of many of the children of the present day! The father and mother never were taught—never exercisesd self-denial or self-control; never manifested the grace of a Christian spirit. Can they expect their children will be wiser than they? The parents "have eaten sour grapes and the children's teeth are set on edge." Many a mother deplores the neglect of discipline in her own childhood, yet has not the force of character to enable her to govern her little ones, and groans and sighs over their misdeeds, exclaiming, "What shall I do? Were there ever such children as mine?" instead of taking courage to administer needful discipline, until the little rebel is taught obedience.

The burden of government rests, and should rest, more on the mother than on the father, while children are young, and she must see that obedience is enforced in the tender years, when character is so easily moulded, if she would save her darlings. The bells toll in some large towns for a "lost child!" The knell strikes terror into every heart! But, alas! if they tolled for all the children lost through the culpable neglect of their parents they would never be silenced, but toll on for ages. Many a young man of the present day is lost to his parents far more than if he had strayed away in infancy from his mother's side. Lost—in the saloons of our cities, in the dram shop of town and village—in the prisons of each State! How many daughters are lost in the giddy round of fashion and folly, in idleness, and selfishness, forgetting the obligations they owe to those who have watched and toiled for them from the earliest years! If happily, they sink no farther; if, under all the enervating dissipations in which they indulge, and the insiduous temptations which surround them, they escape the "lower depth," from which women may never return; if preserved from this fearful degradation and destruction, there may be hope still for undisciplined and selfish daughters. Should they become honored wives, and learn by experience—our best earthly teacher—all that their mothers have endured for them, then they may fully realize their obligations; and often an unfeeling, ungrateful daughter is made, by the sufferings of maternity, unselfish, considerate, and loving.

O, mothers, pray much! Forget not your responsible duties, but guard, with holiest care, your little ones!—*Mother at Home.*

A Specialty.

The doctor said the baby must ride out. My husband was a good driver, and we had a fine horse and buggy. We rode out one afternoon, papa, baby and I; but the cigar went also, and somehow the smoke would come in baby's face. She turned away her little head and coughed every few moments.

"That baby can't have much of a muscular constitution," said the father, "if it can't stand a little tobacco smoke. We must ride out oftener, and it will get used to it."

But we didn't ride out any more. I had found by experience that tobacco must have its way. I went out about two weeks after this, one evening, to call on some friends of ours, Mr. and Mrs. N.; cultured, refined, charming people. Much to my surprise, William soon took out his cigar, asking, of course, the question: "Is it offensive?" As I never heard of anybody answering yes, he smoked and smoked all the evening. Mrs. N. coughed every three minutes. I said: "You have taken cold, Mrs. N." "No," said my husband, "it is my cigar." Still smoking, he arose and opened the door, to let a little fresh air into the room, giving Mr. N., who sat near the door, the full benefit of a draught. Next day Mr. N. was home sick with cold and headache. Both people, I knew, never liked tobacco in their small parlor, which was always sweet as a rosebud, and bright as sunshine and flowers, and as neatly arranged as refinement and taste could make it. I never went out to call with William again in the evening. Mrs. N. lent me a book of choice poems, very elegantly bound. I laid it away in a drawer, but William found it. He has a rich, musical voice, and reads poems finely. He read in it every night for a week, smoking all the time; and when he had finished the book one day as I turned the leaves, around the poems sweetest with the dew of thoughts and brightest with the glow of soul-light lingered the odor of tobacco. He had laid the book, it seems, in his drawer at night—and that drawer! I wish you could have bent over it. In the center was always a cigar-case—never empty. With every tobacco lover it is always a specialty, and everything has to generalize around it—handkerchiefs, cravats, gloves, papers, books, everything in that drawer had that intolerably ugly odor forever lingering about it. The book of poems, in blue and gold, with golden thoughts hidden between its snowy leaves, had, after being thoroughly smoked every evening, slept three nights in that drawer, poisoned by Lottenbrug & Sons; and sent back to my friend Mrs. N., would be to her, in its choice place, in her drawer sweet with dried geranium and heliotrope, a new specialty.

The book never went back. It was hard times for us pecuniarily; but I bought a new volume that Lottenbrug & Sons had never seen, and I sent it to Mrs. N. I use my own books as I like, but other people's must go back to them as they came.

I wish I could have my darling husband back again; his breath was so pure and sweet, his temper was so even and calm. I wish some angel would persuade him to leave it off, to break the tyrant's chain, and we could be as happy as we were once. We all can see how it harms him; strange he cannot see it himself, how even his hands begin to tremble.—*Herald of Health.*

The Strong Churches.

The other day in Boston, Mr. Moody was giving his opinion about gathering the converts into the churches. He wanted this done whenever the pastors were reasonably sure of the reality of the conversions; but he favored caution, and the application of suitable tests, lest many should be hastily received to membership, to the injury alike of themselves and of the church. In connection with this he told of his two ambitions. When he first undertook to gather a church, in Chicago, he had an ambition to have a large church. So he labored zealously, and accepted professed converts readily, and ere long had several hundred members on his rolls. But pretty soon the experience began to come, and some of it was rather trying; and then his mind underwent a revolution, and he had an ambition for a small church. His idea was, that mere numbers availed little; that a few, who were laborious and efficient were worth more than a multitude of the idle and inefficient.

The power of a church is in the purity of its membership, and not in the length of its roll; as the strength of an army is in its courage and discipline, rather than in the number of its regiments. And so, when Mr. Moody had surrounded himself with a crowd of hastily received members, and the evidence of their conversion began rapidly to diminish, and the necessity for painful processes of discipline appeared, his complacency in numbers disappeared, and he had a great ambition to have a small, well assorted, homogeneous, thoroughly converted, properly instructed, and active

church—a Gideon's band, instead of an Israelitish mob.—*Sunday School Times.*

We have nothing but our wills, everything else belongs elsewhere. Disease removes life and health; riches take to themselves wings; intellectual talents depend on the state of the body. The only thing that really belongs to us is our will, and it is of this, therefore, that God is especially jealous, for he gave it to us not that we should retain it but that we should return it to him whole as we received it.

Children's Corner

Discontent.

Down in a field, one day in June,
The flowers all bloomed together,
Save one, who tried to hide herself,
And drooped, that pleasant weather.

A robin who had soared so high,
And felt a little lazy,
Was resting near a buttercup
Who wished she were a daisy.

For daisies grew so trig and tall;
She always had a passion
For wearing frills about her neck
In just the daisies' fashion.

And buttercups must always be
The same old tiresome color;
While daisies dress in gold and white,
Although their gold is duller.

"Dear robin," said this sad young flower,
"Perhaps you'd not mind trying
To find a nice white frill for me,
Some day, when you are flying?"

"You silly thing," the robin said;
"I think you must be crazy!
I'd rather be my honest self,
Than any made-up daisy.

"Your nicer in your own bright gown,
The little children love you;
Be the best buttercup you can,
And think no flower above you.

"Though swallows leave me out of sight,
We'd better keep our places;
Perhaps the world would all grow wrong,
With one too many daisies.

"Look bravely up into the sky,
And be content with knowing
That God wished for a buttercup,
Just here where you are growing."

—Selected.

Street Talk.

"Learn to talk like a gentleman, my boy. Papa is sorry to hear you talk 'street talk.' Do quit it."

"What is 'street talk,' papa?"

"What did you just now say to sister?"

"I told her to be quiet."

"But you said, 'Hush up!' and said it very loudly and rudely. And what did you, ten minutes ago, say to Martha?"

"I told her to go out of my way."

"But you did not say it half so nicely as that. You said, 'Get out of this!' and I think you called her some name. What was it?"

Harry looked ashamed, and the tears came; but he answered, "I called her a 'dirty sneak.'"

"Just so. That is what I mean by street talk. All these naughty words, and especially the rough tone and manner you hear on the street. They belong to those boys who have never been taught any better, and to those men who, though knowing better, yet do not care anything about the better way. But my little boy must never use street talk."

Insect Statistics.

In 1872 the caterpillars of the brown tail moth were so numerous as to defoliate the trees of a very large part of the South of England. The alarm was so great that public prayers were offered in the churches that the calamity might be stayed. The poor were paid one shilling per bushel for collecting caterpillars' webs to be burned under the inspection of the overseer of the parish; and four score bushels were collected daily in some parishes. But on the other hand, the benefits derived from the labor of some insects should not be overlooked; some species feed on noxious weeds, and others prey on still more noxious insects. One of the greatest friends of the agriculturist is the family of ichneumon flies, which lay their eggs in the bodies of living caterpillars, in which they are hatched, thus destroying them; although the caterpillar, after being "ichneumened," has still a voracious appetite. The caterpillars which feed on the cabbage eat twice their weight in a day; the larvæ of some of the flesh flies eat a much larger proportion than this. The productive powers of insects vary very much. Some lay only two eggs; others, such as the white ant, 40,000,000, laying them at the rate of sixty a minute. The queen of a beehive is capable of laying 50,000 in a season; the female wasp 30,000. The majority of insects, however, lay but one hundred; in general the larger the insect, the fewer the eggs it lays. Most insects have two generations in a year; some have twenty; others take seven years from the time the egg is laid until their death in a perfect state. But probably not above five per cent. of the eggs laid become perfect insects. Our insectivorous birds are diligent in destroying the larvæ of insects, but they will not do all that is required; hard labor is also needed.—*London Times.*

Bunker Hill Monument.

This monument stands in the center of the grounds included within the breast-works of the old redoubt on Breed's Hill. Its sides are precisely parallel with those of the redoubt. It is composed of Quincy granite, and is two hundred and twenty-one feet in height. The foundation is composed of six courses of stone, and extends twelve feet below the surface of the ground and base of the shaft. The four sides of the foundation extend about fifty feet horizontally. There are in the whole pile ninety courses of stone, six of them below the surface of the ground and eighty-four above. The foundation is laid in lime and mortar; the other parts of the structure in lime and mortar, mixed with cinders, iron filings and Springfield hydraulic cement.

The base of the obelisk is thirty feet square; at the spring of the apex fifteen feet. Inside of the shaft is a round hollow cone, the outside diameter of which, at the bottom, is ten feet, and at the top six feet. Around this inner shaft winds a spiral flight of stone steps, two hundred and ninety-five in number. In both the cone and shaft are numerous little apertures for the purpose of ventilation and light. The observatory, or chamber at the top of the monument, is seventeen feet in height and eleven in diameter. It has four windows, one on each side, which are provided with iron shutters. The cap-piece of the apex is a single stone, three feet and six inches in thickness and four feet square at its base. It weighs two and a half tons.

Almost fifty years had elapsed from the time of the battle before a movement was made to erect a commemorative monument on Breed's Hill. An association for that purpose was founded in 1822; and to give *eclat* to the transaction and to excite enthusiasm in favor of the work, General Lafayette, then "the the Nation's guest," was invited to lay the corner stone. Accordingly on the 17th of June, 1825, the fiftieth anniversary of the battle, that revered patriot performed the interesting ceremony, and the Hon. Daniel Webster pronounced an oration on the occasion, in the midst of an immense concourse of people. Forty survivors of the battle were present, and on no occasion did La Fayette meet so many of his fellow-soldiers in our Revolution as at that time. The plan of the monument was not then decided upon; but one by Solomon Willard, of Boston, having been approved, the present structure was commenced in 1827 by James Savage, of the same city. In the course of a little more than a year the work was suspended on account of want of funds, about fifty-six thousand dollars having been collected and expended. The work was resumed in 1834, and again suspended within a year for the same cause, about twenty thousand dollars more having been expended.

In 1840 the ladies moved in the matter. A fair was announced to be held in Boston, and every female in the United States was invited to contribute some production of her own hands to the exhibition. The fair was held at Faneuil Hall in Septembe, 1840. The proceeds amounted to sufficient, in connection with some private donations, to complete the structure, and within a few weeks subsequently a contract was made with Mr. Savage to finish it for forty-three thousand dollars. The last stone of the apex was raised at about 6 o'clock on the morning of the 23d of July, 1842. Edward Carnes, jr., of Charlestown, accompanied its ascent, waving the American flag as he went up, while the interesting event was announced to the surrounding country by the roar of cannon. On the 17th of June, 1843, the monument was dedicated; on which occasion Hon. Daniel Webster was again the orator, and vast was the audience of citizens and military assembled there. The President of the United States (Mr. Tyler) and his whole Cabinet were present.

In the top of the monument are two cannons, named respectively "Hancock" and "Adams," which formerly belonged to the Ancient and Honorable Artillery Company. The "Adams" was burst by them in firing a salute. The following is the inscription upon the two guns:

"SACRED TO LIBERTY."

"This is one of the four cannons which constituted the whole train of field artillery possessed by the British Colonies of North America at the commencement of the war, on the 19th of April, 1775. This cannon and its fellow, belonging to a number of citizens of Boston, were used in many engagements during the war. The other two, the property of the government of Massachusetts, were taken by the enemy.

"By order of the United States, in Congress assembled, May 19th, 1778."—*Selected.*

The Sabbath School.

LESSON XXIX.—July 22, 1877.—PAUL AT LYSTRA.

SCRIPTURE.—Acts 14: 8-20. Commit 13-17.

8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods have come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea, and all things that are therein:

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

GOLDEN TEXT.—"But the Lord is the true God, he is the living God, and an everlasting King."—Jer. 10: 10.

A FEARFUL REACTION.

Truth is stranger than fiction. The "Hosannas" of to-day become the "crucifys" of to-morrow. Paul deified becomes Paul stoned. Another illustration of fame's fickle character is given—for ever has it been that

"As changed the wind her organ so she changed
Perpetually; and whom she praised to-day,
Vexing his ear with acclamations loud,
To-morrow blamed, and hissed him out of sight."

1. The cause of this reaction (v. 19) was the course of some unbelieving Jews from Antioch and Iconium, who dogged the footsteps of the apostolic missionaries, and even in distant Lystra stirred up the people to deeds of violence. The success of their efforts was all the easier for the estimation in which Barnabas and Paul had been previously held. If not "gods," as the preachers themselves admitted, they must be evil spirits, impostors. They could not be true men. So these people (noted for their fickleness) would argue; so the tide would turn.

2. The form assumed by the reaction was that of personal violence, (v. 19.) Paul was stoned till thought dead, and then dragged out of the city like a carcass. See 2 Cor. 11: 25.

3. The futility of the movement, however, was soon made evident, (v. 20) As the disciples stood around him in sorrow, he "rose up"—doubtless through supernatural strength—and went into the city, apparently as sound as ever. The next day, too, in obedience to Christ's command, (Matt. 10: 23), he departed with Barnabas to Derbe, a town not many miles distant.—*Evangelical Repository.*

HOME READINGS.

M. 1 Cor 3: 1-23....“Let no Man Glory in Men.”
T. Gal. 2: 1-21 ...“Not I, but Christ in Me.”
W. Eph. 3: 1-21 ...“The Power that Worketh in us.”
T. Rom. 15: 1-19....“By the Power of the Spirit.”
F. 2 Cor. 12: 1- 0....“Weak, then am I Strong.”
S. Eph. 6: 1-19 ..“Be Strong in the Lord.”
S 2 Cor. 4: 1-18....“We Preach not Ourselves.”
—*Nat'l S. S. Teacher.*

READ FOR ILLUSTRATION.

“Lystra.”—Act 13 50 51; 14:1-7.

“A cripple.”—And a certain man lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful. Acts 3:2; 2 Sam. 9:3; Is. 35:6; Matt. 11:5; Heb. 12:13; Rom. 7:18

“He had faith.”—Thy faith hath made thee whole. Mat. 9.22, 29; 13:58; Acts 3:16.

“Stand upright.”—In the name of Jesus Christ of Nazareth, rise up and walk. Acts 3:6; 9:34; John 14:12; 15:16.

“Leaped.”—And all the people saw him walking and praising God. Acts 3.9.

“Gods.”—This man is the great power of God. Acts 8:10; 12:22; 28.6; Rom. 1: 21-23; Eph. 4:18; Acts 17:23.

“Would have done sacrifice.”—Be more ready to hear than to offer than to offer the sacrifice of fools. Ec. 5:1; Heb. 13:16

“We also are men.”—Stand up; I myself also am a man. Acts 10.26; Rev. 19:10.

“Turn from these vanities.”—Walk not as other Gentiles walk, in the vanity of their mind. Eph. 4:17; Is. 5:18; Jer. 10: 8; 14:22; Jon. 2:8.

“In their own ways.”—For this cause God gave them up unto vile affections. Rom. 1:26, 28; Ps. 81.12; Hos. 4.17.

“Not without witness.”—Yes, verily, their sound went into all the earth, and their words unto the ends of the world. Rom. 10: 18; Matt. 5: 45; Acts 17: 28; Rom. 1: 20.

“Certain Jews.”—But when the Jews saw the multitude they were filled with envy. Acts 13: 45, 50; v. 2; 9: 23; 4: 1; 5: 40; 17: 5, 13; 18. 6; 19: 13; 20: 3; 21:27; 23 12.

“Stoned Paul.”—Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck. 2 Cor. 11: 23, 25; 4: 10; 2 Tim. 3: 11; Acts 20: 24; Matt. 10, 28, 37-39; 16: 25; Lu. 9: 23; 14: 26, 27

“He rose up.”—Whosoever will lose his life for my sake shall find it. Matt. 16: 24, 25; Mic. 7: 8; Is. 40: 31; Rev. 11: 11; Heb. 11; 34; 2 Cor. 12: 10.

THE GOSPEL MEETING.

How to Study the Bible.

LECTURE BY MR. MOODY.

There is one thing you will notice in studying the Word of God. A man that is filled with the Spirit refers much to the Word of God. A man that is filled with his own ideas and with himself does not refer much to the Word of God. He thinks he can get along without it. A great many use it only as a text book, and get only texts out of it. You will find that Moses was constantly repeating the commandments to the people—telling them to remember the commandments. We find that when Joshua got across the Jordan that the whole law of God was read. You will find all through, when a man is filled with the Spirit he dwells much with the Word of God. Jesus was all the time referring to the Old Testament. Everything was done as he said. As old Dr. Bonar of Glasgow, said, the Lord didn't tell Joshua how to fight—how to use the sword—but he told him to meditate upon the law day and night, and then he should have good success. And whenever you find a man of God that is meditating upon the Word of God day and night, that man is full of courage, is full of boldness, and has success. And the reason, I believe, why many fail, or have so little success, is because they know but little about the Word of God. If we have the Spirit, the Spirit will help us. A great many in the churches who call themselves Christians take up the Bible, and wonder if it is all true. “Is it true from back to back?” A great many ask, Is it all true? There was a colored man down South who had been converted, and some infidel got hold of him, and said, “The Bible isn't true. That has been demonstrated by scientific men.” This infidel was trying to do the work of the devil to unsettle that man's belief in Christ. But the colored man said, “I know the book is true. I was once a drunkard and a blasphemer, and when I read that book I stopped swearing and stopped drinking; that book must be true.” I think the colored man had the best of the argument. If it was a bad book it wouldn't make a bad man good. If it is a delusion, and false, it won't lift men up and elevate them. The Word of God is true. Let us take our stand on the colored man's platform. If we cannot understand all its deep sayings, let us not try to reason them out by bringing God down to a level with us. If we can not understand it from back to back, it is a true sign that it is a revelation from God. It is the strongest proof, because we cannot understand all of it at once, that it is the Word of God.

A great many people neglect it because they are “pretty well acquainted with it.” They say, “I have read it through, and I know what is in it.” And how many of us prefer to read the papers to the Bible! A great many have an idea that they can get the news from the daily papers. That is false. This (the Bible) is the only news-book in the world. It not only tells what took place 6,000 years ago, but it tells you what is going to take place. A newspaper cannot do that. The editor never knows what is to occur. You will have to go to this book to find out what is going to take place.

I now take up the question

HOW TO STUDY IT,

not how to read it. A great many read it as I used to before I got converted—just to ease my conscience. I then used to read two chapters a day, and I would jump out of bed to do it. Some put a mark in the book to tell where they left off. In traveling I have seen the head of the house take down the family book and ask his wife where he left off. Some read it carelessly, and if asked ten minutes after they shut the book, they cannot tell a word that was in the chapter. Some read a chapter here and there—scatter all through—and, having no connection, they don't know anything about it. This book is altogether different from all other books. We have got to study it to understand it; read and re-read it, and pray God to cause the Holy Ghost to open our understanding. If we first go about it in that way, and set our faces, as Jehoshaphat did in prayer, like flint, and go to work to understand these blessed and heavenly truths, we will succeed.

THERE ARE THREE BOOKS THAT CHRISTIANS OUGHT TO HAVE.

The first is a good Bible. I don't like the little ones, because they are hard to read. You want one with plain print that you can see. Many object to large Bibles, because they cannot be carried in the pocket. Carry them under your arms then. As some one said, “He preached a sermon five miles long by carrying a Bible under his arm.” Let the people know who you are. Men come in on every train, and sit down and play cards. Why should you be ashamed to be seen with a Bible in your hands reading the Word of God? If you cannot get time at home, take the Bible on the train. Some say that is exhibiting the spirit of Pharisaism. If you do it in that spirit it is an abomination to men of God, but, with a pure motive, God will bless you. A great many say they cannot find time. Suppose you do not read so many daily papers, or spend so much time upon yourselves? I do not believe there is a business man in Chicago who cannot find an hour a day to study the Bible if he willed to do it.

When you have a good Bible get Cruden's Concordance; that is a great help; and then a little Scriptural text-book has been a great help to me. And when you come to the Word of God hunt for something. Don't read to ease your conscience. A great many read but a little, and the result is they don't find anything. When men went to California for the purpose of digging gold they worked hard and toiled with a terrible energy to get a little. Now, my friends, if you want to get pure gold you have got to dig for it. The best truths are not found on the surface. If you dig and keep delving you will find them. When in Boston I went to Mr. Prang's chromo establishment (I knew him), and asked him to show me the process. He took me to the first square stone; he was getting up a chromo of some public character; and he took an impression off and showed it to me, but there was no sign of a man's face; it was just tinted. I said to him, “I don't see any sign of a man's face.” He said, “Just wait a moment.” At the next stone a young man was at work on the same chromo, and he took an impression and showed it to me. I didn't see anything of the man's face. But he took me along, and we got up to the eighth, ninth or tenth stone, and then I could see the outline—the eyes, the nose, the forehead, the mouth. We went a little further, and the impression began to look more like a man. At the twentieth stone it looked something like him, but was not very correct. He said, “Wait until we get further on.” At last we reached the last one, the twenty-eighth, and he took an impression, and there was an exact likeness of the man. So we have to read the Bible. At first we take it up, and don't see anything in it. We read it over the second time, and still we see nothing, and wonder how some people get such beautiful things out of it. Read it over twenty times, and we get a little light. Dig deep and prayerfully. Read it the twenty-fourth time, and we begin to see the outlines of truth, and if we study it the twenty-eighth time, Christ Jesus is printed on every page. Christ is in the Old Testament just as he is in the New. Take Christ out of the Old Testament and you cannot understand it. There are some people in the churches who say the Old Testament is historical. “I believe in the New Testament, but don't believe in the Old.” This shows that they don't know anything about either, because the New indorses the Old. There is not a thing in the Old that men cared about that the Son of God did not put his seal to it when he was here. How often do we hear people say, “You don't really believe in the flood. Scientific men say it couldn't be.” Didn't the Son of God say, “As it was in the days of Noah?” Would you rather take the testimony of scientific men than of God? I have no sympathy with the men who go down into the ground for dead mules and dead carcasses to make them testify against the Word of God. Jesus of Nazareth believed in the flood. Some really don't believe that the whale swallowed Jonah. They say his mouth was so small he couldn't swallow him. The Word says that God prepared a great fish to swallow Jonah, and not only that, as the colored woman said, he could prepare a man to swallow a whale if he wanted to. We must not limit the powers of Almighty God. God can do these things.

SOME DON'T BELIEVE THE FIRST FIVE BOOKS,

and throw them out. If you look for Christ, there you will find him. See Luke xxiv. 27, after Christ had risen, “and beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures concerning himself.” Don't that settle the question? It settles it in my mind that the Old Testament is just as true as the New. Then in the forty-fourth verse: “And he said unto them, These are the words which I spake unto you, while I was yet with you, That all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then he opened their understandings that they might understand the Scriptures.” What are you going to do with the Passover, my friends, if you take Christ out of the Old Testament? What are you going to do with the Atonement, the sacrifices, the brazen serpent? What does it all mean? I tell you that it is a sealed book if you take Christ out of it. It is the key of the Word. Christ unlocks the Old Testament just as he does the New. Philip found Christ in the thirty-fifth chapter of Isaiah, and that is all the Scripture the early Christian had. When Paul preached on the day of Pentecost, he had the Old Testament, and 3,000 men were converted by having the Gospel preached to them from the Old Testament. So if there is any man or woman in this assembly who has ever said he does not believe in the Old Testament, but that he believes in the New,

HE IS DELUDED BY SATAN,

because if any man believes he must give up the Old Testament, he must give up the New Testament also. One book stands upon the other. And I also wish to call your attention to a thought or two on persons believing certain parts of the Scriptures. You will hear men say sometimes, I don't believe that, and I don't believe the other, and so forth. Now, when a man begins to doubt one part of the Word of God every part goes in time. We want to recognize the one grand fact that the Word is all true.

[*Concluded next week.*]

The world wants more sunshine in its disposition, in its business, in its charities, in its theology. For ten thousand of the aches and pains and irritations of men and women we recommend sunshine. It soothes better than morphine. It stimulates better than champagne. It is the best plaster for a wound. The Good Samaritan poured out into the fallen traveler's gash more of this than of oil. Florence Nightingale used it on the Crimean battle-fields. Take it into all the alleys, on board all the ships, by all the sick beds. Not a phial full, not a cup full, not a decanter full, but a soul full. It is good for spleen, for liver complaint, for neuralgia, for rheumatism, for falling fortunes, for melancholy.

Knights of Pythias Illustrated

A Full Illustrated Exposition

OF THE

Ceremonies of the Three Degrees

OF THE

SUBORDINATE LODGE.

Entered According to Act of Congress in the year 1877
By Ezra A. Cook & Co.,
In the office of the Librarian of Congress at Washington., D. C.

[CONTINUED.]

Outer Guard (standing).—"Outside of the inner, and to take charge of the outer door. My duties are to see that the brethren clothe themselves in proper regalia or insignia of the Order in the ante-room, and are duly qualified to enter the inner door; to take charge of the regalia, and perform such other duties as the Chancellor Commander may direct."

Chancellor Commander.—"Brother Outer Guard, you will now resume your proper station and relieve the Brother Inner Guard."

Inner Guard returns, assumes his station, and says:

"Chancellor Commander, the Inner Guard reports from his station."

Chancellor Commander.—"Brother Inner Guard."

Inner Guard (standing).—"Chancellor Commander."

Chancellor Commander.—"Where is your station, and what are your duties in this Lodge?"

Inner Guard.—"At the inner door near the Vice Chancellor. My duties are to allow no brother to enter the Lodge who is not clothed in proper regalia or insignia of the Order, and does not give the correct raps and pass words, and to obey such other orders as may be communicated to me by the Chancellor Commander."

(Inner Guard remains standing),

Chancellor Commander (one rap).—"Brother Master at Arms."

Master at Arms (rising promptly and facing the C. C.).—"Chancellor Commander."

Chancellor Commander.—"Where is your station and what are your duties in this Lodge?"

Master at Arms.—"At the right and in front of the Chancellor Commander. My duties are to examine all present prior to the opening of the Lodge in any rank, and report the result of said examination to the Chancellor Commander; to prepare and accompany all Retainers, Pages or Esquires during the ceremonies of initiation, proving or charging in the different grades of rank, and perform such other duties as the Chancellor Commander may direct." (Master at Arms remains standing.)

Chancellor Commander (one rap).—"Brother Keeper of Records and Seal."

Keeper of Records and Seal (standing).—"Chancellor Commander."

Chancellor Commander.—"Where is your station and what are your duties in this Lodge?"

Keeper of Records and Seal.—"At the right of the Chancellor Commander. My duties are to keep a just and impartial record of all the proceedings of this Lodge, conduct all its correspondence, have charge of the Seal and Archives, make out semi-annual returns of the work and business of this Lodge, and transmit the same to the Grand Lodge; deliver any funds, documents, or other Lodge property coming into my hands to the proper officer, and to faithfully perform all other duties prescribed by the Constitution and By-Laws of this Lodge." (Keeper of Records and Seal remains standing.)

Chancellor Commander (one rap).—Brother Master of Finance."

Master of Finance (standing).—"Chancellor Commander."

Chancellor Commander.—Where is your station and what are your duties in this Lodge?"

Master of Finance.—"At the left of the Chancellor Commander. My duties are to keep an accurate account between this Lodge and its members; notify all brethren who are in arrears; receive all monies and immediately pay the same over to the Master of Exchequer, taking his receipt therefor; to make out and present to this Lodge my report at the expiration of the semi-annual term, and to perform all other duties required of me by the Constitution and Ritual of the Order." (Master of Finance remains standing.)

Chancellor Commander (one rap).—"Brother Master of Exchequer."

Master of Exchequer (standing).—"Chancellor Commander."

Chancellor Commander.—"Where is your station and what are your duties in this Lodge?"

Master of Exchequer.—"At the left of the Chancellor Commander. My duties are to receive from the Master of Finance all Lodge moneys received by him, giving my receipt therefor, keeping an exact and true account of all moneys so received, making no disbursements thereof unless authorized so to do by the Lodge under an order from the Chancellor Commander, attested by the Keeper of Records and Seal, and to make a correct report to this Lodge at the end of every semi-annual term." (Master of Exchequer remains standing.)

Chancellor Commander.—"Brother Prelate."

Prelate (standing).—"Chancellor Commander."

Chancellor Commander.—"Where is your station and what are your duties in this Lodge?"

Prelate—"On the left of the Chancellor Commander and opposite the Altar, forming one end of the base line of the double triangle. My duties are to perform all obligatory ceremonials in the conferring of the several grades of rank; offer up invocations to, and ask blessings from the Deity upon our labors and brotherhood, and perform such other duties required of me by the Constitution, Laws and usuages of the order, or as may be directed from time to time by the Chancellor Commander of this Lodge." (Prelate remains standing.)

Chancellor Commander (one rap).—"Brother Vice Chancellor."

Vice Chancellor (standing).—"Chancellor Commander."

Chancellor Commander.—"Where is your station and what are your duties in this Lodge?"

Vice Chancellor.—"In the second official chair, forming the apex of the second triangle, opposite to and facing the Chancellor Commander. My duties are to have charge of the second triangle and assist the Chancellor Commander in preserving order and decorum in the Lodge, aid in conducting the ceremonies of the several grades of rank, appoint a minority of all committees, (unless otherwise ordered by the Lodge,) preside in the absence of the Chancellor Commander, and have charge of the wicket." (Vice Chancellor remains standing.)

Chancellor Commander (one rap).—"Brother Past Chancellor."

Past Chancellor (standing).—"Chancellor Commander."

Chancellor Commander.—"Where is your station and what are your duties in this Lodge?"

Past Chancellor.—"On the right of the Chancellor Commander, opposite the Altar, forming the terminal of the base line of the double triangle. My duties, to have special supervision of all preparations and be held responsible for all floor-work or ceremonies in conferring the several grades of rank, and such other duties as the Chancellor Commander may direct."

Chancellor Commander.—"Where is the station and what are the duties of the Chancellor Commander of this Lodge?"

Past Chancellor.—"The station of the Chancellor Commander is in the first official chair, forming the head of the first triangle and Lodge. It is the duty of the Chancellor Commander to preside over and have charge of both triangles, the officers, members and visitors of his Lodge, preserve order during its session, appoint a majority of all committees (unless otherwise ordered by the Lodge), decide all questions of order without debate, subject, however, to an appeal to the Lodge, and perform such other duties appertaining to his office as may be prescribed in the work of the Order and By-Laws of his Lodge." (Past Chancellor remains standing.)

Chancellor Commander (rising to his feet; two raps; all rise).—"All of which duties I am under solemn obligation to perform with justice and impartiality; in view of which I earnestly ask the kind co operation of the officers and members of this Lodge. Let not anger or dissension arise in our midst, but let us devote our whole attention, our entire zeal, to the labor before us; and finally, let lessons of Obedience be inculcated, Strength be our motto, **Friendship** our watchword, and **Caution** our guiding star. Let harmony and peace prevail."

Chancellor Commander.—"I now declare —— Lodge, No. —, duly opened for the transaction of such business as shall legally come before it. Brother Master at Arms, you will arrange the Altar."

(The Master at Arms goes to the Altar, opens the Book and places the swords of Defence in proper position, (see instructions for arrangement of the Altar in the different grades of rank, page —,) and returns to his place.)

Chancellor Commander (addressing Inner Guard).—"Brother Inner Guard, you will communicate to the Outer Guard that this Lodge is now open, and to admit all brethren duly qualified to enter."

Inner Guard (opens door and goes out).—"Brother Outer Guard, it is the order of the Chancellor Commander that you admit all brethren duly qualified to enter, as the Lodge is regularly opened." (Returns and shuts the door.)

Inner Guard.—"Chancellor Commander, your commands have been obeyed."

Chancellor Commander gives three raps, seating the Lodge.

ORDER OF BUSINESS.

1. Calling Roll of Officers.
2. Reading Minutes.
3. Reception of Petitions.
4. Reports of Committees.
5. Balloting for Candidates.
6. Conferring Degrees.
7. Communications and Bills Read.
8. New Business.
9. Has any brother any thing to offer for the good of the Order?
10. Closing in due form.

CLOSING CEREMONIES.

Chancellor Commander.—"There being no further business* before the Lodge, we will proceed to close. The brethren will attend while the Prelate implores the blessing of Deity on our deliberations." (Two raps.)

NOTE.—If there are candidates in waiting or other business, these closing ceremonies are deferred till the Lodge is ready to close.

[To be Continued.]

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MARKET REPORTS.

CHICAGO, July 9, 1877.

GRAIN— Wheat—	No. 2		1 47½
"	No. 3		1 24
"	Rejected		92
"	Minnesota	1 54	1 60
Corn—	No. 2		48¾
	Rejected		45½
Oats—	No. 2		33
	Rejected		24
Rye—	No. 2		62
Bran per ton			11 25
Flour—	Winter	6 75	9 25
	Spring	4 75	7 75
Hay—	Timothy	8 00	10 00
	Prairie		7 50
Mess Beef		10 75	12 00
Tallow		7¼	7½
Lard per cwt			8 62½
Mess pork, per bbl			12 25
Butter medium to best		12	20
Cheese		8	8
Beans		2 40	2 60
Eggs		12	..
Seeds—	Timothy	1 60	1 80
	Clover		6 00
	Flax	1 60	1 75
Potatoes new per brl		2 00	3 00
Broom corn		3½	7½
Hides	green to dry flint	6½	16
Lumber—	Clear	30 00	34 00
	Common	9 50	11 00
	Fencing	9 00	11 00
	Shingles		2 50
WOOL—	Washed	30	40
	Unwashed	20	27
LIVESTOCK Cattle	Choice	5 75	6 50
	Good	5 00	5 50
	Medium	4 25	5 00
	Common	2 75	4 00
Hogs		4 75	5 10
Sheep		2 75	4 75

New York Market.

Flour	$3 50	10 25
Wheat—Spring	1 35	1 70
Winter	2 00	2 20
Corn	56	61½
Oats	33	62
Rye	74	75
Lard		9
Mess pork		14 25
Butter	10	21
Cheese	4	9
Eggs	14½	15½
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Notices.

EXPOSITIONS IN AURORA.

Past Master Ronayne announces that he will visit Aurora on Monday, Tuesday and Wednesday, 23rd to 25th of July, to work the three degrees of Blue Lodge Masonry. He desires to meet the gentlemen who have the arrangements in charge between 2 and 3 P. M. on Monday. Let notice of this meeting be widely circulated in the city and vicinity.

DR. S. L. COOK will begin lectures about the first of August, and wishes to make a tour through Kosciusko, Miami, Carroll, Park, Putnam and Lawrence counties and perhaps others if the way is open. Friends will write at once at Albion, Indiana. He suggests that the Indiana annual State meeting be held as early as October, a week or two before the National meeting.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

Topics of the Time.

Bismarck's battle with the Jesuits "that for a space" has failed is not yet done, nor will be so long as that defiant order can find a foothold or a tool in the German Empire. Yet the government shows no sign of relaxing its efforts. The Bishop of Linburg, in Nassau, having "persistently resisted the Prussian ecclesiastical laws," has been deposed formally. He was fined for offences against the Falck laws some eleven thousand dollars; instead of paying he turned over his property to various charities, which gave him the use of it during his life. The government outwitted finally deprived him of even the shadow of authority though the recalcitrant bishop still enjoys the substance of it.

"The Sabbath of the Puritans is a thing of the past," says the *Christian Union;* and Thos. Hoyne, Esq., echoed the sentiment last Sabbath in an address at the opening of a new park in the northwestern portion of Chicago, where German and other foreign elements greatly predominate in the population. The speaker need not have troubled himself to say it, for out of deference to somebody's respect for a "Puritan Sabbath," the formal opening of the park had been made by the city authorities on the day before, after having been announced for the Sabbath. And if the Sabbath of the Puritans is gone what will these objectors tell us has become of the "Sabbath of the Lord thy God?" When was it disannulled? when banished from moral or natural religion? or when did its Author cease to regard its violation? or whose Sabbath was kept by holy men before there were any Puritans? This folly of abusing the Puritans for strictness of morals is hypocrisy; it only covers a hatred of God and goodness which the "fear of the people" keeps in restraint.

The monarchical factions in France, after a momentary union based on hatred of the Republicans and managed by the Jesuits, have come to quarreling with each other more heartily than ever now that they have a brief advantage in the nation. Orleanists, Legitimists and Bonapartists have so fallen into contention that not even the appearance of unity is preserved. The Republicans on the other hand have grown strong and harmonious and are preparing confidently for the September elections. MacMahon has said little since Gambetta proposed the veteran Thiers for President, and finding, moreover, that Germany was dissatisfied with the Jesuit intrigues he has been obliged to give the Emperor the most positive assurances of his peaceful intentions. The result of this disturbance will doubtless be to establish the Republic more firmly in France, while the odious rule of the Ultra-montanes will be seriously shaken.

The indictment of the Louisiana Returning Board for fraud and forgery may prove a serious hindrance in the way of the President's plans of pacification if bitterly pushed. It is regarded as worse than a mistake—a violation of the agreement to let the past die. It is said that Gov. Nichols and the larger proportion of his government are opposed to the arrest and will prevent a serious conclusion if possible. But if this step shall rekindle the fires of sectional hate its actors must assume responsibility for the consequences. There are other circumstances which seem to seriously interfere with the means adopted by the President for reconciliation and re-establishment of local government. Chief Justice Waite is credited with the opinion that no white man in South Carolina can be convicted of a crime against a negro. While this is a grave evil, the condition of our courts at the North in respect to Freemasonry is, all things considered, as bad or worse; while the Mollie Maguires have murdered with a fiendishness and frequency equalled only by the Ku-klux, yet until the last month they defied the courts. The red-handed Butler of South Carolina, and the fiends, lost to human pity, who murdered Chisholm and his devoted daughter and innocent boy in Mississippi should pay the utmost penalty of the law. Yet it is doubtful if they ever will. Would they be any more likely to be under the policy of General Grant by use of government troops? It is certainly doubtful. Many think otherwise. But all agree in demanding enforcement of law. The sword of justice inspires too little terror. The only disagreement with President Hayes is in his use of means. Shall we patiently wait for that law-abiding class at the South to assert itself and maintain the supremacy of the local courts, or shall co-ercion begin by force of arms and the necessary renewal of civil war at last? Though chafed at the delay, it is wisdom doubtless to pursue the former course with faith in the power of truth and grace to waft the wrecked natures of a fallen race into the quiet haven of peaceful communities.

Christendom paid last year for the support of her war system two thousand millions of dollars. Christians—all who profess and call themselves by that name—paid for missions in the same time, five millions of dollars.

FREEMASONRY SOUTH.

BY ALEXANDER THOMPSON.

Man, not Christian, is such a being as his surroundings and his associations make him. The man who in an Eastern village remains an orderly citizen, transferred to the outskirts of civilization may ride the prairie wild as an Indian. In such a case the man would not be changed, only exhibited; the godly and restraining influences of home withdrawn, the natural ferocity of his disposition becomes apparent.

Associations and societies are of course like individuals dependent upon place and circumstances for the development of the principles upon which they rest. The Jesuit may purr like a cat when policy forbids a different line of action; but bounds with the roar, and strikes with the claws and teeth of a tiger when the law backed by the people does not stand like an armed sentinel in the way. In like manner Freemasonry prates about benevolence and brotherly kindness, where patriotic eyes are watching and patriotic lips are ready to denounce, but when those are wanting the dark spirit of the organization interposes its powerful arm between the law and its trangressor, and by a partiality for its own utterly derogatory to manhood and subversive of the principle of merit, without which it would be well nigh impossible for society to exist, becomes the sworn enemy of that equal right before the law which is the corner-stone and glory of our government.

During my residence on the table-lands of Tennessee, I have had some opportunities to observe the power of Freemasonry in the South, and to see how that power was used, and am now quite satisfied that it is responsible for much of the insecurity of life and property that there exists.

The Ku Klux may ride out with his hideous mask, knife and pistol, on his murderous midnight errand, but the clan has ceased in many sections to be a purely political organization and would undoubtedly be subdued were it not well nigh impossible to bring its members to justice. Many of the order are Freemasons and Masonry is all-powerful at the South to protect every Cain that seeks a shelter under its dark wing.

Said an old gentleman, a Baptist clergymen, "I know little of Ma-

sonry, but I know enough. In the town of Sparta, White county, Tenn., there lived a desperado who cherished a deadly enmity to a neighbor, and with braggart villainy declared his intention to take his life. This he did in true Masonic style by cutting his throat, severing vein and artery with the knife's keen edge, and leaving his victim to die on the road-side. The murderer was of course arrested and brought to trial, all the facts in the case plainly brought out; but in vain, a Masonic judge and jury could not send a brother to the gallows, and so the hand upon which the blood of a neighber was scarcely dry was again turned loose upon society.

Some six or eight years ago there came to Cumberland county a gentleman from Minnesota; being a man of integrity and energy, he was soon elected as justice of peace for his district, and by the associate justices was chosen chairman of the county courts.

Under his wise management of affairs the bonds of the county rose in value and all the business was discharged with impartiality and dispatch. On his term of office drawing to a close, he discovered that several of the county officers had failed to return a portion of the county money, and in accordance with his duty was intending to proceed against them according to law. Several of these men were Masons; the order became alarmed and prepared to extend to its children all their ancient and dishonorable privileges. To this end all the machinery of the craft was set in motion with that silent and subtile force so peculiar to the institution. An attempt was made to defeat the gentleman in his own district by throwing dust in his eyes, and seeking to make him believe they were his friends while they were most assiduously working against him, and failing in this, they succeeded in electing their own creature chairman of the county court. But the poor man could not stand the mighty honor of a little office, and it was not long till the craft were called together to bear him to a suicide's grave. Thus it is that Masonry ever seeks its own ends by its own means, and both means and ends are hostile to civil government and the religion of Jesus Christ.

Sydney Smith says: "The greatest curse that can be entailed on mankind is a state of war. All the atrocious crimes committed in years of peace by the secret corruptions or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war. Every principle of Christianity is trampled upon."

War is an instrument entirely inefficient towards redressing wrong and multiplies instead of indemnifying losses.—*Jefferson.*

Letters to Keystone Lodge.

THE PREPARATION.—NO. 5.

CHICAGO, June, 1877.

[Concluded].

Question 2d. "Do you seriously declare upon your honor before these gentlemen that you are prompted to solicit these privileges from a favorable opinion preconceived of the institution, a desire of knowledge and a sincere wish of being serviceable to your fellow creatures?" Candidate answers, "I do."

In this question we find six very important points involved: 1st, That Masonry is a good institution. 2d, That it is an institution that imparts a vast amount of knowledge which can be acquired nowhere else. 3d, That it is an institution that is preeminently beneficial to mankind in general, and so the candidate must unhesitatingly declare upon his honor in the presence of witnesses that he is "prompted to solicit the privileges of Freemasonry, 1st, From a favorable opinion preconceived of its goodness. 2d, From a desire to obtain the knowledge which it imparts, and of which he has already preconceived a favorable opinion;" and 3d, From "a sincere wish of being serviceable to his fellow creatures."

Now my brethren let me ask you how do you suppose a candidate can form a "preconceived favorable opinion" of your institution? He has had no previous access to your meetings; he has had no access to your so-called sublime ritual; he knows nothing of the secret workings of any of your committees; your Grand Lodge Reports he has never heard of, and a copy of your constitution and by-laws has never been presented to him. In the name of common sense, then, how can he form an opinion either "favorable" or unfavorable of an institution concerning every single element of which he is supposed by the entire fraternity to be in total ignorance? He *has* no "favorable preconceived opinion of the institution" and *never* had, but he has an opinion that by "joining the Masons" (as the phrase goes) he might he able by concerted, secret action to gain some advantage to himself individually over his fellow men which he thinks he could never possibly gain in any other way. He cares not what the institution is—whether good or bad, religiously or politically—he knows nothing whatever about it, but he is selfishly thinking of himself and of his own prospective personal advantages and he unhesitatingly lies "upon his honor" in order to accomplish his pet object. But the candidate also declares "upon his honor before these gentlemen" that he seeks admission into the order "from a desire of knowledge." By the word *knowledge* here, of course we are to understand general useful knowledge including the arts, sciences, agriculture, manufactures, architecture, etc., and the candidate in presenting himself at the door of the Masonic lodge "declares upon his honor" that he wishes to become a Freemason in order that he may have a better opportunity of learning these useful branches. What a monstrous humbug! What a gigantic fraud! What a delusive swindle! To try to impose upon the outside world that men may and can receive useful instruction within the tyled recesses of a lodge room, or that any man ever joins a Masonic lodge to make himself more proficient in any one single branch of useful human knowledge. Just imagine the Rev. Robert Collyer, or the proud, pompous, self-possessed Dr. O. H. Tiffany trotting around in a semi-nude state, with an old hoodwink over their eyes and a stout rope around their necks in a Masonic lodge room and declaring upon their sacred honors that they are doing so with the express "desire" of acquiring a more thorough knowledge of the arts and sciences, and of gaining a deeper insight into piety and true morality. Just imagine Bishop Fallows of this city becoming a Mason under the pretense that he wishes to learn science from your Worshipful Master, Morris Pflaum, or some of the mechanic arts from your Senior Deacon, Johnny Cunningham. How would architect Tilly or Boyington or Randall, look, standing in a half-naked condition at the door of your Masonic lodge and declaring upon their sacred honor that they wish to get inside so that they may have an opportunity of studying the beautiful art of architecture under the tutelage of one of their own hod-carriers? The Masonic lodge has got no useful knowledge, or in fact *any* knowledge to impart; it never had and never will have; but she wants the candidate's money and his influence to build up a gigantic secret monopoly while on the other hand he imagines that if he were only linked in with this so-called secret, oath-bound organization he could get along much better in the world, and perhaps secure some advantages which in a fair, honorable way he could not do, and so he is willing to pay his money and lie "upon his honor" in order to accomplish his purpose. The candidate is supposed to tell the truth; the lodge is supposed to believe him; while the fact is they both deceive, or pretend to deceive one another. In this question under discussion we have the miserable spectacle of the candidate standing at the door of the Masonic lodge as above partly described and pretending to be seeking light or knowledge, and then we see him a few minutes afterward in the same lodge room vehemently swearing on his bended knees that he will never impart that knowledge he receives to any person under the whole canopy of heaven. How does the command of Jesus Christ comport with this miserable humbug of Freemasonry? "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

And lastly the candidate "declares upon his honor before these gentlemen" that he is "prompted to solicit" the privileges of Freemasonry from "a sincere wish of being serviceable to his fellow creatures."

The implication here is, of course, that a man by becoming a Mason can be "more serviceable to his fellow creatures" than in any other way. This is what Freemasonry wishes us to understand, and hence the candidate in his "sincere" desire to become a philanthropist is made to "declare upon his honor" that that is one of his chief objects in joining the order. But, my brethren, will you have the goodness to tell us at what time or under what circumstances has Freemasonry been in any way serviceable to any portion of the human family? Will you please tell us in what age or nation, since it first saw the light behind a whisky barrel on June 24, 1717, has Freemasonry conferred any benefit whatever upon any portion of the human race? Is it not to-day a blight and a curse wherever its unholy lodges abound? Is it not to-day the sworn foe of the Christian church and is it not doing more to cripple and paralyze every Christian effort put forth for the good of fallen man and the general benefit of our race than all other opposing forces combined? Has it not whenever its own selfish purposes could be best served by so doing, completely clogged the wheels of justice, bid daring defiance to the execution of our criminal laws and is not its position and standing on this continent to-day that of a ticket-of-leave man steeped to the hilt in the gory blood of its murdered victims? And to join a society like that will render a man more serviceable to his fellow creatures? But my brethren if you insist upon it that the candidate "declare upon his honor" that he wishes to become an active member of your order so that thereby he may be more "serviceable to his fellow creatures" why do you afterwards make him swear as you do in the Master Mason's degree that he *cannot and must not* be serviceable to his fellow creatures? If a man earnestly desires to be "serviceable to his fellow creatures" surely he will not refuse aid and comfort to the aged, to women, to the maimed, to the blind, the deaf or the stiff-jointed. He will as much as in him lies render every possible assistance to the negro, to the ignorant and to the poor, and yet you are well aware that all these classes comprising as they do the great majority of our "fellow creatures" are scrupulously excluded forever from all the "rights, lights and benefits of Freemasonry. A man "declaring upon his honor" in presence of witnesses that he is going into Freemasonry "from a desire of knowledge" and immediately afterwards swearing that he will never under penalty of a horrible death impart that knowledge to any person or persons whomsoever! and again declaring upon his honor in the presence of witnesses that he

seeks admission into the lodge so that he may become more "serviceable to his fellow creatures," and in the very next minute positively swearing that he never will under any circumstances whatever be serviceable to only a very small portion of his fellow creatures and not even to them except under certain stringently restricting circumstances!!

Such is Masonry on its very threshold and such are a few of the covenants which the "high-contracting parties"—the candidate and the lodge—make with each other. Being a stupendous system of gross deception, every one seeking affiliation with it must stoop to prevaricate, to deceive, to lie, and every future step he takes in this vile organization will only tend to sink him deeper and deeper in this miserable "slough of despond" from which the mercy and the grace of God alone can rescue him.

In my next letter I shall take up the remaining questions of the "Preparation Room" ritual and in the meantime ever remain

Your friend and well wisher,

EDMOND RONAYNE.

MASONRY VERSUS CHRISTIAN DISCIPLINE.

HOW MASONRY EMPLOYS THE CHURCH TO PERSECUTE AND SILENCE ITS OPPONENTS; ILLUSTRATED BY THE TRIAL AND DISFELLOWSHIP OF CLARK G. FAIT, OF LIGONIER, NOBLE CO., IND., BY THE CHRISTIAN OR DISCIPLE CHURCH.

I. Upon the first division of this narrative it is but just to state that before Fait began in earnest to oppose secret institutions the church had chosen him first as secretary and treasurer of the Sunday school, second, assistant superintendent; and subsequent to this a deacon of the church. He was chosen to the last position only a few months before engaging in public discussions of the evils of secret fraternities.

II. What led to the preferment of charges?

One need but glance at the charges to know the cause of their preferment. Fait had just engaged in a discussion of the evils of secret societies with one Daniel Keen, who is an ardent defender of Masonry, although not a member of the craft, but who is supposed formerly to have been a member of the Knights of the Golden Circle, a society said to have had an existence in our town during the late war. The charges as brought against Fait are known to have been copied from Keen's pass-book, just as he had taken them down during the discussion from which to speak, and from which he did speak in his reply to Fait. The neutral pastor, Mr. Harris, admitted that the charges were thus obtained. Mr. Keen boasts to his neighbors that he thus furnished the charges.

III. Who preferred the charges?

The parties preferring these charges were six of the leading Masons of the town and also the notable men of the Disciple church, who became offended at Fait for having the audacity to oppose in public discussion the time-honored institution of Freemasonry, and brought charges against him for what he should have said in a public debate. While neither of the parties attended the discussion, but upon rumor accepted Keen's notes as infallible and therefore adopted them as a whole as charges against Fait.

IV. The charges preferred are as follows:

To the proper officers of the Christian Church at Ligonier:

We do charge Bro. C. G. Fait. For some time prior to this date he *has exposed*, and charged the Masonic brethren of this church at Wood's school house as follows:

C. G. Fait's points: [As represented by Keen's pass-book, subsequently copied and signed by six Masons].

1. That Masons establish a religion of their own.
2. That their religion was anti-Christ, consequently Masons were anti-Christ.
3. He charges Masons with the American rebellion.
4. He brought up the case of John Thummo's boy to prove that an honest man could not get justice when a Mason was concerned in the case.
5. That the Masonic society was not a benevolent society.
6. That the devil is the father of Masonry.
7. That those who could not keep themselves they would not take in, such as our crippled soldiers.
8. That all Masons are anti-Christs.
9. That an honest man cannot get justice on account of Masonry.
10. That all men at the helm of government are Masons and infidels.
11. He quoted the fifth chapter of Ephesians to prove Masonry wrong.
12. He says the name of Christ is expunged from the lodges, so that all can meet on a level.

Second speech.—He says that he can prove from their best books that they establish a religion of their own, and that all Masons must adopt it, the same being anti-Christ. The Masons did everything to favor the South in the rebellion in the South.

[Signed.] PETER SISTERHEN,
J. B. STUTESMAN,
D. I. MILLER,
J. S. OLDWINE,
J. E. BRODEN,
H. R. CORNELL.

V. Efforts to effect a reconciliation.

It would be but natural to conclude that in a professed Christian church there would be a Scriptural or Christian effort made to effect a reconciliation. The parties accusing Fait, however, never visited him first alone and after this with two or three others before telling or laying their complaint before the church; but first presented him with a copy of the charges as above given, and summoned him to meet the officers of the church and his accusers in secret session to consider the charges. But Fait refused to attend said meeting unless the church was permitted to attend. But this was refused and Fait in consequence did not attend said meeting. At this meeting it was decided that all the charges but the 8th specification be dropped. E. J. Harris, the pastor, who claims neutrality on the secrecy question, soon after the meeting visited Fait and labored hard to get him to make the following conditional acknowledgment, viz.:

"If I have used the language I am accused of using I am sorry for having done so." Which acknowledgment if made was to be accepted by his accusers. But Fait having spoken from manuscript and being absolutely certain that he used no such language; denied the charge under the 8th specification and would not consent to even a conditional acknowledgement.

Failing in this, the neutral pastor shortly after made Fait the following proposition, viz.: That Fait sign a statement to be read to the church of which this is an exact copy:

"I have at no time stated that I believed all Masons to be anti-Christs nor do I believe it. I have not nor do I call in question the integrity of all my brethren in Christ who are members of secret organizations."

Fait consented to this proposition provided that Adam Simmons and John Spikeen who were his brethren in the church and who also were present at the discussion referred to, would sign a statement in connection therewith, to the effect that they were present and heard him state his position agreeable to the above statement at said discussion. This they refused to do although privately acknowledging to the pastor that it was correct.

Thus matters hung in suspense for several weeks, but finally another secret church meeting was called to consider Fait's case. The two elders upholding Masonry still refused to let the congregation hear Fait's reply to the charge still held against him. He as peremptorily refused to attend the meeting unless the congregation be permitted to attend. The elders however met and proceeded to try the case. During the evening of the trial Elder Richmond offered the following denial of the charge upon the part of the accused, which was confirmed by the accompanying affidavits:

"I deny stating in my debate at Wood's school-house as charged that all Masons are anti-Christs. I never called in question the integrity of all my brethren in said discussion. My arguments were directed entirely to secret societies as institutions. When my opponent in *his* first speech represented me as using the language embodied in said charge, I gave a full explanation stating that I did not use the language he represented me as usiug, and that I believe there are many good men who are members of secret societies who are good and honest Christians; because, as then stated, men could be in a great error and still be Christians at the same time.

[Signed.] C. G. FAIT.

Witnesses and affidavits,
S. M. PENCE, J. M. FRY,
A. HUMPHREY.

Before me came the above C. G. Fait, S. N. Pence, J. M. Fry and A. Humphrey and upon their oath say that the above is a true and correct statement of C. G. Fait's debate at the Wood school-house.

EDMOND RICHMOND, J. P.

This 28th day of April, 1873.

Such a denial and explanation as given by C. G. Fait alone would have been acceptable to any Christian tribunal, actuated by a Christian spirit, and accompanied by such affidavits from men of undoubted integrity should have been acceptable to any court, Christian or otherwise.

The presentation of this denial and affidavits upon the part of Elder Richmond for a moment frustrated the designs of the Masonic elder, who severely criticised the old elder for taking said affidavits and questioned him publicly to know just where they were taken. He finally decided, as did C. W. Stiles, his associate elder, that as the affidavits were not taken during the trial and in the church the church were under no obligation to receive such testimony; consequently the case was decided against C. G. Fait without one affidavit in confirmation of said charge; while not one of Fait's accusers heard the discussion referred to, and four affidavits of denial were offered from four reliable citizens who were all present at said discussion.

But the charge was decided as sustained and Fait required to make an acknowledgment or to receive a public reprimand by the pastor. Learning the decision Fait went to the pastor and after some consultation offered to accept a former proposition, which was simply to go before the *church and deny the charge.* The pastor informed Fait that his denial of the charge before the church would still be accepted as a settlement of the whole difficulty. Whereupon Fait authorized the pastor to state to the congregation his denial of the charges, and also to state that he was sorry he had not accepted the offer to deny the charges and be clear when first proffered him. The pastor's statement, although not exactly as authorized was accepted as a settlement of the whole difficulty.

But immediately after this statement was made in the church, the Masonic church members would boast that Fait was "brought to time," "brought to Limerick," etc., was made to acknowledge to the charges and expressed sorrow for the same. Which false statements Fait claimed created a necessity for a public explanation and denial of the false reports circulated by his Masonic brethren. Rev. J. T. Kiggins volunteered to write out and publish a complete history of the trial. But immediately after its publication the whole Masonic element of the church became perfectly indignant.

[To be Continued.]

—The London Peace Society in a pamphlet, estimates the loss of men to be 1,958,000, and the expenditure of money $12,065,000,000 in the principal wars since that of the Crimea.

Wasting the Power of the Church.

The *Christian Standard* (Cincinnati) of July 7 has the following pertinent paragraphs:

That *Christians are frittering away their strength and dissipating their lives by membership and work in a variety of human organisations of a benevolent character, is becoming more and more apparent. The lodges of Masons and Odd-fellows, and various secret orders, guilds, clubs, etc., absorb so much time, sympathy and money, that little of any of these is left for the church.* We do not discuss here the positive or comparative merits of these various organizations, nor do we dispute the right of well disposed men outside of the church to choose their own channels of benevolence. But *we say that the extent to which Christians are now found in affiliation with such societies is a serious drawback on the efficiency and prosperity of our churches. We do not free the church from blame in the matter.* Many have been driven into the associations to which we refer on account of the derelictions of the church as to the offices of humanity; even as the Young Men's Christian Associations have formed an escape from the smothering process to which earnest young men found themselves subjected in the churches. We do not write now with a view to cast censure here or there; but to call the attention of Christians to the serious consideration that the churches are languishing on account of the drainage of their resources into other organizations. We simply call attention to it now. We can not at present take space to discuss it. But the time has come to give it grave consideration.

The Free Methodist Church and Secret Societies.

Great credit is due to this young and vigorous denomination for the truly faithful and Christian stand they have taken on the subject of the secret orders. Quite a number of their ministers are seceding Masons. They have not only "renounced the hidden things of dishonesty," but have cheerfully accepted all the reproach which has come upon them on account of such renunciation.

The *Free Methodist* and the *Earnest Christian*, after making some slight deductions for human infirmity, have been able, fearless and consistent in their testimony on this question, and are well worthy the patronage of all friends of the cause. Wherever I go, I find, among Free Methodists, sympathizing friends, and generally their houses of worship are open to the consideration of this subject.

All this makes the exceptions more painfully apparent, and the occasional rebuffs the harder to bear. "Had it been an enemy that had done it, then could I have borne it." Twice I have been invited by pastors of the Free Methodist church in Aurora to lecture in that church, and twice I have been excluded by the "official board," on the ground that they were not willing to suffer the reproach of being the only church in the city that would tolerate such a discussion. I thought that to be reproached for Christ's sake was an honor, and not a disgrace. The acting pastor of the Free Methodist churches in Elgin and South Elgin invited me to fill his pulpit in his absence, and to give one of the two discourses on secret societies; but the "official board" met and decided that I might preach, but might not consider the subject of secret societies, and that it was not for the good of the church to discuss that subject, as "*some of their members were sensitive on this question.*" That the church in Elgin was closed against me when I went to the appointment, and I was left to sleep in the street or go to a hotel, was perhaps due more to carelessness than to any intentional wrong.

In conclusion, let me say that I think the Free Methodists have the *truth*—that they are building on the Rock. My earnest prayer is that they may be prospered, and that the gates of hell may not prevail against them. But let them *take heed how they build.* They cannot expect prosperity by receding from their own principles. Perhaps a greater fidelity to their principles would have caused the church to grow in the places referred to, instead of steadily declining.

Yours in the unity of Christ.

H. H. Hinman.

The Free Methodist Church of Lyndon, Mich.

Mr. Editor: I saw, in the March number of the *Christian Cynosure*, fourth page, under the caption, "Michigan Reform Work," some statements that are not correct. Although I would not charge the writer with an intention to falsify, he certainly is mistaken. The statements were made concerning the Free Methodist church in the town of Lyndon, seven miles northeast of Fenton. I am the chairman of the district to which said church belongs, and have taken some pains to ascertain the facts in the case.

"Here," says the writer, "we expected a full house, but were disappointed as far as the Free Methodists were concerned." He then states that their pastor went out some three miles from there and held a meeting that evening, and all his church followed him except our old, tried friend, Mr. Hoit, and a Mrs. Gundry. The inference cast is that it was done on purpose to keep the church from the lecture.

Now the facts are these: C. W. Hames, their pastor, was engaged in a protracted meeting, and the church was engaged with him in the meeting also, as our people usually are. The meeting had reached such a point in interest, as meetings of that character do, that they thought it would not be proper nor right to leave it. For some reason these facts were withheld; perhaps my friend Remington did not know them. There is not a member of this church but what is opposed to every secret order of the day, and their pastor is a staunch anti-secret society man and would not be guilty of so low an act as to get up a meeting to keep any one from an anti-secret society lecture.

The next reflection is that Mrs. Gundry was bitterly opposed to having the lecture in the church, and said that the church was not built for lectures, but to worship God in; and B. T. Roberts, their general agent (I suppose he meant general superintendent) instructed them accordingly. I no not know what Mrs. Gundry may have said, but B. T. Roberts never gave any such instruction. He has never been in that part of the State, and I am confident that up to the time of the lecture not a member of that church had seen him; neither do I think Mrs. Gundry ever made any such statements as she is charged with. I think quite likely she took some exceptions both to the lecture and lecturer, for the following reasons: for, if I am not mistaken, he reflected severely on them as a church, upon the Michigan conference, and the entire denomination, saying that he had as much difficulty in getting into the Free Methodist churches to lecture as he had in getting into the M. E. churches. I will not attempt to speak for the M. E. church, but I am confident no proper lecturer has ever been refused the privilege of lecturing in any of our churches when they were not occupied. I think he also stated, in substance, that at one of our annual conferences, held at Coopersville, two years ago last fall, that it was with much difficulty he obtained the privilege to lecture in the church. I was a member of that conference, and was familiar with most every other member, and am positive that nearly, if not every member, was not only willing, but wanted him to lecture in the church. E. P. Hart's name was made prominent among the opposers if I am rightly informed. I have conversed with Bro. E. P. Hart about the matter. He positively dedies his objecting to Mr. Rathbun lecturing in our church at the time of said conference, and he stated that he knew nothing about it until the matter was all arranged. I think it was such reflections that caused Bro. Hoit to say, if that was Free Methodism he should go back to the Wesleyans. Mr. and Mrs. Gundry both told me, when they were asked for the use of the church referred to by Mr. Remington, they said to the persons they might have the church as long as they pleased. Furthermore, Mrs. Gundry stayed away from her own meeting that night, made the fires, and lighted up the church. Again, my friend Remington said: "Despite of all opposition, we did lecture in the church." Doubtless he imagined great opposition, but it was only imagination. The best construction we can put on the whole matter is that friends Rathbun and Remington were honest, but mistaken.

John Ellison.

Religious Intelligence.

—Rev. N. Wardner, Wesleyan Evangelist, is holding meetings during the present month in the northeastern section of New York. Next month he visits Michigan, stopping at Barry, August 5th. In September he goes on to Iowa.

—The United Presbyterian church has 640 ministers, 167 of whom are without stated charges. They were paid last year $457,156, an average of $951.

—The Presbytery of Muskingum, U. P. church, which met last month at Cambridge, Ohio, appointed Revs J. P. Lytle and S. McArthur as delegates to the National Convention at Dayton, Oct. 23d.

—The Union Evangelistic Holiness camp-meeting and National Temperance Convention opened July 10, 1877, at Round Lake, N. Y. Bishop Weaver, of the church of the United Brethren in Christ presides. Its programme of themes and speakers is as follows: Reliance upon the Holy Spirit the Ground of Success in Christian Work, by Bishop Weaver; The Guidance of the Holy Spirit, and how it may be discriminated from the suggestions of our own minds and of the tempter, Rev. Daniel Steele, D. D.; The Danger of Grieving the Holy Spirit, Rev. Hiram Eddy. D. D.; The Sanctified Will, Rev. E. M. Levy, D. D.; Encouragement for the People, Rev. T. DeWitt Talmage, D. D.; The Soul-Peril of Unsanctified Habits, Rev. G. L. Taylor, D. D.; The Philosophy of Christian Holiness, Rev. S. H. Platt; Indulgence of Appetites, Ambitions, Tastes and Sociality—how far consistent with a blameless Christian life, Rev. T. L. Cuyler, D. D.; The one alternative: "He that believeth shall be saved, and he that believeth not shall be damned." Rev. B. J. Ives, D. D.; with evangelistic services conducted by Rev. E. P. Hammond, and others.

—Dr. Palmer and wife, formerly missionaries to India, are going to establish a mission among the Pueblo Indians, several hundred miles southwest of Colorado Springs, Idaho Territory.

—Rev. Dr. Jonathan Edwards, of Peoria, Ill., has been elected to the chair of Theology in the Presbyterian Theological Seminary, Danville, Ky., left vacant by the death of Dr. N. L. Rice.

—Rev. Emanuel Vanorden, who withdrew from the Presbyterian mission in Rio de Janerio last year, sailed June 12th from Liverpool to resume his labors in Brazil. He took with him religious books and 1100 Bibles to open a Bible and Tract Depository in Rio Grande do Sul, six hundred miles south from his former associates. The *Interior* thinks Mr. Vanorden a "filibustering missionary," who has gained a support as an "independent adventurer, a little pope, responsible to nobody," and prophesies that his friends will find themselves deceived in him.

—There is a movement on the part of a number of Freewill Baptists in New York to form a union with the State Congregational Association. The plan of union provides that the Baptist churches and individuals shall be allowed to retain

their peculiar views, and that there shall be liberty and mutual toleration.

—Mrs. Green, widow of the late John C. Green, of New York city, has lately given $50,000 to the treasury of the Pres. Board of Foreign Missions. This wipes out the $43,000 debt and puts a balance into the treasury.

—The Egyptian Mission of the United Presbyterian church is about the only successful one ever started in that country. It now consists of 7 organized congregations, 24 unorganized mission stations, and 804 communicants. It has increased 189 by profession, and the baptisms have been 103. The contributions have been $2,520.

—The popular parade and dedication of one of the public parks of this city on last Sabbath, by the Germans, with the co-operation of the public officers, was ably rebuked by Rev. Dr. Ryder's sermon on the same day, on "Land Speculation and Sabbath Desecration," from the pulpit of the St. Paul's (Universalist) church.

—The Rev. Newman Hall's church (Surrey chapel), London, England, numbers 2,000 members. They must be exceedingly active and earnest, for, according to Dr. Cuyler's observations, they "maintain thirteen Sabbath schools, seventeen lodging houses, a Christian Instruction Society, and hold about forty services for the poor every week." Mr. Hall's former preaching place—the old Surrey chapel—is now leased to the Primitive Methodists. It was once the scene of the labors of the famous Rowland Hill.

Reform News.

The McHenry County (Ill.) Association.

Dear Bro. Kellogg: The county Anti-masonic convention held in the Independent church, Marengo, April 26–27, was not reported at the time on account of the sickness of the secretary. It was a very successful meeting, and I send you an abstract of its doings. The attendance was full. Six seceding Masons, residents of the county, gave their testimony, some of them for the first time. The friends were greatly encouraged, and voted to hold quarterly meetings instead of yearly. On account of the sickness of Rev. N. D. Fanning, this plan has not been fully carried out, but it is expected that another convention will be held soon. Much disappointment was felt because Prof. C. A. Blanchard was not present, but an able and excellent address was given by Bro. P. Elzea. The following are a part of the resolutions adopted:

Resolved, 1. That secret societies tend to promote distrust, caste, corruption and class hostility.

2. That the system of organized secretism, its rites, oaths, laws, penaltied, borrowed from ancient heathenism, are contrary to Christian morality.

3. That it is an organized despotism more attractive to bad men than to good, and mainly controlled by them, and hence dangerous to the well-being of society.

4. That it is our duty as Christians to express our disapprobation of secret society ministers by withholding all support and by non-attendance on their ministry; and also those who refuse to investigate the evils of secretism and who take sides against this reform.

5. That the *Christian Cynosure* is a safe, sound, thoroughly Christian reform paper, and we recommend every family to subscribe for it.

Political action was resolved on, and the following officers were chosen:

President—P. M. Frisbee, Union.
Secretary—Dr. E. L. Sheldon.
Executive Committee—Rev. N. D. Fanning, J. M. Frink, E. Van Alstyne, E. K. Fellows.

The following is the list of seceding Masons who gave their testimony on this occasion: E. Van Alstyne, Marengo; Dr. E. L. Sheldon and P. M. Frisbee, Union; L. Chittenden, Crystal Lake; S. H. Goodsell and B. W. Huston, Marengo. Bros. Frisbee and Sheldon have been worshipful master and junior warden of the lodge at this place (Union.)

H. H. Hinman.

Proceedings of the Dodge Co., Minn., Christian Association.

As previously announced the first annual meeting of this Association convened in the Seventh Day Baptist church of Dodge Centre on the evening of June 25, 1877.

The Association sustained a severe loss in the absence of the lecturer announced, Rev. J. Hankins, who has since informed us that our final notification reached him too late. It is worthy of remark in this connection that the important letter in the correspondence required *four* days to reach Mason city, while others, both before and since, have passed to and from there in half that time. Will some one rise and explain? This mishap led to the good resolve, on the part of several clergymen present, that it should not occur again for want of personal preparation.

Notwithstanding the Masonic fraternity of the county failed to answer the challenge given, the discussion of the question "Is the testimony of seceded Masons reliable?" was spirited and elicited many unanswerable arguments, as did also other questions discussed. By the way, how can a seceded Mason be a "perjurer" if in breaking his Masonic obligation he has not truthfully revealed the secrets of Masonry? And what shall we say of him who denies that Masonry is revealed and yet calls the revealer a perjurer.

As a substitute for the lecture of the first evening the letters of Mr. Ronayne addressed to the Worshipful Master, Wardens and Brethren of Keystone Lodge No. 639, Chicago, discussing the nature and principles of Freemasonry, were read with interest and profit to the Association.

The business of the meeting was of the most successful character. The following series of resolutions were discussed at length and adopted by this Association:

Resolved, 1. That the obligations and teachings of Freemasonry are purposely anti-Christian inasmuch as they reject Jesus Christ and salvation through his name.

2. That no man can be at the same time a Christian and an adhering Mason, intelligent upon the nature and principles of Masonry.

3. That an adhering Mason is disqualified to act as a judge, a juror or a witness when one of the parties is a Mason and the other is not.

4. That we thank the press of Dodge county for so much of fair treatment as this Association has received from it.

5. That this association is auxiliary to the National Christian Association so far and only so far as it is an anti-secret organization.

6. That the hearty thanks of this Association are hereby tendered to the trustees of the Seventh Day Baptist church for the use of their house of worship.

Dodge Center is thoroughly cable-towed and hoodwinked; consequently the "Immortal Sixteen," a local Masonic editor's name for the Association, could not expect great results there. The fact that but a few of the citizens of Dodge Center attended the meetings of the Association affords an instance of the workings of this modern system of terrorism. The manifest agitation of the press and public mind, the open assaults made on the Association and its members by the friends and patrons of Masonry and the conversion of not a few who were favorable to secret societies before the agitation of the subject began, all indicate ultimate success.

We believe this to be the cause of Christ against the anti-Christ of Masonry. Did we not we would not work in it. Surely if we are but a set of narrow-narrow minded fanatics, as has been said of us, our investigations cannot injure the "ancient and honorable fraternity."

Come then, gentlemen, and let us reason together. We seek to injure no one, but to remove a system that is injurious alike to its friends and foes. The truth is it cannot bear inspection and as an expedient resorts to unscrupulous misrepresentations and intimidation.

Recording Secretary.

From Tuscarawas Co., Ohio.

Winfield, O., July 7, 1877.

Dear Editor Cynosure: I have been too busy "gathering the golden grain" to send you an account of our late anti-secrecy meetings sooner.

Bro. C. F. Hawley of Damascus, Ohio, came here and delivered two stirring lectures on Tuesday and Wednesday evenings, June 26th and 27th. He confined his lectures to the same subject, viz.: "The Religion of Freemasonry." The first evening he proved from the standard Masonic authorities that Freemasonry claims to be a religion and presented the principles and precepts of the Masonic religion and contrasted it with the religion of the Christian church, establishing the proposition that it is a false religion and directly antagonistic to the Christian religion. The second evening he brought before the audience the manner in which the Freemason obtains his religion, pursuing the different steps from his taking the Entered Apprentice degree until he reaches that high (?) state of perfection (not Christian), where "he is free from sin." His remarks were clear, plain and pointed and none but a prejudiced mind could fail to perceive the truth of his ultimate conclusion that Freemasonry is nothing less than organized infidelity, originated by Satan for the complete overthrow of all Christian truth and designed by its false pretences and deceptions to lead men away from God and the truth.

Our audience was rather small on account of a very busy time among the farmers and a failure to receive notice of the meeting in proper time for circulation. Although but a few Freemasons are in the vicinity, the public are willfully ignorant regarding the principles of the order, and the sentiment is strongly in sympathy with it. In view of this fact the lectures of Bro. Hawley raised quite a commotion in the world of ideas. Our leading church members refuse to investigate the subject (preferring ignorance to truth, darkness to light) and rather discourage the efforts of the few to bring the matter before the people. Moreover, they, being uninformed and refusing to read Anti-masonic literature, will stand up and argue in favor of the order and denounce all efforts toward an exposition of it, as being imprudent and unholy. But Bro. Dilley and I are not going to be silenced by such opposition. We feel that God is on our side and "He is more than all that can be against us." There are two church organizations here, viz., the United Brethren and Lutheran. The Lutheran church is strongly in sympathy with secrecy and ardently defends it. Their chief argument against us is, "You don't know anything about Freemasonry." Powerful argument! It would be if universality were omnipotence.

The United Brethren church is, with a few exceptions, neutral on the subject. They say but little in encouragement to anti-secrecy work. A brother expressed the truth precisely when he said that the devil has the people just where he wants them. But we are not in the least discouraged and will continue to fight this monster evil, asking the prayers of all the devoted workers of the National Christian Association, trusting we may be so highly favored again shortly by a series of anti-secrecy lectures.

Yours for truth,

Charles W. Kohr.

Temptations are a file which rubs off much of the dust of self-confidence.

Correspondence.

Good Templarism Feeding on the Murphy Movement.

PHŒNIXVILLE, Pa.,
July 8, 1877.

EDITOR CYNOSURE: I succeeded in getting an article on Odd-fellowship published in our paper, the *Messenger*, printed at this place. It appeared in the *Cynosure* a few weeks ago, headed, "Odd-fellowship a Godless Institution," for which I felt glad and asked God for his blessing. We have had a series of temperance lectures, and an organization of a Murphy National Christian Temperance Society effected. A drunkard, reformed under Mr. Murphy, named Bowton, was sent to conduct the meetings. I was surprised to hear those who had pledged themselves to the new society invited to come into the lodges. One of our M. E. local preachers publicly gave the invitation. He is a great Good Templar, and does not like to read the *Cynosure*. He said the secret societies were in good working order and invited all to join. If he had said they had nearly worked themselves to death he would have been nearer the truth. I would like to know if Mr. Murphy is in favor of inviting those who have taken his pledge into the secret temperance orders.

WILLIAM BANKS.

More Suggestions for Pennsylvanians!

1. Will it not be well for us to advertise the *Cynosure* in some of the best religious and secular papers of our State?

2. Let all try to get short anti-secret articles inserted in any paper in the State that they read or subscribe for.

3. There are German papers in the state that will be glad to publish articles if written in German. Send articles to J. G. Stauffer, Milford Square, Bucks county, Pa.

4. Give the anti-secret reform a prominent place in your daily reflections.

5. Talk more to your friends and others, and try to impress them with the very great importance of the reform in church, state and society.

6. Let all who can do so lecture as often as possible; or give anti-secret readings from Finney, Phelps and others, before lyceums, etc.

7. Loan your *Cynosures*, keep a few anti-secret pamphlets, books, etc., to loan to friends, and sell all the documents you can. We have sold hundreds very readily.

8. Persuade your minister to take a bold stand in the greatest reform he will ever have a chance to advocate.

9. Try to get Masons you are acquainted with to secede.

10. Try to get all the anti-secret people you are acquainted with to join the active army. Too many anti-secret soldiers are running around in the rear.

There are many thousands of people in our State who say they do not belong to any secret organization and that they are opposed to all secret societies, but who are indifferent to our reform. We must begin to study these strange friends and try to find all the causes of their apathy. Then we must vigorously apply the remedies which will make them open their eyes wide enough to see the Masons at some of their sly tricks or silly performances.

E. J. CHALFANT.

YORK, Pa.

From an Old-Line Reformer.

ROCHESTER, N. Y.

EDITOR CYNOSURE: You and the little band of moral heroes who are doing battle under such adverse circumstances in behalf of the truth and the right, have my heartfelt sympathies in the cause. While such as pass for the good and great of earth stand aloof you do not falter. But shame on such goodness and greatness, that sets a higher value on popularity or selfish ends, than on a sound morality. This much is applicable to non-professors of the Christian religion. Then what of the higher attainments of the professing Christian? And what of the still higher professions of the ambassadors of Christ Jesus? ambassadors in sympathy by word and deed with heathenish rites; ignoring their Lord and and Master in the lodge room, and subservient to a vain-glorious "Worshipful Master" therein. And more than this, we find such in the sanctuary dedicated to the worship of Almighty God fraternizing with and in full fellowship with adherents (like themselves) of an oath-bound secretism. Can such as these be fellowshiped in a Christian church? is made an issue that should be met with an unequivocal no. Dr. Bacon might have saved his valuable time in arguing this question, pro and con as he did, had he not felt the inevitable grip of Freemasonry. Has he not left his brethren of the church entirely in the dark? Has he not given aid and comfort to Freemasonry instead of consolation to his brethren of the church? These to me are pertinent questions.

Although well-meaning men will scorn the assumption of being under vassalage to Freemasonry, daily observation makes it a matter of fact to me that the mysterious power of the order makes it to the interest of every man, in a pecuniary sense, to bow in submission to its behest; so far at least as to bridle their tongues so as not to give offence to the craft. Therefore I find it a rare chance to meet with any one who cares to converse on so delicate a subject. Nor do they care to know anything about it.

Freemasonry with its crimes, bolted and barred with iron-clad oaths, is not likely will be any better than its bloody code. Were it not for the little band of moral heroes, of which you are the soul and center, which beards it in its secret recesses, and exposes its true character, Ronayne's life would be in peril whenever an opportune moment offered concealment. The truth sustains Ronayne and yourselves, and makes abject dastards of the illustrious chivalry of Freemasonry. Ever yours in the cause to the extent of my ability.

WELLS SPRINGER.

Come Over and Help.

MELMORE, Seneca Co., O.

DEAR CYNOSURE: To your numerous readers I would say that this community is ruled by those Christless institutions, especially some of our churches are ruled by secretism, and Christ and his Gospel suffer loss. I desire that all praying people should pray for this God-forsaken place, and that some means may be devised that a work might be done here in Seneca county and that adjoining districts might see these institutions publicly exposed.

I would speak through your columns that some of the workers would come this way and open fire; or prepare an altar and God will send the fire. Many are waiting for the troubling of the waters, and while they wait for some one to make the movement there is a chance for a glorious work in this valley of dry bones. O that God would send some one and cause the would-be God-loving people to raise the Macedonian cry, "Come over and help us."

We have four churches at or near this place, Methodist, Episcopal, Presbyterian, Evangelical or Albright, and U. B. churches; and it is a goodly country. Let the cry go out.

I got some tickets last fall. There were several voted but they were not counted as they were wrong.

A. BENHAM, M. D.

Face the Foe.

COLO, Iowa.

EDITOR CYNOSURE: Here in central Iowa the "prince of darkness" has things pretty much his own way in respect to our reform; even the ministers of Christ are greatly under his control; but of late he has been somewhat enraged at a few of the soldiers of Jesus who had the audacity to call in question his vaunted right to the supreme control of both church and state. He would fain set up his infallible claims of sovereign control over all the vast domain of earth, and his right to rule in all its kingdoms. He seems to have forgotten that the Lord Jesus Christ has any claims even upon the purchase of his own blood, and through the seductive and deceptive institutions, which are legion, he beguiles his victims into the belief that they must search for light in his dark domain, through hoodwink and cabletow. Brother ministers, I say, shall we hold our peace and let Satan have his own way? Shall the devil lead us captive by hoodwink and cabletow? Shall we cease to follow the true light and be led by the prince of darkness where there is not one cheering ray?

"Shall we, in this evil day, from our profession fly?
Jesus, the Judge before the world, the traitor will deny."

"But," says my brother, "Secretism is popular. I shall lose my popularity if I oppose it." Do you love the praise of wicked men more than the approbation of God? Jesus says, "If any man serve me, him will my Father honor." Shall we not seek the honor that cometh from God only? "But," says the weak minister, "I must have my bread and meat." But Jesus says: "My meat is to do the will of Him that sent me and finish His work." Let us work for Jesus and all will be well. O, let us prove true to him that loved us and washed us from our sins in his own blood.

J. J. HAYDEN.

Nothing Fails with God behind It.

DEAR CYNOSURE:—We live in a hurrying, worrying, wearing time. These are fast days. People are running to and fro regardless of the great foe which must and shall be conquered. But stop, it has often occurred to my mind that we who are opposed to secrecy, are not doing what we might to break down the propagation of secret societies. It is an evident fact that it is an evil, which we as a nation should be ashamed of. And why should it be tolerated, why should it be encouraged to go on as it has done for the last few years until it has our nation wrapped up in the unfruitful works of darkness? It is high time that Christian people became awakened. It is true we have men in our ranks, noble men, men of influence, who are expounding the question to a people who are yet in darkness concerning secrecy. We need others. The field is large, and the laborers are few. We want God-fearing men; men who neither fear man nor devil. What we need is propelling power; men to go out into all classes of society and place before the minds of the people the great danger in uniting themselves with oath-bound secrecy. Let all who feel interested in this good cause, put forth every effort in their power to break down the evil which is daily draining the vitality of our churches, and leading the rising generation away from the fountain of living truth. While we defend the cause of anti-secrecy we are defending the cause of Christ, the Son of the living God, and what a noble work this is. And yet how few, comparatively speaking, are willing to take the task upon their shoulders. I have noticed it frequently when one becomes a mem-

ber of any secret society he loses the taste for the means of grace.

But the question arises how are we to stop it? I answer, "not by might nor by power, but by my Spirit; saith the Lord." After Elijah had built the altar and prepared the sacrifice, he did not fold his arms in sullen idleness, nor did he stand still and grumble, but went to work immediately, and prayed that God should send fire. That prayer was offered in faith, and was answered. So it must be with us; if we want to accomplish anything we must have faith in God. Then preach against it, talk against it, write against it. Do it cheerfully, feeling assured that God will bless our efforts be they ever so small.

I have the exposition of Odd-fellowship in circulation in this community. It has raised quite a sensation among the fraternity. A member of my own church (an Odd-fellow) came to me and said, "there is a great deal of truth in that book," and further acknowledged the man to be an Odd-fellow who wrote it.

The more I look upon secrecy, the more I can see the element in almost every organization. It has shown its cloven foot in our conferences. It has locked the wheels of justice. In many cases it has closed the mouths of the ministry, and much more could be said if space would permit. I will say to you who are at the head of this great center of reform, "Nothing fails with God behind it." Go on. You are engaged in a noble work. God will reward you. He has blessed your efforts already and he will continue to do so until the evil shall be subdued. May God speed the day is my prayer. W. O. NICKLAS.

Martinsburg, W. Va.

Home and Farm.

If we may be allowed a word of advice to our farmer friends, it is that they shall be on the alert to rush the harvested grain under cover as soon as it will bear storing. It will pay to extend a dry day to nine o'clock in the evening. There is no safety in trusting our harvested grain to the forbearance of our leaky skies. After the sap has dried out of the straw, a small shower need not stop the stacking and mowing. The dry sheaves will take up the rain water, and no harm will be done. This is the time for generalship on the part of the farmer—when he may beat a successful retreat with his golden spoils, and sit in his back porch feeling good all over as the thunderous rains come down a day too late to catch him!—*Interior.*

A young child of M. B. Grubbs, of Washington Court House, died on the 17th under peculiar circumstances. Over three months ago, while playing, it fell, striking its head. No notice was taken of the injury at the time, as it was considered very slight. Shortly after, however, the child was found to have become cross-eyed and partially paralyzed, which continued until it died. Physicians surmise that a blood-vessel had been ruptured, and blood collecting pressed upon the brain.

The grasshopper, which perhaps is the only forerunner of greater insect plagues to come out of the West, having shown what a formidable enemy it is, requires us at once to remedy, so far as may be, what the grasshopper commission will probably find to be the cause,—the disturbance of the balance of power between the insects and their opponents, the birds and other small animals? The slaughter of prairie birds, which has been carried on to an almost inconceivable extent, they perishing by millions at the hands of the sportsmen every year, is undoubtedly one of the chief causes of the uncontrollable and increasing numbers of these insect hosts which are marching over our fields so victoriously. A step which would certainly help to remedy this great evil in the future would be the prevention,—not only the passage of laws, but *prevention* of the killing of birds in the Western States. Illinois has passed a law, we are pleased to note, which is said to be so stringent that men are the only animals it is safe to shoot in that State.

Health in July is a serious matter. People frequently injure it by excessive drinking of even so mild a beverage as cold water; especially so with the farmer in the hay field. Much liquid greatly weakens one's strength, by causing undue perspiration, which as much as breathing takes the forces of the body to perform. An occasional drink does no harm, when actually thirsty, but drinking only at meal-time is preferable. Cold water is not the best drink for a hot day; a little oatmeal stirred in will improve it, or some ginger and molasses, or buttermilk for those who relish it. Cold tea or coffee are healthful and pleasant drinks. Either of them is much better than cold water.

Diet and the Air we breathe have a direct bearing on our health. Meats and fatty foods, cakes and pastry, should be avoided or eaten moderately. Vegetables, good bread, a little meat, fresh eggs, milk and ripe fruit, should be the summer diet of every farmer, and is one which would cause the dullness and languor so frequently felt after eating rich, fatty foods in summer, to depart and give way to a clear head and sprightly feelings. If the air we breathe is vitiated by decomposing vegetable matter near the house or in the cellar, we cannot reasonably hope for health or comfort. All such should be removed to a compost heap and covered with earth. The house cellars, if still unclean and bad smelling, should be thoroughly investigated, and all offensive matters removed.

THE CAUSE OF HEADACHES has latterly received much investigation. Dr. George T. Stevens, of Albany, has been at pains to demonstrate the relation between disordered eyesight and many nervous diseases, including headache. By means of diagrams in the New York *Medical Journal* he shows how difficulties in the ordinary use of the eyes, arising from far-sightedness, short-sightedness, and other defects of the kind, must cause continual irritation to the nerves. Especially is this the case with far-sightedness, and numerous instances are cited where patients suffering frequently and severely from headaches have been entirely cured by wearing spectacles suited to their eyes. Other affections of the eyes result similarly, but the instances met with in practice are fewer,

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The Christian Cynosure

CHICAGO, THURSDAY, JULY 19, 1877.

The Pan-Presbyterian Council.

This great representative body of Presbyterianism closed its meetings, by the programme, on Tuesday of last week. The three hundred and thirty-three delegates present represented some eight million communicants in the various branches of Presbyterianism, from one to one and a half million being in America. The subjects discussed by this grave and inufluential body were various, yet confined within the scope of the Christian church. The most important are embraced in the following: Harmony of Reformed Confessions; Principles of Presbyterianism, its Relation to the Wants and Tendencies of the Day; Simplicity and Scriptural Character; Expansiveness and Adaptability; Aspect toward other Evangelical Churches; Training of Preachers; the Eldership; Home and Foreign Missions and Reports; the Unbelief of the Present Day; Spiritual Life; the Sabbath; the Christian Family; Religious Awakenings; Intemperance and other Social Evils; the Reformed Churches of Europe; Literature and Training of the Young. This list of topics bears more of a stereotyped character than that presented at the American branch meeting in New York some three years ago. Christian reforms seem not to be so aggressive with the European churches as with us, hence the slight reference to them. Nevertheless scarce any phase of organized Christian labor but has some relation to reformatory effort. The church itself is a reform institution in a high and noble sense. The principles underlying the work of the National Christian Association had learned and able advocates in the Edinburgh meeting, and we hope to learn that their testimony in this respect was heard and felt. Drs. Sloane, Kerr and Crosby from America, and Pastor Fisch of the Reformed church of France, are well known for their weighty opinions freely given against the lodge. The brief but eloquent remarks on this topic by Prof. C. A. Blanchard in the New York meeting were of incalculable benefit to the cause of truth. We hope such an opportunity as that presented by the late Council for a noble and enduring testimony was not neglected.

The Ribbonmen Riots.

The 12th of July returned this year with its usual burden of news of riot and bloodshed. The anniversary of the battle of Boyne-water seems the only vent hole of patriotic Orangemen, as Independence day is for Americans; and with its recurrence and the public appearance of these Irish Protestant lodges the secret orders of the Pope are vexed into fury, and hardly a year passes but Orangemen and Ribbonmen meet in blood. This year the Orange lodges were very quiet in our own cities, but in Montreal the mob spirit was rampant, and but for the restraint of Protestants by the city government, at the behest of the Catholic unions, no doubt but scores of lives would have been sacrificed. As it was, the simple display of the Orange badge on a woman's dress set the mob howling like famished wolves. The following severe but just remarks on these annual displays of secret lodge ferocity we print from the *Inter-Ocean*, of this city:

In 1690, when William of Orange marshaled his army on the River Boyne, that army represented the Protestant cause in England, and the army of James II. represented Roman Catholic hopes and schemes. A battle was fought, and it was decisive in that it broke the Catholic power in England, and forwarded the great revolution then in progress. What is there in all this for nineteenth century people to fight about?

A hundred years after the battle, when the secret Roman Catholic associations of the north of Ireland were exercising great influence, the Protestants organized "The Loyal Orange Institution," a secret political society, with the avowed object of counteracting the influence of the Ribbonmen or the Catholic societies. These two associations, representing extreme views in religion and politics, became involved in a fierce quarrel, that continued with unabated fury for forty years. Every anniversary of the battle of the Boyne was marked with blood, and finally, in 1835, the British government suppressed the order of Orangemen. But it was revived in 1845, and the old hostile feeling between that order and the Ribbonmen continues to manifest itself on every possible occasion.

The order of Orangemen is composed exclusively of Protestants who are pledged to "support and defend the reigning sovereign of Great Britain, the Protestant religion, the laws of the country, the legislative union of Great Britain and Ireland, and the succession to the throne of the present royal family so long as it remains Protestant." The order has the usual machinery of secret societies, and it is said there are now in British America 1,200 lodges, with a membership of 150,000.

The order, as it exists in Canada, represents extreme Protestantism and extreme loyalty to the home government. There is no reason why the formal expression of this sentiment should cause irritation even to extreme Catholics. But we are told that the Orange ribbon represents an old national feud, and recalls to Irish patriots and conscientious Roman Catholics all the bitterness and wrong of centuries, and, therefore, any parade of Orange ribbons or any manifestation of the feeling they represent ought to be suppressed. Because this harmless display was not prevented New York in 1871, there was a riot resulting in the loss of some sixty lives. The simple display of a single orange rosette in Montreal on Thursday precipitated a riot, resulting in the loss of three or four lives.

There were circumstances preceding the Montreal riot that aggravated the hostile spirit. On the 4th of July while the steamer Queen Victoria was on her way from Ottawa to Montreal a company of Papal zouaves on board, in an outburst of religious frenzy, hauled down the British flag and ran up the papal ensign. The captain remonstrated, but the bigoted papists were too strong, and being set upon by them he fled to his state room for his life. This caused great excitement in Montreal and intensified the bitter hostility of both parties, which may yet cause terrible bloodshed. The riot, it seems from later dispatches, is not yet over. The funeral of one of the murdered men was to take place on Monday and the Orange lodges expressed their determination to join the procession in force; while the Catholic societies, pretending to be irresponsible for the riot and murder, were holding back in readiness to strike again. If it is in the power of the law to remove the causes of human destruction, even to the curtailment of certain pretended liberties of the individual, a blow, once for all, should fall upon these useless lodges that should banish them from the community.

President Blanchard.—The editor of the *Cynosure* is at present on a brief visit to Streator, Peoria and Knox county, Illinois, hoping to gain a brief rest from the exhausting labors connected with the attack on Wheaton College while attending also to business connected with the institution. He addressed a large and enthusiastic audience which overflowed the Wheaton court-house last Friday evening on the affairs of the College, which are now in a most hopeful condition. The address was largely published in the *Inter-ocean* of this city of Saturday, July 14th. All who are interested in the institution will do well to procure a copy of that paper or of the *Wheaton Illinoian* of this week, which will report in full. Copies can be obtained through this office. The court-house meeting passed the following resolutions with the greatest unanimity; had a rising vote been taken hardly a dozen would have kept their seats:

Resolved, 1. That we thank the President of Wheaton College for the address to which we have just listened.

2. That we hereby express our appropation of, and confidence in, the Board of Trustees of the College, feeling that this slight tribute of respect is due to men who for the sake of Christian education, spend time, labor and money in watching over the interests of the institution.

3. That we are gratified to know that funds to the amount of $12,000 have recently been pledged to the College.

4. That we will so far as practicable further the interests of our town and College by strengthening the Faculty, Executive Committee and Board of Trust with our moral, social and financial sympathy and support.

5. That the Citizens' Executive Committee have no right to claim to represent the citizens of DuPage county, unless a small minority have a right claim to represent the majority, and they have still less right to claim to represent the donors of Wheaton College, and while the vast majority of its friends representing a still greater proportion of donation are, as they are at present, satisfied with its management. The present attitude of these gentlemen must appear to all right-minded persons unreasonable and factious.

The following cordial approbation proposed by a gentleman in the audience, was also voted:

Resolved, That the present meeting expresses its cordial approbation of the principles of the College as represented by President Blanchard's address.

—The General Agent spoke eight times in Fond du Lac, Wis., last week, to large audiences. He goes this week to Waupun, Byron and Oakfield to hold meetings and prepare the way for a victory for the truth. He expects to return to Chicago before the close of the week.

—As will be seen from his letter in another column, Bro. Vandever of Iowa, after many trials and discouragements is promised such cooperation from the friends of the reform in Iowa as will enable him to begin again more hopefully. We commend the arrangement to the judgment of the friends in Iowa, and trust it may be made a success without delay.

—The last Glens Falls (N. Y.) *Messenger* contains a spicy letter from "American," who, we presume, is Rev. S. Wright, in which that old "Hail Masonry Divine" ode is critically analyzed for the benefit of the lodge-goers who are wont to chant its inspiring strains. Let them remember some of his points when they sing it next.

—We have to record the death of another whose name is associated with the struggle against the lodge of former years. Hon. Benjamin Rush, a grandson of Dr. Benjamin Rush, the memorable signer of the Declaration of American Independence, and son of the celebrated author of Rush's letters on Masonry, died of heart disease in an omnibus in London on Tuesday, the 3d inst. He was born in Philadelphia Jan. 23, 1811, graduated at the College of New Jersey, studied law in this city, and was admitted to the bar in 1833. He filled various positions abroad and at home, and wrote and edited several works.

—If Masonry never has anything to do with politics what did ever the lodge allow such an item as this to get into the Harrisburg (Pa.) *Telegraph* for?

"The Republican State Convention, called for the 29th of August will most likely be postponed until September 5th, a vote on postponement now being taken in the State Committee which will probably result in the affirmative. The change is asked by a number of gentlemen who have already been elected dele-

gates and who are members of the Grand Commandery of Knights Templar, which holds its triennial conclave at Cleveland on the day now set for the convention."

—Bro. Hinman has been delayed in his journey to Iowa on account of letters received from that State and the urgency of the work in northern Illinois. He has spoken during the past week to good meetings in Belvidere and Union, Illinois; at the latter place on Monday night.

The Iowa Freeman on a New Basis.

Editor Cynosure: The friends in convention assembled at Oskaloosa last April resolved to carry forward the publication of a state organ in Iowa. Accordingly a number of the friends have conceived a plan for putting a paper on a good basis, and have requested me to communicate the same to all concerned through the columns of the *Cynosure*.

A loan of at least one thousand dollars will be secured by your correspondent, of friends, in amounts ranging from $10 to $100, at six per cent. interest, payable annually, and original amounts payable in five years. The contract is not to be binding unless at least $1,000 is pledged. Local committees will be appointed to assist in securing the pledges. The pledges are to be paid to John Dorcas, treasurer of the State Association, in trust for me. The names, with the amounts pledged, will be sent to M. S. Drury, president of the State Association, and by him audited, and when the necessary amount shall be pledged he will give notice to subscribers to send amounts pledged to the State treasurer. I, on my part, agree to publish, at Cedar Rapids, Iowa, a weekly six-column folio paper, devoted to the Anti-masonic reform, at $1.25 per annum, payable in advance, postage prepaid.

Arrangements will be made to furnish the forthcoming paper to the subscribers to the *Freeman*, so that no one will be defrauded of a cent. Having commenced this work, we cannot honorably discontinue it. Every State should have at least one untrammeled paper.

J. H. Vandever.

Monticello, Iowa.

News of the Week.

— A furiously destructive hail storm swept over Rodman, Adams Center and Green Settlement, Jefferson county, N. Y., last week Tuesday, causing immense destruction to property. The storm lasted thirty minutes, during which time hail fell in vast quantities. The stones were of enormous size, some of them weighing half a pound, and measuring nine inches in circumference. They covered the goound nearly a foot deep. Many persons who were caught in the storm were badly injured before they could find shelter. One man was driving a team near the village, and was so badly hurt before he could leave his wagon and crawl in under a bridge that he chanced to be crossing that it was feared he would die. The damage in Adams and vicinity is $60,000. After the storm it took an hour to clear the sidewalks and streets of the accumulation of hailstones. The village presented the appearance of the utmost ruin. Branches of trees filled yards and streets, dead chickens, geese, pigs and dogs were strewn on every side, and every vestige of vegetation was destroyed. The little village of Green Settlement was almost demolished, and great suffering existed among the people. For five miles around the completeness of the ruin presents itself.

—Advices from Gen. Howard's expedition against Chief Joseph and his band of hostile Indians indicate that at last a decided advantage has been gained. Though the opposing forces were small, some 300 or 400 on each side, the conflict was long, determined, and strategic. Gen. Howard reports that the Indian warriors were finally forced to abandon their ground, and left a large amount of plunder at their deserted camp.

Recent special dispatches announcing great battles were progressing in Bulgaria prove entirely groundless. That the Russians are closing in upon Rustchuk is probable, although their concentration must still be in a very backward state, since telegraphic communication between Rustchuk and Shumla was intact up to Friday. However, a Constantinople dispatch Saturday announces that the Russians are approaching Rasgrad, and have probably already cut the railway near that point. It is conjectured by some that the Turks will maintain a defensive line extending from Rustchuk via Shumla to Osman Bazar, and will give battle in the open country.

The Russian advance-guard of Cossacks reached Jenisadargh on Sunday, a railway station half-way between Jamboli and Adrianople. The Russians are attacking the town, which is occupied by two battalions of Turks. Raouf-Pasha is expected there with a large force. This Russian advance-guard traversed Heion pass through the Balkan Mountains. The force of which the attacking party forms part has occupied the Yunda Valley. The Russian force is estimated at 10,000, but is destitute of artillery.

—The Turks having withdrawn all troops from Montenegrin frontiers except the garrisons of forts and blockhouses, Prince Nicholas is preparing to besiege Nicsics again.

—According to the news received by the steamship Orya, Ecuador has again been the scene of volcanic eruptions and of destructive floods, causing, it is feared, much loss of life and destruction of property. Great quantities of volcanic ashes have for days together fallen in showers along the coast. On June 26th, from Babahoyo to Tumbez, detonations resembling the discharge of cannon were heard. On the same morning a frightful noise was heard in Latacunga, which was followed immediately by a tremendous flood, which, taking the course of the rivers Cutuchi, San Felipe, and Yanayaco, and passing, washed the city to the chapel known as El Salto. The volume of mud and water was so great as to completely cover the Hacienda Valley, including the distillery in front of Latacunga. The flood in its course carried with it many cattle and also many bodies.

A number of ancient Bibles and other books in the Czech (Bohemian) language are on exhibition at Geveva, Switzerland. Great interest attaches to them as relics of that primeval Protestantism beginning before Luther, which once embraced nine-tenths of the population of Bohemia, but was almost exterminated by fire and sword. These few volumes were preserved by many devices—built into walls, baked in loaves of bread, buried in the earth—from the destruction at the hands of the Jesuits which swept away almost the entire literature of the Bohemian race. Much and well-deserved sympathy is directed of late by Continental Protestants to the little, suffering and impoverished churches which still survive in Bohemia, the scanty remnant of that vast nation of Protestants, whose early heroes, John Huss and Jerome of Prague, were the precursors and proto-martyrs of the Great Reformation.—*Ex.*

George Leaming, Avilla, Mo., writes: "Out of four papers the *Cynosure* stands highest in my estimation. Our county is badly infested with all the secret conclaves known to the world."

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

AFTERWARDS.

Light after darkness,
Gain after loss,
Strength after suffering,
Crown after cross.
Sweet after bitter,
Song after sigh,
Home after wandering,
Praise after cry.

Sheaves after sowing,
Sun after rain,
Sight after mystery,
Peace after pain.
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last.

Near after distant,
Gleam after gloom,
Love after loneliness,
Life after tomb.
After long agony
Rapture of bliss!
Right was the pathway
Leading to this!

—Sunday Magazine.

THE TIME WHEN OF CONSECRATION.

Consecration pertains to sanctification, and does not pertain to justification. Repentance pertains to justification, as its antecedent. And repentance relates to the facts of actual sins, personally committed. Consecration does not relate to the facts of overt sinning as a series of acts put forth by the actual transgressor, but to the original fact of inborn sin as a mortal condition. Hence, consecration does not take place when justification is being sought.

Many say: "I consecrated all when I first came to God, as a poor, guilty sinner, seeking pardon—I then laid my all upon the altar, and God accepted the sacrifice." They mean well, but they are in a kind of confusion—a confusion no doubt superinduced by their own want of apprehension touching similar expressions from the lips of sanctified Christians, who have really and truly done precisely what the above words express. In point of fact, what those well-meaning souls did, when they first came to God as guilty sinners, was to "confess their (own personal) sins," and pray for their forgiveness, engaging by solemn promise to God not to sin any more. That is what they did, and all they did, or all they could do, with the light then enjoyed.

Consecration is an act performed with reference to deliverance from inborn sin. Previously, all actual sins, with all their defiling and penal consequences, have been disposed of by repentance, faith for pardon, and forgiveness, accompanied by regenerating grace. So that, in consecration, nothing pertaining to actual sins enters into the account, all that pertains to such sins being already adjusted through justification.

The common idea is, that consecration is simply the act of separation, or setting apart. So it is; but it is more. The idea stated is the truth, but it is not the whole truth. Consecration is a setting apart for the express purpose of being made holy. The latter words are most significant, and are indispensable to a right and truthful statement of the intent of consecration—the *quo animo* with which the act of consecration is performed. This true and rational definition will preserve us from error, and will guard us against confounding consecration and repentance. And it is important to keep the distinction between the two experiences clear and well defined.

Reader, no doubt you have truly repented, and have been justified.

Have you also consecrated, and realized sanctification, the entire purification of your nature?—*Selected.*

A CIGAR SCIENTIFICALLY DISSECTED.

A polite visitor, who during his interview with us had rendered our sanctum redolent with the fumes of a fragrant Havana, has just left a cigar on our table with the laughing request that we smoke it. Despite the fact that it is an exceptionally fine cigar, we are unable to gratify our friend's desire, seeing that we don't smoke; but the thought occurs that we can show our appreciation of the gift by applying the light, not of a match, but of science, to it, and thus giving our friend and his brother-smokers something to ponder over next time "the blue upcurling smoke" leads them to reverie.

To the world in general a cigar is merely a tightly rolled packet having brittle fragments of dried leaves within, and a smooth silky leaf for its outer wrapper. When it is burnt and the pleasantly flavored smoke inhaled, the habitual smoker claims for it a soothing luxury that quiets the irritable nervous organism, relieves weariness and entices repose. Science, scouting so superficial a description, examines first the smoke, second the leaf, third the ash. In the smoke are discovered water in vaporous state, soot (free carbon), carbonic acid and carbonic oxide, and a vaporous substance condensable into oily nicotine. These are the general divisions, which Vohl and Eulenberg have still further split upon; and in so doing have found acetic, formic, butyric, valeric and propionic acids, prussic acid, creosote and carbolic acid, ammonia, sulphuretted hydrogen, pyridine, viridine, picoline, lutidine, coliodine, parvodine, coridine and rubidene. The last are a series of oily bases belonging to the homologues of aniline, first discovered in coal tar. Applying chemical tests to the leaves, other chemists have found nicotia, tobacco camphor or nicotianine (about which not much is known), a bitter extractive matter, gum, chlorophyll, malate of lime, sundry albuminoids, malic acid, woody fibre and various salts. The feathery white ash, which in its cohesion and whiteness is indicative of the good cigar, yields potash, soda, magnesia, lime, phosphoric acid, sulphuric acid, silica and chlorine. Our friend has kindly left us a fine cigar; had it been a poor and cheap one, the ingredients we should extract would be fearful and wonderful to contemplate. Here is the list from an English parliamentiary report on adulterations in tobacco: Sugar, alum, lime, flour or meal, rhubarb leaves, saltpetre, fuller's earth, starch, malt combings, chromate of lead, peat moss, molasses, hardock leaves, common salt, endive leaves, lampblack, gum, red dye, a black dye composed of vegetable red, iron and licorice, scraps of newspaper, cinnamon stick, cabbage leaves and straw brown paper.

Returning now to the smoke, or rather its ingredients, Dr. B. W. Richardson, in his Diseases of Modern Life, considers the effect of the same on the body at considerable length, basing his conclusions on actual investigation. He tells us that water, of course, is harmless; free carbon acts mechanically as an irritant and tends to discolor the secretions and the teeth. Ammonia bites the tongue, exercises a solvent influence on the blood, excites the salivary glands and thus causes a desire to drink while smoking. The tendency of carbonic acid is to produce a sleepiness, headache and lassitude. When a cigar is smoked badly, that is when the combustion of the tobacco is slow and incomplete, carbonic oxide is produced in small quantities, and is an active poisoning agent, resulting in irregular motion of the heart, vomiting, convulsions of the muscles and drowsiness. The nicotine tends to cause tremor, palpitation of the heart and paralysis. The volatile empyreumatic substance produces a sense of oppression and taints the breath and surroundings of the smoker with the well-known "stale tobacco smoke" smell. The bitter extract causes that sharp, nauseous taste peculiar to a re-lighted cigar or an old pipe.

By trying the effects of tobacco smoke on lower animals, we can obtain an idea of its influence on ourselves. Small insects are stupefied rapidly, but recover in fresh air. Cold-blooded animals succumb slowly to the smoke, birds rapidly. Some animals, such as the goat, can eat tobacco with impunity; but none escape the effects of the fumes. Persons suffer most from tobacco while learning to smoke. Dr. Richardson says that the spasmodic seizures are sometimes terrible, especially in boys. There is a sensation of immediate death, the heart nearly ceases to beat and sharp pains shoot through the chest. Examination of inferior animals under such conditions show that "the brain is pale and empty of blood; the stomach reddened in round spots, so raised and pile-like that they resemble patches of Utrecht velvet." The blood is preternaturally fluid, the lungs are as pale as those of a dead calf and the heart is feebly trembling; such is the primary action of one's first cigar.

After a time, however, the body becomes accustomed to the influences of the poison, and with the exception of constant functional disturbances (owing to the excretory organs, notably the kidneys, being compelled to do work not essential to their duties) no distressing results are felt. There are numerous instances where the evil effects are scarcely appreciable, the physical and nervous constitution of the smoker being capable of resisting the influence. In many cases copious salivation attends smoking and in this circumstance the opponents of tobacco have found a strong argument. Still, either to expectorate or not to do so, is a choice of two evils. In the latter case, the result is to swallow the saliva charged with poisonous matter; in the former, the saliva needed to prepare the food for digestion is lost, and besides, as it contains salts of lime in solution, the effect is to produce large formations of tartar on the teeth. "Smoker's sore throat" is a special irritable state of the mucous membrane induced by cigar smoking, which soon disappears when the habit is broken off.

Tobacco smoke does not produce consumption or bronchitis, but it tends to aggravate both maladies. Its effect on the organs of sense is to cause in the extreme degree, dilation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks and long retention of images on the retina, with other and analogous symptoms affecting the ear, namely, inability to define sounds clearly and the occurrence of a sharp, ringing sound like that of a whistle or bell. Its effect on the brain is to impair the activity of that organ and to oppress it if it be duly nourished, but to soothe it if it be exhausted. It leads to paralysis in the volitional and in the sympathetic or organic nerves and to over-secretion from the glandular structures. Science was not wise enough to prepare so formidable an indictment of the nicotian weed as the above in King James' time, else that monarch might have had better ground than his personal dislike for stigmatizing the habit of smoking as a "custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."

And yet, despite all that science can say, the habit is increasing. Two centuries ago the Turks regarded smoking as a religious offence, and paraded a smoker through the streets of Constantinople with his pipe stuck through his nose as a warning to others. Who can disconnect the Turk now from the idea of chibouque or nargileh, or fragrant Latakia? Look at the best cigar wrappers the world can produce, raised on tobacco fields in the

heart of New England, where the Puritan fathers once visited the direst of blue-law vengeance on the wretch who profaned his Maker's handiwork by "making a chimney of his nostrils." The value of our tobacco crop last year reached nearly $30,000,000. We consume annually some 75,000 hogsheads of the leaf; we imported about 83,000 bales of cigars, etc., from Cuba in 1875.

What is the effect of it all? Effects on individuals likewise affect communities; these in turn influence the nation. No person that smokes can be in perfect health, and an imperfect organism cannot produce a perfect one. Therefore it is logical to conclude that, were smoking the practice of every individual of a nation, then that people would degenerate into a physically inferior race. It would follow, moreover, that, in those countries where smoking is most practiced, a lower physical, and a consequently lower intellectual, development must be found. Such, we think, will be conceded to be true of Spain, of Cuba, of Portugal, of Turkey, of Greece, and of the South American countries, where those who are addicted to the habit vastly outnumber those who do not smoke.—*Scientific American.*

One soul converted to God is better than thousands merely moralized, and still sleeping in their sins.

Happiness is a perfume that one can not shed over another without a few drops falling on one's self.

Children's Corner.

Divine Goodness.

See the shining dew-drops
On the flowers strewed,
Proving, as they sparkle,
God is ever good.

See the morning sunbeams
Lighting up the wood,
Silently proclaiming
God is ever good.

Hear the mountain streamlet
In the solitude,
With its ripple saying,
God is ever good.

In the leafy tree-tops,
Where no fears intrude,
Merry birds are singing
God is ever good.

Bring, my heart, thy tribute—
Songs of gratitude—
While all nature utters,
God is ever good.,

—Selected.

Johnny Reeves.

Get a boy's *heart* first, and then you are sure of him. This is the way a teacher in a city mission school won Johnny Reeves, "the little drunkard." She had collected a lot of wild street boys into a class and was trying to teach them, when, one day, she noticed that one of them had fallen asleep and began to snore.

"He's drunk," said his ragged little companions, laughing.

Of course there was no use in trying to do anything with him then, but three days afterwards she saw and questioned him.

"Yes, I was drunk, that's a fact," said Johnny, as frank as could be. 'I didn't mean to let yer see me, 'cause I kind o' love yer, but I couldn't help it."

"Why, Johnny, you should't say so. You *could* help it.

"No; yer see I've got so used to't I can't stop."

"Oh, I am sorry. What was it that ever made you begin to drink?"

"I learnt it when I runned errands for Mike Dooley, down in Willard street. He keeps a liquor store, and he gave me the rum and sugar in the bottoms o' the glasses for my pay."

"Johnny, it would be terrible to have you die a drunkard. I can't bear to think of it. Won't you try to give up drinking if I'll tell you how you can?"

Johnny thought a moment. "I don't b'lieve I could. I've got so used to't, you see. If I go without, I feel so gone here" (putting his hand on his stomach).

There were tears in the gentle teacher's eyes. Johnny looked up and saw them, and was touched. He began to reconsider.

"I—I donno but I'd try if I thought 'twould make yer feel better."

"God bless you, Johnny! Do you give me your hand on it, and say you'll stop drinking, honest and true."

There was a pretty long pause then. Johnny was making a mighty effort. "*Yes'm*," he said (and he drew a long breath). "I'll promise never to drink no more liquor—for *your* sake."

"It ought to be for Jesus' sake, Johnny."

The little fellow hung his head, and there was another pause.

"Could he make me keep my promise? You ask him, can't you?"

Hardly sure of the boy's meaning, the question was so unexpected, the kind teacher nevertheless knelt immediately. Johnny knelt too, and when she had prayed, he said he guessed he would "ask him himself."

"Lord Jesus up in heaven, please help a little feller as wants ter be good, and don't never let him drink rum no more. Amen."

That was Johnny's prayer. And he meant it. All his conduct since has proved how truly in earnest the poor little street boy was when he asked the Lord to help him keep a promise made to his teacher, "'cause he kind o' loved her."

He is living in a good situation in the country, and bids fair to grow up a conscientious, upright man.—*Youth's Companion.*

"*Take no Thought for the Morrow.*"

"One little boy," says Mr. Knapp, an American missionary in Spain, "sells wax matches, called cerillas, in the street. If he does not dispose of a certain number of boxes a day, his parents will not give him anything to eat when he comes home at night. One afternoon he was very hungry, having had to suffer for a deficit the day before. While thinking what to do, Jesus came into his little mind, and so he got down by his basket, there in the busy plaza, and asked him 'to help him to sell four boxes of wax matches so that he might have his dinner.' When he arose, a gentleman stepped up and bought just four boxes, and the little match-vender ran home joyfully with his eight farthings, his heart brimming full. We asked him why he did not stop to sell more. 'Oh,' said he, 'I had enough for to-day, and Jesus will take care of to-morrow.'"—*Young Reaper.*

Do You Know the Plants?

It is not only a pleasure, but also very useful, to know the names and qualities of trees, plants, herbs, and flowers. All this you can learn only by keeping your eyes open. Many a time you will need such knowledge.

A vessel was once wrecked in the English Channel. Only four persons were saved. No one could see them for the darkness, nor hear them for the noisy storm. They climbed from rock to rock till they could get no higher; but just then one of them, by a flash of lightning, saw a samphire-plant. By this he knew they were safe, for it never grows in a place which the tide can reach.

So life might often be saved if you knew certain herbs and plants that are cures for diseases.

Keep your eyes and ears open as you pass through life, and you will learn much that may be useful to you.

A Murderous Sea-flower.

One of the exquisite wonders of the sea is called the opelet and is about as large as the German aster, with a great many long petals of a light green color, glossy as satin, and each one tipped with rose color. These lovely petals do not lie quietly in their places, but wave about in the water, while the opelet clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew or sunlight? But those beautiful waving arms, as you call them, have use besides looking pretty. They have to provide for a large open mouth, which is hidden down deep among them—so hidden that one can scarcely find it. Well do they perform their duty, for the instant a foolish little fish touches one of the rosy tips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms wrap themselves around him, and he is seen no more. Then the lovely arms unclose and wave again in the water.

In books, or work, or healthful play,
Let my first years be past,
That I may give for every day
A good account at last.

In works of labor or of skill,
I would be busy too,
For Satan finds some mischief still
For idle hands to do.

Little Bessie was in bed. Norre came in, and found her lying wide awake. "Ah, alone in the dark," said Norre, "and not afraid at all; are you, Bessie darling?" "No, indeed," said Bessie, "for I am not all alone. God is here. I look out of the window and see the stars, and God seems to be looking down on me with all his eyes." "To be sure," said Norre, "but God up in the sky is a great way off." "No," said Bessie, "God is here too; and sometimes he seems to be *clasping me in his arms*, and then I feel so happy." That little child might go to sleep saying, "Jehovah-Jireh, the Lord will provide for my protection."

A little girl who had just believed on Jesus, wrote to a Christian friend, saying, "I always used to say my prayers, but I never prayed till lately."

The Sabbath School.

LESSON XXX.—July 29, 1877.—THE YOKE BROKEN.

SCRIPTURE—Acts 15: 22-31. Commit 25-31. Primary vs., 27, 28.

22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment:

25. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31. Which when they had read, they rejoiced for the consolation.

GOLDEN TEXT.—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5: 1.

TOPIC.—Liberty in Christ.

HOME READINGS.

M. Gal. 5: 1-26....Call to Liberty.
T. Col. 2: 1-23....Let no Man Judge you.
W. Rom. 6: 1-23. Ye are Under Grace.
Th. Matt. 11: 1-30....My Yoke is Easy
F. John. 8: 1-36....The Truth shall Make you Free.
S. 1 Cor. 7: 1-23... Is the Lord's Freeman.
S. 1 Cor. 8: 13- 1... Liberty not to be a Stumbling Block.

—*Nat'l S. S. Teacher.*

From Derbe Paul and Barnabas turned back in their journey, fearlessly preached again in Lystra, Iconium and Antioch, and completed by the ordination of elders, the organization of those churches from which they had been prematurely driven by persecution. From Antioch also they returned to Perga and Antioch in Syria. Here they remained a "long time." During this stay arose, or at least culminated, a controversy, the greatest which ever agitated the apostolic church. It was in regard to the place of the Mosaic law under the Christian dispensation. Some said it was still binding and necessary to salvation. These were originally Jews, chiefly Pharisees, and had their headquarters at Jerusalem. Others claimed that the ceremonial law was not binding on the Gentiles, or even on Jewish Christians—that salvation was by grace alone without the works of the law. They admitted, however, that for the sake of expediency this law, within certain limits, might be properly observed. Of this party—if party it might be called—Paul was an acknowledged champion. The crisis was precipitated at Antioch by certain men from Judea, "who came in privily to spy out the disciples' liberty which they had in Christ Jesus, that they might bring them into bondage." Gal. 2: 4. Debate ran high, and it was determined to appeal to the highest court of the church—that of the "apostles and elders," assembled at Jerusalem. Accordingly Paul, Barnabas and other delegates, among whom probably was Titus, (Gal. 2: 3) were chosen to represent the Antiochian church and sent on their mission. In due time the Council met, and though some diversity of sentiment at first revealed itself, after a full discussion of the whole subject, in which Peter, Paul, Barnabas and James took a

prominent part, a unanimous decision was reached in favor of the party represented by the great apostle of the Gentiles. It was determined also to transmit this decision by chosen messengers to the churches most largely affected. — *Evangelical Repository.*

THE GOSPEL MEETING.

How to Study the Bible.

LECTURE BY MR. MOODY.

[*Concluded.*]

Then how should we study the Bible? I tell you I have been wonderfully helped by taking up one part at a time and studying it. It is much better to spend six months on one part than on the whole book. When we have become master of one book perhaps five of the others will be opened up to us. Take Genesis, for instance; you will find the key note of the gospel there. Every book is written with an object. The book of John was written to make us believe that Jesus Christ is the Son of God, and that by believing on Him we can have life. Take Exodus—that may be called the book of the redemption. Leviticus is the book of sacrifices. Deuteronomy tells us of the conduct of the Jews in Canaan; Joshua is the book of wars and conflict, and Judges, the failure in Canaan. Every book, in fact, has its key note.

ANOTHER GOOD WAY TO STUDY THE BIBLE

is to do it without bias. I find a great many people come to the Bible and say, I believe such and such a thing and I cannot reconcile other things. Now, if we are going to get truth from the word of God, we should let the Spirit teach us. We should study it in the clear light of Calvary; and if we get right under the blaze of Calvary we will get its meaning, and it will be great help to us, and we will have power to deal with the souls of men. But there is another way—study it topically. I have been blessed in taking one word and then taking up the concordance and hunting up every passage of scripture bearing on that word. I took up "Love" some time ago and spent about three weeks in this way. I wanted to love everybody I met, I was so full of it. If you take that subject of love and study it in that way, you will soon get full of it, and you will pour it out on every one you meet. In court, if a lawyer wants to carry the jury, he gets everything right on one line, heaps up the testimony, and carries them by force. And a minister ought to consider his congregation a jury, and address them as if he wants to convict. Then take the word "Christ." I cannot tell you how blessed the study of that word has been to me. I lingered about Sinai, and did not get to Calvary until I began to study it. But after awhile I was so full of the wonderful grace of God that I could not help speaking of it. We can get so full of those heavenly gifts by studying our Bibles in this way that we cannot help preaching forcibly. Take "Heaven!" People wonder a great deal about that; but take your concordance and find out all the Bible has said about it.

THEN TAKE THE "BLOOD,"

which some men have been talking about. All you want is to take the Bible, and you will find that it teaches nothing else but the blood. This book don't teach anything but the "blood;" it places life and everything in the "blood," and without the "blood" there is no redemption. If men come to the Bible with biased minds and don't believe it, I can't help it; but I will say this, that the men who throw out "the blood" don't believe the Bible. So let us take the good book and study it topically; or let us take Bible characters—I have often been wonderfully helped in taking Bible characters and studying them. Take Saul, for instance. Find out why he failed. You will find hundreds of men in Chicago just like him. Take David, and find out everything concerning him. Take all the Bible characters and study them, and then, if ever you want to preach about them, you have got what the Bible says, and you can easily explain them to others. You will find it a great help to you.

And let me say right here that if we are going to have a great revival in the Northwest, if we are going to have a revival worth anything, we have got to bring the people to the word of God. I am tired and sick of spasmodic efforts, and I have a good deal of sympathy with those people who get up at the meetings and decry the getting up of a great bonfire of religion, which will blaze up for a few weeks and then go out. The reason why the revivals are not more lasting in many instances is just because people are not brought to the word of God. It grieves me to see people talking in the inquiry rooms without the word of God. What you want is to bring the church to the word of God, and get the people to study, and then we will have a revival as lasting as eternity itself. We want men to come to the word of God. We want this word to go down to their hearts. If they are really brought to the word of God, they will be more liable to stand in the faith than they are at present, and we won't have this Western country so filled with backsliders. Let us pray that we shall have

A SCRIPTURAL REVIVAL.

If we aim for that and teach it in the pulpits and Sunday schools, we will have a revival worth having. Every true revival brings people to the word of God. Just turn to Nehemiah. They had a pretty good revival in the days of Nehemiah; I wish we could have one like it in Chicago. We find in the eighth chapter:

"And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from the morning until midday."

No preaching, but merely reading the Word of God. Well, that is what we want. We don't want any one to get up a grand, eloquent essay on Christ or religion; but we want to have men tell us about Christ. I'd a good deal rather have just "Saith the Lord," than a bundle of fine essays.

"And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women and those that could understand; and the ears of all the people were attentive to the books of the law."

I can see the old men putting their hands to their ears so that they should not lose a word; just like the young robins stretching for the food that the old robin brings them. That is what we want—we want the Word of God to fill the hungering souls of men.

"And Ezra blessed the Lord, the great God. And all the people answered, 'Amen, amen,' with lifting up their hands; and they bowed their heads and worshiped the Lord with their faces to the ground. * * So they read in the book of the law of God distinctly and gave the sense, and caused them to understand the reading."

That is about the style of preaching that we want. We want our ministers to "read distinctly and cause the people to understand." That would be a strange occurrence, however, in some of our churches. You can ask the members if they understood the sermon and they cannot tell you what the minister said. What was the result? We find it in the tenth verse:

"Then he said unto them, Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength."

SHOW ME A CHRISTIAN FEEDING ON THE WORD OF GOD

day and night, and I will show you a joyful man. He is getting new truths every day that help him along, and he can surmount every obstacle, because every truth he gets makes him lighter and lighter. He is like the man in England who made him two bags of gas, and placed one on each side in the hope that he would be able to fly. Well, he didn't fly, but the gas made him so light that when he came to a hedge or other obstruction, and touched it, over he would go. So this truth makes us so light that we mount over all obstacles.

Now turn to the twentieth chapter of Jeremiah and the ninth verse. This blessed old prophet fed on the Word of God; it was sweeter to him than honeycomb. I will read you this, to show that a man full of the Word of God cannot keep still—he does not get discouraged, but is anxious to do everything in the Master's service:

"Then I said I will not make mention of Him nor speak any more in His name. But His Word was in mine heart like a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

He could not hold himself because it set him on fire; and so a man filled with the Word of God is like a fire. I heard that a man some time ago was going to preach on the doctrine of love, and I felt awfully afraid and wished he would not do it. I looked for the morning paper next day with some misgivings, but I found that he had given nothing but Scripture, and that is the best thing he could have done. You only give the Word of God, and it is not your creed or doctrine, but the Word of God. In the twenty-third chapter of Jeremiah, and the twenty-ninth verse we find:

"Is not my Word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?"

Those hard, flinty rocks in Chicago will be broken if we hammer them with the Word of God. If we want to reach the hardened hearts of the Northwest, we must first fill ourselves full of Scripture, and then give them the Word of God. There is no need for us to get up sermons; that simple recipe will be sufficient. I think if there was more of the Word of God in our sermons, and fewer of our own thoughts, there would be one hundred fold more fruit than we are having at the present time.

There is another verse in the fifteenth chapter of Jeremiah I want to read:

"Thy words were found, and I did eat them; thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of Hosts."

Just think of that. "Thy words were found and I did eat them." Think of it! How sweet this must have been! A man must feed himself before he can feed others. You cannot, as I said the other day, get water out of a dry well. If a man is half starved, and lean, through not feeding on the Word, he cannot feed others. I want to tell you about the best thing I ever heard, and hope it will help you as it did me. At a meeting in Farwell Hall the other day, the subject was that of the seventh chapter of John: "Let every one who thirsteth," etc. Mr. Gibson, of the Second Presbyterian church, said the difficulty was to find out who was thirsty, and he said the trouble with the ministers was they did not have the living water, and people did not come to them. If, said he, they had a good bucket of living water, the people would soon flock round and drink. And that is true. Just let a man go round with a bucket of water and see how many will drink. The moment they get their eyes on the water they will reach out their hands for it. Let us bear in mind that before feeding others we must be fed ourselves. Another thought, and that is that I have been wonderfully helped in just marking my Bible when I have heard a minister preach a good sermon and convey some good thoughts. I say to myself that will be good for somebody else, and I just put a mark in my Bible. The effect of a general marking of Bibles, too, will be good. If a minister thought his sermon was going to be repeated to a great many more people than those who heard it, he would preach a great deal better than he ordinarily does.

I think if we understood our Bibles better, and the ministers gave us more of the Word of God, so many people would not be carried away with the false doctrine which greatly prevails. Error has not such a good hold in Scotland as it has in most other countries. The reason for this is that the people are educated in the Word of God. The people there carry their Bibles to church with them, and if a minister did not preach according to the Bible his congregation would soon discover it.

I WAS A LITTLE AFRAID

when I was in that country. Some of the Scotch folks know the Bible better than I do, and I thought if I did not preach according to the Word some of them would say, "Moody, you know there is something that contradicts that." I advise you to carry your Bibles to church with you, and if you hear a good sermon, take down the leading points. I made marks in my Bible in regard to a sermon of four little things which I heard once, and was afraid was not going to turn out well. The speaker first referred to the ants, and showed that they toiled all summer and laid up a store for the future. God's people, in this way, he pointed out, are like the ants; and I said I would be like an ant and prepare for the future. The next things referred to were conies. Now conies are very feeble folks, but yet make their houses in rocks. It is very wise to do that, and God's people build on the rock, and can therefore withstand the winds and the

rain; and I said I would be like a cony. The locust was the third thing. The locusts go about in bands, yet have no King over them. But are we not a world without a King? But by and by our King will come back, and I said I would be like a locust. Then came the spider. I thought I would not like to be a spider. He pointed out that one of the habits of the spider is to suspend itself from the ceiling and keep off the ground. God's people are like the spider, keeping themselves above the world; and I wanted to be like a spider. Now, if I had not marked that down in my Bible, it would not have been food to me for a number of years. Do not be afraid of marking your Bibles. Once or twice you may find one worn out, but we can afford to wear out a number of Bibles if we only give the truths to others. An Englishman came to me one night and asked me if I had ever preached on Job. I replied "No." "But," said he, "did you ever study it up?" I said "Yes." He said, "If you have got the key to Job you have got the key to the whole Bible." "Yes," said I, "I would like to have that explained." I had always heard Job spoken of as a poetical and highly imaginative work, and it had never struck me to look at it in the light suggested. "Well," he continued, "you can divide Job into seven heads: First, Job a perfect man, untried. That is Adam and Eve before the trial came. Second, tried by adversity. That is, Adam tried by adversity. Third, the wisdom of the world—the three men trying to help Job out. And if we want to hear poetry, philosophy or wisdom, listen to those men; but they didn't make Job better, but worse. That is just the case with the wisdom of the world. Ask the philosophers what they are going to do with the drunkards, and they say educate them. Many of them have a good education and it has not helped them. You must tell them of Christ, and bring them to him, before you can reform them. Fourth, in comes the daysman; that means Christ, the Mediator. Fifth, God speaks at last. Sixth, Job has learned his lesson, and that is what every son of Adam must learn. Seventh, God restored him, and the last state of that man was better than the first. A man out of Eden with Christ is better than a man in Eden without Christ." And he said, "Don't you notice how his property was restored and everything was doubled? Job had ten children, but these were not doubled." I asked, "Why?" "Because they were in heaven and happy, and God did not give any more." Let us pray.

OBITUARY.

We learn indirectly of the recent death of Dr. Duncan Williamson, of Philadelphia, from the first a staunch friend of the reform movement and active in circulating its principles in the community.

A valuable illustrated pamphlet on the "Value and Culture of Roots for Stock-Feeding," by David Landreth & Sons, Philadelphia, has just been issued. McCalla & Stavely, publishers, Philadelphia. Price 25c.

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A Full Illustrated Exposition

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OF THE

SUBORDINATE LODGE.

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[CONTINUED.]

CLOSING PRAYER BY THE PRELATE.

"Vouchsafe Thy blessing, our Heavenly Father, on the events of this evening. Be with us during the coming week. Shield us from all harm, and finally permit us to be with Thee on the last great day, a united brotherhood, elected to share the blessings of life eternal in the heavens. Hear and answer us in peace for Thy great name's sake. Amen."

(All respond.) Amen.

CLOSING ODE.

May your slumbers be all blest
When you close your eyes in rest;
May the holy angels keep
Vigils o'er you while you sleep.

Sleep till rosy morning comes,
With its light to bless your homes;
Bless the angels that will keep
Vigils o'er you while you sleep.
Good night.

Chancellor Commander.—"Officers and brethren, we are now about to quit these portals to mingle again with the outer world. Let all of us endeavor to so regulate our conduct that it will bring credit upon ourselves and honor to our order. In conclusion, permit me to return you my sincere thanks as Chancellor Commander, for the kind assistance you have rendered in conducting the business of this convention. And now, by virtue of the power vested in me as Chancellor Commander, I declare —— Lodge, No. ——, duly closed until our next regular convention, (except in case of necessity, when all shall receive due notice,) and then I hope to see as many of you present as can possibly make it convenient to attend."

"Brother Master at Arms, you will close the Book of Law and secure the Swords of Defense. Brother Inside Guard you will now permit the brethren to retire, and inform the Outside Guard that the lodge is closed" (One rap.)

ARRANGEMENT OF THE ALTAR IN THE DIFFERENT GRADES OF RANK.

When the Lodge is called to order by the Chancellor Commander, there will be lying upon the altar a Bible, which is closed, and resting on it will be two swords, hilts together, and handles towards the Chancellor Commander's station. When the Chancellor Commander orders the Master at Arms to "arrange the altar," he will go there and arrange it as follows:

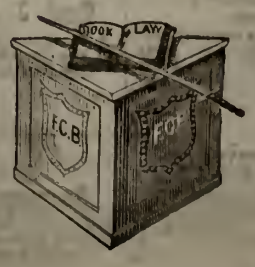
THE ALTAR IN THE INITIATORY RANK OF PAGE.

The Book opened the same as in the Chivalric Rank of Knight, and whether on the altar or elsewhere, rests ON the two Swords, which are crossed underneath the Book, with the hilts or handles toward the Chancellor Commander and points towards the Vice Chancellor. (While initiating, the handles should be towards the Prelate and points towards the candidate.)

THE ALTAR IN THE ARMORIAL RANK OF ESQUIRE.

The Book opened, the same as in the Chivalric Rank of Knight, with the two swords laying on it—crossed—with the handles towards the Chancellor Commander and points towards the Vice Chancellor.

THE ALTAR IN THE CHIVALRIC RANK OF KNIGHT.



The Book opened about the middle so as to lay square, and ONE sword laying diagonally across and over it, with the handle—or hilt—towards the foot of the room—or Vice Chancellor's station—and point towards the head of the room, or Chancellor Commander's station.

INITIATION.

FIRST, OR INITIATORY RANK OF PAGE.

The candidate is brought into the ante-room, and as soon as his presence is known the utmost silence must be maintained in the Lodge. The Chancellor Commander will delegate one or two members to prepare the properties, under the supervision and control of the Past Chancellor; the rest of the lodge, after clothing themselves in their **Masks and Black Robes**, to remain seated. Loud talking or heavy walking must be avoided, as the solemnity of the initiation depends entirely on the strict silence that pervades the room. The Master at Arms retires to the ante-room and prepares the candidate.

PREPARATION FOR FIRST, OR INITIATORY RANK OF PAGE.

The preparation consists in the candidate having his coat and vest removed, the **White Robes** put on and his eyes securely blindfolded, in which manner he is conducted to the door of the Lodge by the Master at Arms. Particular care should be taken that the Master at Arms or Outside Guardian do not converse in a frivolous manner with the candidate while he is being prepared, but on the contrary a grave solemnity should mark the whole transaction.

Master at Arms (gives raps at the door.)

Inside Guard.—"Who comes here, and what do you desire."

Master at Arms.—"The Master at Arms of this Lodge, with a stranger who desires to become a Retainer of, and asks to be initiated into the mysteries of the First or Initiatory Rank of Page of this Chivalric Order."

Inside Guardian.—"Chancellor Commander, a stranger knocks for admission to these portals who desires to become a Retainer of, and asks to be initiated into the mysteries of the First or Initiatory Rank of Page of this Chivalric Order."

Chancellor Commander.—"It is my order, as Chancellor Commander, that you admit him without further challenge."

(Inside Guardian opens door.)

The Master at Arms enters with the candidate and conducts him around the room very slowly three times, (during which time the utmost silence must prevail, with the exception of the music, which should be of a solemn character,) and then halts before the chair of the Chancellor Commander.

Master at Arms.—"Chancellor Commander, a stranger stands before you, who desires to become a Retainer of, and asks to be initiated into the mysteries of the First or Initiatory Rank of Page in this Chivalric Order."

Chancellor Commander (addressing the candidate.)—"Stranger, clad as you are, and devoid of the gift of sight, I ask you, as Chancellor Commander of this Lodge, is this your desire?"

Candidate answers.

Chancellor Commander.—"Before proceeding further with this ceremony, it is a duty incumbent upon me to propound to you several questions touching your qualifications to become a member of this Order in any Rank. I will therefore ask: Do you believe in the existence of a Supreme Being?"

Candidate answers.

Chancellor Commander.—"Are you of sound bodily health?"

Candidate answers.

Chancellor Commander.—"Have you ever before applied to become a member of the Order of Knights of Pythias?"

Candidate answers.

Chancellor Commander.—"Stranger, have you fully considered the weighty duties that will devolve upon you when once a member of this Order in any Rank that it may confer, or do you enter these portals from mere idle curiosity?"

Candidate answers.

Chancellor Commander.—"You are probably aware, and if not I will now inform you, that when you are duly become a member of, and progress in the Order of Knights of Pythias, that you are entitled to all the honors, benefits and privileges arising from the several Grades of Rank, as attained, that can in any way be bestowed upon you. Now, therefore, having given you these assurances on my part, as Chancellor Commander, and in all sincerity and kindness, I ask you in the name of the order universal, what are we to expect from you in return?"

Candidate answers.—"Obedience."

Chancellor Commander.—"Such being your pledge, I ask, Are you willing to take upon yourself a solemn and binding obligation to keep forever secret all that you may see or hear or hereafter be instructed in, of the mysteries of this Order—an obligation which we have all taken, and one which I, as Chancellor Commander, assure you will in no wise effect your religion or your politics?"

Candidate answers.

Chancellor Commander.—"Are you keenly sensible as to the solemnity, and willing to conform and live up to the requirements of, an obligation of this character?"

Candidate answers.

Chancellor Commander.—"Are you aware that, once you have taken upon yourself this solemn and binding obligation, there is no seceding from its demands?"

Candidate answers.

[To be Continued.]

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CHICAGO, July 16, 1877.

GRAIN— Wheat—	No. 2	1 41½	1 46
"	No. 3		1 24
"	Rejected		90
"	Minnesota	1 47	1 55
Corn—No. 2		48¼	49
	Rejected		46¼
Oats—No. 2			31½
	Rejected		24
Rye—No. 2			64
Bran per ton			11 25
Flour—Winter		6 75	9 25
	Spring	4 75	7 75
Hay—Timothy		8 00	10 00
	Prairie		7 50
Mess Beef		10 75	12 00
Tallow		7¼	7½
Lard per cwt			8 62½
Mess pork, per bbl			12 25
Butter medium to best		12	21
Cheese		8	8½
Beans		2 40	2 60
Eggs		11	12
Seeds—Timothy		1 60	1 75
	Clover		7 50
	Flax	1 40	1 45
Potatoes new per brl		1 50	2 00
Broom corn		3½	7½
Hides green to dry flint		6½	16
Lumber—Clear		30 00	34 00
	Common	9 00	11 00
	Fencing	9 00	11 00
	Shingles		3 50
WOOL—Washed		30	42
	Unwashed	23	27
LIVESTOCK Cattle Choice		6 00	6 75
	Good	5 25	5 75
	Medium	3 75	4 75
	Common	3 50	3 50
	Hogs	5 10	5 30
	Sheep	3 00	5 00

New York Market.

Flour	$3 50	11 75
Wheat—Spring	1 60	1 65
Winter	2 00	2 20
Corn	58	60
Oats	33	62
Rye	74	78
Lard		9½
Mess pork		14 60
Butter	10	20
Cheese	4	9
Eggs	16½	17½
Wool	10	58

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VOL. IX., No. 43.—WHOLE NO. 383. WEEKLY (post paid) $2.20 A YEAR.

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Notice.

DR. S. L. COOK will begin lectures about the first of August, and wishes to make a tour through Kosciusko, Miami, Carroll, Park, Putnam and Lawrence counties and perhaps others if the way is open. Friends will write at once at Albion, Indiana. He suggests that the Indiana annual State meeting be held as early as October, a week or two before the National meeting.

[Editorial.]

THE LODGE WAR ON COMMERCE.

Last week we wrote of mobs and murder in Montreal through the agency of the secret lodges of Catholicism. To-day we painfully record probably the most extensive strike, attended with loss of life and vast destruction of property, that this country ever experienced, all incited by the secret labor unions. Early last week the brakemen and firemen of the Baltimore and Ohio railroad, organized in the Trainmen's Union, abandoned their duty and assembled in force at Martinsburg, in West Virginia, near Harper's Ferry. Passenger and mail trains only were suffered to pass, and the accumulation of freight soon became enormous. The strike extended west to Cumberland, Grafton, and into Ohio at Newark, until the road was paralyzed. The local authorities attempted to suppress the mob at Martinsburg without arousing anything but jeers. Gov. Matthews was sent for at Wheeling, but the State troops at his command were as inadequate as the other, and word was sent to Washington. President Hayes being satisfied in respect to his duty issued a proclamation on Thursday and ordered United States troops upon the ground, whose presence soon quelled the rioters and re-opened the road at Martinsburg. On the same day a secret lodge with headquarters also at Washington, the "Central Council of the Labor League of the United States," issued its proclamation on the other side, "enjoining coolness and moderation upon members of the order, and especially warning them, as well as workingmen in general, to beware of emissaries, some of whom have endeavored to operate here who go around inciting to strikes and violence." The Council further warned against outbreaks and mobs. Meanwhile the strike had gained huge proportions and the Baltimore and Ohio road was like an artery full of poisoned blood. The governors of Ohio and Maryland were obliged to call out their troops to suppress the violence of the mob at Newark and Cumberland respectively; and to add to the terrors of the situation the train men on the Pennsylvania Central road struck and by Thursday night held that great company by the throat at Pittsburgh. State troops on Friday marching to Cumberland were assaulted on the streets of Baltimore and replied, killing ten and wounding many, while five of the soldiers were felled. Gov. Carroll was then compelled to apply for government troops, which are in strong force at Baltimore, and have effectually tamed the enraged mob. On Friday it became evident that the authorities of Pittsburgh and all the troops in the vicinity could do nothing in the face of the thousands against them. Reinforcements came on from Philadelphia and an attempt was made Saturday to take possession of the track which was held by the mob east of Pittsburgh from the repair shops to East Liberty. Preceded by Sheriff Fife who had warrants for the arrest of many ring-leaders, they attempted to clear the track, but were met by showers of stones from the hillside and pistol shots in front. This was repeated and the troops fired twice with terrible effect. The Pittsburgh troops deserted and with the rest General Pearson occupied the round house. This was fired with the long lines of freight cars, and the troops driven out. The mob having been increased to thousands by the rabble of the city, pillaged the cars and applied the torch without opposition until three miles of cars and buildings, the round house with one hundred and twenty-five engines, the great Union depot, the Panhandle road's offices, depot and freight house, elevators and private buildings were in flames. Saturday night and Sunday the mob raged and the city was powerless. The troops escaped to Allegheny City and dispersed, and only when overcome with the intoxication of fury and destruction did the riot cease early Monday morning, having destroyed from $4,000,000 to $5,000,000 of property and taken nearly 30 lives besides wounding 50 or 60 others.

The gravest apprehension existed everywhere. All through Pennsylvania and Ohio the strike extended and stopped also the Erie road in New York and the Fort Wayne in Indiana and on Monday the Governors of these States were getting out troops. Violence seemed at an end Monday night and the sway of law again resumed though an embargo was laid on all travel eastward except by the New York Central. The strikers were aided by the Engineers Brotherhood and the whole network of secret labor unions were evidently working together.

Any who have been led to doubt whether "ex-boss" Tweed's connection with Perfect Ashlar lodge, New York, were not broken off by his misfortunes, may read the letter of lawyer Bryant to Attorney General Fairchild last week and mend their opinion. Mr. Bryant was one of Tweed's attorneys until satisfied of the fraudulent nature of his claims. He says, at the close of his long letter: "I must, in conclusion, call your attention to the misplaced sympathy of the Tammany society, whose humbugging hocus-pocus affects a Masonic sympathy for Tweed as 'a brother in distress.' His stubbornness will never yield to the demands of justice so long as the leaders of this society pledge him their protection and make his jail a more active center of political resort than the wigwam itself on Fourteenth street. It is a notorious fact that this Tammany influence will be covertly arrayed, under the dictation of John Kelly, to secure the means for a total manumission of Tweed at the approaching State convention." Mr. Bryant also states that Tweed is far from being so poor as is represented, but is possessed of millions yet, which may account for part of the Masonic sympathy lavished upon him by the Tammanyites. Whether this letter is taken for fact or no, it is indisputable that some powerful influence has been behind the scenes in the Tweed case, preventing the due course of law; and Mr. Bryant suggests a very natural and satisfactory explanation of it.

SURRENDER OF THE WILL.

It makes the greatest difference to whom the will is surrendered, to God or man. The surrender of oneself to God ennobles the heart and strengthens the character; but a surrender to man begets a feeling of degradation. A free will, the power to choose between good and bad, is the peculiar birth-right of the human race; and anything which serves to check or constrain the full exercise of this power, compelling a man to do wrong, or preventing his doing good, or impelling him to do good by force alone, benumbs his moral sensibilities and gives him the feelings of a brute.

It has been observed that soldiers and sailors as a class are prone to drink to excess; and the reason probably is that they thus seek to drown that feeling of degradation which arises from surrendering their wills to the control of others. There are exceptional instances, such as the religion of the Turk, the patriotism of the volunteer, and the pride of discipline of certain troops which tend to sustain military and naval men against the loss of relf-respect that arises from a surrender of their freedom of will; but where these qualities are wanting such men are generally inebriates. They stun their wounded sensibilities with liquor.

And this is doubtless the reason why Freemasons are so much given to strong drink; by their oaths they surrender the control of themselves to the manipulators of the Masonic lodge. They surrender the freedom of their tongues and of their actions to men, and often to the worst kind of men. They give a lien upon their purses, upon their time, and upon their very thoughts. Their opinions must not overleap the landmarks set up by an Asiatic despot three thousand years ago. They must sustain the bad man in his cause against the good man. They must abstain from abusing a Mason's wife or daughter because the lodge prescribes it, and must swear against truth and justice for the same reason.

It may be thought that the Mason is sustained somewhat against this sense of degradation by being told that his surrender of liberty is "ancient and honorable;" that his controller is a Grand High Priest, or a Grand Master, a Royal Arch, a perfect and sublime Mason, a Prince of Jerusalem, or some such thing, and that his surrender to wicked,design-

ing men is well pleasing to the Great Architect. Of course Masons who have been educated in our common schools and in our Sunday schools know better than this; and for this very reason their sense of degradation is deepened, and an additional motive is given them to have recourse to the bottle.

A neighbor, now over eighty years of age, and half as ancient as Freemasonry itself, and much more honorable, tells me that he has seen a lodge of Masons assemble on what they call St. John's day, in the hall of a country tavern, and there drink "to the Mother of Masons" so excessively that some of them would sit and spew out of the windows. As this Masonic performance is over half a century old, we suppose it is one of the "*landmarks of the order.*" It certainly confirms our idea that Freemasonry leads to drink.

If we look at the men to whom young free-born Americans are expected to surrender themselves in these days if they become Masons, we shall find nothing to counteract the tendency which Masonry gives towards inebriation. A young man might serve under the eye of such a character as the Duke of Wellington, Justice Story or Bishop Huntington with so much ambition and elevation of sentiment as to entirely abstain from strong drink. But But what is to prevent the young American from a rapid decline into drunkenness and other vices if he enlists under such men as Benedict Arnold, Thomas Smith Webb, Albert Pike, Rev. Mr. Tyng, General Sickles, Ben. Perley Poore, General Butler, Albert G. Mackey, William M. Tweed, Winslow the forger, Jefferson Davis and numerous other principal magnates of the lodge?

The very fact that a noble minded man descends to do things on the sly gives him the feeling of a criminal, and tends to drive him to drink to relieve the sense of uneasiness occasioned thereby.

AMERICAN.

MASONRY VERSUS CHRISTIAN DISCIPLINE.

[Continued.]

Shortly after the disgraceful conduct of the Masons in this Masonic persecution of Fait were made public. the pastor (who claims to be neutral) advised Fait to decline filling his office as deacon until the Masonic brethren had become reconciled. Fait complied, and on the same morning the pastor requested P. Sisterhen, an accuser, to take charge of the vacant office.

Agreeable to the pastor's request Fait sat back as one already condemned (without trial) for several weeks; but, seeing no effort made to reconcile the Masonic brethren he requested the pastor to remove the *ban* and free him from the suspicion of the congregation, which began to arise on account of his ceasing to act officially. The pastor refused, whereupon Fait determined to go forward in his official capacity until good reasons were shown why he should be placed under condemnation of the church, which he accordingly did. However, when Fait, with the other deacons, was passing the emblems a most disgraceful scene occurred. The Masons who had brought the charges either refused to take the emblems from his hands, or, on being approached by Fait took seats where they could be served by the other deacons. After this Fait made no further effort to fill the office to which he was chosen by the church. It is very probable that the disorderly brethren were acting under the advice, or at least in accordance with the wishes of their chief elder, G. W. Chapman. It is in proof of this statement that at the close of the meeting in which the above disgraceful scene occurred, the chief elder, instead of reprimanding the disorderly brethren or in any way showing his disapprobation of their conduct, presented Fait with a new set of charges in behalf of the disorderly brother Masons. After some questioning Chapman admitted being the author of said charges, but claimed to act in behalf of many brethren. They were first presented without a signature. Fait insisted that Chapman should put his name to his complaint; this he refused to do, but finally affixed two other names which also appeared in the first set of charges. Fait then received it for consideration requesting that, when called for trial, Chapman allow some disinterested person to act in his place in passing judgment upon said charges. Fait asked to be tried before the other two elders and some evangelist that they might choose. Chapman, however, could not be prevailed on to trust his charges in the hands of others; and evidently withheld his signature only that he might with some degree of plausibility sit in judgment upon the case. Before the trial came off Elder Richmond also requested Chapman to allow some preacher or elder from another congregation to act in his place during the trial but could only get an evasive answer.

Up to this date G. W. Chapman and C. W. Stites refused to let the church hear Fait's answer to the charges, but demanded that the officers alone had a right to witness the trial. But upon the presentation of a new set of charges Fait was called for trial before the whole congregation or as many as saw fit to be present. This action may seem strange to some, but to the thoughtful observer the reason is apparent. The first set of charges are such that an intelligent reply would prove to the most limited understanding that the charges were preferred unscripturally and maliciously. A proper investigation of them would also elicit a discussion of the principles and practices of Freemasonry, which is by virtue of Masonic obligations avoided by the shrewd members of the craft. On the other hand the second set of charges were drawn up by a member of the craft with a view of avoiding any discussion of Freemasonry although the real complaint was the same as in the beginning. Consequently outsiders, as well as the church, were permitted to attend this trial, notwithstanding the elder could not be induced to permit the congregation to hear when the principles of Masonry would necessarily have to be discussed.

At this juncture of the proceedings it became apparent that the Masonic church dignitaries were studiously and vigorously endeavoring to prejudice the public mind against Fait preparatory to a final exclusion, which was evidently already determined upon by the Masons, as the following will show. It was on two different days publicly announced that "Bro. Fait, with the officers of the church, will remain a short time after the congregation is dismissed." And lo! in the one instance Chapman only wished to inform Fait that the elders had decided to have a trial of his case before himself and the other two elders, the church not being permitted to attend, on the next Thursday evening. Fait was also within a few feet of all the elders and could have been readily consulted after the meeting was dismissed. As yet the congregation was not in possession of any knowledge of the charges; but these public invitations for Fait to remain with the officers of the church were evidently for the purpose of making the congregation believe Fait an unruly member who was causing the church much trouble. By the time the church officers had three or four meetings, and all about Fait, the congregation was made to believe evil of him even before they had heard the charges, and he was already being denounced for causing so much trouble to the church. This being accomplished during the space of about two months, the church rulers were then ready to take action for Fait's exclusion from the church. At the last public announcement referred to it was desired merely to present Fait with the new set of charges already referred to which should have been, according to Scripture, presented first alone, after this with two or three witnesses, and finally, if necessary, to the church. But the Scriptural way did not suit these church rulers. Thus by frequent and various methods the whole secret element of the church, which is by far the larger part of it, was set against Fait. After which they were ready to call a public meeting to exclude him from the church upon the following charges:

To the elders of the Christian church worshiping at Ligonier:

1. We the undersigned members thereof, complain of Bro. C. G. Fait that he has attempted or sought to bring odium, and contempt upon the church by being accessory to the publication in the *Christian Cynosure*, (in the 92d and 93d Nos. thereof) of two articles purporting to be written by one John T. Kiggins, in which is found an incorrect statement of facts and scurrilous comments by the author.

2. We further complain of Bro. Fait that he has unjustly assailed the character, impunged the motives, and condemned the conduct of our beloved pastor, by and in a communication written by himself, or over his name, and published in the 99th No. of the *Cynosure*.

3. Again, we charge Bro. Fait with willfully falsifying, by stating that he made no concessions to the church after a former trial, in which he was defendant and Bro. Peter Sisterhen and others complainants, and that Bro. Harris had made the statement or concession that he did without being authorized by him; when at the same time the statement was made by Bro. Harris Bro. Fait sat by and consented thereto.

[Signed.] PETER SISTERHEN.
J. E. BRODEN.

[To be Continued.]

LET BOTH GROW TOGETHER TILL HARVEST.

BY ALPHA BETA.

It is strange, but not less true than strange, that even among anti-secret men there are those who fellowship secretists and other flagrant offenders, and when challenged in reference to the propriety of such conduct as being inconsistent with a true Christian practice, they will quote and apply the words of our Saviour in the parable of the wheat and tares, "Let both grow together till harvest." If questioned as to where they are to grow together, they answer, "Why, in the church, for Christ said, 'The kingdom of heaven is like to a man that sowed good seed in his field,' and the kingdom of heaven, or God, means the church."

To say that the phrase means church is to give the flat contradiction to the interpretation of Christ to his disciples. "He that sowed the good seed is the Son of Man, the field is the world, the good seed is the children of the kingdom." Is the church the world? No. Is the world the church? No. Then it is in the *world* that the wheat and tares are to grow together, and not in the church, and it is an inexcusable blunder, if not worse, to pervert the plain teaching of Christ to screen a secretist, or other offender in the church. If the phrase means church, then the exercise of discipline is a bold usurpation, nay, more, it is direct rebellion against the command of Christ, "Let both grow together until the harvest." It is a brazen presumption to assume the prerogative of Christ himself, who by a supernatural power will "take out of his kingdom all things that offend, and them that work iniquity," and brings Christ and Paul into antagonism on the subject of discipline (see 1 Cor. 5, throughout; 1 Tim. 5: 20; Titus 3: 10) and

makes Christ inconsistent with and contradictory to his own teaching in Matt. 18: 15–17.

It is not strange that secretists, and other flagrant offenders, are admitted, retained and excused in organizations claiming to be the church of Jesus Christ, when such inconsistent, erroneous and papistical teachings emanate from popular commentaries, professors of theological seminaries and and colleges practiced by church officers.

Experience as well as Holy Writ teaches us that the organization does not control the secretist and other offenders if admitted to membership; but that *they* control the organization, so that the truth cannot be spoken nor a wholesome discipline exercised, and soon the whole organization becomes permeated with the wrong. "Know ye not that a little leaven leaveneth the whole lump?" The reception of an unworthy character into the membership of an organization does not make him any better, but it lowers the moral standard of the organization to his level. "What! know ye not that he that is joined to a harlot, is one body, for two saith he shall be one flesh." The history of Anti-masonic practice, after the Morgan excitement, is full proof to the point; they attempted to put down *politically* what they carefully folded and shielded in the arms of the church, and so gave secrecy a respectability and influence that the ballot box could never control; and at the present time we see the sons of leading Anti-masons of forty years ago, now prominent men in the ranks of secretism, and for this none are more responsible than the churches; they practiced on the erroneous idea that the wheat and tares should both grow together until the harvest and never intimated that secretism was a blot on the Christian character. And when the young men saw the churches receiving secretists into their membership and their fathers communing with them, they could not be blamed for coming to the conclusion that secretism was not so bad after all. Slavery is another example of the influence gained by being admitted to the communion table. When the church declared that slavery as it existed in the Southern States was no bar to Christian communion, it made them bold to demand equal privileges for their "pet institution," and made the Northern States a hunting ground for their panting fugitives, and the Northern freeman a bloodhound to do duty at the beck of their Southern master. This could never have occurred had slavery not found protection in the arms of the church.

The Christian has no moral right to enter a carnal or worldly organization, with the expectation of furthering the Master's interests. Neither has the carnal or worldly any right to enter the church of Jesus Christ, or any right to be enrolled among the regenerated ones. "Wherefore, he saith, awake thou that sleepest and arise from the dead (carnal) and Christ shall give thee light;" that is separate from among them; "have no fellowship with the unfruitful works of darkness, but rather reprove them;" they have but "the form of godliness, but deny the power thereof" to separate from sin and sinful associations; "from such turn away." "Wherefore come out from among them and be ye separate, and touch not the unclean thing." What unclean thing? In this connection the apostle told the church of God at Corinth that they should not colabor, commune or fellowship with those of opposite theory and practice to what they had been taught; it was an unholy alliance, a forbidden association, and all that they participated in it would be unholy and unclean. So that even the elements representing the broken body and shed blood of the Lord from heaven are unclean; hence the necessity of separation and coming out from among those walking disorderly. But the practice has come down to us from the papacy unchallenged of letting the wheat and tares grow together until the harvest, until the tares have got control of the church to a fearful extent throughout Christendom. The papists hold that all baptized ones are members regardless of character, and Protestants hold and treat all who enter the church regularly as members regardless of their associations. Even a noted D. D. affirmed publicly that he would commune with the devil if he entered the church regularly. And practicing still on this principle secretists and other offenders are received into the church and treated with respect and consideration regardless of the injunction, "We command you in the name of the Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly and not after the tradition received of us." No man can comply with this solemn command and have communion and fellowship with them. To maintain a Christian character and to exemplify the power of godliness there must be a separation, there must be a distinct line of demarcation between the clean and the unclean, between him that serveth the Lord and him that serveth him not. To proclaim a *paper testimony* or to *preach* against a wrong and to receive the wrongdoer, without evidence of repentance or to commune with such, is but a solemn mockery of the requirements of the religion of Jesus, and high-handed rebellion against his authority. Can it be plead successfully "Let both grow together until the harvest" as a bar in arrest of judgment in the great day of accounts? Nay verily.

July 3, 1877.

A young preacher once solicited the advice of Bishop Asbury. He said that he should probably, in his travels, need Masonic help; the venerable bishop replied: "If you travel in God's dominions you will not need Masonic help."

Romish Schools.

A great many Protestant parents send their children to Roman Catholic schools. Thousands of children from Protestant homes are in training at the present time in schools taught by Roman Catholic teachers and controlled by the Romish church. These children are not sent to these schools that they may become Romanists. The idea is that the schools are good schools in spite of their being Romish, not because they are Romish; and that scholars who attend them will gain much that is desirable apart from distinctively Romish teaching.

As a matter of fact, many of these schools *are* very good schools—in their way; good schools for the purpose to which they are designed. They are established to promote the interests of Roman Catholicism, and they are admirably planned and managed to that end. They do well the work to which they are set. Their instruction and influence tend to make Romanists of their pupils. It is not insisted that those who attend these schools shall be Romanists; but care is taken that Romish doctrines and Romish ceremonies are held before the pupils in an attractive light, and that as many as possible of the scholars are led to adopt Romanism as their religion.

There is really no unfairness or deceit in all this. It would not, we think, be denied by the conductors of these schools that this is a fair statement of the case. Religion—religion, according to the Romish view of it—is given the first place in the atmosphere and direct teachings of these schools. And many of the children from Protestant homes, who attend the Romish schools, become Romanists. It could hardly be otherwise. If, therefore, Protestant parents want their children to become Romanists, they would do well to send them to Romish schools. But if the parents object to the doctrines of the Romish church they had better keep their children away from the schools of the Romanists, however highly they may think of the advantages of learning French or music in those schools.

As showing what are the doctrines taught in these Romish schools, the Episcopal bishop of Georgia recently quoted at some length from a work entitled, "Familiar Explanation of Christian Doctrine, Adapted for the Family and More Advanced Students in Catholic Schools and Colleges," published in 1875, in Baltimore, Md., and officially approved by the present archbishop of Baltimore. Here are a few of the questions and their answers: "Since the Roman Catholic church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved?" "He cannot." "Have Protestants any faith in Christ?" "They never had." "Why not?" "Because there never lived such a Christ as they imagine and believe in." "In what kind of a Christ do they believe?" "In such a one of whom they can make a liar," etc. "Will such a faith in such a Christ save Protestants?" "No sensible man will assert such an absurdity." "What will Christ say to them on the Day of Judgment?" "I know you not, because you never knew me." Again, not long ago, the *Catholic Review*, in bringing out the distinctive doctrines of its church, showed that these are among the teachings of Romanists: "That Mary is the mother of God; that baptism obliterates both original and actual sin in those who receive it with the proper disposition, and that without it not even the soul of an infant can enter heaven; that no one can have God for his father who has not the church for his mother; that the Pope of Rome is Christ's vicar upon earth, and that no one can be a member of the mystical body of Christ who is not in organic union with its visible head."

Now any parent who wants his children to be taught these doctrines would be in a fair way to have his wish granted by sending his children to a Romish school. That is where they teach these doctrines.—*S. S. Times.*

Half Lodge, Half Christ.

Will those professors of the Christian religion who belong to the lodge give heed to the apostle's admonition? (See 2 Cor., vi. 14–18.) Can they preach to others to join the church, or be baptized in Christ's name, and thereby become half-brothers to the secret fraternity? Or can they pray for the Holy Ghost and the Word to convert sinners when they refuse to hear Paul or their own brethren, whose hearts are pained to see this monster in the churches? I know persons who say they see no advantage in joining a church which holds lodge members, as they would become half-brothers to the lodge. I have avoided saying anything about the inner workings of the lodge in this article, but I will simply say that it is a religious society. It is not Christian nor Jewish no Mohammedan, but all these combined; a religion common to all, calculated to take all to the Grand Lodge above. Just think of a minister of the gospel being in an upper room, and the tyler, with his sword, guarding the door for his congregation and his brethren there assembled with unbelievers, making a Christless prayer to God in behalf of the lodge, purposely omitting the name of cause it would be an offense to his brethren, because he must not bring his peculiar religion into the lodge.

Are these Christian (?) lodge members governed by the word of God in their dealings with their fellow man? Or are they governed by the *annual meeting* of the Grand Lodge?—*D. Gans in Brethren at Work.*

What Might be done with the Money Wasted in War.—Give me the money that has been spent in war and I will purchase every foot of land upon the globe; I will clothe every man, woman and child in an attire that kings might be proud of; I will build a school house upon every hill-side and in every valley over the whole habitable earth, and will supply that school house with a competent teacher; I will build an academy in every town and endow

it, a college in every State and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's broad circumference, and the voice of prayer and the song of praise should ascend like an universal holocaust to heaven.—*Dr. Stebbins.*

Memorial Services for the late Mary Birchard, Fayetteville, Vermont.

Our readers will probably remember that Miss Birchard was a victim of the Ashtabula disaster that occurred on the 29th of last December, and by which many lives were lost. As her remains have not been discovered her friends concluded to have religious services held in memory of her death, and the 18th of July was appointed for the purpose. A large assembly of the family and of the deceased assembled on that occasion, and several clergymen officiated. The sermon was preached by the Rev. Mr. Burnham, Miss Birchard's pastor. The attendance was large and persons were present from distant parts of the Union.

As the Hon. Austin Birchard, the father of the deceased, has always been an active Anti-mason, and has recently served as Vice-president of the Windham County Anti-masonic Society, on the same ground where he was a prominent Anti-masonic leader half a century ago, it is thought that the readers of the *Cynosure* might be interested in the remarks that, among others, were made on the occasion by our fellow laborer, Gen. J. W. Phelps. These remarks were as follows:

Friends: I am but little fitted to express the sentiments due to this occasion, though it behooves me, a particular friend of our worthy fellow citizen whose loss we deplore, to give utterance to that condolence which we offer to him and his afflicted family. Mr. Birchard was the life-long friend of my father, and he has done me the honor to extend to me the same generous disinterested friendship that he entertained for him. Together, their united ages cover a period of one hundred years, the entire period of the existence of Vermont as a State; for our venerable friend has already far surpassed that limit of time which is usually allotted to the life of man. He is eighty-four years of age. He brings down to us from the earlier days of the State, undiminished, all the better and higher aspirations and influences of those times; for his long life has been one continued, even course of cheerful, constant, patient, commendable well-doing in the cause of republican government and Christian society which he has ever had at heart.

We come together to-day to offer our sympathy to our noble friend and his family on an occasion of sadness the cause of which is well known. Though our friend's personal life has been remarkably peaceful, serene and even, yet some of the darkest shadows have been thrown over it, distinguishing it in a most signal manner from ordinary lives. You all remember, perhaps, as the clergyman has told us, that not many years since a brother living to the eastward of us in Dummerston, was lost in the conflagration of his own house. A sister, living upon the hills to the northward, was struck by lightning and killed. A son, his youngest child, whom he loved as the patriarch loved his favorite son Joseph, the hope of his house, and whom he offered to the country in its extremity as a trained soldier, lost his life in the prison-pen of Andersonville, the horrors of which are better imagined than described. And lastly, a beloved daughter, the prop of his declining years, has met with a death more tragical than all.

I saw her about a month before she left her father's house. She was then returning to him after a summer's visit to the Centennial, with renewed health and spirits, with a heightened tone of patriotic feeling which that event was calculated to inspire in one of her character, and with cheering anticipations of soon seeing her sister and other relations in the West, among whom was her cousin whose election to the presidency, rendered peculiarly dubious and uncertain, was then pending, but whom she expected to congratulate on success. With such feelings she left home at that season of the year when all Christian hearts are made glad with memories of the birthday of the Saviour of mankind. But as the darkest shades had fallen upon her father's life, generally so calm and even-tenored, so there were dark cloud-shadows upon the bright prospects before her. Sad forebodings colored all her thoughts. She was deeply impressed with a vague presentiment of coming evil, similar to which many instances, I am told, are given in her journals. Being a lady of deep sensibilities, she felt deeply and prophetically. Arrived at Springfield, Mass., she was advised to wait over one train, which she did. Had she gone directly on, her life would probably have been saved. At Erie, Pa., she was urged by a friend, as it was stormy, to stop and stay over night. But from a sense of duty that distinguished her, not willing to disappoint a brother-in-law who was waiting for her at Cleveland, she decided to go on. But between Erie and Cleveland there proved to be a frightful chasm. On went the cars, bright and pleasant within with lights and happy company; with not a suspicion of present evil, they entered upon the bridge at Ashtabula which was made of iron, and had been traveled over day after day, month after month, year after year. There was a sudden crash—

You all may have seen the photograph of the net-work of iron bars and rods beneath which the most of that fair freight of human beings perished. Hardly ever is the aspect of the king of terrors acceptable to us; and never did he appear more stern and dread than on that night. A December snow-storm was prevailing, one of the wildest that has ever swept over the prairies of the West, and there, beneath a chaotic wreck of cars, while the dark ice-clogged waters went murmuring by, wounded, maimed and imprisoned human beings, with cries of pain, anguish and despair, were being hushed into the silence of death by devouring fire. Though some were rescued and others recovered from among the dead and unconsumed, yet from that day to this hardly a trace of Mary Birchard has ever been found. Search, immediate and diligent search has been made, yet sickened hope has grown faint and fainter, until at last it has wholly expired, and we can have no expectation of seeing her again on this side of the grave.

It was fitting, therefore, that some occasion like this, in this pleasant season of the year, calculated to assuage the grief of pained and stricken hearts, should be appointed to show our sorrow for the departed, and our respect for her father, relations and friends who are so worthy of our sympathy.

My friends, nothing ever occurs by chance. A sparrow never falls without the recognition of Him who has weighed the worlds in a balance. We who have come here to-day to offer our sympathies to our venerable friend—it is we who are honored thereby rather than he. We do ourselves honor by sympathizing with him in his afflictions. Whenever I see him, so old and worthy of honor, I am reminded of some primeval forest tree that has escaped the leveling axe, and rises towering midway above the surrounding growth, so much does he appear the representative of better times and of stronger men than ours of the present day. He has been constant, faithful, true to all his duties and all his early inspirations, abiding in the hope, as an exemplary citizen of a Republic and member of Christian society. The afflictions that in the mysterious dispensation of providence have visited him, should turn our attention to his virtues and his example, and we should strive to honor and console him by imitating them. And may it please Providence to still lengthen his years, free from others of those dark tragical events by which his life has been so signally marked, but by which the excellence of his character has been the more distinctly pointed out to us for our sympathy and esteem.

After the services were over, the assembly took leave of Mr. Birchard and his family and departed to their homes. The day was a pleasant one, intervening between two days of excessive rain. Some of the best representatives of Windham county were present on the occasion, and there has not probably been so large a gathering of such persons in the county for many years.

Reform News.

From the Wisconsin Work.

Byron, Wis., July 14, 1877.

Dear K.—I have just stopped to breathe and wipe off the sweat at Bro. B. C. Vaughan's. At Fond du Lac I spoke eight times in five days; preaching three times, lecturing three times on secrecy and twice on temperance, which you know is a little out of my line; but I am always ready and never afraid to do my best on every reform question. The pastors of Fond du Lac treated me as I treated them, viz., let me entirely alone; and the editor of the only paper I saw "condescended" to notice my lectures in Opera Hall as "airings of ignorance." The attendance, all things considered, was good, and I was encouraged by the "spiteful" or "sheep-dog" looks of the Masons as I passed along the streets, and the occasional hearty greetings of friends. I noticed too as a favorable omen that groups of men were discussing the merits of secretism here and there. I started a paper to obtain signatures of persons wishing to unite in an organization, and just before leaving I saw the gentleman having it in charge, who was quite sanguine in the expectation of getting a hundred names. After attending to matters of some importance to our publishing interest I took the train this A. M for Oakfield, three miles from this place, where I was fortunate enough to find quite a crowd, but unfortunate in not finding any team coming out this way; so I took my valise and started in the beaten and rather dusty path. A little effort and perseverance brought me to this place on time. I have since been to see Bro. Gray, pastor of the Wesleyan Methodist church and arranged to preach twice for him at Waupun to-morrow and return here for a lecture or sermon in the evening. Bro. Vaughan is from home but hourly expected. I shall probably remain and speak here Monday evening and return on Tuesday A. M. to Fond du Lac to complete some business there; thence to Chicago, as the friends at Menomonie are not ready.

Fond du Lac, Wis., July 17.

I wrote you before from Byron, nine miles from here, at the house of Rev. B. C. Vaughan. The appointments contemplated were filled and I purpose leaving this region by the next train. I have spoken in all twelve times; have received $1.26 for my services, and my expenses sinces leaving the city of Chicago have been $3.65, and if I should allow myself to dwell simply on the human side of this trip it would not present a very attractive theme. But there is another side which is the bright side. I was never more cordially received than by many whom I have met. Our meetings have been well attended and a very commendable degree of interest manifested, and my faith is that "when the books" are opened it will appear that these continuous and somewhat exhaustive efforts have not been in vain. If I never meet again on this earth these good brethren and sisters whom I have seen for the first time, I hope to meet and know them better in heaven.

At Waupun Bro. Dean was very cordial and is indefatiguable in his in his labors. Bro. Amadon stands firm and Bro. Hart is not unmindful of his responsibility in contending for the faith. Bro. Gray as in duty bound gave a good account of Bro. Snyder's labors at the dedication of their very neat house of worship, and there was but one voice among all the people who were greatly blessed by the coming of this good brother among them. Did time permit I should like to

speak of others but hope they will speak for themselves for I know the many readers of the *Cynosure* would be glad to hear from them.

J. P. Stoddard.

Byron, Wis., July 16, 1877.

Editor Cynosure: Rev. J. P. Stoddard preached in the Wesleyan church here Sunday evening, July 14. The following evening he lectured with telling effect on the anti-Christian character of Masonry. Those two hours of logic, irony and eloquence poured a flood of light on the mystic fraternities, and left a large audience face to face with the duty of choosing this day whom they would serve. At the close of the address an Odd-fellow from Beaver Dam arose and accused the speaker of falsehood. The discomfiture of this knight errant of secrecy was complete and elicited prolonged laughter and applause.

Mr. Stoddard's visit to this part of the State has been a moral as well as a financial success.

There are firm friends of the cause in eastern Wisconsin, but, for the want of organization, they have slept on their arms or accomplished but little. Now, at the call of a competent leader, they are coming to the front to do more effective service for the right.

Yours truly, W. W. Warner.

Northern Illinois.

Elgin, Ill., July 7, 1877.

Dear Bro. Kellogg: It is some time since I have reported any work to your readers, and yet I have not been idle. Leaving home on the 2d of July I went to Aurora where I met a respectable audience in the City Hall who listened with excellent attention. One of the pastors, who glories in Masonry, was invited to respond, but had nothing to say. Another pastor who has — in the days of his moral darkness—taken seven degrees in Masonry assured me of the correctness of my statements and his hearty sympathy. Another seceding Mason expressed his hearty approval. On Tuesday morning the friends commenced making arrangements to secure the services of Mr. Ronayne.

On the evening of the 3d I reached Algonquin and found that my appointment had not been given out. In the course of an hour the people were notified and quite a congregation met at the new Free Methodist church and gave me an attentive hearing. I met here Father Chittenden of Crystal Lake, who aided in getting out the appointment and added his pointed testimony. Riding home with him, six and a half miles, after the meeting, I spent the 4th visiting friends and soliciting aid for our cause. The 5th took me to Geneva Lake, Wisconsin, where I met some earnest friends of our reform who show their faith by building a Wesleyan church and taking measures to secure the preaching of a pure Gospel. In the meantime they have not forgotten the *Cynosure* nor the Publishing House enterprise. By the kindness of Bro. Mathews, a tried friend of our cause, I took, on the 6th, an excursion to the upper end of Geneva Lake.

This beautiful sheet of water is nine miles long and from one and a half to three and a half miles wide. Its banks are moderately high and there are no marshes on its borders. It has a great depth, said to be 270 feet, or nearly as deep as Lake Michigan. The water is very pure, being fed entirely by springs. The town at the lower end of the lake is becoming more and more a place of resort. There are some splendid residences on the borders of the lake and a considerable number of permanent camps for the use of excursionists. There are five steamers on the lake, two good sized boats for the use of the public, which make regular trips round the lake every day, and three others are private boats, very expensive and beautiful. Keyes' Park near the head of the lake has a fine hotel, a museum, a large fountain, beautiful walks and groves, and is a place of much resort. Camp Collie, nearly opposite, is on a promontory covered with oaks. It is a collection of small houses in the grove, a town from which there is a fine view of the lake, a wharf and many boats. It is named from the pastor of the Congregational church in Delavan, who here takes his summer rest and recreation. Just now it is occupied by a convention of Christian workers who are there to spend some days in combined work and recreation. On the afternoon of the 6th but few had assembled and the prospect of a successful meeting did not seem good. Indeed the place seemed to me ill-advised. Pleasure seekers do not want to go to a religious meeting, and *true* Christian workers will have no need of pleasure seeking. They will find something better to do.

Our homeward trip was charming. A fresh breeze sent a gentle ripple over the blue waters of the lake and quite a number of sail boats spread their white canvass to the wind and moved rapidly over the waters. The town with its large hotels, its fine Female Seminary buildings, and its many beautiful residences is pleasant to look upon and desirable to reside in.

There are left so many pleasant recollections of Geneva Lake that I could almost forgive the churches there for wishing more to please the Freemasons than the friends of truth, and excluding me from their houses of worship. How sad it is that Satan now, as of old, seeks out the Edens and scatters moral desolation and death, and that so many seemingly good people love to have it so.

H. H. Hinman.

Winnebago, Ill., July 17, 1877.

I spent last Sabbath at Belvidere, preaching twice for the Free Methodists. From there I went back to Union and addressed a full congregation in the Congregational church. On the preceding Friday evening I had spoken in the same place, to a full house, to the evident gratification of the friends of truth, but to the great disgust of the friends of Masonry. Last night I spoke of the relations of Masonry to civil society, and was listened to by quite a number of adhering and several seceding Masons. Among the latter were the former master and the junior warden of the Masonic lodge in that place. At the close of my lecture both gave their testimony as to the correctness of the expositions of Masonry and faithfully warned the people against its frauds and wickedness. Past Master Frisbee, after giving a most kind and Christian statement of facts, proceeded to give the laughable side, and brought down the house with a roar of laughter and applause. Masonry has doubtless received its death blow in Union, and the Masons are very angry.

The churches and pastors here are Anti-masonic. They are not afraid to stand for the right, and the Lord is blessing them. A good state of religious interest exists and some conversions are taking place. Bro. Ronayne is here (Winnebago) working the degrees, but expects to go to Marengo, and from there to Aurora. The work in this region has seemed so important and pressing I have concluded to put off my visit to Iowa until after the harvest. May the Lord of the harvest grant us a great gathering of souls into his garner.

Yours for the Lord,

H. H. Hinman.

Ronayne at Winnebago.

Winnebago, Ill., July 20.

According to appointment Bro. Ronayne of Chicago, commenced a course of lectures opposed to Masonry in the Free Methodist church, Monday 8 P. M.; house crowded to overflowing. While working the first degree the audience was still and solemn. As the point was reached where the candidate was taking the horrible oath in this degree and in explanation of the validity of that oath a Mason denied that the compass and square were put above the Bible. Masonic proof was brought forward of the strongest kind to sustain the fact as stated. At the close of the lecture the pastor of the M. E. church arose and

[*Continued on page* 9.]

Correspondence.

Coming to the Surface.

Chicago, July 18, 1877.

The following, from the *Post*, of this city, July 13th, sent by special correspondence from Fond du Lac, shows what is the real animus of the opposition to the executive and administrative head of Wheaton College:

"Rev. Stoddard, the supporter of President Blanchard, of recent notoriety, is here trying to kick up a dust over secret societies. He was refused the Congregational church last Sabbath evening, to his disgust."

It is not true that "Rev. Stoddard" was refused the Congregational church, for he did not ask for it. But it is true that some of the "fraters" were not well pleased with my lectures, and one of them told me that he feared trouble with the ladies, for dissatisfaction on the part of some was already apparent and intimated that it was less than a square from the house he lived in. Possibly some of the intelligent ladies whom I met at my lectures may be asking their "lords" and "sovereigns" why it is that if Masonry and Odd-fellowship are so good and pure, the wife must be called a "cowan" (i. e., dog; see Mackey, Lex. 8,101) and left out in the "profane world" while her husband enjoys such superior advantages within the "sacred precincts" of the lodge. Is it not time the ladies of Fond du Lac gave some attention to this matter in an earnest and Christian way?

J. P. Stoddard.

The Lutheran Synods.

Dear Cynosure: In your issue of the 28th ult. I find an article from Bro. A. R. Cervine, concerning the position of the Lutheran church in this country on secret societies, especially in the so-called General Council and the Synodical Conference. Mr. C. is evidently laboring under a false impression in regard to his own General Council, as I myself did while a member of the same body.

I will try to let a little light on this matter, that your readers may have a clear understanding in regard to our Lutheran church in numerical strength, as well as her position on the subject of secretism. There are four general Lutheran bodies in America, nine independent synods, and many congregations purely Lutheran, but in no synodical connection whatever:

1. The General Synod (North) numbers 24 synods and 755 ministers.
2. Synodical Conference, 17 synods and 997 ministers.
3. General Synod (South), 5 synods and 95 ministers.
4. The General Council, 11 synods and 576 ministers.
5. Independent, 9 synods, with 283 ministers.

TOTAL.

Ministers	2,701
Congregations	4,835
Communicants	640,415

From the above it will be seen that the General Council, instead of standing second in numerical strength, stands third. I am not aware that the General Synods, North and South, have taken any action in opposition to secretism, yet I am very confident that ministers in those bodies may be found opposed to such orders; perhaps many. Among the independent synods, some I know to be actively opposed to all oath-bound secretism.

As to the Synodical Confence,

the largest and most consistent of all Lutheran bodies in this country, all the world may know where she stands, as, from the beginning, she has been in the fight against secretism.

The so-called General Council has declared herself against secretism as a *vile thing*, yet not only tolerates it among ministers and lay members, but secretists are admitted to full membership in her churches, and the Masonic lodge, by some, is defended, as it, in turn, defends certain council churches and helps with money and otherwise to carry on opposition to really Anti-masonic Lutheran congregations of the Synodical Conference.

Bro. Cervine no doubt thinks the General Council honest in her utterances against secretism, as some of her ministers doubtless are; but if he wants proof to the contrary I stand ready to furnish abundance of it. I myself was a member of the Council through its Masonic district of Ohio, attended several meetings of the General Council, and am now suffering much in consequence of the aid and comfort given by *members* of the Council to the Masonic lodge, in trying to wrest my congregation from me and pilfer our church property, only because of our opposition to secretism. Let Bro. Cervine beware fighting Masonic lodge men while the General Council occupies her present position on secretism. I fear the dear brother will be brought to grief unless his synod has the back-bone to stand for the truth in the trying hour, regardless of the General Council as such or any of its officials.

A. S. Bartholomew.

An Iowa Seminary and Anti-masonic Bigotry.

Editor Christian Cynosure: The annual sermon in connection with our seminary, preached by Rev. H. W. Bennett of Mason City, was certainly a success on his part, if the object was to deliver a few side thrusts into the ranks of the Anti-masons. His text was selected in order to show the many enemies of the church. In his discourse, the last enemy named was bigotry. That he said was "the lowest, meanest, sneakingest foe the church had to contend against." He got worked up to the top of his voice, when lo! out came the wonderful fact that Anti-masonry was one of the bigots of the church. The quotation, "In secret have I said nothing," he said had no more reference to Masonry than it had to blacking boots. And since the Rev. Mr. Bennett says this, therefore it is so. O sublime logic!

This Rev. Mr. Bennett was one of a committee of three who were appointed and waited on the Rev. Dr. Richey of Albion, asking him to stop talking against Masonry, or he would be compelled to sever his connection with the ministry. But the Doctor would not scare, but spoke out boldly against "that thing of evil," and for so doing, the reverends of the M. E. church turned upon him the cold shoulder. Will the M. E. church always foster that "child of the devil?" Will the time never be, when it will compel its applicant to renounce his allegiance to Masonic sins before he can take upon himself the sacred obligations of a follower of the meek and lowly Jesus?

But what will not the minister do who is bound by that mystic tie? Only a few months has elapsed since a presiding elder of the M. E. church, a high Mason, preached the funeral sermon of a brother Mason, and landed him safe on the "evergreen shore," when this very man had stolen over than forty thousand dollars from the public treasury, and came to his death by the dreadful use of strong drink; and yet these same "well-fed" preachers, proclaim in thunder tones to us the dangers of sin, after having left the lodge-room where they "met on a level and parted on the square" with the infidel, the profane and the drunkard. Surely such men cannot possess the purity and goodness of him who spake as never man spake.

Oh! how the "craft" hate us here! They do everything to cripple us; such as breaking up our cornet band, bribing some of its players to leave town, mercilessly discharging laborers who will not defend the "evil thing." Let them howl, they are only bringing to light their true character, which is, and has always been, "rule or ruin."

Only a few weeks ago Rev. C. of Marshalltown, thought he must do something for his brethren of Albion, so he published a report of the last term of school of our seminary, in which he intimated that the Anti-masonic spirit was ruining the institution. Now the gentleman knows, and knew before he put it upon paper that such statements are utterly false. But why comment further. It is a truth not to be denied that Masonry brings all its members to think and act in unison. There are no good, no bad, all are one down deep in the soul.

Buckeye.

Note from Father Preston.

Lockport, Ill., July 17, 1877.

Editor Cynosure: In your issue of 5th inst. a correspondent at Springerton, Ill., writes: "A few years ago nearly all the papers and many pulpits lauded and almost or quite worshipped Henry Ward Beecher. Many still cling to this idol, while very many have left him and are crying Moody, Moody, Moody. We would not say Mr. Moody is a bad man by any means; but we do say that while his are called 'Gospel meetings,' there is but very little Gospel in his sermons. What we want is less Moody and more Christ."

Now, gentlemen, I would charitably hope and trust that the writer of the above paragraph never heard Mr. Moody preach, or ever read one of his sermons, for if he ever has he perfectly well knows he never heard any living man "preach Christ and him crucified" more fully and unequivocally and constantly than Mr. Moody does, and I do think the columns of the *Cynosure* can be put to a much better use than the publication of such twaddle.

For and in behalf of truth and common honesty, as ever

Truly yours,

Isaac Preston.

A Severe but Merciful Providence.

W. B. McFail, Vassar, Mich., sends the following in connection with a lengthy communication on the interference of the lodge with religious interests:

After a few months a family moved next door to us, the mother of which was a Free Methodist who knew that there was a Holy Ghost and that Jesus was her personal Saviour. She was greatly opposed to Masonry. Her husband was a lawyer and belonged to the lodge and was unconverted, but her prayers went up daily and her tears flowed for his salvation. They were both taken sick and brought very low; he thought he was going to die and promised God that if spared he would repent. God did raise him up, and he did partly repent and felt justified in a measure. But he returned to the lodge again, his wife pleading with him all the time to come out from it and "have no fellowship with the unfruitful works of darkness but rather reprove them;" but she could not prevail on him to do so. She frequently expressed to me her fears that some great calamity would befall them worse than had ever happened, if he did not cease to do evil in that direction. About a year after this three of his children were taken sick with scarlet fever, two of which died in one week. I assisted in taking care of them while sick and in consigning them to the tomb. Those two seemed to be nearer if possible to the father's heart than any of the rest, indeed they were very remarkable children for loveliness and admirable qualities. While their bodies lay cold and silent in death in the house, the father feeling this heavy stroke was a special interposition of Divine Providence to call him away from his idolatrous practice, took the hand of his wife and then and there in the presence of many, and of his own free will, amidst sobbings and sorrowings, promised in the most solemn manner, calling on heaven to witness and seal the obligation, that he never would again enter the Masonic lodge. I never had anything stir the very depths of my soul as that did and could but think there must be something terrible in the principles of Freemasonry to cause a man to go through such an ordeal under such circumstances.

Yet Another Proof.

Editor Cynosure: On the 21st ult. I wrote you per postal card to send one copy of the *Cynosure* to Chris. Wilkenning. I would remark by way of further evidence of the criminal character of Freemasonry, that the craft, while he was yet a resident of Germany, through forgery robbed him of his father's and grandfather's estates and then poisoned him into the bargain to get rid of a possibly troublesome customer. But thanks to that Providence who doeth all things well, his life was spared to bear testimony against the works of iniquity. He endured all manner of Masonic persecution in Germany, the craft keeping him under strict surveillance while he continued to live in that country, and even when he came to this country through their system of lodge espionage kept a close watch upon him for some considerable time. Not fearing him so much now as when they first committed the forgery and robbery above alluded to, the craft have slackened their surveillance and malignancy to a considerable extent. They would he were not, but yet he is, and a living testimony from whom they may finally hear in a way that may not suit them. Send him the *Cynosure*.

Respectfully,

J. H. H. Woodward.

Our Mail.

L. B. Lathrop, Hollister, Cal, writes: "The reason why I ceased writing for our county paper, was because the editor was forced to shut down on me to hold the patronage of the craft."

Is there not an argument in this fact for the increased circulation of the *Cynosure*?

Lemuel Lester, Sheridan, Ill., writes: "Please state in the *Cynosure* the name of its editor and his address."

President J. Blanchard of Wheaton, Ill, is senior editor, and Mr. H. L. Kellogg, 13 Wabash Ave., Chicago, Ill., is office editor.

Jonathan W. Moss, Cameron, W. Va., orders some Anti-masonic books and tracts and writes: "I have a business trip to make to Jollytown, Green Co., Pa., of about twenty miles and would like to have some books and tracts. A little seed sown may spring up to the glory of God."

Samuel D. Greene, Chelsea, Mass., writes: "I am getting a little more strength after a three weeks' relapse of erysipelas and neuralgia. I can walk some. It may be I shall be out to do some business yet."

John W. Fletcher, Centerville, Mich., writes: "I want my paper continued as long as I live. I am now almost 71 years old. I was living when Morgan was drowned in the Niagara river. I know all about it and have one of the first books written by him."

Darius Burtch, Antwerp, Jefferson Co., N. Y., writes: "I want to see this business hurried up. For I am seventy-seven years old and I want to see Masonry buried before I leave. We have a lodge here, but I think there are only a few that attend it. Five years ago they hired a large hall for a term of years. Last fall they said they could not pay the rent there was such a falling off of attendance. I take my papers with me and give them all away. I tell the people

that with the knowledge that men may have if they will, none but knaves or fools will think of joining secret societies. I have lived here in northern New York for forty-five years, was the second voter on the Abolition ticket; remember all about the Morgan affair. I hate Masonry and all kindred orders of darkness."

Let us all do what we can towards accelerating the progress of this great reform. Send money for the Publishing House. Help on lectures. Circulate books, tracts, the *Cynosure*, etc. God will surely give a large increase when he finds his children ready for it.

H. H. Harris, Enola, Polk Co, Oregon, writes:

"Next to the Bible, I esteem the *Cynosure* the greatest help in putting down secretism, which I have been fighting for forty years; and expect to fight until truth and right prevail."

Sanford Ward, Adams, Jefferson Co., N.Y., writes:

"I believe prayer is being answered. It seems as though the great work is moving on."

Isaac Jackson, Harrison, Maine, writes an interesting letter in which he states:

"I have distributed tracts all over the county. The supplement takes first rate. Anti-Masons are delighted with it and Masons draw on a long face. I think I shall break through this blindness that hangs over the people in Maine."

I. R. Peipgras, Tomah, Monroe Co., Wis., writes:

"It is a hard place here in the western part of Wisconsin to get subscribers. We need a lecturer to open the road."

John Metcalf, Amboy, Hillsdale Co., Mich., writes:

"We were greatly favored on Thursday evening, June 21st, by hearing the Rev. D. P. Rathbun lecture on Masonry at the United Brethren church two miles south of Ransom Center; and again on the following Saturday evening at Ransom Center, in the United Brethren church, within a stone's cast of the lodge room. On both evenings he spoke to crowded and attentive audiences. He worked out the first three degrees of Masonry to the satisfaction of all present excepting the Hirams themselves. Bro. Rathbun is doing a glorious work in this section of country."

Rev. H. W. Hampe, Linesville Station, Pa., writes:

"This ground is hard to till but we have good prospects for the future."

John Shub, Larwill, Whitley Co., Ind., who has already had four different lecturers come to his county and has aided our reform in other ways, writes in regard to securing Mr. Ronayne. He is bravely working although nearly alone. He says:

"Friends do not slight this county of Whitley."

George L. Hotchkiss, Cheshire, Conn., writes:

"I wish to get Finney on Masonry to circulate. It is an excellent work and should be read by all."

A. C. Chittenden, Boulder, Colorado, writes:

"I have had occasion to talk against Masonry and Odd-fellowship as standing the way of the cause of Christ by leading men to trust in a religion that proposes to fit men for the Grand Lodge above without repentance toward and faith in our Lord Jesus Christ."

David T. Couch, Templestown, Victoria, Australia, writes:

"The *Cynosure* is a paper that I think should be supported by every Christian and patriotic man. May it continue to shine as a lamp that burneth exposing and holding up to execration and ridicule the hidden deformities of the lodge, one of the most unchristian things under the sun, which is undermining both church and state, law and order. I am posting *Cynosures* to different parts of this colony and Saymania in the hope that our young men may not be allured into the great meshes of the Masonic lodge net."

We will be glad to see the good seed springing up beyond the sea.

Drury Holt, Carthage, Rush Co., Ind., writes:

"I am still trying to do battle for the Lord against the rulers of the darkness of this world; against spiritual wickedness in high places. I have now a debate pending with one of the Masonic high captains to come off the 25th to the 27th of the present July. The proposition is stated thus: *Resolved*, That secret oath-bound societies (of which Masonry and Odd-fellowship are types) are enemies to the church of Christ and to the American Republican government. * * * Our debate is to be held in Delaware county, some three or four miles west of Muncie."

Home and Farm.

The labor required to kill 100 weeds well grown and firmly rooted will kill 10,000 when just sprouted. It is easier, in every respect, to go over your ground three times when weeds are in the earliest stages of their existence than once after they have become firmly established. Another point of much importance is a proper arrangement of the crop and the use of suitable implements. A prominent New England horticulturist plants everything, when it is practicable, in drills, as straight as a line can be drawn, thus greatly facilitating culture either by hand or by horse power.

An exchange gives this timely suggestion: "Cooling off suddenly when heated sends many of our farmers' youth to an early tomb. It is often a matter of surprise that so many farmers' boys and girls die of consumption. It is thought that abundant exercise in the open air is directly opposed to that disease. So it is; but judgment and a knowledge of the laws of health are essential to the preservation of health under any circumstances. When overheated cool off slowly; never in a strong draft of air. Gentle fanning, especially if the face is wet with cold water, will soon produce a delightful coolness, which leaves no disagreeable results.

STARCHING ANE IRONING.—The *Michigan Farmer* says: First have the clothes well washed and well wrung out and laid in your clothes basket. Then make your starch—cook it until very thick; to every quart of boiled starch put in one teaspoonful of white sugar. Dip your collars and cuffs and the shirt bosoms in the thick starch, just as hot as the hand can bear; rub in well, wring out, shake, and hang up to dry. Fold down the evening before you want to iron. Before you begin to iron see that your irons are clean and smooth, and your fire well regulated. There are smoothing irons made on purpose for shirts, some of which have merits. Place a bowl of water with an old napkin in it on your ironing table; next take up a shirt, shake out well, as that helps to get rid of the wrinkles; iron all but the bosom, and then put in your bosom-board. stretch it out well, wring out your napkin, and give the bosom a good rubbing up and down; then iron it until it looks dry. Wring out your napkin and give it another good rubbing, and iron as before; continue in so doing until the glossy appearance suits you, as it will if you only persevere. Don't be afraid of rubbing with the wet cloth; in that way you can do away with all the wrinkles and blisters. Iron collars and cuffs in the same way, and have starched things dried well before laying away. If you want to use what is called cold starch, dissolve the starch in cold water, dip clothing in, roll and iron as above.

THE CELLAR WINDOW. Almost every house has one or more cellar windows, which are often unsightly objects. They may be made beautiful by filling about one-third part of the depth with rich earth, and then plant a sufficient number of all varieties of ferns to fill it, placing the largest at the back. Vines, bits of moss, shells, pretty stones, branches of wood covered with lichens, placed among the ferns, add to the beauty of the whole. From the outside the effect is beautiful, and from the cellar even more beautiful, as the light seems to bring every delicate fern leaf into view. It whiles away the time, when the "butter won't come," to catch a glimpse of the woods, even on so small a scale.—*Inter-Ocean*

EVARTS, BEECHER AND GOUGH AS FARMERS.

Our farmer readers will appreciate the following jocular description of gentleman farming, from the *Rochester Democrat:*

It has been of late proposed to raise by public subscription enough to enable Mr. Evarts to hold the office of Secretary of State without damage to his private interests. One of the best features in any such measure would be to abolish the Vermont farm, which is said to exhaust the best part of his income. He has 70 head of cattle, 200 sheep, 16 horses and 25 swine. The extent of land is 800 acres. Last year 200 tons of hay were cut, costing the proprietor not more than double the market price. More than 2,000 bushels of corn were raised, at an estimated loss of 50 cents a bushel, and, therefore, ought to be of good quality. His pork is estimated at 20 cents a pound, and his chickens at $3 a pair.

Beecher last year raised about 15,000 bushels of onions on his Peekskill farm. They cost him $1 50 a bushel, according to estimate, and, as the market in this city was $1, any one can see how much he made. Beecher can send beef to the New York market at 50 cents a pound, and can raise oats at as low a mark as $2 a bushel. His butter is reckoned at $1.25 a pound, and his eggs at 75 cents a dozen. He cleared $40,000 by lecturing last winter, and if he maintains such an income he will be able to continue farming.

Gough lectures five times a week, his fee being $200. He has a farm in Worcester which at one time contained 175 acres. He has no children, but his expenses are very heavy, and, to bring matters in a snug shape, he sold a part of his land and reduced the farm to 125 acres, which is as extensive as his income will admit. A few years ago his wife, who was a Yankee girl, undertook to raise fancy fowls, which some say are very profitable. She got a very nice variety, and at a rather reasonable expense, for the Shanghais did not cost more than $75 a pair. The Cochin Chinas were a little cheaper, and bantams could be rated at from $25 to $30. After stocking the place with these rare birds, Gough, it is said, found that if they were to be kept up he would "be obliged" to lecture on Sundays as well as on week days to make a living. When it costs $15 to winter a chicken a man needs a good income. The system was, therefore, changed, the fowls were abolished, and regular crops were tried with decided success. As long as Gough's rye does not cost more than $5 per bushel, and the other crops are kept at an equally reduced rate, his present income will enable him to live in a very decent manner. There is nothing like a farming life for men who have plenty of money.

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The Christian Cynosure

CHICAGO, THURSDAY, JULY 26, 1877.

EDITORIAL CORRESPONDENCE.

THE FUNDS OF WHEATON COLLEGE.

PEORIA, Ill., July 21, 1877.

DEAR CYNOSURE My attention has been called to statements concerning the funds of Wheaton College by a former trustee resigning his office, in the Chicago papers of the 20th instant, to which I wish to reply.

First. "The endowment funds are being used in payment of the debts of the College. Large sums have already been sunk in that way."

Answer. This statement is not true. No endowment funds are now "being used in payment of debts," nor has one dollar of them been "sunk."

A little over fifteen thousand dollars endowment money were borrowed to pay debts to the builders who by law have preferred claims on buildings erected. No further loans from the endowments are needed or contemplated. The Board is taking vigorous measures to replace those already borrowed under the hard pressure of the times, and nearly the whole fifteen thousand dollars have been pledged since our Commencement to the funds of the College (including $2,000 pledged previously) by men as good as Philo Carpenter of your city, and Moses Pettengill of Peoria, where I am now writing.

2nd Statement. "To use these funds under cover of borrowing them for other purposes is a breach of trust."

Answer. Not true again. The State of Illinois borrowed the College and Seminary Fund of this State "for other purposes," for very many years, and until the Normal University was established, when the State repaid those endowment funds with interest, as Wheaton College hopes speedily to do, and has a just and rational prospect of doing. The same thing has been done here by Peoria county. School endowment funds have been here "borrowed for other purposes;" and no "breach of trust" perpetrated or alleged.

3rd Statement. "The funds for the chair of Logic and Rhetoric were chiefly given by the friends of Prof. Webster for the sole purpose of endowing that chair and placing him in it." * * * "Now that they (the funds) are wanted for other purposes, it is attempted to thrust him out of the way," etc., etc.

Answer. Rev. W. G. Pierce, as chairman of the committee, brought in and advocated a majority report to "retire" Prof. Webster on an annuity of $500 a year—less than half the income of the endowment! ! ! The Board voted to retire Prof. Webster according to Mr. Pierce's report; but differed from him only in voting a fixed sum and not an annuity. Now if Prof. Webster is illegally, and by breach of trust, "thrust out of the way," Rev. W. G. Pierce is guilty of the crime of "thrusting him" which he, with great severity of language, charges on men whose Christian record is as good and much more consistent than his own. If he says he agreed to "thrust Mr. Webster out" because he saw the majority were for it, that is the very crime of subserviency which he charges on his former associates in the Board. If it was illegal and wrong to rob Mr. Webster of the whole income of his endowment it was equally wrong to rob him of one-half, which Mr. Pierce proposed to do. But neither was illegal or wrong. Mr. Webster held his post as the rest of the instructors do, *i. e.*, while he discharged its duties acceptably.

4th Statement. "Wheaton College is known and felt to be an Anti-masonic society rather than an educational institution."

The writer makes this statement in face of the fact that the exercises of Commencement week, which were resplendent and satisfactory to a crowded audience, contained, so far as I can recollect, none, or next to no allusion to the anti-secret reform. He attended the Commencement and heard the graduates; and knows that Commencement is the index of the College.

I have heretofore esteemed this brother highly, and have with pain written the above, from which it must appear how unreliable and worthless are his opinions, where his sympathies have prejudiced, and his prejudices have blinded him.

J. BLANCHARD.

PRESIDING ELDER RICHARD HANEY.

STREATOR, Ill., July 16, 1877.

This aged minister of the M. E. church preached in Streator Sunday night, July 15, inst.

Some eight or nine months ago I learned that some members of his charge asked him the question:

"Are you a Mason, Elder Haney?" He answered:

"I never was inside a Masonic lodge in my life."

Of course, intending to be understood that he was not a Mason. To others I learn that he represents himself to be a Mason. Whether he was initiated in a private room, hall or tent, and so never was in a regular lodge room, or not, his answer was an intended deception, or "*making a lie*," within the fearful meaning of Rev. xxii. 15.

In the theory of Masonry, he was "inside a Masonic lodge" if initiated at all. For the master of a lodge, in the theory of the order, is supposed to carry the lodge with him, and has power to confer degrees in a tent or private room, which becomes a lodge for the time being.

I learn, in Streator, that Elder Haney is lately married to a woman of property, and removes to Monmouth, Illinois. If he is not a Mason, he surely should say so, for the lodge has no right to his name and influence. If he is a Mason, the thought of an aged and venerable minister of the gospel practicing deception on the members of his charge who trust his, is horrible beyond words to express it.

Every minister of the gospel, of whatever denomination, is interested in saving the Christian ministry from the popular contempt into which prevarication and deception must surely sink it.

I therefore request President Wallace, of Monmouth College, or, in his absence, Rev. Mr. Barnes, of the United Presbyterian church in the city of Monmouth, to visit Elder Haney, converse with him, and do him justice. He has a son who is at once a Methodist preacher and a Mason, and it is fearful to think of the influence such a man is exerting to draw young men into the organized deism of the lodge.

We shall look for a speedy reply from Monmouth and shall give it to our readers.

—The address before the late Iowa convention, on our 12th page, has been delayed through illness in the family of Bro. Grinnell, and arduous pastoral labors succeeding.

—The Chicago papers announced, the other day, that the Oriental Consistory of 32d degree Masons are to have a picnic, and that, "on the occasion, the "uniformed Sublime Princes will appear in full regalia." It passes conception how such Oriental, celestial, majestic and sublime beings could enjoy the gross and sublunary pleasures of a picnic. Will our young tailor, after stretching his legs into a proper dignity, or the butcher, cleaned from his grease, or the green grocer, deserting his peas and cabbages, and all having donned their imperial toggery and titles—will they yet seek for sensuous gratification? How can they munch sandwiches through a forest of collars and decorations, or eat ice cream from the point of a sword; or what after dinner speech would not be lost after passing such an ambush of titles as turns up after every John Smith or William Jones in the company?

—A correspondent of the *American Freeman* presents a novel suggestion in regard to receiving church members. He urges that, before the solemn day of their union with the people of God, every candidate have a Webb's Monitor, or other Masonic book of like character placed in his hand, and, after reading, he be examined regarding his acceptance of its teachings. His replies will be sufficient to justify the church in receiving or rejecting the case.

—The General Agent returned from his Wisconsin trip last week. The report of his meetings at Fond du Lac and vicinity may be read in the Reform News, part of it sent by a member of the junior class of Wheaton College, spending his vacation at Byron, Wisconsin.

—The expositions at Winnebago and Marengo, Illinois, last week were in every way successful. Bro Miller reports the former briefly At Marengo Bro. Ronayne had the assistance of three seceding Masons who were well known in the community. He visits Aurora this week, and we understand Bro. Ehman accompanies him to assist in the arrangements, having postponed his visit to Iowa till after harvest.

—Many of our readers who have read the telegraphic report of the obituary services at Fayetteville, Vt., will be pleased to see it more fully given in our columns this week. Pres. Hayes, cousin of the deceased Miss Birchard, was invited, but from the probability that his presence would attract a crowd of the curious which would interfere with the proper solemnity of the occasion, he declined to come, regretting, in a letter of condolence, the occasion of his refusal.

REFORM NEWS.

[Concluded from th page.]

said he had thought of joining the Masons, but he could not endorse what had been proven true that night. The first night's work was a decided success. At the meeting closed one man cried out, "You have made one convert for the Masons to-night." But before the third lecture had closed he was crying out against the craft worse than he had ever done in its favor.

The second night was good and house full. No contradictions were heard and the interest was increasing.

Wednesday the town is in an uproar. Masons and Anti-masons on every corner and the topic is, What is that man doing? Masons tembling and Anti-masons rejoicing. Some threats were made by the friends of Masonry, but to no purpose. At night the house was packed full and a crowd at every window. After a good application of Bible truth the third degree was taken up. Brother R. worked like a man in earnest five and a half hours; while some laughed and some cried, and some looked pale and angry. But the truth took hold of the people in a wonderful manner. We went home feeling that Masonry had got a death blow in this town. I *know* of four men who are saved from this horrid evil by these lectures and I expect to hear of many more. God bless our dear brother and save him to this good cause until the monster evil is swept out of existence, is my earnest prayer. C. P. MILLER.

MARENGO, Ill., July 21, 1877.

There is nothing which helps on

any movement like genuine enthusiasm, and this is what we are having along the line of the Northwestern railroad. After our interesting and successful meetings at Union, I went to Winnebago, where Mr. Ronayne worked the three degrees of Masonry on the evenings of the 16th, 17th and 18th. The meetings were held in the F. M. church, which was too small for the crowded congregation, some of whom could not get into the house. In the main, excellent attention was paid, and there was a diligent spirit of inquiry as to whether these things are so. This was not only true of Anti-masons, but the honest opponents of our reform asked publicly many questions, which were kindly and candidly answered. So much time was taken up in this way that on the last night the third degree was not finished until about one o'clock, and yet hardly any had left. The pastor of the M. E. church said that he had seriously thought of joining the Masons, but if it was true that Masonry excluded Christ from its ritual it was an unholy institution. He said that if the name of Christ was not thus excluded, the Masons owed it to themselves and to the cause of religion to deny the charge, and, inasmuch as it was not denied, he felt bound to admit it.

From Winnebago, Mr. R. came to Marengo, where, on a very brief notice, a large hall was packed full of attentive listeners, to witness the work of initiation in the first degree. Excellent attention was paid for over three hours, and Mr. R. thought he had rarely, if ever, addressed a more respectful, attentive and intelligent audience. From here he goes to Aurora, and arrangements are being made for working the degrees in Belvidere. The county convention in this county will be held Aug. 22, when it is expected that Mr. R. will again visit this place. One thing is quite apparent, that Mr. R.'s lectures and expositions are thoroughly pervaded with the spirit of the gospel, and tend powerfully to promote faith in evangelical religion.

Yours in the Lord,

H. H. HINMAN.

Religious Intelligence.

—The Freedmen's Mission of the United Presbyterian church lately received a $500 donation from Wm. Boyd, Sr., of Belmont, Ohio.

—The *Christian Instructor* of Philadelphia, (United Presbyterian) says that Rev. A. T. McDill has resigned the Presidency of Amity College, at College Springs, Iowa. Rev. S. C. Marshall has been chosen to the position, and it is expected will accept it

—In the Mennonite Conference held in Kansas some time ago the following subjects were discussed: 1. The necessity of brethren dealing with each other in accordance with Matt. 18: 15, "If thy brother trespass against thee go and tell him his fault between thee and him alone." 2. The folly of taking likenesses which has become such a common practice at the present time. 3. The inconsistency of swearing oaths and going to law. 4. Marrying out of the Lord. The sisters were also exhorted to observe the apostolic injunction to have their heads covered when engaged in prayer, or what the apostle in 1 Cor. 11, denominates prophesying. It was also decided that since the sisters are exhorted to adorn themselves in modest apparel that the brethren also consider themselves bound under the same obligations so that we may all "be of the same mind one to another."

—In the Pan-Presbyterian Council, among other important papers read was one by the Rev. Dr. McCosh, of Princeton, on Discoveries in Science and Philosophy; and one by the Dr. F. L. Patton, of Chicago, on Infidelity. Rev. Dr. Sloane, of Allegheny, spoke on intemperance in the United States. He said there were 150,000 saloons, and 500,000 habitual drunkards, of whom 50,000 die yearly. The Council adopted a resolution as to the value of the Sabbath Day, and the conduciveness of intemperance to irreligion. The Council adopted an address to the Queen, signed by 333 representatives, commissioned by 49 Presbyterian churches in 25 separate countries. The voting of the address terminated the proceedings of the Council.

—The annual report of the British and Foreign Bible Society states that considerable attention has been given to the armies engaged in the Eastern conflict. Four thousand copies of Scriptures have been given to Turks and Sclaves in 65 hospitals; the Austrian agency has distributed 144,000 during the year. Operations have been conducted also in Bosnia, Montenegro, Herzegovina, and almost every part of the Turkish empire. The present circulation of the Turkish agency is 28,000, and in Russia 270,000 copies were purchased last year. Within five weeks 13,000 volumes were sold among the Russian troops in Bessarabia. In France 62 colporteurs circulate 98,000 copies yearly. In Italy 58 colporteurs have disposed of 44,000 copies. The total issue for the year was 2,670,742 copies, making a grand total in the 73 years of the society's existence of of 79,103,465. The income of the last year was £206,987, while the outlay was £212,408, showing a deficiency of £5,000.

News of the Week.

—The latest from the war is given in the following dispatches:

NEW YORK, July 23, 4 A. M.—A special correspondent at Bucharest telegraphs under date of 10 : 30 o'clock at night as follows: I have just returned from the neighborhood of Rustchuk, and can say from actual observation that the place is completely surrounded, the Russians being on the Danube seven miles above and eight miles below the town with a line of communication between these two points describing a radius to the southward which cuts the main road to Rasgrad and the railroad to Varna. The Turks still maintain their communication with the posts upon the islands of Pyrgos and Parapan, but the Russians have now changed front and and it matters to them very little how many guns there are in these forts.

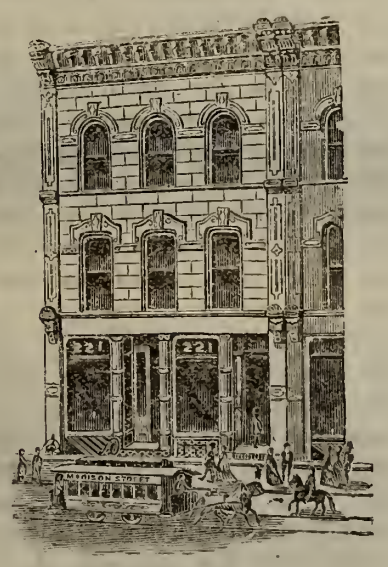
—After a fight on the 17th, in which only some two hundred men were lost, the Russians captured the important town of Kezanlik, south of the Balkans. The place commands the descent of one of the mountain roads to the plains of Rumilia, and secures that line of communication to the invaders. From Kezanlik to Adrianople there are good roads.

—Official Russian advices announce the occupation of the Schipka pass and the best military road through the Balkans, by a single regiment with two guns.

—England is preparing in earnest. A Portsmouth dispatch says men have been working on the troop ships all to-day (Sunday). It is reported that five hundred troops will be dispatched in the Euphrates on Thursday next for an unknown destination, and that fifteen hundred more will follow on Friday in the troop ship Crocodile. Orders have been received at Aldershot for the 2d, 8th and 16th regiments to embark for foreign service on Wednesday, and the 19th and 100th regiments will be held in readiness for immediate embarkation.

M. S. Telford, Scranton, Jefferson Co., Pa., writes:

"I need the *Cynosure* for my own information. I need it for my family, and I need it for the benefit of others who are not able or willing to take it, but are willing to read it. May God bless the work and workers."



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To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

One by One.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven)
Joys are sent thee here below,
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee;
Do not fear an armed band.
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow,
See how small each moment's pain;
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly,
Has its task to do or bear,
Luminous the crown and holy
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond,
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them lest the chain be broken
Ere the pilgrimage be done.

In Working Order.

God uses men to perform his work—how important, then, that they be ever in working order. He who goes to battle with a blunted weapon courts defeat. He who desires to be used of the Lord in his work must seek that constant preparation which shall enable him to act at once under the impulsion of a divine hand.

There are many persons who desire to be used of the Lord for his service, to be instruments of blessing in his hand; but they are never ready for his work. They shrink from crosses; they neglect duties; they indulge appetites; they foster lusts; they commit sins, and, consequently, are never ready for his hand. They would be soldiers, but they do not put on the whole armor; they would be workers, but they will not in patience learn the work that he would have them do. Evil habits fetter them; sensual indulgences debase them; fleshly lusts war against their souls; unholy tempers unfit them for Christian helpfulness; the flesh lusteth against the Spirit, and, while professing to be free, they are themselves the servants of corruption. Pride, ambition, discontent, ingratitude, worldliness, lust, and the germs of all kinds of sin lurk within their hearts and crop out in their lives, rendering them useless in the Lord's work and burying in the earth what talents they possess.

God uses "chosen vessels," and who would choose an unclean vessel for a holy use? God will have "polished shafts" hidden in "his quiver," and ready for instant and effective service; but no man who is sullied by sin and crippled by wrong-doing can answer the purpose which he designs a man to serve. They must be "clean that bear the vessels of the Lord." None but holy men can be the honored servants of a holy God.

God waits to bless us, but we are not ready to be blessed. The pure waters of life cannot flow through stained and polluted channels. We must be empty ere he will fill us. We must be ready ere he well use us. It is vain for us to crowd ourselves forward, with the stain of sin upon our souls and the spots of fleshliness upon our garments. We must seek in "the blood of sprinkling," in the "sanctification of the Spirit," and in "the washing of water by the Word" that preparation for the Master's service which shall make us ever ready for the Master's use.—*The Christian.*

Worth.

Two hundred years ago, in England, a benevolent man died, and ordered in his will that the following epitaph should be engraved on his tomb. It is there to-day, three short lines, which I read:

"What I spent I kept,
What I saved I lost,
What I gave I have."

It is the philosophy of experience. Only that which you give you keep. It is God's law. We ask, when a wealthy man dies who has spent his substance on himself, "How much was he worth?" and angels answer, 'Worth! worth nothing. His money was worth something; his body was worth something to fertilize the soil, but he was worth nothing." Then we vary the question: "How much did he leave?" and angels answer: "He left houses, lots, bonds, stocks, gold, merchandise, farms. He left all. He has brought nothing with him. Naked he came into the world, naked he has come out of it. He has brought with him not even the blessing of the poor." His neighbor dies—a man not known on 'Change, nor in the tax-list, and what has he left? The angels say: "He has left nothing, but brought much with him. He comes loaded with the gratitude of the poor, the blessing of the helpless, the young, the aged, the widow, the orphan, the destitute and friendless. He comes crowned with the blessings of those whose poverty he has relieved, whose ignorance he has enlightened, whose miseries he has assuaged, whose bodies and souls he has fed."

A girl who makes herself too cheap is one to be avoided. No young man, not even the worst, except for a base purpose, wants anything to do with a cheap young lady. For a wife none but a fool or rascal will approach such a woman. Cheap jewelry nobody will touch if he can get any better. Cheap girls are nothing but the refuse, and the young men know it, and they will look in every other direction for a life-long friend and companion before they will give a glance at the pinchbeck stuff that tinkles at every turn for fascinating the eye of any that will look. You think that it is quite the "correct thing" to talk loudly and coarsely, be boisterous and hoydenish in all public places; to make yourself so bold and forward and commonplace everywhere that people wonder if you ever had a mother, or home, or anything to do! So be it. You will probably be taken for what you are worth, and one of these years, if you do not make worse than a shipwreck of yourself, you will begin to wonder where the charms are that once you thought yourself possessed of, and what evil spirit could have so befooled you. Go on, but remember, cheap girls attract nobody but fools and rascals.—*Macmillan's Magazine.*

The Power of Testimony.

Of the revival in Boston, it is said: "A feature which has characterized the work everywhere is testimony. Night after night meetings have been taken up with the testimonies of converts. The power of testimony has been newly proved. A gentleman whose religion, if he has one, is Parkerism, after attending a prayer meeting of this kind, spoke with considerable contempt of the simple words of the children. 'Children,' he said, 'cannot instruct me. But,' he added, 'I am impressed by this—that these converts, young and old, men and women, speak so well. I could not speak as well, I am certain. I should break down. On any other subject they would break down. But I have not heard a confused sentence. Simply, modestly, all over the room, I have heard the same testimony. Some in language that, for its clearness, delights me. I do not understand it. The explanation which you give, that it is the influence of the Holy Spirit, is better than any that I have to offer.' A well-known lawyer was so struck with what he heard at a similar meeting that he frankly said: 'In hearing these testimonies I am confounded. I have not been a religious man, but here is a body of evidence which I cannot dispose of. If one man should testify to what I have heard this evening, I might explain it as the result of some mental or nervous disorder. But here are fifty witnesses, old and young, of both sexes and all conditions, testifying in different ways, with absolute agreement, to the same substantial fact, viz.: supernatural conversion — a new life. It has been the business of my life to deal with evidence. I know the laws which regulate it. And I am bound to own that these witnesses made out their case. I could not break it down. It would stand in any court. I am conviuced. I must look into this matter. If I can have what these converts have, I am determined to get it.' He was converted soon after. and has himself become one of the witnesses." —*Ex.*

Spurgeon says that the great goddess Diana, now-a-days, is "unsectarianism," and that the advice given to ministers is, "try and be unsectarian, and all that is sweet and soothing, and velvety and treacly, and you will succeed." Spurgeon's trumpet gives no uncertain sound. He says: "I wish to bear this witness, not about myself, mark, but about the truth which I have preached. Nothing has succeeded better than preaching out boldly what I have believed, and standing to it in defiance of all opposition, and never caring whether it offended or whether it pleased."

Giving Without Money.

The poor give more than the rich. This proposition holds good as a general principle. Money is by no means the only thing to give in this world; neither do large gifts necessarily contribute more to the happiness of the receiver than small gifts.

Go into any country community and converse with the people. Ask who ministers most to their happiness. You will very likely be told of some venerable clergymen, whose salary has never been more than enough to barely support him; or of some poor widow, who goes from house to house, like a ministering angel, wherever sorrow and suffering demand consolation or relief.

It is astonishing how much one without money can give! A kind word, a helping hand—the warm sympathy that rejoices with those that do rejoice, and weeps with those who weep!

No man is so poor, no woman is so poor, as not to be able to contribute largely to the happiness of those around them.

The Formula of Concord.—The Lutheran church properly dates its birth from the 29th of May, A. D. 1577, upon which date the Formula of Concord was promulgated. Martin Luther had united much of the liberal element in Christendom against the church of Rome under the banner of the Augsburg Confession; but the bond of mere hostility to the Holy See was too slight to keep Protestant Germany from splitting up into small sects, each making its sole life to hinge upon some small dogma self-enacted upon, oftentimes, an immaterial point of doctrine. To correct this tendency, the Elector Augustus of Saxony brought together the theologians Andreae, Selnecker and Chemnitz, assisted by Chytraus, Musculus and Cornerus who drew up the "Concordiæ Formula" in a convent near Magdeburg. This instrument was the means of uniting the various sects of Lutherans, and hence the honor in which the anniversary of its promulgation has been held by the church ever since.

The people of England are beginning to turn their attention very earnestly to the frightful effects of the wide-spread traffic in alcoholic liquors. Mr. Dawson Burns recently

sent a communication to the London *News*, containing statistics of startling significance. He states that in 1876 there were purchased twenty-nine million gallons of British spirits, more than eleven and a half million gallons of foreign and colonial spirits, more than eighteen million gallons of beer, and eleven million gallons of British wine, cider, etc., making a total of intoxicants for the year 1876, of 102,732,-898 gallons. The original cost of all this is £133,632,021; add to this the increase in retail prices, and it makes a total of £147,000,000. Those who do not move outside sober circles and never study estimates of national habits, would hardly believe it possible for a Christian nation to produce such figures in the nineteenth century. It involves some eighty-one million gallons of alcohol, a quantity sufficient, if distributed among all the inhabitants of the earth, and swallowed at one time, to kill every man, woman and child then living on the globe.—*Christian Statesman.*

Children's Corner.

The Angry Father.

Theon was one day reading in the Holy Scriptures, when he suddenly closed the book and looked thoughtful and gloomy.

Hillel perceived this and said to the youth, "What aileth thee? Why is thy countenance troubled?"

Theon answered: "In some places the Scriptures speak of the wrath of God, and in others he is called Love. This appears to me strange and inconsistent."

The teacher calmly replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

"By no means," answered the youth. "That is figurative — but wrath—"

Hillel interrupted him, and said: "Listen to my story. There lived in Alexandria two fathers, wealthy merchants, who had two sons of the same age, and they sent them to Ephesus, on business connected with their traffic. Both these young men had been thoroughly instructed in the religion of their fathers.

"When they had sojourned for some time at Ephesus, they were dazzled by the splendor and the treasures of the city, and yielding to the allurements which beset them, they forsook the path of their fathers, and turned aside to idolatry, and worshiped in the temple of Diana.

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter, he was troubled in his heart, and he was wroth with the youths. Thereupon he went to the other father, and told him of the apostacy of their sons, and of his grief thereat.

"But the other father laughed, and said: "If business do but prosper with my son, I shall give myself little concern about his religion.'

"Then Cleon turned from him, and was still more wroth.

"Now which of those two fathers," said Hillel to the youth, "dost thou consider as the wiser and the better?"

"He who was wroth," answered Theon.

"And which," asked the preceptor, "was the kinder father?"

"He who was wroth," again answered the youth.

"Was Cleon wroth with his son?" asked Hillel.

And Theon replied: "Not with his son, but with his backsliding and apostacy."

"And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered his disciple.

"Behold then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will no longer offend thee.—*From the German.*

Boys' Books.

There can be no question that the modern literature for boys is not what it should be. Many of the stories published for them confound vice and virtue, and throw a glare and glamour over things which are in reality untruthful and impure. The staple reading of our boys is steadily undoing what parents and teachers are trying to do for their growth and nature. There is no censorship of the press in this country. Publishers will print almost anything that people will buy, and books that appeal to the spirit of adventure in boys, and excite their passions by dramatic and highly colored representations of recklessness and rowdyism, are naturally more popular and salable than books that are instructive in character and wholesome in influence. Parents cannot be too careful to discourage the reading of such books, by creating a taste for the best literature at an early age. The more gold the less brass.

The Story of a Jewel.

When Maximilian and Carlotta were preparing to go to Mexico, they visited the Pope of Rome to receive his fatherly benediction. They entered Rome in great state and were received by the Roman Pontiff with the respect and consideration due to the most illustrious personages. They both belonged to royal families of Europe, and Maximilian was regarded with great favor because he was brave and manly; and the beautiful and accomplished Carlotta was beloved by all who knew her. The Pope, who favored the Mexican adventure, received them with great favor and gave them his blessing, and at parting presented a diamond cross of great value to Carlotta. She was almost overcome with joy and gratitude, and kissing his hand told him it should henceforth be her talisman. "With this cross and your blessing, Holy Father," she said reverently, "I could ask for nothing more: victory and success are certain." The Pope in turn called her "Daughter of the Church," and so they parted. Shortly afterward they were received with royal honors at the royal palace in France, where she wore as her chief ornament her diamond cross.

They were feasted, and toasted, and flattered at the French court; for the whole expedition had been planned there, and men and money were pledged to carry on the adventure.

With flags and banners streaming and a royal salute, they bid farewell to France. Daily on the journey Carlotta kissed reverently her precious cross, as the blue sky bent lovingly over them, and favoring gales sped them on to the land they were to claim as their own.

I need not tell you all the history. They were received with royal honors by the French troops and those who favored their coming, and for a little while there was a show of imperial authority.

But the mass of the people preferred a republican form of government, so it was not long till an army was in the field to expel Maximilian from the country.

Several hard battles were fought and Maximilian lost heavily; and to add to his embarrassment the French troops were ordered home.

He had no money to sustain his army, and the wealth of the country was mainly in the hands of the priests. He demanded of them money: and being refused, confiscated their property and sent them into his army, for he had by this time been reduced to desperate straits.

This displeased the Pope, and he excommunicated Maximilian and barred the gates of heaven against him. But Carlotta still held to her precious cross as a talisman.

After due consultation it was decided that Carlotta should return to Europe. Her mission was to the court of France, with a view of securing aid, but down deep in her secret heart she had planned to visit the Pope and intercede for her husband.

The journey was a wearisome and perilous one. She traveled, with her maids of honor, in disguise until she reached the United States. And even then she received little attention, and paid her passage and looked after her luggage like an ordinary traveler.

Once on shipboard, steaming away in the direction of the blessings she hoped for, her spirits rose.

But three days before they gained the port, as she stood with her ladies on the deck of the steamer, looking and longing for land, the beautiful cross somehow slipped through her fingers and fell into the sea.

"Oh, my cross! my cross!" she screamed. "Will not some one undertake to recover my cross?"

But the ship was going at full speed, and the cross was sinking fathoms below. The captain refused to stop or even to try to find it.

"All is lost," she exclaimed in agony, and her maids had to hold her to keep her from leaping overboard after it.

She was in despair. She neither ate nor slept during the rest of the voyage.

There was no royal welcome for her when she landed in France. The Emperor, when forced to an interview, treated her in a heartless manner, denouncing her husband as a coward unworthy of support, in her presence.

"If he can't fight for his kingdom he is not worthy of it," he said.

It was not long after that till Napoleon was put to the same test himself. He fought for his own kingdom and lost it. I have often wondered if, during the long dark days after the inglorious defeat at Sedan, his words of reproach to Carlotta did not come back to pierce his own soul.

Eugenie, the Empress, made her a civil call, but she left Paris for Rome with the taunts of the Emperor ringing in her ears. If earth was lost, heaven was beyond. Her husband might be killed at any moment. She would go to the Holy Father and plead for his restoration to the church.

The Pope received her coldly. "No; your husband has laid sacrilegious hands on the priests and property of the church; I cannot restore him or forgive him, neither in this world nor the world to come."

In vain she explained, and pleaded with tears the exigencies of war. He repulsed and left her.

The next morning she was early at the Vatican, kneeling on the stone steps at the entrance door. There she waited with her attendants two long hours, in tears and agony, entreating an interview with the Holy Father. And when at last he came, she clung to his feet and plead for the soul of her husband. But he said, "*No, neither in this world nor in the world to come will I forgive him*," and he tore himself away from her clinging hands.

She shrieked frantically after him, pleading for forgiveness. Her attendants who stood tearfully beside her, gathered her in their arms and carried her to her carriage, and she was driven rapidly away. But reason had fled.

You know the rest. She is still looking for her cross, still pleading with Napoleon and the Holy Father, and expecting her husband to come home.

Her husband was captured and executed shortly afterward.—*The Christian Woman.*

The Sabbath School.

LESSON XXXI.—Aug. 5, 1877.—PAUL SENT TO MACEDONIA.

SCRIPTURE—Acts 16: 1-15. Commit 9-14.

1. Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed, but his father was a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium

3. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek:

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5. And so were the churches established in the faith, and increased in number daily.

6. Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia;

7. After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8. And they passing by Mysia, came down to Troas

9. And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia and the next day to Neapolis;

12. And from thence to Philippi, which is the chief city of that part of Macedonia and a colony: and we were in that city abiding certain days.

13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women that resorted thither.

14. And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there; And she constrained us.

GOLDEN TEXT.—"I came to Troas to

preach Christ's Gospel and a door was opened unto me of the Lord."—2 Cor. 2: 12.

TOPIC.—"Preach the Gospel to every creature."

HOME READINGS.

M.	Acts	2: 1-21	The Promise of Visions.
Tu.	Acts	9: 1-19	The Visions of Saul and Ananias.
W.	Acts	10: 1-33	The Visions of Cornelius and Peter.
Th.	Acts	18: 1-18	The Vision of Paul at Corinth.
F.	Acts	22: 1-21	The Vision of Saul at Jerusalem.
S.	Acts	27: 9-44	The Vision of Paul on Shipboard.
S.	2 Cor.	12: 1-21	The Mysterious Vision of Paul.

TWIGS.

No one need be discouraged if God does not immediately open a door to preach the Gospel in a neglected district. When he closes a door it is that a better one may be opened. He may seem to delay, but if he will not be a moment to early, neither will he be a moment too late. Ps. 104: 27; 145: 15; Rom. 5: 9; Gal. 4: 4; 6: 9; 1 Tim. 2: 6; Tit. 1: 3; 1 Pet. 5: 6.

The Holy Spirit will be a guide to all those who sincerely and trustfully ask him for direction. God's children are not left blindly to wander on the face of the earth. He has given to them an infallible counselor. "Thine ears shall hear a word behind thee, saying: This is the way, walk ye in it." Ps. 25: 9; 32: 8; Prov. 3: 6; Is. 30: 21; 42: 16; 58: 11; John 14: 26; 15: 26, 27; 16: 13, 14.

There are two calls to missionary work that the church cannot pass unheeded. One is the Macedonian cry, "Come over and help us," that comes from every heathen country; the other is the command of Christ: "Go ye into all the world and preach the Gospel to every creature." Matt. 9: 38; Mark 16: 15, 16; Luke 24: 46, 47; Acts 8: 26-31; 9: 38; 11: 13, 14; Rom. 10: 13-15.

All revival work is in vain that is unaccompanied by the influence of the Holy Spirit. Paul may plant and Apollos may water, but it is God that giveth the increase. Prayer, therefore, should be recognized as the power that gives vitality to preaching. Ps. 119: 18; Prov. 16: 1; Is. 50: 5; Luke 24: 45; John 6: 44, 45; Rom. 9: 16; 1 Cor. 3: 6, 7; Phil. 2: 12, 13; Eph. 1: 17, 18.—*Nat'l S. S. Teacher.*

OBITUARY.

HALL.—Fell asleep in Christ and in peace on Saturday, April 21, 1877, Mrs. Olivia W. Hall, wife of C. B. Hall of Paw Paw, Mich., in the fifty-eighth year of her age. The deceased was born in Jefferson county, N. Y., August 23, 1819. She publicly confessed her faith in Christ in the twenty-third year of her age and united with the First Baptist Church of which she was a faithful member until death. During her illness which was short, but with great suffering, she was cheerful and ambitious to do good as long as she had strength. She leaves a husband and two daughters and a dear little boy, Bertie, whom she took to care for, and who was treated with all the tenderness that a fond mother could give. In her the family loses a loving wife and an affectionate mother; the church, a faithful member and a devoted Christian; the community an obliging neighbor and a warm-hearted friend. May the Lord who is rich in mercy sanctify this afflicting dispensation to the spiritual profit of the bereaved family. May they find comfort for their wounded souls in the precious promise of God's Word to strengthen them in this their hour of trial. Her husband and children can say with the Psalmist, 'We took sweet council together and walked to the house of God in company." She loved the church of God, the people of God; in short she had a loving open heart for every one. The memory of her devoted Christian life will be her best monument. She was an earnest but prudent opposer of all secret societies. We can truly say that we believe her example worthy of imitation, and the two daughters she has left are trying to follow in her footsteps. May the Lord strengthen them and keep them. MRS. D. C.

ADDRESS OF REV. E. I. GRINNELL,

BEFORE THE IOWA STATE CONVENTION AT OSKALOOSA, APRIL 26, 1877, AND VOTED TO BE PRINTED.

MR. PRESIDENT, LADIES AND GENTLEMEN: It is the privilege of American freemen to discuss any subject pertaining to the general welfare and the maintenance of our civil and religious liberties. In the exercise of this right, we are here to enter upon the discussion of a subject of vital importance to both church and state, a subject the investigation of which is most unpleasant to those who, in the language of holy writ, "love darkness rather than light, because their deeds are evil," and they give abundant proof of their love of darkness by meeting when nature spreads her mantle of night over the landscape, in upper rooms, with darkened windows and well guarded doors, which open only to those who are bound by oaths of secrecy, extra-judicial, profane and murderous.

In opposing secret societies, our assaults are mainly directed against Masonry, for the same reason that the Washingtonians aimed their chief attacks at distilled liquors. As John Hawkins said, "When the old sow and her pigs get into your corn, you do not weary yourself with chasing the pigs, for you know that if you drive the old sow out the pigs will follow."

Therefore, in our effort to diffuse light on this subject of secrecy, the "old handmaid" will be the point of attack. As we are somewhat clerical in our modes of thought, we invite your attention to the following language, found in Mackey's Masonic Lexicon, page 16, which we shall use as a text to illustrate the means of freeing from sin through the medium of Masonry:

"ACACIAN. A term derived from *akakia*, innocence, and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

Our text, taken from a standard lexicon of the order, is positive in its statement. "*Is free from sin.*" If this language does not convey the idea of a means of salvation, then it is impossible for the English language to convey it. "Well," says the admirer of the lamb-skin fraternity, "if Masonry will do this, is it not a good institution?" Yes. If it does this in accordance with the principles of the religion of Jesus; otherwise it stands convicted of hypocrisy and fraud, for, "Other foundation can no man lay than that *is* laid, which is Jesus Christ." (1 Cor.. iii. 11.) Any system which offers freedom from sin and is without Christ as a foundation is a base, hypocritical system; hence, if Masonry is devoid of Christ, the only foundation, though it may prate of freedom from sin through obedience to its obligations and precepts, it is, nevertheless, a deceptive and *vile* system, and should receive the unqualified condemnation of every disciple of our Lord.

Let this now be tested by investigating the means of this freedom from sin. We are told that it is "by living in strict obedience to the obligations and precepts of the fraternity."

First, then, as to the obligations. Masons tell us that of these we know nothing, and they would have us believe that we are to remain in ignorance unless we submit to the degradation of being stripped, blindfolded and haltered, and are led into the lodge room, and with knees "bare bent," are obligated in due and ancient form. The day is past for them to successfully deny the fact that their rites and murderous obligations are published to the world. They themselves are too often the unwilling witnesses of it by their cry of "perjured villain" and their unceasing persecution of those who have the manhood and Christian integrity to break from the iron-clad power of the lodge. Behold the spirit manifested toward those who renounce the lodge, reveal its obligations and expose the institution. Morgan was murdered in accordance with Masonic law. Miller, his publisher, was taken by a mob of Masons, on a sham warrant, the tyler's sword was brandished over his head, and but for the prompt action of S. D. Greene and the citizens of Batavia, New York, he would doubtless have met the fate of Morgan.

The Masonic spirit is the same now. In the year of our Lord 1870, "Rev. D. P. Rathbun, a seceding Mason, residing in Buena Vista, New York, was invited to lecture on Masonry while spending a few days in Sullivan county, Pennsylvania. After consenting to do so he was met by a man claiming to be a Freemason, with whom he entered into conversation concerning the promised lecture, the Mason extolling the fraternity by saying that 'No such brotherly love exists in any church on earth.' He also asked Bro. Rathbun 'from whence he came' and what was his nearest railroad station. He told him 'Canisteo, on the New York and Erie railroad.' The Mason then asked him if there were any Masons at that place. He replied, 'There is a lodge there.' The Mason then said to brother Rathbun, 'I do not think you understand Masonry, or you would not oppose it.' Bro. Rathbun stepped up to him and whispered in his ear, which made the Mason very much excited, who, with an oath, told him 'to keep his head shut.' The above conversation occurred Tuesday, June 7. The evening of the next day Bro. Rathbun lectured in that place. After the lecture this Mason began to talk roughly and loudly; so much so that an officer told him to keep still or he would arrest him. Bro. Rathbun spoke kindly to him in Masonic language, saying, 'We met yesterday on the level, let us now part on the square.' The reply was. 'No, not by a d——d sight.' On Friday Bro. Rathbun returned to Buena Vista. In a very few days word came from Canisteo to him, charging him with having lectured against Masonry while in Pennsylvania. In a morning or two after receiving this word he found a paper stuck up in his barn, with a coffin and a pair of scales drawn on it. Thursday evening, June 16, he attended a prayer meeting at the church in Buena Vista. After meeting, he and others remained at the church to practice singing. While there, at about eleven o'clock, he thought he heard his horse kicking in the barn. He ran without a light to see to his horse, entered the barn, and found the horse all right. Here opens a scene of different character. Just as he stepped out of the barn he was caught by the collar, and at the same time struck by a ruffian in the face with such violence as would have knocked him down had he not been held up by the grip of his foes. Then he was so badly choked as to become unconscious until they had dragged or carried him about forty rods. On becoming conscious he found himself surrounded by a mob of six or eight persons. They then took a rail and put him on it, and it upon their shoulders, with one holding to each limb, and in this way they jammed and jerked him. Then changing the programme, they took him from the rail and drew him through a mud-hole, feet first, on his back, then through again on his face, violently forcing his head and face under the mud and water until he became strangled and choked, after which they took him out. On recovering strength enough to speak, he asked them what he had done to merit such treatment; whereupon, cursing him, they said, 'Kill him! Kill him!' and caught him and tore his shirt, pants and vest nearly off of him in front. Then they threw him into the mud again, on his face, and, jumping upon him, stamped him down in the mud. Then drawing him out, said to him, 'This is not meeting on the level and parting on the square,' and added that they would give him just thirty days to leave the vicinity or they would cut his d——d throat, swearing most bitterly they *would do it.*

If possible, the most fiendish and villainous of the whole treatment was a free use of the spirits of turpentine upon his lacerated flesh, torn by the rail, the particulars of which modesty forbids me to narrate." They left him nearly lifeless, being interrupted in their hellish work by the cries of his wife, who was in search of him and calling him.

Observe that the same language was used concerning the level and the square by the mob in Buena Vista, New York, that Bro. Rathbun used to the Masons eight days previous at the close of the lecture in Sullivan county, Pennsylvania. This, with the Masonic emblems placed upon his barn, shows that it was an act of Masonic vengeance upon him for uttering the truth concerning Masonry. Nor is this all; the same minister, Rathbun, was shot in the wrist by an unseen foe while, with others, he was returning from an Anti-masonic lecture held at the Ford Street school, in Pike township, Bradford county, Pennsylvania, September 30, 1872. A third effort was made upon his life while he was a passenger on board one of the steamers that ply on the great lakes. He had talked freely with his fellow passengers on the subject of Masonry. One of his opponents, a Mason, gave him an apple, which, upon eating, was found to have contained poison; and but for the timely aid of a German physician who was on board, he would have doubtless been another victim of lodge murder. His would-be murderer was put ashore secretly and escaped. Bro. Rathbun still lives, and, as State lecturer, is among the good people of Michigan, hurling the thunderbolts of truth against the secret power.

Two years after the abduction and murder of Wm. Morgan, who sealed the truthfulness of his testimony with his blood, one hundred and three seceding Masons, in convention assembled, at Le Roy, New York, indorsed Morgan's Masonry and published the higher degrees. In consequence of the excitement growing out of the Morgan tragedy and subsequent events, Masonry was driven to the wall. "Rob Morris, alluding to those days, in an address to the Iowa Grand Lodge, says, 'There were then fifty thousand Masons, of whom forty-five thousand left their lodges in the Morgan discussion, to return to them no more. In consequence, fifteen hundred lodges in the free States

went down.'" In this historical fact, stated by high Masonic authority, we have evidence that the obligations of Masonry were truly revealed.

[*Continued next week.*]

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[CONTINUED.]

Chancellor Commander.—"Should you waver in your purpose, there is yet time to withdraw." (Pause.) "Do you still desire to proceed?"

Candidate answers.

Chancellor Commander.—"The Master at Arms will conduct the stranger to the Prelate of this Lodge, who will administer to him the solemn and binding obligation of the First, or Initiatory Rank of Page, of this Chivalric Order."

Master at Arms conducts stranger round the lodge three times, or until everything is prepared for administering the obligation. Immediately upon leaving the station of the Chancellor Commander the attendants should, as noiselessly as possible, stand ready to turn down the lights very low, and to light the urns that are stationed at each end of the **open coffin, containing a complete human skeleton.** As soon as all is in readiness the Master at Arms brings the candidate opposite and in front of the Prelate.

Master at Arms.—"Prelate, by direction of the Chancellor Commander I present to you a stranger who desires to take upon himself the solemn and binding obligation of the First, or Initiatory Rank of Page, he having so signified his desire and willingness to conform thereto."

Master at Arms, (to candidate).—"Stranger is this your desire?"

Candidate answers.

Prelate.—"Master at Arms, why is the stranger brought before me in this garb?"

Master at Arms.—"To indicate the purity of his intentions, **white** being the emblem thereof."

Prelate.—"I most willingly and cheerfully accept the emblem, indicating as it does, that purity of heart and rectitude of conduct which are essential to obtain admission into this, the First, or Initiatory Rank and Grade of our Chivalric Order. Has the stranger been instructed as to the serious, solemn and binding obligation he is about to take upon himself?"

Master at Arms.—"He has."

Prelate.—"Stranger, is this so?"

Candidate answers.

Prelate.—"Master at Arms, you will place the candidate in proper position, by his kneeling upon both knees, his left hand on the left breast, over his heart; his right hand extended, palm down, and resting on the Book of Law and Swords of Defence."

The Master at Arms causes the candidate to kneel by the side of the open **coffin** containing a human skeleton, the Prelate on the opposite side, and places his right hand on the Holy Bible, that rests on the (two) Swords of Defence which lie across the coffin and rest on it, handles of swords towards the Prelate, crossed with points towards the candidate, and his left hand on the left breast over his heart. The officers and members assembled around the Prelate all kneel, the members covering him with their lances, if so armed, until the candidate has assumed the obligation, when the lances are raised to a perpendicular position, and remain so until he leaves the room. (See diagram.)

CANDIDATE TAKING OBLIGATION, FIRST, OR INITIATORY RANK.

The cut shows the Prelate administering the obligation. The Chancellor Commander is at the head of the coffin, the Vice Chancellor at the foot, the Past Chancellor at the right of the candidate, the Master at Arms at the left, the Prelate opposite the candidate as shown. On each side of the Prelate is a Knight and the rest of the Knights kneel in rows in a semicircle back of the Prelate

Master at Arms.—"Prelate, the candidate is duly prepared."

Prelate.—"Stranger, as you are about to subscribe to an obligation of great solemnity, it is but just that you should be in rightful possession of all your mental faculties, and as by the rules of our order you have hitherto been deprived of sight, for reasons which must have been evident to you, the Master at Arms will now remove the bandage, that you may be able to see as well as to hear."

Master at Arms removes bandage. Prelate kneels opposite: the brethren kneeling in a half circle opposite and facing candidate, with lowered lances.

Prelate.—"You will now repeat after me:"

OBLIGATION FIRST RANK.

"I, (your name) in the presence of these true and tried brethren do most solemnly promise, declare and swear, that I will never reveal to the day of my death and will keep secret all the mysteries of which I have been, or may be hereafter instructed in; and that I will keep forever sacred within the deep recesses of my heart, even in the sanctuary thereof, veiled from all human eyes, all the passwords, grips, signs and countersigns, together with each and every secret that I may hereafter be instructed in; except it be in a regular Lodge, duly instituted and working under proper legal authority, of the Order of Knights of Pythias, or to an authorized officer, or duly qualified member of the Order, of proper rank; and to the latter only after strict and satisfactory examination, sufficient to warrant my conversing with him or them on or about the same.

"I further promise and declare, that I will ever and always relieve a distressed brother; that I will warn him of any danger which I may know to threaten him, and will fly to his succor and aid whenever and wherever I may be convinced by eye or ear that he is in need thereof.

"I further declare and say, that I am not now, nor will I ever so long as I remain a member of the Order of Knights of Pythias, become a member of, or affiliate with any body, under whatsoever name, claiming to be a higher, a branch, or side degree of the Knights of Pythias, unless under the control, guidance of and fully recognized as such by the Supreme Lodge Knights of Pythias of the World.

"I further promise and declare, that I will observe all the rules and regulations required by the Constitution and By-Laws of this or any other Lodge of this Order that I may become a member of, and to the best of my ability will live up to all the requirements of the Order.

"In evidence of which I herewith pledge my sacred word of honor. So help me God, and keep me steadfast in this my first and binding obligation in the Order of Knights of Pythias."

Prelate.—"In token of your sincerity you will now kiss the Book that is open before you, which is our Book of Law, and is the Holy Bible."

Candidate does so, and while peforming this act the following is chanted:

INITIATORY ANTHEM.

"Mid the deep hush that o'er the earth is creeping,
Father, I come to thee;
With humbleness of heart I kneel entreating—
Be merciful to me."

When through, the Prelate, Chancellor Commander, Vice Chancellor, Master at Arms and candidate all rise, (the rest remain kneeling), and while standing in their different positions, the Prelate says:

Prelate.—"Stranger, you have taken upon yourself an obligation of great solemnity. It is perhaps needless for me to enjoin upon you the great necessity of your living up to, in each and every particular, all the requirements therein contained. You have pledged your most solemn word of honor—all that man can pledge of inestimable worth. You have called upon the Supreme Ruler of the Universe to help you in keeping inviolate the trust confided to you. As a retainer, (for by that title I can now address you), I feel that you will keep sacred this obligation, and I have every reason to believe that you will become a faithful friend, a good companion and an exemplary Page. This obligation you have taken over the **Skeleton*** of our honored and revered patron saint, Pythias. This you can never forget. With pleasure I present you with a sprig of myrtle, emblematic of **Friendship**, which is the motto of this Rank. This you will retain carefully until you may be called upon to relinquish it. Finally, I would call your attention to the arrangement of the Book of Law and Swords of Defence in this Rank. (Explains them.)

Prelate, (addressing Master at Arms).—"Master at Arms, you will now conduct the Retainer to the ante-room and prepare him to receive further and full instruction, that will entitle him to the Rank and Grade of Page."

All remain kneeling till they retire from the room. The lights are then turned up, the **Coffin** removed, flambeaus extinguished, etc. The Master at Arms prepares the candidate, by removing the **White Robe** and investing him with his coat and vest. He is then brought back to the door.

Master at Arms raps.

Inner Guard.—"Who comes here?"

*The word here is optional with the Prelate. He may use either of the following words: Emblem, Symbol, Remains or Skeleton.

[*To be Continued.*]

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Such a spirit of work for the circulation of the *Cynosure* is what will give the paper and the reform it advocates success. May it come on many of its readers.

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By Mail.

I Brooks, J C Corning, H D Bliss, E W Everts, R Chadwick, S H Falley, S Pierce, W A Welsh, W Worth, Mrs B Hill, J Shaw, G W Pye, C C Osborne, C F Wilkins, F Deemer, D S Kennedy, I Stearns, W H Hitchcock, N B Blanton, L Emmel, P P Johnson, J Overhalser, H H Hinman, A Wesner, E Ferguson, Z A Rawson, J A Green, O D Cone, M F Wiese L J Markhus, S D Glines, H C Glenn, E A Jackson, G C Barker, D Glaspie, J L Morgan, W F Darling, B L Dyer, W McGinnis, A E Lightfoot, U P Bible House, C M Forman, G H Hazen, T W Redman, A G Hayden, J M Parson.

Donation to Tract Fund.

Josiah Shaw $3.50.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING JULY 21, 1877, from A Brenham, H Braley, J Brenneman, M Belden, D C Cone, J L Condon, J G Christopher, D P Conant, Mrs C Church, R Cox, B L Dyer, M Elliott, W Easton, D T Goodrich, M Guy, A Good, R H Hench H H (3), Hinman, J Hoffman, W Hosford, I Kretzinger, H L Kellogg, N R Luce, S Love, M Long, D Leffingwell, T B McCormick, R T McCrea, W McGinnis, T Osgood, S Pierce, J O Risheil, S F Thompson, J M Snyder, J P Stoddard, J Steele, J C Tyson, L Wing, W Worth, H Warner, W Wishart, M Wood, S White, W Whitaker, S Wardner.

MARKET REPORTS.

CHICAGO, July 23, 1877.

GRAIN—Wheat—	No. 2	1 40	1 41
"	No. 3		1 20
"	Rejected		90
"	Minnesota	1 41	1 45
"	Winter	1 35	1 40
Corn—No. 2		47	47⅝
Rejected		44½	45
Oats—No. 2		28¾	30
Rejected		20	21
Rye—No. 2			57
Bran per ton			11 25
Flour—Winter		6 50	9 25
Spring		4 00	7 75
Hay—Timothy		8 00	10 00
Prairie			7 50
Mess Beef		10 75	12 00
Tallow		7¼	7⅝
Lard per cwt			8 62½
Mess pork, per bbl			12 25
Butter medium to best		12	28
Cheese		5	10
Beans		2 40	2 60
Eggs		11	12
Seeds—Timothy		1 55	1 65
Clover			7 50
Flax		1 30	1 45
Potatoes new per brl		1 50	1 75
Broomcorn		3½	7½
Hides green to dry flint		6½	16
Lumber—Clear		30 00	34 00
Common		9 00	11 00
Fencing		9 00	11 00
Shingles			2 50
WOOL—Washed		30	43
Unwashed		23	27
LIVE STOCK Cattle Choice		5 60	6 40
Good		5 00	5 50
Medium		3 75	4 75
Common		2 50	3 50
Hogs		4 90	5 20
Sheep		3 00	4 75

New York Market.

Flour	$3 00	11 00
Wheat—Spring	1 54	1 61
Winter	2 00	2 20
Corn	57	61
Oats	27	61
Rye	74	78
Lard		9¾
Mess pork		14 40
Butter	10	20
Cheese	5	10
Eggs	16½	17½
Wool	10	56

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"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, AUGUST 2, 1877.

VOL. IX., No. 44.—WHOLE NO. 384. WEEKLY (post paid) $2.20 A YEAR.

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Notices

THE TENTH NAT'L CONVENTION. of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

Topics of the Time.

A history of the Great Strike is now in order. Who that felt its force shall say it does not deserve one? Inaugurated in West Virginia by a secret order it spread by the watch fires of burning trains and the Gaelic token of blood until in a week the railroads of the States north of the Ohio and Potomac from New England to the Missouri were like a vast arterial system swollen to bursting with a feverish, foaming tide of blood. Bridges, depots, shops, tracks, cars, engines, loaded trains and other railroad property has been destroyed, until the estimated loss amounts to from ten to fifteen million dollars; while the loss to other property is millions more. Above all this is the loss of life. The bloody conflicts at Martinsburg, Baltimore, Pittsburgh, Reading, Buffalo and Chicago, with the several railroad accidents resulting directly or indirectly from the action of the strikers, will make an awful total of over one hundred killed and thrice as many wounded. Who slew all these? and who shall be charged with this loss? And answering, who shall say that the violent and lawless measures undertaken by the secret lodges to correct a real or supposed abuse for the benefit of the working classes should not henceforth be utterly suppressed by the unpitying force of law in their very beginnings, and the secret cause of these disorders be broken up and the doors of their lodges forever closed.

The use of force in such disturbances is a question only for the politician. The man who wants the votes of the mob will hesitate to arrest his backers or drive them with the bayonet. It is alleged that for this reason troops of boys and young ruffians, whose rags and vicious faces were their banners and whose hands were never guilty of honest labor, were allowed to march all over such cities as Chicago and St. Louis and in the name of labor drive working men from their benches and bellows; while hundreds of stalwart policemen sat idle in the stations, any dozen of whom could at first have scattered these mobs of hoodlums, and arrested half of them, thus stamping out the riot at once. Business men and working men have been anxiously asking why this should be so. One answer is in the fact that here in the hottest of the Chicago riot ex-Aldermen and ex-Congressmen were seen mingling with their cursing crew, encouraging them in their war on society and the civil power with an eye to the next election. Had some stray bullet taken from earth a few of these ringleaders in crime, community would have less reason to mourn. But political sympathy is not altogether to be blamed for this unreining of the mob. A timid official, beside the natural horror of bloodshed depending upon his word, remembers that vigorous and stern measures for the suppression of rebellion are always beset with plenty of loud-mouthed backers of a pernicious philosophy, falsely named mercy. The only charity a mob can have is suppression. Cromwell was a true philosopher, as well as statesman and soldier, when he suppressed the Irish rebellion at Drogeda. But his merciful severity, which gave Ireland a more peaceful state than she has known since, has ever been cursed by a class of shallow persons who assume a kind of philanthropy.

In the brief supposed advantage of riot over law it is significant that every class with a long-nursed grievance immediately sets itself in arms. The railroad men cleared the way for many, too, who did not know they were oppressed in tasks or wages until the panic struck them. Silk-weavers in New Jersey, tailors in Chicago and operatives of other sorts in other places all raised a foot to stamp out their enemy, monopoly, at once and forever. While in San Francisco the anti-Chinese mob were set on by the same panic, until that city was in as great a war as any other to save its coolies from the infuriated street gang.

While the restoration of order and the supremacy of law is the first point to be reached, the grievances, great or little, which produced the strike must be likewise met and settled. This should not be done, however, till it shall cease to have the nature of compulsion from either class. Public sympathy has been largely given to the railroad men, some of whom have experienced two reductions of their wages within a short time. The companies have by this time learned that it is poor policy to retaliate upon their employes for losses sustained in cut-throat wars with each other. It may be necessary that legislature shall interfere in this question as they did in the settling of railroad charges; but, if so, let it be done without an appeal to partisan politics.

The combatants in Europe are experiencing all the horrors of horrid war. Rough-riding Cossacks on one side, and vengeful Circassians and fierce Bashi-Bazouks on the other, exaggerate the desperation and cruelty of the more regular warfare. A correspondent, writing of the scenes among the Turkish wounded, says:

"With all my experience in several European wars, I never saw such a frightful spectacle as met my gaze when the wounded were brought to the little railway station on the Shumla and Rutschuk line, whither I had gone to gather details. The men had been driven for seven hours in carts without springs, under a hot sun, and their cries and groans, occasioned by the sufferings they endured from their undressed wounds was something never to be forgotten. They were hurried off in a train to the hospital at Varna. All the wounded were Turks. How significant this last remark may prove to be we hardly dare surmise." Another saw the effects of letting loose the Turkish irregulars upon the unarmed villagers, and writes: "Three thousand Bulgarians have just arrived there half starved and naked. Many are horribly wounded, and have marched three days without food to escape the Circassians and Bashi-Bazouks.

THE CONFLICT.

BY H. BURGESS.

I dare encounter every ill,
And mingle in the battle's din,
To give me nerve, to give me will,
For sorrow is life's discipline!

I dare to battle for the right,
I dare proclaim unwelcome truth;
To be myself a man, and fight
Till earth regain her sinless youth.

I dare the battle! let it come!
I give my name, my toil, my life—
O for a voice to wake the dumb,
A mightier arm for such a strife!

O for some power to stir the soul,
To make each sense a rushing host,
And cause the tide of battle roll,
From heart to heart, from coast to coast!

What though our blood in torrents flow,
Our ashes mingle with the clay?
From out that dust shall harvests grow,
That blood produce an armed array!

That harvest shall the millions feed,
That host eternal warfare hold
Till every fettered soul is freed,
And lodges sink to depths untold.

I love the freshness of the spring,
I love the poet's magic page,
I love the rocks and flowers which cling
Like youthful memories on age;

But far above I love the man
Who dare perform what conscience tells,
To free our land from secret ban
Tho' worlds oppose, tho' fate rebels!

SECRET SOCIETIES INCONSISTENT WITH THE GENIUS AND SPIRIT OF CHRISTIANITY.

BY REV. W. P. M'NARY.

In this article we do not propose to speak of any particular society, except by way of illustration, but of secretism as a principle, as being opposed to the spirit of Christianity. That privacy is sometimes proper in things pertaining to families and corporations no one will deny. That secrecy is sometimes a necessity is possibly true; but such necessity can only be explained in consequence of the sin that is in the world.

In considering this question we must take into account the difference between privacy and secrecy. This distinction is not drawn by Webster as clearly as it is in common usage, but yet the distinction is made. A thing that is private affects only the person keeping it, whereas, a secret may affect either the person keeping it or any other person or persons; but, by common usage, it is generally something that affects others. Webster says that a private matter is anything "unconnected with others," or "peculiar to a number in a joint concern." A secret is anything "hid" or "con-

cealed." If, therefore, a man has some secret deformity, some unknown disease, some great sorrow, it is his own private affair; but if he conceals it from the woman who is about to unite her life and fortune with his, and whose happiness will be materially affected by it, it is no longer a private matter, but a secret. Anything in the affairs of a family that affects only the members of the family is private; but if it is something that materially affects another family, it is no longer a private matter, but a secret.

Now, with reference to keeping private affairs secret, we ought to be governed by a sense of propriety and the dictates of common sense. There is an offensive garrulousness that offends our sense of propriety by obtruding private affairs upon others, and a habit of tattling that is often the means of doing harm. There is, on the other hand, a habit of secretiveness that always suggests a dark, scheming and treacherous disposition.

Upon the whole, the world admires and naturally trusts the open, frank disposition, and dislikes and reasonably suspects the man who hides his council in his own bosom. It is a glorious thing for a man or for a family so to live that there is no necessity for cultivating a habit of secrecy to screen every action from the knowledge of the world. When a family so lives that they can throw open their windows and doors and let the light of day shine upon all their actions, they have and are entitled to the confidence of their neighbors. But what would community think of a family that would bind its members by solemn oaths to keep everything the family does secret? Even if a family shows a studied effort to keep all family affairs secret, it is almost conclusive evidence that there is something not right about the house. The right of families, however, to keep private affairs to themselves has nothing to do with the right of men to form secret societies.

Secret societies are not families, and, besides this, the nature of the great majority of secret societies in this country is such that their secrets cannot be called private affairs, but such as necessarily affect community at large. There is no analogy whatever between the private affairs of a family or a business firm and the secrets of a secret society. Are they benevolent societies? Then, unless they are utterly selfish and exclusive in their benevolence, all the world is interested, not only in knowing how it is done, but in helping to do it. Are they political societies? Then they materially affect every citizen of this country. An association organized for the purpose of doing good cannot, in the very nature of the case, be a private association. A company of college students may form a literary club for mutual improvement or the cultivation of mutual friendship. They may meet in private, keep their affairs private, and no one has a right to intrude or say aught against it, but when such a club uses its secrecy to plot and scheme for the purpose of obtaining for its members the college honors, to promote its members, by intrigue, over others more worthy, it is no longer a private affair, but a secret society, a conspiracy against the rights of others. The very fact that a society imposes an oath or a solemn obligation of any kind upon its members, and attaches so much importance to that obligation as to make it a matter of serious violation of society law to reveal any of the secrets of the association, is *prima facie* evidence that the outside world is interested in what is kept secret.

The Word of God is not in the least ambiguous as to the attitude of Christianity toward all such secrecy. Indeed, in scripture language, secrecy, or "darkness," used in the sense of secrecy, is almost synonymous with sin, and light, which is the opposite of secrecy, is synonymous with purity. 1 John, i. 6: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another." John, iii. 19: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Acts, xxvi. 18: "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God." The Bible also classes all evil doers as lovers of darkness, the word darkness being used again in the sense of secrecy. John, iii. 20: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved;" "*but he that doeth truth cometh to the light*, that his deeds may be made manifest that they are wrought in God."

The experience of the whole world proves that men who strive to do good do not desire to do it in secret. All men are willing to take the credit of the good they do, and it is not natural for men to keep secret their good works. "He that doeth truth cometh to the light," says holy writ, and no one will deny that that is a universal principle of human nature. Moreover, it would be vain for secret societies to endeavor to convince the world that it is modesty or a praiseworthy humility that induces them to keep their good deeds from the light; they are only too ready to reveal all their benevolent deeds. Indeed, it is not too much to say that they are universally boastful and self-laudatory with reference to all their good deeds. Why, therefore, do they keep anything secret, if it is not to cover tracks that they do not wish the world to see?

It is not in accordance with scripture teaching to keep our good works secret, even if it could be supposed that such was their motive. Jesus said, Math. v. 16: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Concerning himself, who is our perfect example, he said (John xviii. 20): "I spake openly to the world, and in secret have I said nothing." Concerning the secret societies which existed in the New Testament times, and to which some secret societies, to their own shame, vainly endeavor to trace their origin, Paul said (Eph., v. 11); "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of the things that are done of them in secret. But all things that are discovered are made manifest by the light."-Every true Christian lives for the glory of Christ. This is the foundation of a Christian life, the principle from which all true Christian life and labors spring. Letting the light shine, glorifying God by our good work, cannot be in any way reconciled with the principles of secrecy, the very object of which is to put our candle under a bushel.

It is true that secrecy is sometimes a necessity, but this necessity can only be explained by the prevalence of sin in the world. War is sometimes a necessity, but who would pretend to reconcile war with the spirit of Christianity? It was necessary for the early Christians to meet secretly in tombs and catacombs, in cellars and garrets, but it was most repugnant to their tastes and inclinations. The spirit of their religion would have inclined them to open their doors and let their light shine, but they dare not, for the safety of their lives. It is necessary to keep the secrets of state, but the purer the State is in its own administration, and the purer the statesmen with whom it has diplomatic relations, the less necessity for secrets. In fact, the keeping of secrets implies sin, either in the person keeping them, or the persons from whom they are kept.

For instance, if a society, organized for the sole purpose of doing good, finds it necessary to keep its work concealed from society, it implies a deplorable state of society, and it would be repugnant to the taste of every Christian man to do good in that way.

If a church court, when sitting upon a case of scandal, finds it necessary to sit with closed doors, it implies that there is a hungry rabble outside that would gloat over the evidence and magnify the scandal. It may be a necessity in extreme cases, but it is repugnant to the spirit of every church court and the taste of every Christian man. So secrecy may sometimes be a necessity with Christian men, because of the sin that is in the world, but it is out of harmony with the genius and spirit of Christianity. But societies that deliberately form their organization upon secrecy as a basis, that teach and inculcate secrecy as a virtue, and professedly do all their work in the dark, are, in their very nature, antagonistic to the spirit and genius of Christianity.

Our Foreign Letter.

Frankfort on the Main — A City Unique in Plainness—The Judengasse and the Cradle of the Rothschilds—Babies' Joys and Trials—A Miniature Prairie - Peculiarities of German Farming—Fenceless, but not Defenceless.

Frankfort, formerly a free city, and one of the important commercial towns of Germany, lies in a level plain on the right bank of the Main. The river is of moderate width—a little sluggish, and with water immoderately muddy. Three bridges connect it with the suburb of Sackenhausen across the river, one of which was constructed in 1342. Frankfort has nothing in common with other cities of the old world—no prominent buildings of size and appearance to give it character, or peculiarity of location to mark it. Its cathedral, which is undergoing restoration, and whose spire is unfinished, when completed may make something of a show. I can never think of Munich without seeing the helmet shaped domes of the towers of the Frauenkirche, which tower above the city and are visible for miles before reaching it; nor of Heidelberg without again seeing its beautiful heights and valleys, and its ruined castle overlooking the Necker; nor of Nuremburg without there again rising before me her ancient fortifications and watch-towers,—and yet in her way Frankfort has distingnished characteristics. Many European cities have a new and old quarter, with lines between the two somewhat sharply drawn. Frankfort differs in this respect from such, perhaps one short street alone excepted. She is neither new nor old, nor partly new and partly old, in the sense of having the two portions distinctly separate from each other. In many places her ancient and modern structures are confusedly mingled together, and I saw repeatedly ancient buildings, quaintly odd, almost side by side with structures of exquisite taste. She has a few art treasures of rare value, and a number of attractions.

But what interested me most was not Lessing's "Huss defending his doctrines at Constance," one of the most magnificent pictures I have seen in Europe; nor Dannecker's "Ariadne on the panther," a marble group of exquisite beauty; nor her splendid palm garden, her most popular place of public resort in the summer,—but strangely enough a short, dirty and narrow street called the Juden-gasse, or Jews' street. I cannot describe its dingy and antiquated houses, stretched along in a straight row, of equal height, width and filthiness of appearance, and of equal antiquity. They may have

seemed older than they were, but not more repulsively attractive. Their fronts were filled with windows from ground floor to gable peak, the windows many of them full of holes, and from one end to the other, and from basement to garret this street was swarming with the, I am sorry to say, not over cleanly descendants of Israel. This street of to-day was founded in 1462, and until 1806 Jews were allowed to live nowhere else in Frankfort. Every evening the gates of the street were closed, and also every Sunday and holiday, and no Jew was suffered to venture then into any other portion of the town under heavy penalty. Until the end of the last century there was one market place, the Romerberg, which the Jews were never permitted to enter. One of the narrow, insignificant houses of this street attracted my particular attention, because it was where that wealthiest of all families, the Rothschilds, originally resided and started in business. Their present Frankfort offices are hardly more than a block away from their former dingy quarters. At the present time I think that we are apt to forget the petty and often cruel tyranny to which this hated race of the Jews have, until even comparatively modern times, been obliged to submit.

Frankfort was once a walled city. The fortifications have been removed and in their place are shady "Aulagen," or pleasure grounds, circling the original city, and containing fountains, little lakes and pleasant walks. I thought that all the babies and little children of the city with their nurses were gathered here as I walked through them about four in the afternoon. By the way, I have noticed in many cities of Germany how careless these nurses were of the eyes of the infants in their care, often exposing their upturned faces for minutes at a time to the fierce glare of the sun, and thinking not at all of shielding their eyes from it. Can this be one cause why the German more than all other nations is proverbial for the number of its spectacle wearers? Ill lighted school houses and badly constructed benches and the studious habits of the people may also tend to the same result.

Beyond Frankfort on the way to Cassel, which is one hundred and twenty-four miles north and a little to the east of Frankfort, the train passes through quite an extended plain. I was just fancying myself traveling over an Illinois prairie, when in the distance on either hand appeared the inevitable hills and mountains. The main products along this route were hay and grain. I saw that day and have seen since meadows in Germany actually containing as many as fifteen acres each. I hardly understand the German way of raising grain. I saw some plots of rye and perhaps wheat nearly ripened. Most of the grain fields were in different stages of maturity. Some seemed but recently up, others a third grown, and others nearly mature. I want to emphasize doubly, what I have stated in a former letter, that there are no fences on the continent, or none worthy of the name, at least so far as I have been. In and near the cities of course there are enclosures; also on the side hills where thrive the vineyards, stone walls are frequently numerous, but they are evidently there to keep the hills from running away, rather than for the purpose of separating property. But the country, the valleys, the farming land, have no fences at all. And yet the division of the land is clearly visible, even though there be neither hedge nor fence nor wall. It is the division, however, which various kinds of grain, grass and vegetables, accurately planted and neatly cared for make. The rye patch comes up to the verge of the potato and does not trespass on its neighbor, nor the potato upon the rye. Wheat nearly mature stands side by side with grain or grass but a few inches high. All these plots and patches have the line of division as distinctly marked between them as if a fence located by a surveyor and laid to a line separated them. I have walked miles through farming regions between villages and cities and the winding wagon road through which I traveled was as clearly defined as it passed through and by innumerable fields. The dust of the road came up to the verge of cultivation and no further, and no grain stalks were allowed to spring up on land belonging to the road.

B. T. Pettengill.

No Social Reform without Christ.

At a great public meeting in Boston the following weighty words were uttered:

"President Seelye, of Amherst College, followed in an elaborate address on the exclusive power which the Gospel exercises on questions of social reform. There is no social life in India. The women are shut out from the society of the men. Christianity alone makes the family relation sacred, and is the sole fountain of social reforms. He graphically described a great religious feast given by one of the principal men of Calcutta, which he attended. The flowers were as beautiful, the porcelain as costly, the viands as various, the dresses more rich and even gorgeous, the great idol, decked with costly offerings, was placed in the midst, but not a woman was there! The host was rich, learned, accomplished. He could speak English as well as his American guest. He was thoroughly and highly educated, but he was an idolater! One could see in that man what culture without religion can accomplish. His wife never sat at his table, never rode with him upon the street. She never wished to, he said, which meant simply that she would no more conceive it proper or possible than you ladies would that you should go up in a balloon! Outside of Christianity there is no social reform, progress or life. In all classic literature there can be found no portraiture of a perfect man any more than one of a perfect god. The elevation of manhood, the real basis of all fraternity and brotherly love, comes to us from God through Jesus Christ in the Bible."

St. John—His Day.

The Knights Templar and several other bodies of Freemasons yesterday afternoon decorated themselves in all the panoply of white feathers, cocked hats and enameled harness, and, sallying forth from their temple, fearless as so many Cids and Bayards, marched boldly through the streets to Grace church. The occasion was the feast of St. John the Baptist, and the knights were determined to celebrate it at all hazards. In order to avoid any misapprehension, it may be well to mention here that St. John the Baptist was not a Mason. No, indeed. If there ever was a man who had no use for Masons, free or otherwise, that man was St. John the Baptist. For all he cared, there need not have been a bricklayer or plasterer, aye, or a tailor, or a baker, or a butcher on the face of the green earth; for St. John lived in the open air, had one untanned sheepskin for his whole wardrobe, and ate just such wild green stuff as he could pick up along the banks of the Jordan. Were he to appear to-day in his favorite costume, he would hardly be admitted to the polite circles in which the gallant and heroic Knights Templar love to exhibit their gay apparel and handsome figures, unless, indeed, he might secure an introduction from Dr. Stocking. But, as before mentioned, the gallant knights sallied forth, and, conquering every obstacle in their path, they reached and took possession of the best seats in Grace church, the ladies and others being relegated to the galleries, whence, as in some tournament in the olden days, they gazed admiringly upon the assembled heroes. Bishop McCoskry, Dr. Stocking and Rev. Mr. Webster officiated in the solemn services that followed, and Dr. Stocking preached the sermon.

It treated of the history of Masonry, the temple of Solomon, and the heroic deeds of the Templars of old in defence of Christianity. He told how, in the ancient time, the Masons were scoffed and laughed at, even as they have been ever since, and continue to be at the present time; but the Masons were brave fellows, and the temple was built on very solid ground, and they didn't care how much fun was made of them. The reverend gentleman then followed with a short biography of St. John, who was pronounced the inventor par excellence of a large number of the principles that moved the great body of Masons in their every act, social, business, political and religious. Christianity and Masonry were pictured as pretty much one and the same thing. The square, compass, cross, trowel, ark and other paraphernalia of the order were eulogized as symbols made glorious by the Bible, which, being gathered together by the Masons, made a cathedral—a sculptured sermon. A touching allusion was made to the terrible calamity that had befallen St. John, New Brunswick, and a collection taken up for the relief of the sufferers. After more music, there was the rattling of armor, the waving of plumes, and the Masons were seen filing out of the church doors on the way to their temple, much to the admiration of the small boys and girls on the line of march.—*Detroit Daily.*

Masonry versus Christian Discipline.

[Continued.]

The first evening set for the consideration of the above charges was the evening of Sept. 25, 1873, when R. Faurot, of Newville, Steuben county, Ind., was present and made unavailing efforts to effect a compromise.

The second Lord's day after the meeting it was publicly announced by G. W. Chapman that on the next Saturday evening the church would meet and make a final settlement of Fait's case.

On the evening of Oct. 11 the officers and members met and, after some delay in endeavoring to get the attendance of the pastor, Chapman stated the objects of the meeting and read the charges, offering Fait the privilege of making a brief reply, if confining himself strictly to the charges. Whereupon Bro. Fait arose and raised the following objections to the proceedings:

1. That the proceedings thus far in the prosecution of the case are unscriptural, because not one of my accusers ever came to me to make reconciliation before presenting me with a copy of the charges.

2. There is no court in the universe, so far as I know, that would grant any man the privilege of sueing another in court and then allow him to sit in judgment upon the same. As Chapman is the author of the charges and the chief adviser in arraigning me before the church, he has no right to sit in judgment upon these charges.

But G. W. Chapman, being both the chief judge and author of the charges, the objections were ruled out, C. W. Stiles also objecting to a vote being taken in regard to the validity of the objections offered. After the ruling out of the objections Fait proceeded to answer to the charges. His reply having been published in full in the *American Independent Quarterly*, No. 3, vol. 1, published by John T. Walsh, of Newbern, N. C., extracts only need be given. He began by saying:

"If it can be proven that the Masonic church is the church of Christ, I plead guilty of the first specification. Again, If it can be proven that the Disciple church of Ligonier is a Masonic church, I plead guilty. Otherwise, I deny trying to bring odium upon the church as charged. Brethren, do you not all know very well I have only attempted to bring odium upon those secret oath-bound societies claimed by your best Masonic authors to be, in principle and practice, the societies I conceive the Apostle Paul to condemn in Ephesians, v. 11–12: 'But have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things done by them in secret?'

"For obeying this divine injunction, you have brought this serious complaint against me. Now, brethren, you that are in doubt in this matter, let me assure you, the distinguished Dr. Adam Clark and other commentators say the apostle here alludes to secret oath-bound societies, termed Eleusinian and Bacchanalian, and your most learned

Masonic authors, such as Rebold, McCoy and Albert G. Mackey, affirm that these same societies, especially the one known as Eleusinian, is the highest or most refined order of ancient Masonry. With these facts before us, you ought to be willing to admit that the apostle, in Ephesians, v. 11–12, did allude to Masonry. Are you not also willing to admit that these charges were also brought against me for obeying the Apostle Paul in trying to reprove those who adhere to the unfruitful works of darkness?"

In reference to the publications referred to in the first specification, Fait expressed his willingness to be responsible for the truthfulness of the narrative, but, as to the comments made by Mr. Kiggins, Fait claimed it was a matter over which he had no control.

To the second specification Fait replied, disproving any injustice to Rev. Mr. Harris, and claiming that he himself should be treated with equal fairness with his pastor. He disclaimed the charge of wilfully falsifying. He had made no promise to say less against Masonry than he had before the charges were prepared. He did not deny that he had, for the sake of peace, made some concession to his brethren, but such concession was no acknowledgment whatever of any part or parcel of any of the charges. In closing, he stated: "If I have wronged my brothren in publishing the articles occasioning their complaints, it was done because I was unable to see any injustice in the case. But, not wishing to deprive others of a different opinion, I would say, if I have assailed any one's character unjustly. or offended any of my brethren for doing what I conceived to be my duty, I ask my brethren to forgive me for so doing."

When Fait closed his reply, after various interruptions by Elder C. W. Stites, G. W. Chapman arose at once and stated to the congregation that Elder Richmond said he had not read the articles referred to in the *Cynosure*, and that Elder Stites and himself had decided that the charges are sustained.

He made this statement, however, without regarding the facts in the case, as Elder Richmond affirms that he had read the articles in question, being a regular reader of the paper at the time. Bro. Richmond also affirms that Chapman made this statement without any authority whatever from him. But the elders favoring Masonry decided the charges sustained, and so announced to the congregation. No witness was called upon to prove the accusations. No questions were asked by the judges. The two judges or elders favoring Masonry felt capable of deciding the case without the aid of witnesses. Immediately after the decision was announced, Chapman stated that the elders wished to have it ratified by a vote of the church. (The decision of the elders was final, whether their decision should be ratified or not, the vote of the congregation being merely an expression of its reception of the elders' decision.) Before the final vote, the chief judge, Chapman, spoke at length upon Fait's guilt, not confining himself to the charges at all, but introducing the first set of charges, which he read and commented upon for some thirty minutes. These charges, be it remembered, were brought up and this lengthy plea made by the chief ruler of the church, who was also acting as one of the judges on the case, and Fait was not permitted to answer to them before the congregation, nor to Chapman's comments thereon. Chapman also introduced some new and very grave charges and insinuations. to which he denied Fait a reply. Among the gravest are the following, viz:

He accused Fait and the three witnesses who made affidavits with him in denial of one of the charges, of swearing to that which was false, while he himself was not in possession of one affidavit or any other reliable testimony in confirmation thereof. He also made great effort to prove that Fait was responsible for all of Mr. Kiggins' article but the italicised words.

This Masonic elder and judge, in his plea for Fait's exclusion, insinuated that Fait had swindled a man out of $50 (a story started by the leading secret order men of the church just before the trial.) But Fait was denied the privilege of replying to this accusation also. The whole story was fabricated upon a mistake made by the Singer Sewing Machine Company, in indorsing $50 on a wrong note, whereby Fait was nearly wronged out of $50, beside the interest, $2.50, as the company's receipts and letters in his possession show.

As this charge came from a ruler in the church and a professed minister of the gospel, it had, for a time, the effect on the membership to cause them to inwardly exclaim, "Away with him!" As some were heard to say after the trial, "This alone is enough to put Fait out of the church." How strange, yet true, that Elder Stites, while acting as moderator and judge during this trial, should so frequently caution Fait to stop talking or adhere more strictly to the charges, yet never once interrupt or caution Chapman in his lengthy speech against Fait.

After Chapman's speech of an hour or more, to prejudice the congregation against Fait, he called for a vote of the church to ratify his decision, and in taking the vote the parties bringing the charges and arraigning him before the church, were permitted, with their wives and daughters, to vote, and Clark G. Fait was excluded.

A resolution was offered by Chapman to the effect that all members who do not wish to affiliate longer with Masons and Odd-fellows can have a letter of dismissal or withdrawal from the church by paying all their church dues. Chapman maintained that the church could not grant a letter to those not in good standing, and that those who were behind with their church dues were not in good standing.

We are aware that the above test of good standing is adopted by most, if not all, secret fraternities, but cannot see the propriety of making one's ability to pay a test of good standing in the church. But the resolution passed with the above interpretation and became a law of the church, thus adding a new article to its creed, while upon the church steeple is written, "*The Bible is our creed.*"

The result of the foregoing trial and the exclusion of Fait from the church has been very disastrous. The community has been injured by it by losing confidence in the sincerity of professors, and, no doubt, some have been lead to disbelieve in Christianity altogether. Some of the members have since quietly absented themselves from the church, becoming chagrined and mortified at the conduct of its rulers, while eighteen others left in one body, giving to the public the following reasons for so doing:

We, the undersigned members of the Christian church, hereby and herein publicly withdraw our fellowship from all brethren upholding or defending the institutions condemned by the Apostle Paul in Ephesians v. 11–12, or any other secret oath-bound institution; and also from those brethren not recognizing our grievances, as given below:

We have, in our opinion, endured an act of injustice and willful partiality upon the part of the eldership (and especially upon the part of G. W. Chapman, who controls that board) in its exclusion from the church of J. M. Fry and Sister Rufina Fry; and we believe this result was brought about by G. W. Chapman publicly declaring, with his fist upon the Bible, that the church could not hold Fry and himself at the same time; and also in Chapman being permitted to choose the committee that decided the difficulty between himself and them.

We have also been advised from the pulpit, by G. W. Chapman, to treat our brother S. N. Pence as a heathen and a publican, and also advised that if we treat him as a brother we would be partakers of his evil deeds, while it is well known that Bro. S. N. Pence was not charged with any immoral or unchristian conduct. This advice we believe unscriptural, unchristian and wicked.

We have also been aggrieved to know that G. W. Chapman endeavored to disgrace Bro. S. N. Pence by going through a sham of excluding him from the church nine months after he had publicly and peacefully withdrawn his membership from said organization.

We, as Anti-masons, have also endured, we believe, unjust persecutions during the last year, and especially we have endured injustice in the act of a certain Masonic clique bringing up charges against Bro. C. G. Fait concerning what he said in a public debate in reference to secret, oath-bound organizations. We believe these charges were maliciously brought against Bro. Fait, and unscripturally entertained and unjustly acted upon by the eldership in the interest of a domineering Masonic clique, that rules out of the church every one who dares to show their unlawful and unscrupulous ruling.

We have also been aggrieved to know that G. W. Chapman called in question the testimony offered by Bro. Fait in his defense against a certain charge brought against him, consisting of the affidavits of S. N. Pence, A. Humphreys, J. M. Fry and C. G. Fait, which we believe was done with a most malicious and unchristian spirit, in the interest of this Masonic clique, of which he himself is the ruler.

We feel also aggrieved at the action of G. W. Chapman in drawing up and writing out what we believe he knew to be false charges against Bro. Fait, and handing them to certain favorite brethren to obtain signatures thereto, and then claiming the right to sit in judgment upon said charges, although strongly protested against by Bro. C. G. Fait; and, while he was acting in the capacity of elder or judge, he also resorted to a low pettifogging, not becoming either a gentleman or a Christian; and, in taking the final vote, permitted these brethren signing these charges against Bro. C. G. Fait, together with their wives and daughters, to vote his exclusion from the church; which acts of injustice we think would disgrace the common courts of any half-civilized nation.

And believing we can have no redress for these our grievances under the ruling of G. W. Chapman, we obey the injunction of the Apostle Paul in 2 Thessalonians, iii. 6, and withdraw our fellowship from these disorderly brethren, committing these unchristian deeds of partiality.

Theron Teal, Eliza Pence, Elizabeth Teal, Edmond Squire, Mary E. Hays, Julietta Campbell, John Francesco, Harriet Niles, John Minier, Wm. Hays, Sarah Fry, Rufus S. Turner, Millie Fait, Abbie Chapman, John Squire, Elizabeth Hays, George W. Campbell, Adeline Turner.

Whom Shall We Trust.

"Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Isa., xvii. 5.

Does not this "curse" rest upon every man on the face of the earth who is a member of any society organized for mutual temporal relief? Is not this virtually counting the Lord out? It is surely trusting in man. All such virtually dispense with that confiding passage of the Lord's prayer, "Give us this day our daily bread."

It is like this: "Trusting the Lord is very good when you can't do anything better, but, as for me, I want something a little more reliable." Or this: "I'll trust the Lord, but I want something to fall back on if he should happen to fail." Very well, dear brother, go on. But remember that "He hath appointed a day in the which He will judge the world."

Are not his promises "rich and free?" May we not trust him? What has he promised? "He will withhold no good thing from them that walk uprightly." "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." "He will be a husband to the widow and a father to the fatherless." "Once I was young, but now I am old, but never

have I seen the righteous forsaken or his seed begging bread."

The scriptures are full of precious promises, any one of which is sufficient, if we have faith. The Lord never disappoints them that trust in him, but, "in some way or other, the Lord will provide." "Are ye not of more value than many sparrows?" And yet He cares for them. —*Banner of Holiness.*

The following is an extract from Wesley's journals: "I went to Ballemena (Ireland) and read a strange tract, that professes to discover 'the inmost recesses of Free-masonry; said to be translated from the French original, lately published at Berlin.' I incline to think it a genuine account. Only, if it is, I wonder the author is suffered to live. If it is, *what an amazing banter upon all mankind is Freemasonry!* And what secret is it which so many concur to keep? From what motive? Through fear or shame to own it?" Wesley wrote the above June 18, 1773, when he was 70 years old.

And I slept and dreamed again, and saw the same two pilgrims going down the mountains, along the highway, toward the city. Now a little below these (Delectable) mountains, on the left hand lieth the country of Conceit; from which country there comes into the way in which the pilgrims walked a little crooked lane. Here, therefore, they met with a very brisk lad that came out of that country, and his name was ignorance.—*John Bunyan.*

Religious Intelligence.

—Several Chicago churches are closed entirely this summer season, while their ministers are away taking their ease. Why should not such churches be opened for live Christians, who can stand hot weather, to gather in a portion of the riotous classes with whom the city has just had such an experience?

—It is said that there are in the United States 38 independent Presbyterian organizations and 10 in Scotland.

—The Congregational church at Tonica, Ill., Rev. Henry Avery, pastor, has a rule excluding Freemasons and other secretists, as have other churches of that denomination in the State. A Freemason, in the face of this regulation, lately applied for admission to the church, and so break down its testimony. The church voted strongly to retain the rule and reject the unrepentant Freemason, thus sustaining their faithful pastor in his efforts for a pure and holy church.

—The Board of Trustees of the Congregational Union have been compelled to publish a reply to a severe criticism of the policy and cost of the society. The expenses amount to nearly 30 per cent. of the gross receipts, about two fifths of said receipts being raised and disbursed, it is claimed, without the necessity of any society. It seems that the first object of the society is to collect and publish facts respecting the history of the Congregational churches; the next is to help feeble churches in building.

—Within the past twelve years over one hundred and fifty Presbyterian churches have been formed in Missouri, and almost all of them are living and thriving still.

—The Russian synod has completed the translation of the Bible into the vernacular; the work of twenty years has been accepted by the authorities, and the czar has thanked the synod for its labor.

—An interesting illustration of the operations of Providence, whereby the wrath of man is made to praise God, comes from Africa: Rev. W. A. Fair, an Episcopal missionary at Cape Palmas, Africa, writes that a heathen town near Hoffman station, the head town of the Gedebos, has passed a law, which is strictly observed, making Sunday a day of rest. In their war with the Liberians, the latter attacked them one Sunday morning in overwhelming force, and, being surprised and unarmed, they ran away; but, for some unexplained reason, the Liberians became panic stricken and retreated without taking possession of the town. The people, believing that the Liberians were punished by God for breaking the Sabbath, have ever since observed it, and show a desire to learn more of Christianity.

—A movement for the evangelization of Africa has been started in the Congress recently held in Brussels, called by the king of Belgium. It was proposed by this representative body, the king making the proposition, that all Christian nations unite in opening roads into the interior, establishing places of entertainment for travelers, explorers and missionaries, and to adopt measures that will effectually suppress the slave trade. The Congress organized an international society to accomplish the object named, its principal work to be done by national auxiliaries.

Installation at Lima, Ohio.

On Sunday, the 22d inst., Rev. Geo. T. Cooperrider, A. B., of the Evangelical Lutheran Theological Seminary, at Columbus, Ohio, was installed associate pastor of Lima, Ohio, pastorate, of which Rev. A. S. Bartholomew is pastor.

The installation services were held in two congregations of the pastorate, viz., Zion's church, in Lima, and St. Paul's church, in Perry township, three and one half miles south of the city. Both churches were filled to overflowing with devout, earnest and zealous Christian people who appreciate true Lutheranism without the General Council Lutheran admixture of lodgism, such as Masonry, Odd-fellowship, false unionism and hierarchism. By appointment of the President of the Evangelical Lutheran English District of Joint Synod of Ohio, the senior pastor, Rev. A. S. Bartholomew, preached the sermon and conducted the installation services. Pastor Cooperrider does not conceal his opposition to secret-societyism, and will most heartily co-operate with the pastor in charge in laboring to rid the church and keep it pure from the foul pollutions of Masonry and kindred deistic orders. That the Lord may permit his blessing to rest upon this new and important pastoral relation is the humble prayer of the writer.

BETA.

Reform News.

To Iowa Reformers.

SHILOH, Iowa, July 21, 1877.

EDITOR CYNOSURE: Permit me to say to friends of the reform in Iowa that articles of incorporation have been drawn up for the Association of the State of Iowa; but owing to the busy time of year since they were drawn up there could not reasonably be a meeting got together of the executive committee and other friends who would be needed to sign the instrument as corporate members. This will be attended to as early as possible. As soon as this business is attended to the treasurer will give the necessary bonds so that it will be safe for those who desire to give notes towards raising the $50,000 to carry on the work in this State, and also for those that wish to assist in getting the *Freeman* started according to the plan as stated by Bro. Vandever.

There should be a meeting at as early a time after harvest as possible. I think Cedar Rapids or Western would be as suitable as any other place. Would be glad to hear from friends in the State as to time most suitable. JOHN DORCAS.

Lecturing under Difficulties.

LOSTANT, Ill.

Rev. H. Avery, of Tonica, Ill., accepted an invitation given by the Hope Town Christian Association, to lecture in the Baptist church in Lostant on June 18. As announced in the notices, the subject was Christianity and Freemasonry compared. The assertion of Mr. Ronayne that two Masons will rule a church has proven true in this case. After due consideration, the board of trustees refused the house for the lecture, assigning as a reason for their decision that they "had Masons in the church and feared such a lecture would disturb the peace of the church." What sort of a peace is this church enjoying while harboring something they fear to have compared with Christianity. It is saying "peace, peace, when there is no peace." In justification of the action of these trustees, pious Masons are saying, "They did right. Nothing unholy should be admitted into church buildings." Now, what is unholy about the above-named subject? Not Christianity, most certainly. Knowing, as they do, the abominable nature of the doings and teachings of Masonry, this pious sentiment on their part is, no doubt, an outgrowth of their belief in the apostle's teaching that it is a "shame to speak of the things done by them in secret."

Shut out of the house, the lecturer consented to speak out of doors. Some are saying he was disgraced on this account. The same ignorance would prompt such persons to say Christ was disgraced in being laid in a manger at a Jewish inn. A limited knowledge of gospel truth would teach such persons this is a kind of "disgrace" for the patient endurance of which men are said to be blessed. It is reported that one of the trustees, fearing an attempt would be made to forcibly enter the house, armed himself with a wagon spoke and stood guard over the building. He thus allowed his Masonic zeal to subject him to a great amount of ridicule. This deluded brother should know the weapon we purpose using in this contest is not "carnal." It is the "sword of the spirit," a weapon "mighty in pulling down the strongholds of Satan." No wonder Masons became so terrified at the prospect of having their pretended divine institution compared with Christianity, and made such frantic efforts to prevent it. They gave a plain demonstration of the truth that "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." The extreme air of sanctity assumed by Masonic church members in talking about desecrating church buildings in admitting such lectures as this was too transparent hypocrisy to deceive any person. They only convinced people there was something they wanted to keep concealed. Bro. Avery showed most plainly, from the teachings of Masonry, that there is no semblance of Christianity about it, and showed the great inconsistency of professing Christians in adhering to it. Some minister, willing to preach "the faith once delivered to the saints," without wresting the scriptures to suit the faith claimed to have been once delivered to Hiram, Adoniram, etc., would find many willing hearers in this community. We haqe already had too much of the latter kind; enough to almost engulf us in moral ruin. It is not here desired to cast any reflections upon the Baptist minister lately come among us. Judging from the tone of his preaching, it might be well for some of his flock to caution him against treading on Masonic corns, as he may thereby "disturb the peace of the church." As the churches here have set themselves up as a shield to prevent the rays of gospel light from shining within the dark recesses of the lodge, a necessity has arisen that a building be provided in which to have lectures. Elder Osgood has stepped nobly to the front and is at present building a hall which will be available for that purpose. As soon as it is finished, we intend, if possible, to have an exposition by Mr. Ronayne. It is our desire that when lecturers come within reach of us they inform us of their whereabouts, that we may secure their services. Communicate with Rev. A. Osgood, Lostant, Ill.

S. G. WHITE.

Correspondence.

[*The Outrages.*

Editors Cynosure: I report another instance of the great advantage the "old handmaid" is to society and the world at large. This time it is only a murder—a mere trifle to be sure—nothing more than a man wantonly and maliciously killed for no cause at all. The victim was a German by the name of Heiderscheid, who lived at Enfield, Illinois. He had the misfortune to owe a debt of about three dollars, and was murdered for it by a Mason by the name of Thomas Pointon, who was not personally interested in the claim! This occurred six or seven years ago. Pointon was a man, or rather fiend in human shape, who, from his great fighting qualities and brutal instincts, had been purposely employed in the case to serve a capias or warrant on Heiderscheid and bring him before the court. On Pointon making his business known, Heiderscheid honestly objected to being rushed off from his then present duties for so trifling an affair, and said to Pointon that he would call at the magistrate's office and settle the debt soon. This admission of the claim by Heiderscheid, would have been amply sufficient for Pointon to have appeared in evidence before the court, and had judgment entered against Heiderscheid without any further proceedings on his part or an that of the plaintiff either. But Heiderschied's promise did not satisfy Pointon, so when Heiderschied, who was in his own store and behind his own counter, was in the act of stooping down for something, Pointon struck him with a blunt, heavy instrument directly across the head, as he raised up. The blow felled him senseless to the floor. He was promptly removed to a couch or bed and medical assistance immediately called; but all to no purpose, he lingered in a half-unconscious condition for a few days and then died, leaving a heart-broken widow and several small children to mourn his untimely taking off, and grapple and contend with such fiends and devils as the Masonic order are constantly inflicting upon society. Pointon at once left the tragical scene, fleeing to the house of N. M. Wallace, a brother Mason, at or near Springerton, Illinois, for protection, and got it. Wallace mounted one of his best horses and rode in great haste to C. C. Woodrow's, a brother-in-law's, with a view of getting him to help them, saying: "A brother Mason has killed a man and I will run every horse I have into hell before he shall suffer for it." Woodrow, though importuned for aid, was not a Mason. Wallace desired him to become one, and offered to pay his initiation fees, but he refused. After the necessary preliminaries could be arranged, which required a few days, Pointon gave himself up and was "tried"—eh? Yes, upon the square, for the verdict of the jury was the usual Masonic farce, "not guilty!" Comment is unnecessary. It is the old, old story and speaks for itself.

If Anti-masonic friends will but send for my little circulars, headed: "To the Victims of Masonic Outrage," and scatter them broadcast, hundreds and thousands of cases of villainous Masonic conduct will be brought to light, and add a mountain of testimony to the iniquitous character of the "old handmaid." This kind of proof is what the public require. It was the wrongs inflicted upon the slave that gave anti-slavery its impetus. The wrongs inflicted upon the outer world will give Anti-masonry a like impetus as they become known. Send for the circulars and try their effect. Cost price, sixteen cents per thousand delivered, postage inclusive. J. H. H. Woodward.

Old-time Recollections.

Rosendale, Wis.

Editor Cynosure: A little over one year ago I was favored by a friend with a copy of your valuable paper and I was so well pleased with its straightforward, manly and independent tone, that I resolved to subscribe for it as soon as I could get the means. I enclose the requisite amount for the same for one year.

In reading the paper reminiscences of olden times come up. Over fifty years since Wm. Morgan became, what might well be said, a martyr to the truth of what we advocate, the evil tendencies of the secret orders. When I speak thus I refer to the principles and the tendencies inhering in the same, and not to the individuals composing the fraternity. Many individuals I greatly respect as men, but the institution with its iron-clad oaths is the objective point of our warfare, and not alone against the horrid oaths, but against the silly and cowardly *secrecy* with which these societies are bound. I think that when the great battle comes, and I think it cannot long be deferred, it will then be found that these lesser lights, these satellites, will be pressed into the service of this giant institution; they subserve the purpose of stay-laths or braces to Freemasonry. It may be said that this is all imaginary, and that I am not a true exponent of the popular view in this matter. Be it so; I will gladly bide the time for the fulfillment or failure of the prediction.

I have been solicited to join the Good Templars, and although I am a temperance man, or prohibitionist, to the back-bone, yet from this cowardly secrecy I must, for good reasons, keep aloof. For first, the only argument even the wisest of its advocates can use is altogether of a negative character. For instance, there is no harm in what little secrecy is invested in the Good Templars, Temple of Honor, Sons of Temperance, etc. But it may be said that Masonry of to-day is not what it was in Morgan's day. It is true that the game of Morganizing is played out. President Finney was threatened with assassination through the medium of anonymous letters, but their caution (the better part of valor) ultimately prevailed, and they probably concluded to let him die a natural death. But the "mark of the beast" is still visible; the same spirit permeates the whole mass of the fraternity towards seceders now as of olden time; the same malignity pervades the breasts of Masons toward seceders as it does in the Catholic church toward heretics—"no faith is to be kept with them." The cloven foot was not so clearly seen in the murder of Morgan as was evinced in the trial of the conspirators afterwards by courts of the State of New York. I lived in the State of Vermont at the time and read the proceedings of the court at several different sessions; and one great noticeable feature was that a number of the witnesses said they could not answer certain questions put to them *with safety;* here the whole secret was in a nut shell. It was ascertained that Masons manipulated the witnesses, and also facilities were afforded to obtain packed juries; hence the whole judiciary system was found to be practically in Masonic hands. The motto of the Jesuits, when they first entered on their career was, to "*strike* effectually, but conceal the hand." I recollect well, during the Morgan excitement in 1829-30, after many prominent Masons had renounced their allegiance to Masonry that the adhering Masons said with great emphasis, that Father Leland, who for many years previous held the office of Lieutenant Governor of the State, "would not belong to any society so corrupt as you Anti-masons represent it to be, and as almost every man has confidence in him we are ready to appeal to him." This was ta a time when a Mr. Mulford of New Jersey had published that a man in his neighborhood who was a Mason and was indicted for murder, the evidence against him being conclusive in the minds of most of the people, was acquitted to the great wonder of all except the Masons. But when he [Mulford] told how this was done the mystery was solved at once. Masonic signs were exchanged from the bar to the bench, and from the bench to the jury; believing in the paramount claims of Masonic over other oaths all was plain; and among the letters of both parties sent to Father Leland, as a referee, were interrogatories relative to this affair. Through the medium of the press, and to answer once for all, he said that during his long life as a Mason he had never seen a like occurrence, but said that he could not reasonably doubt the truth of Mr. Mulford's statement, from the fact that Masons possessed the requisite means and facilities for the accomplishment of such measures. It mattered very little, said he, whether this particular incident was true or false, so long as the door was open and facilities available for like transactions, and it was due the public that they should be apprised of the danger of a like occurrence.

This confession, emanating from the source it did, had a tendency to hang up Masonry to dry for over twenty years in the State of Vermont; but now there is a great mania for secret organizations, to be invested with some secret of which the masses are ignorant.

This institution claims to be a great stickler for the Bible, and by an exegetical interpretation peculiar to itself, and over-riding all common-sense interpretations, endeavors to press it into its service. To fraternize with so many discordant elements one must of necessity, virtually at least, renounce Christianity. I am no alarmist, but the signs of the times admonish us that a second revolution is inevitable if we would preserve our republican institutions intact. Masonry is more anti-Christian, and anti-republican, if possible, than Catholicism.

M. I. Lewis.

Molly Maguires and Masons.

There can be no doubt that the Molly Maguire clan was originated by Irish Freemasons. There are many reasons for believing this. Those who are well informed in regard to the two fraternities can see many points of resemblance. We will only call attention to one feature which both have, and that is the old Masonic plan of having the victims murdered by strangers brought from some distant lodge.

If the reader will make a careful comparison, he will soon perceive that there is not the slightest difference between the two orders, as far as principles are concerned, for both are so grossly immoral as to require the most horrible death penalties to seal the lips of the members and to hold them to their murderous and treasonable work. The Mollies have been more daring in their assassinations, but the Masons have more crimes and blood to answer for.

We now desire to call the reader's attention to the fact that whenever a Masonic cat-paw order gets too rampant the Masonic leaders use the national or State governments and also the troops to bring them to terms. They did this in the case of the Ku-klux and White League.

The Mollies, became too bold. They even made the coal regions of Pennsylvania too hot for their Masonic masters, and forced them to call upon the police and troops of the State to hang a few of their own most unmanageable cat-paw scoundrels.

The poor misguided Irishmen made a great mistake when they

concluded to murder all outsiders whom they hated. They did not understand Masonry, and they never dreamed that they occsaionally killed men who belonged to a greater secret gang.

A Masonic Mollie named Kerrigan escaped, a Masonic detective worked up the case, and once more the Masons hold the courts of the coal regions.

E. J. CHALFANT.

Home and Farm.

LEMONS FOR CONSUMPTION.—A correspondent of an English medical journal furnishes the following recipe as a new cure for consumption: Put a dozen whole lemons in cold water and boil until soft (not too soft); roll and squeeze until the juice is all extracted; sweeten the juice enough to be palatable, then drink. Use as many as a dozen a day. Should they cause pain or looseness of the bowels, lessen the quantity, and use five or six a day until better, then begin and use a dozen again. By the time you have used five or six dozen you will begin to gain strength and have an appetite. Of course as you grow better you need not use so many. Follow these directions and we know that you never will regret it if there is any help for you. Only keep it up faithfully. We know of two cases where both the patients were given up by the physicians, and were in the last stages of consumption, yet both were cured by using lemons according to the directions we have stated. One lady in particular was bedridden and very low; had tried everything that money could procure, but all in vain; when, to please a friend, she was finally persuaded to use the lemons. She began to use them in February, and in April she weighed 140 pounds. She is a well woman today, and likely to live as long as any of us.

A SUBSTITUTE FOR RAIN.—M. Paraf, a French scientist, thinks he has discovered a means of avoiding the necessity for rain! Knowing that the air is full of moisture, and that the chloride of calcium would attract and condense it, for cultural purposes, he applied this chloride on sand hills and road-beds, on grass, on all sorts of soils, successfully, and and has ascertained that it may be applied in such proportions, as will produce the irrigation of land more cheaply and efficiently than by means of canals or other methods of securing artificial irrigation. One of M. Parat's applications will produce and retain abundant moisture for three days, when the same amount of water introduced by the present method will evaporate in an hour. He believes that his preparation will not only produce two blades of grass where but one now grows, but that it will render possible fields, meadows and prosperity, where now there is nothing but sand and desert waste.

WHY EGGS ARE SPOILED.—The following is given as the theory why eggs are spoiled and become rotten, by the *Journal of the Farm:* During a late conversation with one of our egg dealers, he advanced the theory that eggs spoiled because the yellow or yolk came in contact with the membrane between the white and shell, and if eggs were turned occasionally they would keep for an indefinite length of time. He further stated that if a setting hen did not turn her eggs every few days, they would invariably spoil. and fail to hatch. His theory was that so long as there was a portion of the white or albumen between the yellow and the shell, the egg was practically air-tight, but when the yellow came in contact with the shell it adhered to it, and allowed the access of air.

TANSY FOR BOTS IN HORSES.—A correspondent of the department of agriculture says: It appears from remarks made by different writers that none know of any certain remedy. I know of a remedy safe and certain discovered in the following way: About thirty years ago a friend lost by bots a very fine horse. He took from the stomach of the horse about a gill of bots and brought them to my office to experiment upon. He made preparations of every remedy he had heard of, and put some of them into each. Most had no effect, a few affected them slightly, but sage tea more than anything else; that killed them in fifteen hours. He concluded that he would kill them by using nitric acid; but it had no more effect on them than water; the third day they were as lively as when put in. A bunch of tansy was growing by my office. He took a handful of that, bruised it, added a little water, squeezed out the juice and put some in; they were dead in one minute. Since then I have given it to every horse I have seen effected with bots, and have never known it to fail of giving entire relief. My friend had another horse affected with bots, several years later, he gave him the tansy in the morning and a dose of salts in the evening; the next morning he took up from the excretions three half pints of bots.

ICE IN THE SICK ROOM.

Cut a piece of flannel about nine inches square and secure it by a ligature round the mouth of an ordinary tumbler, so as to leave a cup-shaped depression of flannel within the tumbler to about half its depth. In the flannel cup so constructed pieces of ice may be preserved many hours, all the longer if a piece of flannel from four to five inches square be used as a loose cover to the ice cups. Cheap flannel, with comparatively open meshes, is preferable, as the water easily drains through it, and the ice is thus kept quite dry. When good flannel with close texture is employed a small hole must be made in the bottom of the flannel cup, otherwise it holds the water and facilitates the melting of the ice. In a room with a temperature of 60 degrees Farenheit, Dr. Gamgee made the following experiments with four tumblers, placing in each two ounces of ice broken into small pieces: In tumbler No. 1 the ice was loose. It had all melted in two hours and fifty-five minutes. In tumbler No. 2 the ice was suspended in the tumbler in a cup made, as above described, of good Welsh flannel. In five hours and a quarter the flannel cup was more than half filled with water, with some pieces of ice floating in it; in another hour and a quarter the flannel cup was nearly filled with water, and no ice remained. In tumbler No. 3 the ice was suspended in a flannel cup made in the same manner and of the same material as in No. 2; but in No. 3 a hole capable of admitting a quill pen had been made in the bottom of the flannel cup, with the effect of protracting the total liquification of the ice to a period of eight hours and three-quarters. In tumbler No. 4 the ice was placed in a flannel cup, made as above described, of cheap, open flannel, which allowed the water to drain through very readily. Ten hours and ten minutes had elapsed before all this ice had melted.—*Lancet.*

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The Christian Cynosure

CHICAGO, THURSDAY, AUGUST 2, 1877.

The National Convention.

What are the friends of reform doing for the success of the Dayton Convention, October 23d? Less than twelve weeks remain until we gather —little time enough to get thoroughly in order for the greatest convention the reform has known. Those to whom the preparatory work has been entrusted have not been idle. The hall is engaged; the State of Ohio districted and workers supplied for most of the State; able speakers are engaged; many delegates have been elected; and a strong general committee is appointed, composed of Dr. George, President of the Convention, Bishop Wright and the General Agent. So much is done for the success of the meeting, but what of the individual friends of the cause throughout the country? Are they making such preparations as will enable them to attend in person or by delegate from church or local society? Are they reckoning up the increase of the year and setting apart the Lord's portion? Are they estimating how much of this portion they should give to this reform? Are they informing their neighbors and interesting them in the work as far as possible? Are they prepared to offer suggestions to the general committee in regard to the arrangements of the meeting that will add to its success? Are they gaining any experience that will be worth reporting? Are they studying any particular feature of the reform so as to present some new idea which may be practically worked out to its advantage? These and other practical hints will occur to any mind that is active in promoting the truth against the secret lodge. A wide field for discussion, for suggestion and for earnest work is presented when we speak of the relations of the reform to our courts of law; to the South, and especially the colored race; to the trade unions and the working classes generally; to the churches of Jesus Christ, and especially those whose efforts are directed to the exclusion of the lodge from their folds; and not least, what shall be done to arouse the sleeping conscience of thousands now in the lodge and secure their release from its enchantments—how shall the noble company of seceders be increased? These practical questions of general interest will probably come before the Convention for earnest discussion in some form. The time of the Convention will be too short and valuable to be taken up with the vapidity of persons who talk to fill up the time, aimlessly and without preparation; but men who have *got something to say*, who have filled themselves with facts and arguments, and are bursting with ideas are always welcome.

From this hour let preparation begin, if it has not begun already. Even those who hold their talents at so low a rate that they are satisfied to only sit and vote may find some active employment for the furtherance of the reform, if they but give prayer and thought to it. A willing mind will find opportunities for work.

The Ounce of Prevention.

It is the first duty of our governments, National and State, to consider the causes of the desolating "strike" which has fallen like a thunderbolt on the business interests of the United States, and the means of preventing such earthquakes and stagnations in future.

Three times in the Old Testament, to wit: Lev. xxvi. 34, and xxxv. 43, and 2 Chron. xxxvi. 21, the desolation of the soil and cities of Palestine is attributed to violations of the Sabbath. "Then shall the land enjoy her Sabbaths; as long as it lieth desolate, because it rested not while ye were upon it." Until human nature changes, like causes will produce like results along our lines of railway traffic, as well as upon Judean hills.

The secret workmen's unions fix and fasten on the bright but ignorant train-boy, fresh from the farm or street-side, and, in the midst of scenic pomp which he has seen nowhere except in the circus, he is initiated and sworn till all ideas of veneration, religion, morals and the sanctity of oaths becomes a sea of swimming fancies before his bewildered mind, and he is robbed of sound ideas of religion and government. His lodge, for all the "unions" have lodges, consumes all the time and brains he can spare from his engine, switch, or brake, and hence our railroad men become mere caged beasts, to be turned out by the wretches who tame and handle them on their employers and the government of the roads.

Meanwhile let our communities and churches also seriously consider our condition? The mobs are quelled, not quieted; and *resurgam* is written on the tombless grave of every one who has fallen by bullets and bayonets, and he will "rise again" in his son and his son's son. Physical force settles nothing. Let us counsel and pray while we may save ourselves and our children.

—Our foreign correspondent, Mr. B. T. Pettengill, resumes his pen with new vigor. No reader who has any natural or acquired refinement of taste can begin his letter in this number and lay it down before completing it. Its pure, clear English, its minuteness of observation and precision of description make one feel at its close as if they had seen Germany in a kaleidoscope.

Dr. Quint.

The New Bedford (Mass.) *Standard* of the 16th inst. reports a late meeting of the Old Colony Conference of Congregational churches at Wareham, Mass. at which Rev. Alonzo H. Quint, D. D., was elected a delegate, with Rev. A. H. Heath, to the "National Congregational Council," to meet in October, at Detroit.

We lately (June 28) published some remarks made by Dr. Quint in New Bedford in January, 1872, in which he remarked that he was "proud of being the Grand Chaplain of the Grand Lodge of Masons, and anybody who don't like it can't help himself." A brief historical statement will help to the understanding of this remarkable speech. The National Congregational Council, which met in Oberlin November 15, 1871, was called by Quint as chairman of the National Congregational Committee. At that meeting he was elected the permanent secretary of that national body, though it was known that he was at the time holding the office of Grand Chaplain, and had, only two months before (Sept. 18), officiated in that capacity at a Masonic cornerstone laying. Although meeting in Oberlin, a center of the reform against the secret lodge worships; though attended by the venerable Finney, who had just issued one of the strongest protests against this abomination, in his book on Freemasonry; though many of its members were strongly opposed to the lodge, and were informed beforehand of the effort that would be made to swamp any Congregational protest against secret orders; though one association in Michigan, as we understand, sent, by the hand of the veteran George Thompson, a protest against the lodge, yet every intimation that there was such a system endangering the churches was studiously suppressed, and Quint was elected secretary by the votes even of professed opponents of secretism, who excused their action by saying that he had nothing more to do with the lodge—had outgrown it. How greatly they were deceived the New Bedford speech of January following, two months from the Oberlin meeting, is evidence enough, if nothing is said of the progress of the reform among the Congregational churches since. Whatever action the Detroit meeting may take which will affect the reform, for or against, is, of course, only in the nature of advice. The real work must be done in the individual churches, and here alone can the victory be gained and the testimony and practice of the denomination be set against this enemy of all righteousness.

—The ethical distinction between privacy and secrecy are always confused intentionally by secretists, who have nothing to lose but everything to gain by confounding all moral distinctions. We commend to every reader the careful and logical article in this number from the pen of Rev. W. P. McNary, President of the Indiana State Association, for a clearly drawn argument on this topic.

—After preaching at Marengo on Sabbath, July 22, Rev. H. H. Hinman returned to his home quite unwell, though not confined to his room. Let prayer be offered by all the brethren that he may be strengthened and restored by the Great Healer, and again take up his important work.

—In this connection, it is proper that the minds of the friends in Illinois be stirred up to more self-denial in sustaining the State work. But few have given or pledged anything for this year, and the donations for this object are falling off considerably from previous years. Make this a subject of special prayer and effort and let the contributions for the Illinois fund be so increased as to entirely pay off Bro. Hinman for his past services.

—Chiefly on account of the great strike and the accompanying excitement, Past Master Ronayne did not work the degrees in Aurora last week. A large meeting of workingmen assembled in the city hall on Monday evening, whom he briefly addressed in a happy manner. Meetings of the same character were held for two or three subsequent evenings. The extensive car shops of the Chicago, Burlington and Quincy road are located at Aurora, and naturally great excitement existed among the workmen. Mr. Ronayne will probably visit Indiana during the early part of this month, and Belvidere, Ill., about the 13th inst.

—An interesting item in connection with the reform is in the record of expositions by Mr. Ronayne. Since December 1, 1876, he has publicly worked some one of the three degrees of Blue-lodge Masonry *seventy-five times*, and over thirty thousand people have listened to his addresses.

—The *Humboldt Times* of Eureka, California, of July 14th notices the lectures of Rev. Henry Cogswell at Rohnerville, Humboldt county in the northern part of the State. As the *Times* publishes nearly half a column of lodge notices its temper toward the California State lecturer may be imagined. He delivered three lectures, but the only opinion of them ventured in the *Times* is contained in the following:

"Wonder if the elder ever heard of a man named Morgan? This person, it is said, exposed the secret work of Masonry, and some how or other it is said he took a trip to parts unknown."

Two Deaths.—The last *United Presbyterian* briefly reports the deaths of Rev. R. H. Pollock, D. D., of Wooster, O., and of Rev. Robert Scott, of the Jane Street United Presbyterian church, New York. Dr. Pollock died very suddenly, it is

supposed, of apoplexy. He was one of the most efficient ministers of the denomination, a devoted servant of Christ and an earnest reformer. He was secretary of the National Christian Temperance organization formed at Pittsburgh two years ago, and was State secretary of the National Reform Association of Philadelphia, while he actively co-operated in our own reform. His loss will be deeply felt in Ohio. Of Mr. Scott we know little, except that, as pastor of the Jane Street Church, he endeavored to maintain faithfully the Christian testimony of the United Presbyterians against the lodge, and for this endured much trial through lodge persecution. He was enabled through grace to maintain his position, and fell with his armor on. A paralytic stroke, while engaged in religious services, resulted fatally in a few days.

News of the Week

THE STRIKE IN CHICAGO.

The great strike panic reached Chicago on Monday of last week when a few railroad hands left work in the afternoon and at night. The next day their numbers increased but nothing was done but to stop a few freight trains. The employees in several shops thinking it best to strike while the iron was hot, applied to the companies for a restoration of former rates of wages where a reduction had been made, but only the Northwestern road restored the 10 per cent. reduction of July 15th. The others determined to wait the return of quiet rather than arrange wages by compulsion in the face of a panic. The Communists held a great meeting on Market street on Monday evening at which the most inflammatory speeches were made. On Tuesday Communist committees gathered several mobs of boys from ten to twenty years old, with a few grown men and strikers who marched with impunity through the streets armed with lath and sticks. They visited many of the foundries and manufacturing establishments in the central part of the city ordering the men to stop work with threats, and were in most instances obeyed. At night another mass meeting was broken up by the police and several arrests made. Wednesday the march was resumed with greater force, the number of idle men being increased, for manufacturing business had largely ceased, proprietors and men choosing to close up for a day or two rather than risk a fight with the mob. The police were active to-day in dispersing the mobs and making arrests while the two regiments of State militia quartered here were under arms and volunteer companies were forming. Toward night a fight with the mob resulted in bloodshed, several rioters being killed and wounded. Thursday the fight was continued near the Chicago, Burlington & Quincy railroad tracks west of the river. Two passenger trains were stoned and one run off the track. The police were at length obliged to fire on the mob and all the military were ordered out together with a few companies of United States regulars halted here on their way east from the plains. During the day some 34 rioters were reported killed or mortally wounded while many estimate the killed alone at 50. A hundred or more were wounded, while many of the police force were injured with missles or pistol shots. This fight ended the riot though crowds gathered frequently to be dispersed by the police or troops during Friday and Saturday. On Friday business began to return to its former channels and the movement of all trains on most of the roads on Saturday restored the usual activity.

IN THE COUNTRY the strike extended to Maryland, West Virginia, Pennsylvania, Ohio, New York, Missouri, Indiana, Illinois, Mississippi, New Jersey and Michigan, while it was feared it might also become general in Canada. Severe fighting and loss of life occurred at Reading and Buffalo, while Pittsburgh was practically in the hands of the mob until turned over to the troops. The vigorous measures of Governor Hartranft and General Brown cowed the mobs and with several thousand troops the trains were run on all the roads from that city on Saturday. The strikers had it all their own way in St. Louis during the week until the arrival of military both sides of the river compelled obedience to law. On Monday business had been largely resumed all through the country.

LATEST FROM THE STRIKE.

Chief Arthur, of the Brotherhood of Engineers, said the other day that the strike should not end until the railroads succumbed. The latest reports show that this powerful order is probably about to join the war. The *Times* of the 31st says:

"At a late hour last night the air was filled with reports and rumors of further railway troubles in consequence of a strike of engineers on all the leading railroads in the West. One report, apparently well authenticated, as it came from railroad men who are usually thoroughly posted, was to the effect that the engineers on the eastern division of the Chicago, Burlington and Quincy railroad struck at six o'clock last evening, and that in consequence all passenger trains out of the city on that line will suffer delay if not suspension to-day.

Another report, based upon the authority of a well-informed lawyer of this city, is that a general strike of engineers on nearly all of the roads leading out of this city, except perhaps the Milwaukee and St. Paul, will be inaugurated at noon to-day. These reports are given for what they are worth. They have their origin from sources that proved to be well posted in relation to the initiative movements of the strike upon the different roads last week.

FOREIGN.

—The Turkish army from Montenegro, under Sulieman Pasha, was defeated last week at Karah-Buhar. He lost ten guns and a large number of prisoners, and retreated toward Adrianople. Twelve thousand Russians are at Osman Bazar. The Russians also occupy Kasan, at the foot of the northern slope of the Balkan mountains. Fighting has been going on since Thursday between the Russians and the forces of Raouf Pasha, near Eski-Saghra, south of the Balkans. A second Russian army corps invested Silistria last week.—It is believed the Russians have completed their line around Rutschuk, which has been advanced in some places near enough for them to throw shells as far as the inner line of fortifications, but the actual siege had not begun on Saturday. Reinforcements have been sent from the czarowitch's army around Rutschuk to join the Russians before Plevna. —A special from Vienna, dated July 27, says that the peace rumors still circulate, and everybody is convinced they are the result of an understanding between three great powers. It is felt that a moment for action is approaching. The barbarities committed by Mohammedans at all points, as well as by Russians and Bulgarians, will no longer allow an unconcerned view of the position of the unfortunate Christian population. Austro-Hungary, in particular, is strongly interested. The schemes attributed to England of occupying, first, Gallipoli, and next, perhaps, Constantinople, do not preclude the belief in an early peace.—An old merchant ship, the Vesta, had an engagement off Kurtenje, lasting over five hours, with a Turkish monitor, which was much damaged by the Russian shells, one of which burst in her turret. The Vesta had her rudder injured, and went to Sebastopol for repairs. Two officers and nine sailors were killed, and six officers, among them the commander, and seventeen sailors were wounded. One officer has since died.

—Bismarck recently, to a deputation of Protestant clergy of Wurtemburg, spoke hopefully concerning the ecclesiastical conflict. He said the government, having enacted the necessary laws, quietly stood on the defensive, and could afford to wait for the Papacy to accept the situation.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

Rest in the Lord.

"Rest in the Lord, and wait patiently for him."

Rest in the Lord, and wait for him,
Is God's own balm for sorrow;
Rest in the Lord—leave, saith our God,
The burden of the morrow.

Rest in the Lord, and wait for him,
Is God's own cure for fretting;
Rest in the Lord, and find his Word
His peace in thee begetting.

Rest in the Lord, though faint and weak,
By foes and fears surrounded;
Faith in his name can ne'er bring shame,—
Shall never be confounded.

Rest in the Lord, and all that comes
Thou'lt find his will intended;
So shall his peace bid conflict cease,
By his own love befriended.

W. Poole Balfern.

Brotherly Love.

The duty of brotherly love is imperative. We are to "love as brethren," as brethren of the same family, or as Christian brethren. "To be kindly affectioned one to another with brotherly love," or in love of the brethren, and to be "of the same mind one towards another," is to answer Christ's prayer, "that all may be one." The measure of Christ's love to us, is the measure of our love to the brethren; as the measure of the Father's love to Christ, is the measure of Christ's love to us. "As the Father hath loved me, so have I loved you;" and "this is my commandment, that ye love one another, as I have loved you." So important is this holy affection, that should we "give all our goods to feed the poor, and our bodies to be burned," and have it not, "it would profit us nothing." Its possession is one of the strongest evidences of our love to God. "He that loveth God, loveth his brother also," and "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

This is the badge by which true Christians are to be distinguished. Some are distinguished by wealth or learning or sect. Military men and distinguished officials are known by some peculiar insignia. Members of secret associations are known by some badge of their order. But "brotherly love," by which Christians are distinguished, scorns all these distinctions, and forces the world to say, "See how these Christians love," for "by this shall all men know that ye are my disciples, if ye have love one for another."

Brotherly love is frequently periled by the spirit of selfishness—advancing our own personal interests at the expense of others. This spirit is inborn in human nature, requiring no ordinary degree of grace to eliminate it. It was seen in the apostles before Pentecost. Two of the brethren were so anxious for official position, that they employed their mother to electioneer for them. But the fire of Pentecost—perfect love—so burned this spirit out of them that it was never seen afterwards.

True grace is on the ebb, self-seeking is at the flood, and its overflow sweeps away charity. This spirit is not rare in the ministry. Place seeking is the curse of the times. Just as though the church of Christ is the place where the "loaves and fishes" are to be dealt out to men of brains without piety. Men who scorn to "save souls with fear, pulling them out of the fire," as not sufficiently dignified; men who claim to be teachers, not humble, toiling soul-savers. In our own church it is seen in electioneering for the episcopacy, editorships, agencies, secretaryships, or anything under heaven but soul-saving in the trenches. In the conflict brotherly love is slaughtered. A Pentecost to such men would be a God-send to the church. It would rid them of unholy ambition, and fill them with a love which would "esteem others better than themselves."

Brotherly love is periled by ignoring personal responsibility. The church is a co-partnership. No person can of right claim to be a partner, receiving his full share of profits, while he assumes no responsibility. There are thousands who join the church, share its profits, and claim their full proportion of its honors, and yet feel as little personal responsibility in sustaining the holy cause as the man in the moon. The church claims more than mere membership; she needs the consecrated purse, the sanctified tongue, and the purified heart of each member of the firm. Any disposition to act contrary to these high and holy demands creates friction, engenders strife, encourages indifference, fosters disunion, and will, if persisted in, put an end to charity.

Brotherly love may be promoted by cultivating in ourselves a Christ-like spirit. As Christ comes in, this earthly, devilish spirit—selfishness—goes out. When Christ is fully formed within, no place remains for self-seeking. We sink self and elevate Christ. No matter what becomes of us if Christ can be glorified. With many it is no matter whose interests are periled, provided mine are secured; no matter who sinks, if I float; no matter who goes down, so that I go up. Such a spirit is as unlike Christ, as Christ is unlike Belial; and if persisted in, perils every spiritual interest, and puts an end to brotherly love.

If we cannot fight with the army let us not create insubordination in the ranks. The forces of hell are united; we cannot afford to be otherwise. The alien hosts of earth are united against Christ and spiritual Christianity; surely the saints must be one. Let us follow after charity, seek peace and pursue it evermore.—*Christian Standard.*

It is sometimes truthfully said that some men are willing to go to heaven providing they can ride on a "Masonic goat," but it so happens that the goats are all going to the other place, and he that trusteth himself to such a method of traveling will certainly be disappointed. —*Brethren at Work.*

Camp-Meetings.

The camp-meeting is an institution of great antiquity. The first mention made of it is in Lev. 23: 34. "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of the tabernacles for seven days unto the Lord." "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths." v, 42. "And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month."—v, 41. The seventh month of the Jewish year was the month Tisri, corresponding to our September. Their tents were made of the thick boughs of trees.

This feast was one of the three great religious festivals of the Jews. It was instituted to commemorate their passage through the wilderness. It lasted eight days, but the first and last were the most solemn. They returned thanks to God for the fruits of the earth they had gathered, and were forcibly reminded that they were but pilgrims in the earth.

The modern camp-meeting is an American institution. Its origin was providential. It commenced at a sacramental service held in a Presbyterian church on Red River, Ky., in the year 1799. The pastor, Rev. Mr. McGready, was assisted by two brothers, zealous evangelists, John and William McGee; the one a Presbyterian, the other a Methodist—and also by Rev. Mr. Hoge, also a Presbyterian minister. The Methodist preached the first sermon with great liberty and power. He was followed by others who also spoke in the Spirit. Under the preaching of Rev. Mr. Hoge especially, many of the people were affected to tears, and one woman broke through all restraint and shouted aloud the praises of God. The excitement ran high; Rev. Wm. McGee without seeming to know what he did, left his seat and sat upon the floor. John sat trembling under the power of God. William was expected to preach, but he arose and told the people that so overpowering were his feelings, that he could not preach, but earnestly exhorted the people to surrender their hearts to God. Sobs and outcries were heard on every hand, and many experienced the pardoning love of God. The news spread like wild-fire. The people flocked in from all directions, bringing in their covered wagons, provisions and bedding. Thus spontaneously, an encampment was formed. So great was the good evidently accomplished at this meeting that others were appointed soon after in different parts of that region of country. Many from all classes were converted at these meetings. Experimental piety took a deep root in the hearts of the people. So camp-meetings were adopted by aggressive Christians as an efficient means of grace.

At these gatherings have been manifested some of the greatest displays of saving power ever witnessed since the day of Pentecost. In these early meetings, at the outset, the Presbyterians and Methodists united. At the Cabin Creek meeting a Presbyterian minister who labored in it zealously for the salvation of souls, estimated the numbers present at twenty thousand. The scene is represented as awful beyond description. One who was present says: "Few if any escaped without being affected. Such as tried to run from it were frequently struck on the way, or impelled by some alarming signal to return. Great numbers fell on the third night; and to prevent their being trodden under foot by the multitude they were collected together and laid out in order."

At the Cane Ridge camp-meeting the same writer says: "The number that fell at this meeting was reckoned at about three thousand, among whom were several Presbyterian ministers." J. B. Finley says of this meeting that it is impossible "to convey anything like an adequate idea of the sublimity and grandeur of the scene. Twenty thousand persons tossed to and fro, like the tumultuous waves of the sea in a storm, swept down like the trees of the forests under the blasts of the tornado, was a sight which my own eyes witnessed, but which neither my pen nor my tongue can describe."

Meetings so owned of God were of course opposed by the opposers of God's work. But camp-meetings have won their way, and secured a position among the recognized means of grace. Camp-meetings should be kept to their original design, the salvation of souls. They are in great danger of being perverted into a means of pleasure. A locomotive on the track is powerful for good, off the track it is powerful for evil. It is so with camp-meetings. Take away the religious element and let the ruling motive be a love of recreation, and their influence will be pernicious in the extreme. They may make converts, but they will be of that sort who are lovers of pleasure more than lovers of God. They will resemble that ancient Feast of backslidden Israel, when the people sat down to eat and to drink and rose up to play.—Ex. 32: 6. The religion of Jesus Christ makes those who enjoy it truly happy; and they do not need croquet grounds, or boat courses, or plays to make their religious gatherings attractive. The center of attraction should be the cross of Christ. The object—the one object should be to promote the unworldly religion of Jesus in its purity.

With the lovers of pleasure will be associated the lovers of money. Where men are willing to pay for the gratification of their appetites, they will find those who will cater

to their appetites for the pay. Hence there is danger that camp-meetings will become, like the great fashionable summer resorts—places where under the pretext of religion sharp men go to make money and the foolish go to spend money. * * To such gatherings the saints of God should give no countenance.—*B. T. Roberts in the Earnest Christian.*

The Need of Rest.

Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting his disciples to go apart, in a desert place, and rest awhile, after their return from the cities where they had been to announce his religion. How much more necessary is it for us to approach the source of all virtue, that we revive our declining faith and charity, when we return from the busy scenes of life, where men speak and act as if they had never known that there is a God! We should look upon prayer as the remedy for our weaknesses, the rectifier of our faults. He who was without sin prayed constantly; how much more ought we, who are sinners, to be faithful in prayer!

Even the exercise of charity is often a snare to us. It calls us to certain occupations that dissipate the mind, and that may degenerate into mere amusement. It is for this reason that St. Chrysostom says that nothing is so important as to keep an exact proportion between the interior source of virtue and the external practice of it; else, like the foolish virgins, we shall find that the oil in our lamps is exhausted when the Bridegroom comes. —*Fenelon.*

Children's Corner.

Not too Young.

I'm not too young to sin,
I'm not too young to die;
I'm not too little to begin
A life of faith and joy.

Jesus, I love thy name;
From evil set me free;
And ever keep thy feeble lamb
Who puts his trust in thee.

—Baptist W. Noel.

Hold on, Boys!

Hold on to your tongue when you are just ready to swear, lie or speak harshly, or use any improper word.

Hold on to your hand when you are about to pinch, strike, scratch, steal or do any improper act.

Hold on to your foot when you are on the point of kicking, running away from study or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon or others are angry with you.

Hold on to your heart when evil associates seek your company and invite you to join in their games, mirth and revelry.

Hold on to your good name at all times, for it is of more value than gold, high places, or fashionable attire.

Hold on to truth, for it will serve well, and do you throughout eternity.

Hold on to virtue—it is above all price to you, in all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.

How the Oyster Builds His Shell.

The body of an oyster is a poor weak thing, apparently incapable of doing anything at all; yet what a marvelous house an oyster builds around his delicate frame! When the oyster is first born, he is a very simple, delicate dot, as it were, and yet he is born with his two shells upon him. For some unknown reason, he always fixes himself on his round shell, never on his flat shell; and being once fixed he begins to grow, but he only grows in summer. Inspect an oyster shell closely, and it will be seen that it is marked with distinct lines. As the rings we observe in the section of the trunk of a tree denote years of growth, so does the marking of an oyster tell us how many years he has passed in his "bed" at the bottom of the sea.

Suppose an oyster was born June 15, 1870; he would go on growing up to the first line we see well marked; he would then stop for the winter. In the summer of 1871 he would more than double his size. In 1872 he would add to this house. In 1873 and 1874 he would again go on building, till he was dredged up in the middle of his work in 1875, when he would be five and a half years. The way in which an oyster builds his shell is a pretty sight. I have watched it frequently. The beard or fringe of an oyster is not only his breathing organ—*i. e.*, his lungs—but his feeding organ, by which he conveys the food to his complicated mouth with his four lips.

When the warm, calm days of June come, the oyster opens his shell, and by means of his fringe, begins building an additional story to his house. This he does by depositing very fine particles of carbonate of lime, till they at last form a substance as thin as silver paper and exceedingly fragile; then he adds more and more, till at last the new shell is at least as hard as the old shell. When oysters are growing in their shells they must be handled very carefully, as the new growth of shell will cut like broken glass; and a wound on a finger from an oyster-shell is often very troublesome. —*Frank Buckland.*

A Goose Battles a Bull.

A heavy-throated bull, near Middletown, N. Y., well known for his fierceness, accidentally stepped on one of a brood of goslings recently which a stately gander was holding watch and guard over with great solicitude. Straightway the gander attacked the bull, and seizing him by the tail with his beak, his wings lashed the animal's flanks with the greatest fury. In vain the bull wheeled around to reach his antagonist; the gander wheeled with him, all the while retaining his hold upon the bull's tail, and showering blows with his powerful wings with telling effect upon the bull's legs, until he fairly roared with pain and terror. At last the gander, apparently thinking that his adversary had sufficient punishment, let go his hold, and the bull took to his heels with the liveliest speed, only stopping when he reached the farther corner of the field.

Puzzle Drawer.

ANAGRAM.

Uamd Lumler, no a mersums ady,
Kedra het eadowm weset thiw ahy.

Neathbe reh rotn ath wolged het eawlth
Fo plesim tybeau dan ticrus eahlth.

Ginsing, hes thgwrou, dan reh ryrem egel
Het ockm-ribd oedech omfr ish eter.

Susie Baldridge.

Varick, N. Y., July 10, 1877.

J. C. Duncan of Pittsburgh, Pa., answers the puzzle in July 25th: "The Holy Bible."

The Sabbath School.

LESSON XXXII.—August 12, 1877—PAUL AND SILAS IN PRISON.

SCRIPTURE—Acts 16: 22-34. Commit 28-34 Primary vs., 31, 32.

22. And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm for we are all here.

29. Then he called for a light and sprang in, and came trembling, and fell down before Paul and Silas.

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

GOLDEN TEXT.—"And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord."—Ps. 40: 3.

TOPIC.—God is able to deliver.

HOME READINGS.

M. Ps. 31: 1-22....The Lord Delivereth.
T. Ps. 105: 1-45.... Delivereth and Careth for His People.
W. Dan. 6: 1-28 .. Delivered from Lions.
Th. Acts 5: 16-42....Delivered from Prison.
F. Acts 12: 1-25 ..Delivered from Prison.
S. Acts 27: 14-44 .. Delivered from the Sea.
S. Heb. 2: 1-18. ..Delivers from Temptation.

When the Gospel does its effective work and drives the evil spirit out of men, then the wicked are apt to charge that its disciples are making "trouble." The sure way of knowing that the devil is hurt is through the false complaints he makes concerning those who preach the Gospel. 16: 20; 17: 6 8; 28: 22; 1 K. 18 17, 18; Matt. 2: 3; John 15: 18 20; Rom. 12: 1; Jas. 4: 4.

Prayed and sang praises unto God. Nothing but the religion of the Lord Jesus Christ will give comfort in time of trouble. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Ps. 85: 7, 8; Is. 9: 6, 7; 26: 3; 57: 19 21; John 14: 27; 16: 33; Rom. 5: 1; Eph. 2: 14-16; Phil. 4: 7.

And the prisoners listened. No Christian can sing songs in the night—can show himself to be joyful in the midst of sorrow because of his trust in God—without having listeners. There are those still in bondage to sin that are eager to listen to such songs. Would that there were more singers! Ps. 27: 6; 50: 23; 86: 9, 12; Rom. 15: 6, 9; Gal. 1: 24; Col. 1: 10; 1 Thess. 2: 12; 1 Pet. 2: 9.

Do thyself no harm. Paul's heart retained no desire for retaliation for the indignity and pain he had been made to suffer. "Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you." Ex. 23: 4, 5; Luke 6: 34, 35; 13: 34; Acts 7: 60; Rom. 12: 14, 20, 21; 1 Cor. 4: 12, 13; 1 Pet. 2: 23; 3: 9.—*Nat'l S. S. Teacher.*

What must I do to be Saved?—If this question should seem in advance of any light which the jailor could be supposed to possess, let it be considered (1) that the "trembling" which came over him could not have arisen from any fear for the safety of his prisoners for they were all there; and if it had, he would rather have proceeded to secure them than leave them to fall down before Paul and Silas. For the same reason it is plain that his trembling had nothing to do with any account he would have to render the magistrates. Only one explanation of it can be given—that he had become all at once alarmed about his spiritual state and that though a moment before he was ready to plunge into eternity with the guilt of self-murder on his head, without a thought of the sin he was committing and its awful consequences, his unfitness to appear before God, and his need of salvation flashed full upon his soul and drew from the depths of his spirit the cry here recorded. If still it be asked how could it take such definite shape, let it be considered (2) that the jailor could hardly be ignorant of the nature of the charges on which these men had been imprisoned, seeing they had been publicly whipped by order of the magistrates, which would fill the whole town with the facts of the case, including that strange cry of the demoniac from day to day—"These men are the servants of the most high God, which show unto us the way of salvation"—words proclaiming not only the divine commission of the preachers, but the news of salvation they were sent to tell, the miraculous expulsion of the demon, and the rage of her masters. All this, indeed, would go for nothing with such a man until roused by the mighty earthquake which made the buiding to rock; then despair seizing him at the sight of the open doors, the sword of self-destruction was suddenly arrested by words from those prisoners such as he would never imagine could be spoken in their circumstances, words evidencing something Divine about them. Then would flash across him the light of a new discovery. That was a true cry which the Pythoness uttered. "These men are the servants of the most high God which show unto us the way of salvation!" That I now must know, and from them as divinely sent to me, must I learn that "way of salvation." Substantially this is the cry of every awakened sinner; though the degree of light and the depths of anxiety it expresses will be different in each case. —*Jamieson.*

Read for Bible Help.—With V. 22.—Mat. 26: 47; Lu. 23: 1—Mat. 10: 17; 2 Cor. 6: 5; 11: 23; 1 Thess. 2: 2; 1 Pet. 2: 24.

V. 23.—Lu. 21: 12; 2 Tim. 2: 9; Rev. 1: 10.

V. 24.—Job 33: 11; Ps. 105: 18; Jer. 20: 2.

V. 25.—Acts 5: 41; Rom. 5: 3.

V. 26.—Acts 4: 31; Mat. 28: 2; Rev. 6. 12; 1 Ki. 19: 11.—Ps. 50; 15; Acts 5: 9; 12: 7.

V. 27.—2 Ki. 10. 24; 1 Ki. 20: 39; Dan. 2: 39.

V. 28.—Lev. 19: 18; Ps. 7: 4; 35: 14.

V. 30.—Acts 2: 37; 9: 46; Job 25: 4.

V. 31.—John 3: 36; 6: 47; 1 John 5: 10.

V. 32.—Acts 2: 46; Is. 12: 3; Rom. 5: 3; 1 Pet. 1: 8.

Address of Rev. E. I. Grinnell,

BEFORE THE IOWA STATE CONVENTION AT OSKALOOSA, APRIL 26, 1877, AND VOTED TO BE PRINTED.

[Continued from last week.]

While the attention of the country was engaged with the subject of slavery, and political issues arising therefrom, Masonry again came to the front. Since the organization of the National Christian Association, in 1867, we have had additional testimony concerning the obligations of the order, by those who have renounced it on account of its antagonism to our civil and religious institutions. All who renounce Masonry tell the same story concerning its obligations. From the victim Morgan to the sarcastic and logical Ronayne, all who have spoken or written anything concerning them invariably agree as to the statements made, principles inculcated, and penalties incurred. Other proof that the obligations of Freemasonry are correctly revealed might be furnished if needed; but it is not necessary. In the language of the sainted Bernard, "He who would reject testimony so strong and abundant is morally incapable of being convinced of any historical fact by any reasonable testimony."

Let us now look at the obligations as revealed. Be it remembered that it is first by "strict obedience" to these obligations that the initiate is to be "free from sin."

"Furthermore do I promise and swear, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to, and received by me as such, murder and treason excepted, and they only at my option." (See Ronayne's Hand Book page 99).

"Strict obedience" to this part of the obligation, which every Master Mason has taken, be he a parson or a rumseller, instead of freeing from sin only leads further into sin. God says (Psalms 58: 18): "When thou sawest a thief, then thou consentedst with him and hast been partaker with adulterers." Masonry says, when thou sawest a thief and he comes and tells thee of his thieving, on the square, if thou art strictly obedient to thy obligation, and keepest his thieving a secret, thou art "free from sin." "No, no!" says the Mason, "that is not a fair conclusion. The keeping of secrets does not include crimes committed, and if it did we are not obliged to receive such secrets." We ask then, why is there any allusion to crimes in the obligation? Murder and treason are the only crimes which are excepted; as they only are excepted, it follows that all other crimes are included in the secrets to be kept.

As to your receiving such secrets, we answer, you know nothing of the nature of the secret to be communicated until it is told to you on the square, then, whatever its nature, your obligation binds you. In the Royal Arch degree as revealed by Elder Bernard and attested by all who have renounced Chapter Masonry, the initiate swears that he will keep the secrets of a companion Royal Arch Mason, murder and treason *not* excepted. (See Light on Masonry page 142.) Here we have a complete refuge for crime. If I were a Royal Arch Mason and a companion Royal Arch Mason should tell me on the square, that he intended to kill his neighbor, burn his house and take his money, "strict obedience" to my obligation requires me to keep his intended crime a secret, *and let him do the deed.* And with an effrontery more brazen than that of the prince of darkness, when he urged the Saviour to fall down and worship him, promising all the kingdoms of the world with the glory thereof; Masonry not only *requires* me to keep it a secret, but says that by "strict obedience" to obligations which require this I am "free from sin."

"Furthermore do I promise and swear that I will not give the grand hailing sign or sign of distress of a Master Mason, except in real distress, in case of the most imminent danger, within a regularly constituted lodge of Master Masons, or in some secure place for Masonic instruction; and should I ever see signal given, or hear the words accompanying it, I will immediately repair to the relief of the person giving it, should there be greater probability of saving his life than of losing my own."

If "strict obedience" to this part of the Master Mason's obligation be rendered under all circumstances, what would be the result? Let us see. The person giving the sign is a fugitive from justice, having murdered one of his fellow beings. The evidence against him will convict him if brought to trial. He is in "imminent danger." The person to whom the sign is given, is the sheriff in pursuit of the criminal. In "strict obedience" to obligations he slackens his pace, relaxes his efforts, and lets the guilty culprit escape. Take another case. The person giving the sign is a prisoner at the bar, on trial, and guilty of a capital offence. In "strict obedience" the judge, a Mason, by special rulings favors the prisoner. The jury, composed mostly of Masons, renders a verdict of "not guilty," or perhaps some of the main witnesses are Masons, and seeing the sign, in "strict obedience" to their obligations give evasive or meaningless answers to the questions, *or refuse to answer at all*, and this clears the prisoner. We find then, that "strict obedience" to the Master Mason's obligation "subverts justice, defies and defeats our laws, in the very courts set to execute them." This is no fancy picture. Two cases occurred a few years since in the courts of San Francisco, California: "Two Freemasons refused to answer to facts which they knew because they should perjure themselves to the lodge by so doing. One said to the judge, 'Your Honor knows how it is yourself.' One was excused, the other imprisoned for contempt; but neither of them answered. Both judges were Masons." "All who are conversant with the history of the Morgan trial know that it was impossible to elicit testimony from Masonic witnesses against their Masonic oath, and it was this fact that caused Justice Wm. L. Marcy to exclaim from the bench, "If men will defy heaven and earth what can human courts do?'"

That such conduct is considered Masonic we have no less authority than the eminent traveler and Masonic lecturer Robert Morris. We quote from "Narratives and Arguments against Secret Societies," by Francis Semple, Dover, Iowa, page 37. He says: "I have before me some extracts from one of the highest Masonic authorities, Rob. Morris. In regard to the obligations of Masonry the question is asked: 'Does the Master Mason's obligation debar his giving evidence in a judicial investigation when it is against a Master Mason?' He answered. 'If prior and weightier matters do not *prevent*, every man should be ready to give information when called upon to do so.' Question.—Ought not a Master Mason who loves strict integrity as well as Masonry, to stand up under all circumstances and tell the truth in evidence, though it condemns a guilty Mason? Answer.—Whatever is *told* must be truth; *but* we have intimated there are many cases in which we are not *compelled* to tell at all. Again, the writer instances a case in court and says: 'We hold that B. should not answer the question unless the *lodge* grant him permission. If the court is stupid enough let them send him to jail or impose a fine, we should glory in thus testifying to the strength of our Masonic integrity." In the above, from the pen of Rob. Morris, we have the sublime picture of Masonry teaching that a witness upon the stand, after swearing to "Tell the truth, the whole truth, and nothing but the truth," if he is a Mason, and is asked to testify against a brother of the lodge, in "many cases" he ought not to tell the whole truth, not being "compelled" to do so. In some cases he "should not answer" at all "unless the *lodge* grants him permission." Instead of freedom from sin, perjury and a defiance of law are the fruits of "strict obedience" to Masonic obligations.

The Master Mason further swears that he will warn a brother of approaching danger if in his power. (See Ronayne's Hand Book, page 100.) There is nothing said about the source of the danger. It may proceed from the military or civil authority, and the brother Mason may be "in danger" of being brought to justice. He may be a spy in the American camp, is suspected of being such, and is in "imminent danger" of being arrested. "Strict obedience" *requires* that some cable-towed soldier should warn him of his danger and give him a chance to escape. "Strict obedience" would not make very loyal soldiers truly. Again, he may be guilty of theft or some other crime, and the papers are being made out; the sheriff, a Mason, aware of the proceedings must in "strict obedience" notify his brother of the intended arrest, and tell him to keep out of the way. "Strict obedience" would not in all cases make a good sheriff certainly.

The Royal Arch Mason swears among other things as follows:

"Furthermore do I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, so for as to extricate him from the same if in my power, whether right or wrong." (Light on Masonry, page 142.)

The Royal Arch Mason then, in "strict obedience" to *his* obligation, must extricate his brethren from all difficulties if in his power "right or wrong." The difficulties surrounding them may be the result of their crimes, nevertheless, "strict obedience" cries, "To the rescue!" Now, to aid and assist our fellow beings in wrong doing is to be partakers with them in the wrong *done;* this violates the divine precept, "Neither be partaker of other men's sins." (1 Tim. 5: 22.) "Strict obedience" to such obligations is made a means (in Masonry) of freedom from sin. O shame, where is thy blush! Condign punishment must sooner or later overtake the adherents of such a false system; for God says (Isaiah 5: 20), "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness." Does not God say to the churches that retain in their membership ministers and laymen who are bound by such obligations, as he did to his people anciently (Jer. 23: 14), "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery and walk in lies: they strengthen also the hands of evil doers that none doth return from his wickedness: they are all of them unto me as Sodom and the inhabitants thereof as Gomorrah."

When we contemplate Masonic oaths, with their death penalties, and especially the Royal Arch obligations, and remember that Masonry informs us in its own published works (see Mackey's Manual of the Lodge, page 216), that, "If a brother should be a rebel against the state they cannot expel him from the lodge, and his relation to it remains indefeasible;" and the Grand Lodge of Iowa decided in 1862 that "No civil commotion can sever Masonic ties, or render nugatory Masonic obligations," (see Iowa Grand Lodge Decisions of 1862, page 166), we find a reason for the imbecility of our government in rendering treason odious at the close of our last war. Henry Wirz, the inhuman keeper of Andersonville prison, was hung, and they placed their arms around one poor old Dutch lady and choked her to death; while the plotters of treason and leaders of the rebellion went "scot free," and many of them are now honored with seats in our national halls of legislation.

A word as to the horrid penalties of the obligations:

1st degree.—"No less penalty than to have my throat cut across," etc.

2nd degree.—"Heart plucked out and given as a prey to the beasts of the field," etc.

3rd degree.—"To have my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven," etc., continuing worse and worse as you advance in Masonry.

"Strict obedience" to the penalties of the obligations requires the taking of human life in case the obligation is not kept inviolate; for if the language means anything the candidate swears consent to the taking of his own life in case he violates his oath; and as men do not exact more of themselves than they require of others, it follows that in consenting to the taking of his own life in case he violates his obligation, he asserts the right to take the life of his Masonic brother should he violate his oath, and "strict obedience" requires him to do it. We find, then, that instead of "strict obedience" to Masonic obligations rendering us "free from sin" that it requires:

1st. The secreting of crime, when the crime is committed by a lodge brother and the fact of its committal is told "on the square."

2d. "Strict obedience" requires perjury by refusing to answer to known facts when called upon in open court, if the case is against a lodge brother.

3d. It requires the assisting of criminals in their efforts to escape, if members of the lodge, by giving them notice of intended arrest.

4th. It requires the partaking of other men's sins, by espousing their cause "right or wrong" so long as they maintain their allegiance to Masonic power; when that is dissolved "strict obedience" requires the taking of their lives.

We find nothing in the obligations that savors of Christ. Let us now examine some of the precepts of the order. * * *

We now invite attention to a Masonic precept found on page 35 of Mackey's Manual of the Lodge:

"The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual

building that house not made with hands eternal in the heavens."

Now, a man with a mind and conscience divested of "all the vices and superfluities of life," and fitted as a living stone for that "spiritual building, eternal in the heavens" is, in a Gospel sense saved. This work the precept above quoted, from a standard monitorial work of the order, says "Masons are taught" to do with a stone hammer or gavel; hence we find in this precept farther evidence of the professions of Masonry to save.

But, does it propose to do this with Christ as a foundation? Let us see. Christ came into the world to save man from sin, and to prepare him for that "House not made with hands eternal in the heavens," and he emphatically declares "No man cometh unto the Father but by me." Now Masonry with the stone hammer or gavel, professes to do the very work that Christ came to do. This brings our Divine Lord on a level with a stone hammer, and contradicts his word, namely, that he is the only way to the Father. This virtually rejects him, for, if Christ is not the only way to the Father he is a falsifier, and Masonry by professing to do his work (in the precept above quoted) calls him such which in fact rejects him.

"Strict obedience" to this Masonic precept then, requires the Mason to ignore the blessed Saviour, and do as he is taught to do, use the stone hammer as an instrument of "divesting his heart and conscience of all the vices and superfluities of life; thereby fitting his mind as a living stone for that spiritual building that house not made with hands eternal in the heavens." With the result of "strict obedience" to the above Masonic precept before our minds, we ought to rise and sing the first verse of their installation ode found on page 145 of Mackey's Manual of the Lodge:

"Hail, Masonry divine!
Glory of ages, shine;
Long may'st thou reign,
Where'er thy lodges stand
May they have great command
And always grace the land;
Thou art divine."

[*Continued next week.*]

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OF THE

SUBORDINATE LODGE.

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[CONTINUED.]

Master at Arms.—"Retainer John Brown, who is desirous of receiving further knowledge of the mysteries and work of the First, or Initiatory Rank of Page in this Chivalric Order."

Inner Guard.—"Chancellor Commander, Retainer John Brown applies for further instruction in the work of the First, or Initiatory Rank of Page in this Chivalric Order."

Chancellor Commander.—"As Chancellor Commander of this Lodge, it is my order that you admit him without further challenge."

Inner Guard (opening the door).—"Master at Arms, it is the order of the Chancellor Commander that he be admitted without further challenge."

The Master at Arms enters with, and conducts the candidate twice around the Lodge, and halts before the Vice Chancellor.

Master at Arms.—"Vice Chancellor, I present you Retainer John Brown, for further instruction in the work of the First, or Initiatory Rank of Page in this Chivalric Order."

Vice Chancellor.—"Has he conformed to the Law and taken the obligation?"

Master at Arms.—"He has."

Vice Chancellor.—"How am I as Vice Chancellor, to be convinced that he has subscribed and will conform to the obligation of this, the First, or Initiatory Rank of Page in this Chivalric Order?"

Master at Arms.—"He is in possession of the sprig of myrtle."

Vice Chancellor.—"To those of the First, or Initiatory Rank of Page in this Chivalric Order, what is the myrtle emblematic of?"

Master at Arms.—"**Friendship**, like unto that which bound Damon to Pythias."

Vice Chancellor.—"What does it teach?"

Master at Arms.—"Universal Fraternity and Benevolence, especially to those of the different grades of rank of our Chivalric Order, and to all worthy people, wherever existing."

Vice Chancellor.—"How does it instruct us?"

Master at Arms.—"It instructs us that, in the mind of a Page of this Order, those virtues should be as expansive as the azure arch of heaven, as binding as his obligation and pure as was that of our great prototypes, Damon and Pythias."

Vice Chancellor.—"Retainer John Brown I cheerfully accept the symbol as an earnest of your intentions, (takes it from him,) and will proceed to instruct you in the raps, secret signs, countersigns and passwords of this the First, or Initiatory Rank of Page, to which pay particular attention, as upon your knowledge of them will in part depend your future progress in this Order."

"Upon coming into the Lodge, you will knock at the outer door in any, or a usual manner. It will be opened by the Outer Guard, who will admit you to the ante room. After clothing yourself in the proper regalia, or insignia of this Rank, which is Blue, you will apply at the inner door, and give first one, then two, then three raps in this order, which will be answered in a like manner from within. You will then give your name and Rank, together with the name and number of your Lodge, and this password, **Friend** (whispers it in his ear,) which will admit you. You will then advance to the center of the room and salute the Chancellor Commander in this manner:

Form a link with the second finger of each hand, the back of the left hand up and the back of the right hand forward; the forearms forming the base of a triangle. [See cut.]

SIGN OF FRIENDSHIP OR COURTESY.

"This is called the sign of Friendship or Courtesy, and is always used on entering or retiring from the Lodge when open in the Rank of Page. It is recognized by the Chancellor Commander by giving the same sign or by a wave of the hand."

"There are three other signs, (in which, while instructing, you will please follow me.)"

THE SIGN OF RECOGNITION

Is given thus: Place your right thumb near the end of your two first fingers of same hand as though holding a pen to write, then smooth the hair back over the right ear with the two fingers, nails next to the head, three times, and is answered by the person saluted with the left hand in same manner.

The Sign of Caution, which is given in two ways, namely, audibly and inaudibly, is as follows:

INAUDIBLE SIGN OF CAUTION.

Raise right hand and with thumb and forefinger squeeze the wings of the nose. This is done three times, noiselessly, in quick succession drawing the hand six or eight inches from the nose after each squeeze.

AUDIBLE SIGN OF CAUTION.

Made in the same way as Inaudible Sign, but to attract attention give a quick snuff each time as thumb and finger are being withdrawn from the nose.

ANSWER.—Same as sign.

The Sign of Distress is given in this manner:

SIGN OF DISTRESS.

Strike the hands together three times, right hand uppermost.

There is a hailing word in connection with the Sign of Distress, which is **nomad**, (Damon backwards).

ANSWER.—**Damon**.

Vice Chancellor (addressing Master at Arms).—"The Master at Arms will now conduct the Page to our Chancellor Commander for final instruction."

Master at Arms.—"Chancellor Commander, under instruction of the Vice Chancellor, I present you Page John Brown for final instruction and examination in that Rank."

Chancellor Commander.—"Has the Page been taught the Signs and Passwords that will indicate his Rank as a Page?"

Master at Arms.—"He has been instructed therein by the Vice Chancellor."

Chancellor Commander.—"Page John Brown, as an evidence of the attention you have paid in what you have been instructed by the Vice Chancellor, you will be kind enough to give me the Sign of Friendship or Courtesy of this Rank?"

Candidate forms a link with second finger of each hand, forearms forming base of a triangle.

Chancellor Commander.—"How is it recognized by the Chair?"

Candidate.—"Chancellor Commander answers by same sign or by wave of his hand."

Chancellor Commander.—"The Sign of Recognition?"

Candidate quickly passes two first fingers of right hand, with ball of thumb near their end and nails next to head, back over right ear three times.

Chancellor Commander.—"Its answer?"

Candidate.—"Sign made with left hand in same manner."

Chancellor Commander.—"The Sign of Caution in both ways?"

Candidate.—"Thumb and forefinger drawn from nose three times, if for audible sign snuffing air, if for inaudible sign not doing so."

Chancellor Commander.—"Its answer?"

Candidate.—"The same."

Chancellor Commander.—"The Sign of Distress?"

Candidate.—"Strike hands together three times, right hand uppermost."

Chancellor Commander.—"In the absence of being unable to use it, what do you do?"

Candidate.—"Use word Nomad, which is Damon backwards."

Chancellor Commander.—"What is the answer?"

Candidate.—"Damon."

Chancellor Commander.—"It now only remains for me to instruct you in the Grip and use of the Gavel or Truncheon of authority. The Grip is given in this manner."

[*To be Continued.*]

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MARKET REPORTS.

CHICAGO, July 30, 1877.

GRAIN— Wheat—	No. 2	1 27	1 28
	No. 3		95
"	Rejected	69	70
"	Minnesota	1 30	1 35
"	Winter	1 35	1 40
Corn—	No. 2	48½	48¾
	Rejected	45	45½
Oats—	No. 2	28	29
	Rejected	18	20
Rye—	No. 2		55½
Bran per ton			11 25
Flour—	Winter	6 50	9 00
	Spring	4 00	7 75
Hay—	Timothy	9 50	10 00
	Prairie		7 50
Mess Beef		10 75	12 00
Tallow		7¼	7½
Lard per cwt			8 62½
Mess pork, per bbl			12 25
Butter medium to best		12	23
Cheese		5	9½
Beans		2 40	2 60
Eggs		11	12
Seeds—	Timothy	1 55	1 65
	Clover		7 50
	Flax	1 80	1 85
Potatoes new per brl		1 50	1 75
Broom corn		3½	7½
Hides	green to dry flint	6½	16
Lumber—	Clear	30 00	34 00
	Common	9 00	11 00
	Fencing	9 00	11 00
	Shingles		2 50
WOOL—	Washed	36	43
	Unwashed	23	27
LIVE STOCK Cattle	Choice	5 75	6 50
	Good	5 00	5 60
	Medium	4 00	4 75
	Common	3 00	3 75
	Hogs	5 00	5 25
	Sheep	3 75	5 75

New York Market.

Flour	$3 00	10 50
Wheat— Spring	1 15	1 42
Winter	1 60	1 62½
Corn	58	65
Oats	30	60
Rye		70
Lard		9¾
Mess pork		14 40
Butter	10	20
Cheese	5	10
Eggs	15	17½
Wool	10	50

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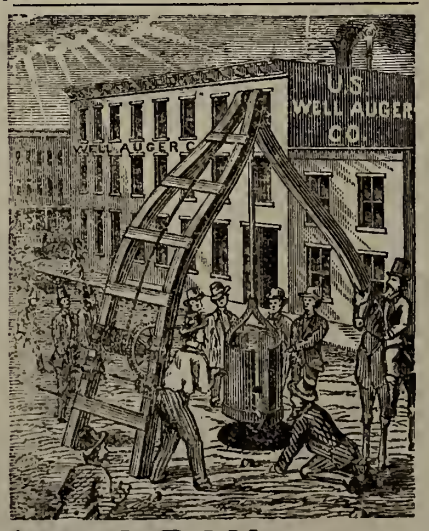

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CHICAGO, THURSDAY, AUGUST 9, 1877.

VOL. IX., No. 45.—WHOLE NO. 385. WEEKLY (post paid) $2.20 A YEAR.

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Notices

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

Topics of the Time.

The strike has taught the authorities of several cities a lesson they have been wilfully slow in learning. Pittsburgh, Chicago and several other cities closed all their saloons at their mayor's order; and none of the many proclamations of that mob week were felt to be more needed by all good citizens. It is in order now for journals like the Chicago *Tribune* and *Alliance* and H. W. Beecher's *Christian Union* to give the reasons of this notable failure of their light wine and lager beer philosophy. If such liquors are soothing and sedative, useful for promoting sociality, good cheer and friendly feelings why were not loads of the stuff distributed to the infuriated crowds? Why were not the mobs captured and turned into good citizens by the beer keg? Nevertheless all good citizens will rejoice to see sometime in more auspicious days a long rest from the rule of King Gambrinus. Perhaps the authorities of New York learned a useful lesson also, for they have just ordered the police to arrest on sight all violators of the liquor laws.

To understand the situation of the armies in Bulgaria, and the importance of the Plevna battle on July 24th and 25th, we must look upon the Russian columns penetrating like a wedge the hostile territory southward from the bridge at Sistova, across the Balkans, until Gen. Gourka with an army of nearly forty thousand was two-thirds of the way from the Danube to Adrianople. The sides of the wedge opened as if on a hinge, to force the Turks across the mountains on either hand. Nikopolis on the west fell to the invader and Rustchuk was almost surrounded, while the Russian army first across the Danube, in the swamps between the river and the sea, were ready to open on flank or rear. But a new administration at the head of the Turkish armies began a vigorous resistance. The army from Widin marched east, Mehemet Ali from Shumla marched west and Sulieman Pasha with what was left from the Montinegrin campaign, reinforced, marched north, all bearing on Tirnova, the Russian head-quarters. Advances on the east and south were checked and before either army on the west was aware of the other's presence the Turks were found in a strong position at Plevna. The Russians were beaten the first day. A council of war decided the Turkish advance to be too threatening to the whole Russian army to be allowed and a great battle was risked by Baron Krudener in command. After terrible fighting he drove part of the enemy from his first line, but the Turks fought furiously and held the field at night, when Bashi-Bazouks completed the horror by butchering the wounded. This battle is nearly a Bull Run to the Russians in the estimation of many, but it will prove probably only a serious check to the Russian advance. The immense reinforcements at his command will enable the Czar to recover and begin again, as he has in Armenia.

Mississippi will elect one of the five clamoring Democratic candidates for her governor in the fall. Last month the Republican State Committee met in Jackson and adopted an address to its colleagues throughout the State, explaining their reasons for giving over the State to the other party and withdrawing from the political contest. Though with thirty thousand majority in the State, the Republicans cannot find men to venture themselves as its candidates. "Fraud, intimidation and violence," says the committee, "have practically disfranchised the the Republican party in this State." "With the recollections of the campaigns of 1875 and 1876 fresh in our memory we decline to engage in a conflict which promises an increase of bitterness, with equally disastrous results." The committee, however, endorses President Hayes' "Southern policy," and tenders him prayerful sympathy and earnest good will, while rebuking his opposers North and South. The political condition under which they labor and which all good men deplore, existed, says the address, long before Mr. Hayes came to the presidency, and the course now adopted "had become a necessity before even he was nominated:" In 1873 the Democrats of the State declined to nominate, but to their dishonor it must be said that intimidation and massacre, as now, were not the reasons of their action.

The twenty-fifth annual session of the National Division of the Sons of Temperance was held in Detroit on the 20th of June. The efforts of this society, like all other temperance lodges, being directed more "for the good of the order" than for simple temperance reform, the following from the report of the "patriach," Louis Wagner of Philadelphia, is to the point: "While we have thus extended our territorial limits our actual membership has suffered a sad falling off in numbers, amounting to over twelve thousand. Only fourteen grand divisions have gained upon their reports of last year, and the decrease of some of the jurisdictions is perfectly frightful." Mr. Wagner also adds these figures: "Bro. Hodges, in his report as most worthy scribe to the session in 1868, showed a membership of 92,646; admitted since, 407.221; reinstated, 24,641; total, 524,328. In his report for 1877 he shows a membership of 76,883, showing a net loss, after nine years of active labor, of 447,445. Here we have a record of nearly half a million of people who have been induced, within the brief period of nine years, to enter our order, and who have passed away from us without leaving a trace behind. What a fearful waste of time and money to do so much and accomplish so little.'" Had this lodge served God with half the zeal it served itself it would not now be sounding forth such lugubrious notes. Let the Sons of Temperance and all other secret orders of the kind follow the honorable example of their brethren in Canada, throw away their follies and with singleness of heart and true love for fallen man use those open, Scriptural and most effectual means for his rescue which God has placed in their power.

THE ORIGIN OF STRIKES.

In a work before us, entitled "The Cradle of Rebellions," which was translated from the French of Lucien De la Hodde by Gen. Phelps, and which gives the history of the secret societies of France, we see that strikes are of French origin. They grew out of the education given to French workmen by secret societies. In 1840 thirty thousand workingmen of Paris deserted their workshops, spread themselves over the quays, the public places, and environs of the city, and occasioned the greatest concern and alarm among the people. They remained encamped for two days on the heights of Saint Chaumont, where they were worked upon assiduously by scheming demagogues who sought to direct them in an armed attack upon the government. The capital lay spread out before them with all its tempting riches; but in that capital were their wives and children, and all that they held dear; and on reflection they found, what all strikers must find, that to place the purse of the property holder under the exactions of the laborer is nothing but robbery, under which neither the rights of property, nor wages, nor the interests of civilized society are safe.

In short, these Parisian strikers found that they were sacrificing a real interest for the sake of chimerical advantages, and they quietly dissolved of themselves. They had been deceived by the ideas which they had acquired from the secret societies of Paris, and had come to conceive that the destinies of the nation were in their own hands. For this is the pernicious character of all secret societies: while claiming to possess all the virtues of benevolence, charity, patriotism, etc., in the highest degree, they naturally seek every opportunity to impress these virtues upon society and make the people happy. They are conspirators for the people's good, but are too impatient to take the people along with them in their schemes of social improvement. They would govern the world on the narrow, exclusive principles of secret association. They would blindfold men as they themselves have been blindfolded, and thus lead them to see a new light.

The "Internationalists" are regular descendants from the the French secret societies, whose career in France culminated in the disastrous conflagrations of Paris at the close

of the Franco-Prussian war. This terminal pyrotechy, one would think, ought to have proved glory enough for one century, but we now find these incendiaries at work in the United States. The property destroyed by them in Pittsburgh alone is estimated at three millions of dollars. The misguided men who thus destroy the property which they cannot honestly possess, are giving the strongest plea possible for an increase of the standing army and the introduction of absolute government. One of their set of resolutions which we have before us points in that direction. The purport of these resolutions is that workmen on the various railroads will rise in mass to claim their *just rights*; that the government of the United States has allied itself with capitalists against "*workingmen;*" that the that the "*workingmen's party*" sympathises with the railroad employes in demanding "*equitable remuneration for their work;*" and that they array themselves on the side of those who suffer robbery and oppression, and will stick to them *at all hazards to the end of the contest.* This is the very old slang phraseology of the Communists of Paris previous to one of their insurrections against law and order.

The pretensions of these men amount to this: that if two men promise to do a piece of work, one for seventy-five cents and the other for one dollar, the capitalist or employer must prefer the latter, at the dictation of a secret society, which undertakes to decide which sum is equitable! In this assumption of dictatorial power we can see the spirit and teaching of Freemasonry, and not the justice, equity, and benevolence of the government of the United States. Freemasonry can be seen in every lineament of this great railroad strike.

Where the workingmen make their own government, as they do in the United States, it is absurd for them to resort to any other power for redress of grievances and least of all to this foreign power of Freemasonry, which originates and rules in England and France. The workingmen are in the majority in the United States; they make the government, both State and federal; and it is anarchy and confusion to rise up in a violent insurrection against the government of their own making. If workingmen had no votes here, then perhaps there might be some reason in demanding a dollar where the work can be done for seventy-five cents, and in keeping up prices when the laws of trade compel them to go down; but even then they would find their efforts futile. A man may be robbed with a pistol at his breast, but no one will willingly pay a dollar for what he can have at half the sum, whatever kind of government may prevail.

What is the motive of this strike which is so evidently got up by the aid and inspiration of Freemasonry? What emissaries have been at work among railroad men? Are they from foreign capitalists? Is the blow aimed against the government of the United States, or simply against the Republican party? Is it a means of bringing discredit upon the United States in the eyes of workingmen abroad, whose services may be needed at home for an European war? How many of these strikers are Americans? Where do their allies, the tramps, come from?

These questions are all worthy of examination, and they will serve to confirm us Anti-masons in the belief that it is high time for our party to come forward and take the balance of power into our own hands. They will confirm many of us in the persuasion that we should never pay one cent of money to a Masonic preacher; never vote for a Mason for office, nor never go to the Lord's table with men who persist in confounding the truths of Christ with the lies of Freemasonry. We who do this participate in the crime of dishonoring the Lord, and thus render all national government impossible.

Reader, do you believe in your heart that Freemasonry can ever represent the interests of the working men of the United States or any other country? Will you be deceived by this new dodge? Can men who have advocated slavery be relied on to form a trustworthy "workingman's party?"

AMERICAN.

Some Misapprehensions About Holiness.

BY REV. H. H. HINMAN.

All Christians admit that we ought to be holy and that no one ought to discourage any honest aspiration for a better life. If the doctrine of Christian holiness has been so presented as to be misunderstood, such misrepresentation, however sincere or well-intentioned, ought to be corrected. The special objection urged against this doctrine is that the Scriptures give no authority for, nor do they mention a single instance of any second conversion or second change after conversion, and that the Bible everywhere teaches that the soul at conversion is freed from sin. Many passages are quoted in proof of this, among others 1 John 1:9. The inference is that the highest state attainable is that in which we are brought at conversion, and that the most we can expect is a growth or maturing in the inward experience. Such a conclusion is at first view plausible, but is practically false and wholly unfavorable to the best Christian development. 1st. Because holiness is an absolute condition of our salvation; without holiness no man can see the Lord. And 2nd, Christians as a general fact do not live lives of continued holiness, and hence it follows necessarily that in order to see the Lord they ought to become holy, which they confessedly are not. To escape this dilemma the Catholics have the doctrine of purgatory in which souls are said to be purged from their sins and fitted for heaven, and the Protestants the doctrine of sanctification at or near death and as a result of dissolution. It is safe to say that neither of these doctrines has any authority in the Bible. The idea that Christians cannot become holy in this life is calculated in its very nature to discourage all aspirations after holiness, as we can never seek for what we hold to be unattainable.

What then is the truth?

1st. Every Christian at his conversion is made free from sin.

2nd. He is kept so so long as he abides in Christ.

3rd. Experience shows that he is exceedingly liable to fall into sin by reason of the weakness of his faith; and

4th. Hence the necessity that he shall have that fuller development of faith by which Christ shall "keep him from falling and preserve him faultless to the day of his coming." This further manifestation of grace is as truly a Divine work as when he first submitted to God, and he often feels its necessity and rejoices as greatly over its attainment. This is not a new birth; it is not a second conversion (except in the sense that all new truths when accepted implies conversion) but is a new experience and a higher Christian life. Now what is the evidence that such an experience is attainable by Christians?

1st. Historically; in all ages of the church both among Roman Catholics and Protestants and among almost all divisions of Protestants, there are and have been many who testify to this as a clear, unmistakable experience.

2nd. These Christians are among those who are universally regarded as living the best lives and most actively engaged in works of benevolence and Christian reform.

3rd. The Bible teaches that God commands it; that the Gospel promises it; that Christ and the apostles prayed for it, and Peter and Paul—if no others—professed and possessed it. Peter at or before the day of Pentecost came into a higher life, and in 2nd Peter 1:4 he has told us how it may be attained. And Paul was crucified with Christ. His life was hid with Christ, and Christ lived in him. This was entire sanctification. Let no one vainly oppose the truth because some have unfortunately presented it, but let us rather accept and rejoice in it.

Wheaton, Ill.

Observe the order in which Providence sends your mercies. See how one is linked strangely to another, and is a door to let in many. Sometimes one mercy is introductive to a thousand.

Judged by an Old Rule.

BY JAMES M'CLEERY.

It is an old adage that an individual may be known by the company he keeps. If we judge of secret societies by this rule they will appear bad. Men whose intentions are right do not usually shun the light, but those who are wrong. If men wish to advance the general prosperity of a neighborhood or country they do not form secret societies to accomplish this end. If they wish to form associations for the promotion of science, or arts, or education, or agriculture; or if they wish to form Bible societies, or Sunday schools, or to build public improvements, or to assist the destitute and suffering, they do not keep these things secret. The more the people can be made acquainted with all the facts concerning them and the more open and straight-forward all the transactions are conducted so much the better. But on the other hand secrecy is necessary to the success of tyranny and dishonesty. Tyrants will not suffer their acts to be brought into the light of public investigation. Thieves and counterfeiters and villains who conspire against society for the attainment of selfish and devilish ends have their associations, and these associations are invariably secret associations. They meet under cover of darkness with closed doors and windows, taking every precaution to prevent the detection of a single word or act. They have their signs and passwords; they are sworn under the strongest penalties to be true to their accomplices and let no secret escape them. Every one can see the importance of secrecy in such a combination as this; divulgence would break it up and send all its members to the penitentiary or gallows. But secrecy is not necessary to the success of a society which is substantially good.

It may be thought by some that although these societies are not founded exactly upon the right principle, yet the intention of their members is good and they cannot be productive of much harm and may do some good. This is mixing up good and evil more than we have any right to do. Our great Lawgiver has said, "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." He has also said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." An organization which is as extensive as some of the secret societies of the present day, working as persistently as they do, and with all the appliances that they can make use of, should not be treated with indifference. An organized body has life and laws of its own which control the actions of the individual members who belong

to it. If the nature of the organization be bad, mere individual excellence of character cannot long hold it in check or resist it. The good intention of the individual cannot control the evil operations of an organization which is essentially wrong, and the members of a society are not likely to remain for a long time better than the society itself.

There is nothing of the open, generous, confiding, catholic spirit in these societies; on the contrary they foster darkness, selfishness, suspicion and all the evil demons which distract society. They are hideous social parasites fastened upon society to prey upon it and suck its blood. They absorb into themselves the strength and vitality of all our institutions, and leave them like eggs sucked by vermin, nothing but hollow forms. They teach no one to stand on his own platform, and while looking to God alone, to confide in his fellow-man instead of colluding together to gain secret advantage by illegitimate combinations. Are secret society men willing to divest themselves of all the unfair advantage which they derive from their secret signs and grips and place themselves on the same level with the rest of their countrymen? Until they are willing to do this, until they exhibit this respect and confidence for their fellow-men their boasted excellence is but an empty name.

I can conceive of but two reasons for secrecy. One is, where persons are deprived of their natural rights they may resort to secrecy to enjoy these rights or to protect themselves from dangers which threaten them. The other reason is, where persons wish to practice some arts or gain some advantage which does not rightfully belong to them, they resort to secrecy to accomplish their object. If the object which these secret societies seek to accomplish is legitimate, and if they are not hindered by a tyranical government or otherwise, what is the use of reserting to secrecy, closed doors, sentinels, sworn obligations, grips, passwords, etc. It is unreasonable to suppose that any one would resort to such things without some cause; but in this free government no one is deprived of any essential right or privilege belonging to him; we must therefore conclude that these societies are seeking some advantage over others which does not rightfully belong to them.

It is an admitted fact that crime is on the increase in the United States, and it is a serious question whether this increase of crime is not owing, in some degree at least, to the increase of secret societies. Do not persons expect to be shielded by them from the consequences of their crimes?

"Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Monroe, Iowa.

Our Foreign Letter.

History and art at Cassel—The Prison of Napoleon III—Hercules victorious as of yore—Eisenach and the Wartburg — Luther's friendly prison—The Management of German forests—Cows gone home—The art of war makes a garden of peace at Nuremburg—A country for female suffrage—Ratisbon and the Walhalla—Into Austria and adown the "beautiful blue Danube."

Cassel is a charming place of 53,000 inhabitants, or more accurately an uninteresting place in a charming location. The view of the country surrounding it is delightful, rolling swells of green and wooded hills are round about and in the distance on every hand. Its picture gallery is celebrated. I could get up but little enthusiasm for only one. "Jacob blessing the sons of Joseph," which is truly a masterpiece—one of Rembrandt's most celebrated productions. Cassel was formerly the capital of the electorate of Hesse and lies on the river Fulda. In its great Frederick's square is a good statue of the Landgrave Frederick II, that Hessian prince who loaned England 12,000 Hessians in consideration of the sum of twenty-two million thalers—to fight us when struggling for independence—some of whom so gloriously surrendered at Trenton. His statue represents him as a fine looking man, but in the light of history I could not but think of him as being contemptibly small.

Four miles from Cassel is the famous castle of Wilhelmshohe. Formerly this castle was the residence of the Elector of Hesse. Here Napoleon III. was kept during the latter part of the Franco-Prussian war (1870-71). It is an immense structure of sandstone, in the form of a semicircle. Behind it rises a forest-covered hill on the sides of which are its magnificent park and pleasure grounds. In the rear of the castle is its celebrated great fountain, which plays several times a week and also on special occasions, sending up a stream of water one foot in diameter and 200 feet high. On the summit of the hill, (1360 feet high) in the rear of the castle, is a bold octagonal structure of stone, consisting of three vaulted stories the highest of which is borne by 192 clustered columns 48 feet in height. The obelisk on the top of the octagon is surmounted by a colossal statue of the Farnese Hercules in copper, 33 feet in height. Some four or five of us ascended a winding staircase and got inside of the giant's club, which will contain eight persons at once, with a little squeezing. The sun having shone brightly all day, Hercules' copper club was blazing hot. We were satisfied with a very brief visit. The park of the castle is splendid, its walks and woods delightful; and the view from the summit of the octagon simply superb. It is like that I mentioned as seen from Cassel, only far more extended, varied and beautiful.

Between Cassel and Eisenach is a lovely country abounding in hills and pleasant valleys. Eisenach has two attractions, first the Wartburg, and second beauty of location and environs, it being on the verge of one of the loveliest portions of the Thuringian forest. The Wartburg, 624 feet above Eisenach, is a famous castle founded in 1070, and recently restored. As it appears now it presents a faithful picture, it is said of the condition of the castle in the 12th century. It is intensely interesting to go over it, and see its various apartments, halls, ball room, etc., decorated in the style customary in medieval times. But what I visited it particularly for, was to see the room in which Luther lived. It was to the Wartburg that Luther was taken, after the Diet of Worms, a prisoner by the hands of friends in order to secure him from the vengeance of his papal enemies. His room has undergone but little alteration since he occupied it. It contains his table, bookcase, drinking vessel, letters and other memorials of him. Here he worked diligently at his translation of the Bible from the 4th of May 1521, to the 6th of March 1522. The veiw of country from the Wartburg is even more beautiful and picturesque than that from Wilhelmshohe. I visited near Eisenach a beautiful wooded glen, or valley, called the "Annathal." Narrow, cool and shady, it was a romantic place; at the upper end it narrowed to a fissure, some three feet wide and four hundred and fifty feet long, being then bounded by perpendicular rocks twenty or more feet in height, completely covered with moss, which was moistened everywhere by perpetually trickling water. The train road from Eisenach to Nuremburg (some 150 miles south of east) traverses pleasant valleys and a large portion of the way skirts the western border of the Thuringian forest. These forests of Germany; such as the Black forest, the Odenwald, etc., of which we hear occasionally in the United States, are large tracts of wooded hills and mountains of moderate height. Often, and perhaps generally, they are wanting in specimens of large timber. It is the custom in many places to cut entirely away certain portions of the forest every year. These cleared portions are replanted thickly with little trees, which are raised by the foresters for the purpose of thus transplanting, and while every year sees a certain portion of the forests cleared away, it sees also as large a portion replanted with young and thrifty trees. If any thus set out die or are injured their places are immediately filled by the ever watchful foresters. In the heart of the Bavarian forest I learn, however, there is quite a region which for some reason has never been opened up, where the trees are large and the forest represents a wild wilderness wood.

If David had lived in Germany, as it is at present, he could have sung of "the thousand hills" but not of the cattle on them. There was something painfully wanting to me as I traveled along, and for a time, I could not tell what it was. One sees no cattle grazing anywhere. I have only seen two herds of cattle in my travels through Wurtenburg, Baden, Hesse-Cassel and Bavaria; one of them numbered twenty and the other ten; each had a herdsman. I saw plenty of cows in Baden, but in every case they were either hitched to a wagon or drawing a plow or some other farm implement. Nuremberg is in every respect an interesting city. It is ancient and unique. No other city in Germany bears in every respect so venerable an aspect. Its lofty walls and towers are imposing and in an excellent state of preservation. Outside the walls and encircling them is a large moat, one hundred and five feet wide and fifty feet deep. We enter the city at the various gates, over bridges thrown across this moat. Perhaps this moat was once filled with water; now it is empty and turned into a vegetable garden. The buildings of the city are peculiarly and richly medieval, yet like its fortifications affected but little by the flight of centuries. Durer's celebrated picture of the Burgomaster Holzschuher in the Germanic museum is a marvel of art. I never saw a portrait that equalled it. The house in which he lived near to the city castle is a curious and antiquated building.

Ratisbon, (29,000 inhabitants) lies some sixty miles to the southeast of Nuremberg. Between the two places I noticed exceedingly heavy crops of hay and clover. As a rule I see working in the field five women to one man. Where the men are I do not know. Some doubtless are in the army, for Germany requires a certain number of years of army service from each able-bodied man. If the peasants were well-to-do, I might imagine many of the men in coffee and drinking saloons; (such places in the cities are always full—these Europeans seem to have so much leisure time at their disposal) but to think so of the peasantry might be uncharitable. Ratisbon, now known by the name of Regensburg, is pleasantly located at the junction of the Danube and the Regen, and possesses a magnificent cathedral. It was here that I first saw anything like extensive lumber yards, some of them equalling in extent those seen in large towns in Illinois. From the top of the cathedral is an excellent view of the famous battle-field of Ratisbon, and the sacristan pointed out to me a little wood not far distant, where Napoleon Bonaparte was wounded on that day; he was more eager to tell me that he was wounded than that he won. I walked to the "Wal-

halla" some six miles to the east, overlooking the Danube. It is a celebrated structure, loftily situated and looks in the distance much like Girard College. It is built of massive blocks of unpolished, grey marble, is 246 feet long and 115 feet wide, and is said to have cost with its contents $3,350,000. The interior is a richly decorated hall 180 feet long by 50 broad and is 56 feet high. It contains some fine statues and 101 busts of celebrated Germans. Luther is among them, but was not admitted for a long time, and not until after the abdication of King Lewis, who founded in 1830 this "Walhalla" or "hall of the chosen," the paradise of the ancient Germanic tribes.

Passau is a picturesque town on the Danube where we entered Austria. At Linz we took the boat for Vienna at half past seven A. M. The Danube between Linz and Vienna is majestic and muddy. Its steamers are neither numerous or imposing. As far as looks go they are sort of third rate affairs. Little attention is paid by Europeans either to beauty or convenience in the structure of cars and vessels, and even houses, excepting in capitals and large cities. They appear to think that the scenery of their continent atones for all such deficiences. In everything that is useful and practical, they are generally far behind the times. Their hoes are awkward, their plows crude affairs, their wagons ungainly, their pitchforks crooked sticks with ill-shapen prongs at the end of them and their scythes are not to be mentioned. The scenery down the Danube is in many places quite picturesque. Often there were wooded islands in the stream. Sometimes we went through a narrow gorge. Much of the way the country was level on either side. We passed several wealthy, palatial looking Benedictine abbeys—one of them situated on a hill some four miles from the stream, resembled with its many towers and immense proportions more a city than a building. Another passed just before we reached Vienna, near the river bank, owns two-thirds of all the environs of Vienna. Only a small arm of the Danube enters the city. Just before reaching it we were transferred from our mean boat to a still meaner and smaller one and in this magnificent manner we made our glorious entrance into the imperial city of Austria.

B. T. Pettengill.

The Illinois Asylum for feeble minded children which has so long been located at Jacksonville, is now removed into its new building at Lincoln, Logan county. All communications, applications, etc., should be addressed hereafter to that place. The school term will not commence until the middle of September. Dr. C. T. Wilbur is Superintendent of the institution.

The U. S. Courts on the Strike.

In sentencing eight strikers arrested at Peoria for interfering with a road under control of the United States court, Judge Drummond spoke as follows concerning the rights and wrongs of labor:

We all acknowledge the rights of labor. It is simply the right of the man who performs labor to obtain the best price he can from his employer; and not the right of dictating terms to the employer. The rights of labor result from an agreement made among men, not by a statement, or an order, or a dictation from one man to another. The rights of labor as thus understood, we all admit, and it is not improper, perhaps, to call those rights sacred. But when the right of labor consists in the claim of not only refusing to labor, but interfering with the labor of others—in other words, trampling upon the rights of labor,—we of course can have no feeling of respect for any such right as that. It is criminal; it is unlawful; it puts an end to all the relations of life, and strikes at the root of everything in which the right of labor consists.

Another thing: We all admit what is called the hardness of the times. We know that the business of the country has been disturbed; that as to men who are willing to labor, it is difficult for them at all times to find an opportunity to labor, or to get such compensation for their labor as they desire to have. But when we hear, as we do, owing to what has occurred within the last few days, of the compensation which is actually given to many of the employes of our railroads, we certainly must be somewhat surprised at the dissatisfaction which is shown by so many of them. I venture to say that a majority of the people of this country live on, and support their families on, much less than is given to many of the employes of the railroads. It would be a subject well worth consideration and the investigation of all thoughtful minds, as well as those who do not sometimes think so much as they ought, if we would only call to mind how many of our fellow-citizens of this country live on $400, $500, $600, or $700, and many of them on less than that, and support their families. While we admit, therefore, that there may be some reason for dissatisfaction, still there are two sides to every question of this sort, and it is one of those questions that must be settled by a common agreement between the employer and the employed; by the demand and the supply of labor. And this must be borne in mind; that we cannot change the nature of man. We cannot change his capacity and habits. We cannot make all men alike. Superiority of talents, of skill, of industry, of capacity for business, will always have its influence. It cannot be expected, therefore, that even all those men who will labor are able to, or will, obtain the same price. There must be differences. Different kinds of labor receive different kinds of compensation. It is not possible that brakemen or switchmen can obtain as much as the superintendent. All these things must have their influence. But it is one of the glories of our common country that every man, if he will only exercise the talents which he has, the industry which he possesses, has the opportunity for rising as high as his talents, as his industry and his capacity for business will enable him to.

The Publishing House.

FROM THE GENERAL AGENT.

With no disposition to complain or wish to censure, I am constrained to say, in justice to our common cause, that I feel a degree of disappointment in the apparent tardiness of friends in pushing the Publishing Fund of our reform to an early completion.

Three weeks ago I published an accurate statement of the fund as shown by the Treasurer's books. The statement showed a deficiency of $5,000, and I suggested a plan for raising this amount. Thus far responses either in subscriptions or donations have been limited to small sums, and unless the friends take a more practical and conclusive interest in this matter, I see no assurance of reaching a successful issue. There is no man in Chicago who knows the merits or equity of a business transaction better than Philo Carpenter, and there is no man whose interest or liberality in a good cause will go beyond his, but it is neither Christian, manly or safe to presume too far on his generosity. When Bro. Carpenter starts a subscription for $50,000 with an offer of the fee simple of a property worth in these contracted times $20,000, or two-fifths of the whole amount, is it not a matter of simple justice to the cause that his proportion should be fairly met? Were the terms "cash in hand," some would doubtless find it burdensome and others impossible to contribute, but under the very liberal proposal tendered donors can retain the principal until such time as may be agreed upon, paying interest annually, to be used as the work requires and the Board of Directors order.

Our work is beset with many difficulties in addition to those attending other reforms, and experience has shown that simple collections or voluntary contributions will not supply adequate funds to sustain the field work. Without a more reliable base of supplies, but few, if any, even of our best workers could long withstand the pressure. Every friend would regret such an event as a great calamity, and the enemy would rejoice as victors who gather the spoil. The forces already at work are altogether inadequate, and to retrench at this juncture would be disastrous. Where one tract or book is sent out scores and hundreds are needed, and the demand is destined to steadily increase. The public mind is enlisted and the hearts and consciences of the people stirred, and the fields are white for the harvest. The recent and almost simultaneous uprising of mobs from their secret lairs, which has resulted in the destruction of millions of property and scores of valuable lives, which deranged for a time the whole commerce of the country and produced a reign of terror in some infected localities, has directed attention to the dangerous characters and destructive power of secret combinations. In connection with the trials and execution of a few leaders of the secret band known as the "Molly Maguires," it has been developed that this lawless band of murderers and free-booters include in its membership town, county and state officials, and controlled the courts in some localities by electing its own members as justices, constables, judges and sheriffs; and when the people read these statements they instinctively ask, Why may not Freemasonry and other secret orders do the same thing? What prevents them from manipulating politics, packing juries and protecting each other in the civil courts? And no one can deny but what Freemasonry can be and often is used for these very purposes.

The attempted rebellion and organized resistance to the righteous and decisive action of the last United Brethren General Conference, is destined to bring this large and widespread body of Christians into more active and pronounced antagonism with the empire of darkness, and to bring this whole subject more prominently before all the churches. Present indications are that the time is not remote when the enlightened sentiment of the country and the fidelity of the church to her living Head will allow no man, bishop, elder or preacher though he may be, to dodge this issue or remain neutral on so vital a question. To abandon our colors or to withhold our substance in such a time as this is to neglect the most favorable opportunity that God has ever given us to lead many of our benighted, oath-bound fellow-men out into liberty and light and to sustain and strengthen those contending for the faith, and to strike telling blows upon the already shattered ramparts of our adversary. Is not God calling by these auspicious omens upon any and all who have the means to come up to his help against the mighty and secure a fortress for his cause and greatly augment the power of the National Association for good? So it seems to me, and for the accomplishment of this end I will labor, pray and wait.

J. P. Stoddard.

—The *United Presbyterian* gives us a most sad and touching case of loss and poverty resulting from the mob in Pittsburgh. Heaven grant the record may cease with this! Mr. James Kerr, says that journal, an industrious and esteemed member of the Fifth Church, Allegheny, was driven from his work in one of the railroad shops on Saturday morning. In the afternoon he went over to see how things were, and while standing at a distance was shot and instantly killed. His friends found his body at an undertaker's the next day. For several days his wife was in convulsions and five small children are fatherless and dependent.

—The Secretary and Agent, Rev. J. P. Stoddard, visited Crown Point last Sabbath.

Religious Intelligence.

—The Presbyterian church in the city of Mexico received last year over five hundred converts.

—The Lutheran Ministerium of New York, regarding the action of the last General Council (to which it belongs) on the subject of pulpit and altar fellowship as being far too liberal, has adopted resolutions instructing its delegates to the next council to withdraw unless the Council will recede from its position. The Ministerium will probably connect itself with the Synodical Conference, with which it is in sympathy. The position of these two bodies, General Council and Synodical Conference, in respect to reform questions is well known.

—Mr. A. R. Dodd of the last class at Wheaton College is engaged to fill one of the pulpits of Macomb, Ill., during the ensuing year.

—A commemoration of the death of John Huss, which was to have been held at Prague upon July 5, and to which Father Hyacinthe had been invited, was forbidden by the Austrian government on the ground that it would be an anti-Catholic demonstration.

—Mr. Moody, it is announced, will attend the Methodist camp meeting at Martha's Vineyard in August. Mr. Sankey has just held a series of two weeks' meetings at Cohasset and Scituate, two towns on the Massachusetts coast. The meetings were well attended.

—The Free Methodist brethren seem to be almost the sole heirs of the old-fashioned camp-meeting. During the present month they hold over twenty grove meetings. Many have been already held this year and conversions have rewarded the efforts of the preachers at them all.

—The Fere Methodist Seminary at North Chili, near Rochester, N. Y., has buildings worth nearly $14,000. A committee appointed at the last meeting of the trustees to examine the accounts reports the cost of buildings, furniture, library, etc., at $17,400, with a debt yet remaining of $4,400.

—Bismarck recently to a deputation of Protestant clergy of Wurtemburg, spoke hopefully concerning the ecclesiastical conflict. He said the government having enacted the necessary laws, quietly stood on the defensive, and could afford to wait for the papacy to accept the situation.

—The Presbyterians on the Pacific Coast are anxious to have the General Assembly provide for the opening of missions among the aborigines of Alaska. It is said that they desire Christian teachers from the United States. A missionary in British Columbia has paid several visits to Fort Wrangle, and reports that the Indians heard him gladly, and asked for teachers.

—During a late severe storm at Aledo, Illinois, the United Presbyterian church in process of erection and nearly finished, was destroyed. To add to the trials of the congregation their young pastor, Rev. T. B. Turnbull, has been stricken down with a severe sickness so that for a time his life was despaired of.

—The Wesleyan churches hold eight camp-meetings during the present month, at several Rev. N. Wardner, connectional evangelist, is expected. He will also attend a holiness convention to be held in Cedar county, Iowa, at Dayton chapel five miles northeast of Clarence city, beginning on the 28th inst. All the annual conferences of this denomination west of Pennsylvania will be held during this month and next.

—Mr. R. Pearsall Smith has again entered upon his work as an advocate of a "Higher Life," after being laid aside for a time by a deplorable scandal which arose about his work in England.

—Miss Van Duzen, from the Erzeroum Mission of the American Board, says the missionaries regard the prospective triumph of Russia with satisfaction, believing it will greatly advance the condition of the Armenians and open the way for Gospel work. The American missionaries whose stations are in Asiatic Turkey have determined to remain, although they have removed their families to Trebizond and upon an island in Lake Van for safety. These are missionaries at Erzeroum, Harpoot, Van and Bitlis.

—Very satisfactory accounts have been received in England of the progress of the mission settlement in Central Africa. Matatea, a powerful chief, has sent to Bishop Steere, who has charge of the Anglican mission in Zanzibar, to request missionaries to be sent to him. Two years ago Bishop Steere visited this chief. A new road to Lake Nyassa is to be opened from Kilwa. The exertions of the sultan of Zanzibar have perceptibly checked the land slave trade. A mission is to be established at Lake Tanganyika.

—Rev. Benj. Larrabee, of the American Presbyterian mission in Persia, in writing from Oroomiah to the British Council of the Evangelical Alliance, says a great revival has been in progress, and has swept through these churches in a manner unparalleled in the history of the missionary work in Persia. Village after village has been the scene of special religious service of absorbing interest. Congregations have risen from scores up to hundreds. Some feeble churches, of which they had come almost to despair, report hopeful conversions which will give them an increase of a hundred per cent. The special meetings which have been held in the different villages have been conducted principally by the native preachers.

Correspondence.

A Duty to Pastors.

Editor Cynosure: The cases of the Rev. W. Post and many others, godly ministers, who are called on to suffer for the Lord's sake, because they cannot fall in with the wickedness of those men who are deists in their secret lodges and professed Christians in the pulpit, call for serious consideration. How are these cases to be met? How can they be sustained in their protest against their brethren? It is easy to say, "Come out from among them and be separate, and touch not the unclean thing." But the question is, How can this be done? Must they form a separate church out of the scanty materials at their disposal, on this issue alone? Doubtful.

The fourth resolution of the Anti-masonic convention held at Marengo, Ill., partially meets such cases. It calls for the withholding of support from ministers of the Gospel who fellowship foresworn societies, but it does not say anything about what is to be done with the funds which are to be withheld from the unworthy. The Lord has need of these funds. If some of his servants are unworthy, there are others who are worthy. Take, then, the talent from the unworthy bishop and his fellow-slaves of the lodge and give it to the free man who is willing to work in Christ's vineyard, and is working, but greatly hindered by his fellows, who will neither let him work nor eat. Shall he starve to death when there is abundance of work for all and support likewise?

Let the conferences to which belong many godly workers in Christ's vineyard, who are turned out of work to starve, do their duty to these men. Let them be cheered by the warm hearts and open hands of those who are restrained in giving to unworthy hirelings and wolves in sheep's clothing, that they may be confirmed in Christ's service.

Thus it shall soon be felt by them, when their supplies are cut off, that God is not mocked, and his people cannot be deceived. Then they shall be fast enough in the net which they have laid for others. Their pride will be laid low. Let this step become practical and we shall soon see good results. There should not be need for a minister starving in these days for doing his duty.

Yours truly, J. D.

A National Warning.

Des Moines, Iowa,
July 24, 1877.

Editor Cynosure, — My Dear Brother: I infer from the papers that you again have occasion to say, "Therefore do the heathen rage and the people imagine vain things." It seems wonderfully providential that you are furnished, just at this juncture, with an argument of such terrible proportions against the army of secret societies. Why! it almost takes one's breath away to look out upon the country to-day and reflect that all this harvest of riot and robbery and bloodshed is but the legitimate "fruit of that forbidden tree." And then to conceive of the yet ungathered harvest!!

Of the many, very many startling lessons which our government, our churches and our people ought to learn from this unprecedented mob epidemic, which now fills and convulses the country, the first and most patent is most surely the danger of secret associations. Lecky says that the Roman emperors would not tolerate any class of secret orders, lest they should do what? Exactly what they are doing in this country to-day, and which they have been preparing to do for many years, an "*imperium in imperio*" to rule their rulers and defy the laws. Well, if our nation and the churches can sleep out such a terrific moral tempest as that which is now raging all abroad, then is our ruin as a nation not very far removed. May the good Lord help you still to "lift up your voice like a trumpet and show the people their transgressions," and the American people their fearful sin and danger.

Be assured, my dear brother, of my sincere sympathy and most earnest prayer. Very sincerely yours,

M. N. Miles.

A Masonic Governor for Iowa.

Editor Christian Cynosure.—A little over one year ago I was solicited to act as an elector for my respective district, to act in conjunction with the American ticket. After carefully weighing the matter I responded, that while I considered myself sound upon the American platform, loving and cherishing the principles therein set forth, I thought it an impossibility to successfully sustain those very worthy and respectable candidates, partly from the fact that I thought the people were not ready to vote against secrecy, and partly because a good man upon the Republican ticket had been nominated who, it was held, was Anti-masonic in his views and was a very great temperance man, and by voting for them (Walker and Kirkpatrick) I would give the Democrats an advantage which I did not wish to do, hence I declined to be an elector. But since then I have been made wiser if not better; and while I see with the same eyes now as then, I see differently in regard to some things and would undo them if I could. Were I to choose again I should most assuredly vote the American ticket. I have arrived at last at this conclusion: To vote for no person who is an adhering member of any secret organization if I know it. Neither will I hear or even give support to a minister of the gospel who is affiliated with lodgeism. I have no use for them, because I have no confidence in them. With regard to this matter I feel I am not alone. This feeling is fast becoming prevalent, so much so that I feel I am justified in sending you the following letter and reply for insertion in the *Cynosure:*

Montrose, Iowa, July 16, 1877.

Hon. J. H. Gear—*Dear Sir:* By consenting to become Governor of the State of Iowa, you virtually ask me for my vote. This you are quite likely to obtain, providing you are not affiliated with lodgeism.

I have always voted the Republican ticket when I knew the nominees were not secret oath-bound men.

Will you please inform me by letter what are your views relative to secret societies? if you are now, or ever have been a Freemason or Oddfellow? Fraternally yours,

W. H. Hitchcock.

Answer came in due time: "I am now and have been for thirty years a Freemason. (Signed,)
J. H. Gear.

Political Action in Iowa.

Springdale, Cedar Co., Iowa, July 28, 1877.

As we have no paper published in Iowa at this time by which we can communicate with each other, I take this privilege of asking the readers of the *Cynosure* in Iowa to give their opinions in some form through the paper or otherwise of making nominations for State officers. I saw Bro. Vandever about a month since and he thought then he would have his paper take the place of the *Iowa Freeman* the next week so we could communicate through that medium and understand the sentiments of our friends, but it has not yet made its appearance and the time is getting short for work before election.

There seems to be a large number of the friends of the anti-secret cause who are so much attached to old party lines and think they can do more to work in that and secure anti-secret men on the nominations, but with such demonstrations as were made at the last Republican State Convention I think it a very favorable time for honest Republicans especially temperance men to bolt, for I do not see how any true temperance man can vote for J. H. Gear for Governor after giving the Temperance Alliance so evasive an answer on that question in connection with his former record on temperance.

As Bro. Hinman expects to visit Iowa soon, I hope he will give the sentiments of the friends on political action with other things in his correspondence. I think it was an oversight at our State meeting that we did not hold a political meeting at that time and discuss the question and prepare for future action, but the time was so fully occupied and so many of the leading members had to leave before its close to meet other engagements that we thought best to leave it. I understand the Temperance Alliance are talking of making nominations, but they will be very likely to be secret society men that I cannot and will not vote for if I know them to be such.

Hoping to hear from the friends of the cause in different parts of the State of Iowa, I remain yours for the cause. Moses Varney.

Sympathy in the South.

Savannah, Ga.

Editor Cynosure: There are many evangelical Christians in the Southern States who cordially indorse your efforts to neutralize the poison of secretism, which is sapping the foundations of our constitutional liberties, and spreading the abominable heresy that man can be saved without the atoning merits of the Lord Jesus Christ.

In the murders perpetrated some months ago by a secret, oath-bound association in Pennsylvania, known as "Molly Maguires," which, to the credit of the Roman Catholic church, was denounced and exposed, we see the evil effects of oath-bound secret societies.

Our political parties are controlled in their nominations by members of secret societies, and, shameful as the fact is, even some of the churches are under the baneful influence of secretism. Thos. J. Edwards.

Hayes and Masonry.

We have always had some hope that the President would be able to reform the civil service to the utmost extent of his powers. But our faith is getting weaker as time rolls on. The Masonic factions of Baltimore have just had a savage fight for the keys of the Baltimore custom house. The President decided to give them to John L. Thomas, Jr.

Now, as Mr. Thomas has been placed in so important a position by our executive, the readers of the *Cynosure* have a right to know what sort of a man he is, and how he got the bunch of keys.

Well, Mr. Thomas is a lawyer and a Mason. He has been an office-seeker all his life, and has been wonderfully successful. He has always had rich Masonic brethren to help him get into office..

Mr. Thomas and myself both belonged to the Fifteenth Ward Know Nothing Council of Baltimore. He was one of the ring-leaders and orators and office-seekers. And I regard him as a regular Masonic demagogue of the Andy Johnson type. There can be no doubt that the Royal Arch Masons are putting a blind bridle on the President, and he will not be able to see civil service reform much longer.

No party that will receive Masons and elevate them to office and positions of importance can ever reform anything or give us good government. We are not reasonable in expecting anything from the Masonic log-rollers of the once glorious Republican party. It is time for us to realize that the great anti-secret party is our only hope and the only hope of the Republic.

E. J. Chalfant.

T. L. Cuyler gives the following recipes for securing sunshine in the soul: "1. Look at your mercies with both eyes; at your trials and troubles with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of grasping. What they do not have makes thousands wretched. 3. Keep at some work of usefulness. Working for Christ always brings heart health. 4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It turns tears into rainbows."

Address by Rev. E. I. Grinnell.

BEFORE THE IOWA STATE CONVENTION AT OSKALOOSA, APRIL 26, 1877, AND VOTED TO BE PRINTED.

[*Concluded.*]

Let us now look at another Masonic precept frequently quoted as evidence of the moral character of the order. "A Mason is obliged by his tenure to obey the moral law." (See Mackey's Manual of the Lodge, page 215.) Viewing the above precept from a Christian standpoint, we would conclude that "strict obedience" to its teachings would render the initiate measurably "free from sin," but when we learn that by the moral law Masonry only means "*lex naturæ*," or the law of nature, then it is that we find our first conclusion concerning it a delusion, and we behold Masonry stripped of its garb of hypocrisy and clothed in the true garb, with the vestments of infidelity. We quote from Mackey's Masonic Jurisprudence, page 502. After quoting the above precept, Mr. Mackey says: "Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae*, or the law of nature. This law of nature has been defined by an able, but not recent writer on this subject, to be the will of God relating to human actions, grounded on the moral differences of things; and, because discoverable by natural light, obligatory upon all mankind. This is the moral law to which the old charge already cited refers, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses, and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta. The universal law of Nature, which the authors of the old charges have properly called the moral law, because it is, as Conybeare remarks, a perfect collection of all those moral doctrines and precepts which have a foundatio.. in the nature and reason of things, is, therefore, the only law suited, in every respect, to be adopted as the Masonic code."

From the above we learn that "strict obedience" to the "moral law" of Masonry is to simply obey "the law of nature." The decalogue of Moses, embracing the general principles of all truly moral and religious systems, is said to be of such "narrow limits" that it is unfit "to be adopted as the Masonic code."

Here is a thought worthy the notice of the heralds of the cross and professed Christians who meet within the tyled recesses of the lodge. Lodge worship, in which you participate, only requires "strict obedience" to the "law of nature," as a means of freedom from sin. And said "law of nature" is "discovera ble by natural light." May we not ask you whether you really believe your Bible, which says, 1 Cor. ii. 14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned? And, has not God made a mistake in sending his Son into the world, giving us a Bible, and his Holy Spirit to guide us into all truth?

Since, according to Masonry, a common stone hammer, or gavel, will do the work of Christ, and "strict obedience" to the "law of nature," "discoverable by natural light," is all sufficient.

Again, in the above quotation, we are told that the law of nature is "a perfect collection of all those moral doctrines and precepts which have a foundation in the nature and reason of things." The deistic idea you observe. Nature and reason substituted for the revealed will of God. The Divine standard is discarded as being of "too narrow limits," the "law of nature" being broad, and having its "foundation in the nature and reason of things," must take the place of the holy Scriptures as the "moral law" of Masonry. Now, morally speaking, men read nature differently. What one says is right, as he reads the "law of nature," by the aid of "natural light," another says is wrong. As the Divine standard is discarded as too "narrow," it follows that every person who reads the law of nature by natural light will erect a standard of morality of his own or in other words be a law unto himself. As the infidel Rosseau, a writer of the "Satanic school," expresses it, "I have only to consult myself concerning what I do. All that I feel to be right is right. All that I feel to be wrong is wrong. All the morality of our actions lies in the judgment we ourselves form of them." (See Horne's Introduction to the Bible, unabridged, vol. 1, page 32.) "Strict obedience" to the Masonic code, then, is to turn deist and embrace the tenets of the Rosseau and Voltaire school. Masonry is downright deism; nothing else; and if Masons are not all deists it is not because their Masonic precepts are not deistical.

As corroborative testimony that our conclusions are correct, we call attention to the language of Mr. Chase in his Digest of Masonic Law, page 206. He says: "According to what is generally received as ancient Masonry, a candidate must be a —— man of honor and honesty, and, before his initiation, must acknowledge his trust to be in God; any further religious test is not necessary, and to require that a candidate profess a belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry." Again, in the same book, on pages 207 and 208, we are told: "Blue lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else." Can language be more positive?

If the Bible is not wholly ignored as a divine book in the above quotations from standard Masonic authority, then the language is devoid of any meaning.

The hypocrisy of the deist Voltaire, who, with bended knee and uplifted eye, adored the cross of Christ and received the host in the communion of the church of Rome, while, at the same time, he was plotting the destruction of Christianity and introducing the awful watch-word of his party, "Crush the wretch," is only equalled by that of Masonry in claiming divine sanction and offering a means of being "free from sin" while, with diabolical effrontery, she calls Christ an impostor by offering to do his heav-

en-assigned work with a stone hammer or gavel, and for her moral code adopts the "law of nature" instead of the law of God.

"Once in the history of the world avowed Bible rejectors controlled a nation." For ten years they had opportunity to try the experiment of ruling a people and of giving the world a specimen of a nation ruled by the light of nature and of human reason. "Public worship was utterly abolished. The churches were converted into temples of reason, in which licentious homilies were substituted for the proscribed service, and an absurd and ludicrous imitation of the pagan mythology was exhibited under the title of the religion of reason. Contempt for religion or decency became the test of attachment to the government. All distinctions of right and wrong were confounded. The grossest debauchery triumphed. The whole nation was converted into one vast field of rapine and blood. To contemplative men, it seemed as if the knell of the whole nation was tolled and the world summoned to its execution and funeral." May we not, as a nation, learn a lesson thereby? With a host of midnight clans in our midst, united and sworn under murderous and blasphemous oaths, and, in their midnight orgies, inculcating the principles of infidel France to their disciples, are our civil and religious institutions in no jeopardy? Judge ye.

Masons reply to the proof that they are guilty of rejecting the holy Scriptures as a moral code by saying that "the Bible is one of the great lights of Masonry, and is found upon the altar of every lodge." We answer that the square and compass are also great lights in Masonry, and are found in the lodges of all countries, while the Bible is used as one of the three great lights only in those countries where Christianity is the prevailing religion. (We quote from Mackey's Masonic Jurisprudence, pages 33 and 34.)

"It is a landmark that a book of the law shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a book of the law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. In all lodges in Christian countries the book of the law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith the Old Testament alone would be sufficient, and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted." We learn from this that it is not always the Bible that is found upon Masonic altars, nor (as the monitors inform us) that is "dedicated to God because it is the inestimable gift of God to man." The truth is, Masonry says to the Christian, "The Bible is the inestimable gift of God to man;" turning to the Mohammedan, she says, "The Koran is the inestimable gift of God to man," and to the disciple of Zoroaster the same language is used concerning the Zend Avesta.

An institution that thus brings the Koran, the Shaster and the Zend Avesta and places them on a level with the Bible cannot be said to have much reverence for the holy Scriptures, that inform us all we know concerning the mission of Christ.

Though, to catch the unwary, she may hypocritically parade the Bible on her altars, and call it a "great light," yet, as a moral code, she says it is of "narrow limits," and turns from it to the "law of nature" for counsel and guidance.

In our investigation of Masonic precepts we find that, like the obligations, they are Christless. And, notwithstanding this, she offers as high a state of grace as is taught in the Bible. Mackey's Manual of the Lodge, page 35, says: "The speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling place of him who is the author of purity, and whence every evil thought and unruly passion are to be banished, as the sinner and the Gentile are excluded from the sanctuary of the Jewish temple." Brother Inskip, or any other advocate of the doctrine of holiness, never offered, in the name of Jesus, a higher state of grace than Masonry, in the above quotation, claims for its disciples. And all this by "strict obedience" to Christ-rejecting precepts, to obligations profane and murderous, and adherence to the "law of nature," founded "in the nature and reason of things," "discoverable by natural light." Can hypocrisy and devil worship be more apparent? The devil has clothed himself in Masonic attire, and, with his lamb-skin duly adjusted, the gavel in one hand, Masonic obligations in the other, with the "law of nature" for his platform, he exclaims: "You have no need of Christ or the Bible. Come and be stripped, blindfolded, haltered, and duly sworn; then, by "strict obedience" thou art "free from sin." Alas! many have gone after him saying, "Masonry (or devil worship), is good enough religion for me."

A few years ago professed Christians voted shackles on the Lord Jesus Christ, in the person of his children, because God had given them a skin of darkened hue, and he who raised his voice in behalf of the downtrodden of the land was greeted with eggs and the mob. To-day the enslaved are free and Frederick Douglass, once a slave, is now an officer of the United States government.

In this reform we have the same mob and rotten-egg power to contend with. The foe is more secure, being in ambush. Masonry has seven devils in it where slavery had one. Slavery assailed our Lord only in his humanity, while Masonry strikes at his divinity, and, with Satanic hate, seeks to drag him from his mediatorial throne by calling him an impostor in asserting that there is another way to the Father via the Masonic lodge.

Though the pulpit and the press have been largely "chloroformed by the lodge," they are being aroused to activity through the exertions of the National Christian Association and auxiliary societies, in spreading before the world the light of truth concerning Masonry. May the work of enlightening go on! The gospel, with its appliances has more power when put forth in purity and simplicity than the forces of Satan, even though they take refuge in secret chambers and communicate by means of murderous signs, used as types of murderous and blasphemous oaths, taken while "in search of light," and are led on by men in clerical gowns sworn to conceal crime, "murder and treason not excepted."

If we are faithful to Christ and the cause of truth, Masonry is sure to be overthrown. Ichabod is already being written on her temples of worship, on account of the better class coming out, while a lighter class is going in to her midnight orgies. God is raising up men in this cause. Men who can look the foe in the eye without blinking. Men iron-mailed with God's eternal truth, who can stand and let the bolts of the craft crash against their plated sides and fall harmlessly at their feet. Men of self-reliance, who, without learning it in the northeast corner of any Masonic hall, can stand up straight and tall amid the throngs of earth, and, with a consciousness that they are identified with the peerless royalty of God and the right, would disdain to bend to the secret foe. Men whom the fires of opposition and the prolonged heat of the conflict only crystallize into purer types of manhood and more lustrous forms of virtue. Men of cool heads and firm hearts, who can suffer and endure; who dare to do or to defy. With a band of such men, continually increasing, and the divine Christ as their captain, this reform will advance with the stately steppings of imperial triumph until Masonry, yielding to its conquering might, will be hurled to the abyss of darkness from whence it came. May God speed the day!

The Sabbath School.

LESSON XXXIII.—August 19, 1877.—THESSALONIANS AND BEREANS.

SCRIPTURE.—Acts, 17: 1-14. Commit 10-14.

1. Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you, is Christ.

4. And some of them believed and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also;

7. Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, one Jesus.

8. And they troubled the people, and the rulers of the city when they heard these things.

9. And when they had taken security of Jason and of the other, they let them go.

10. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so.

12. Therefore many of them believed; also of honorable women which were Greeks, and of men not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14. And then immediately the brethren sent away Paul, to go, as it were, to the sea; but Silas and Timotheus abode there still.

HOME READINGS.

Deut. 6: 1-25....Taught in the Family.
Ps. 19: 7-14....The Law Perfect.
John 5:24-47....Search the Scriptures.
2 Peter 3: 1-18... Keep us in Remembrance.
Eph. 6:10-17 and Rev. 1:9-18....The Sword of the Spirit.
1 Thes. 2: 1-20.. Paul's manner in Thessalonica. Study daily through the week the wonderful 119th Psalm.

GOLDEN TEXT.—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so."—Acts xvii. 11.

Amphipolis—A city on the River Strymon, at the head of the gulf of that name, on the northern coast of the Aegean sea. It was 33 miles southwest of Philippi.

Appolonia—About 30 miles southwest of the above.

Thessalonica—Some 37 miles west of Appolonia, at the head of the Thermaic or Thessalonian gulf, at the northwestern point of the Aegean sea. This was the principal and most populous city in Macedonia, hence a most appropriate place for a starting point for the Gospel in Europe; as Paul said, in his letter to the church: "From you the Word of the Lord sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place. (1 Thes. i. 8.)

Berea—Was 50 or 60 miles southwest of Thessalonica. It is yet a town of considerable importance.

There was probably no synagogue at the first two places. Though their persecutions arose almost universally from the Jews, yet the Apostles seemed to always select these places of meeting in which to begin their work. To begin with the Jews was Paul's "manner." His preaching was expository, proving from the Old Testament that Jesus fulfilled all prophecy concerning the Messiah.

The large majority of the converts were Gentiles as appears from 1st Thessalonians; not only those who had been proselytes but also idolaters. During his stay Paul supported himself by his own labor (1 Thes. 2:9; 2nd Thes. 3:7-9); he received aid also from the Philippian brethren (Phil. 4:15, 16.)

Jamieson remarks on the Bereans that "it is undeniable that the people no less than the ministers of the church, are entitled and bound to search the Scriptures; that they are entitled and bound to judge on their own responsibility, whether the teaching they receive from the ministers of the church is according to the word of God; and that no faith but such as results from personal conviction ought to be demanded or is of any avail."

READ FOR ILLUSTRATION.

V. 2.—And he came to Nazereth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day. Lu. 4:16; John 18:20; Acts 9:20; 13:5, 14; 14:1; 16:13, 19:8

And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself. Lu. 24:27; John 5:39; 1:45.

V. 3.—Lu. 24:25, 26, 46; 1 Ps. 1:11; Is. 50:6; 53 10; Zec. 13:7; Acts 18 5, 28.

V 4.—Acts 28:17, 24; 1 Thess. 1:5-10; Acts 16:14.

V. 5.—Mat. 27:18; Acts 7:9; 13:45; 14:2. Mat. 13.45; Ps. 35:15.

V. 6.—Josh. 7:25; 1 Ki. 18:17; Lu. 23:5; Acts 16:20.

V. 7.—Lu. 23 2; John 18:36; Ps. 2:13.

V. 8.—John 19 12.

V. 10.—Acts 9 25; Mat. 10 23.

V. 11.—Pr. 1:5; Ps. 119:99; Mat. 13:23; 1 Thes. 1:6; Is. 8:20; 34:16; Lu. 16:29; John 5:39.

V. 13.—Ps. 25 9; 119:130; John 16:3.

THE ECLIPSE OF THE SOUL.—The moon in an eclipse, complained to the sun, "Why, O my dearest friend, dost thou not shine upon me as usual?" "Do I not?" said she; "I am sure I am shining as I always do. Why do you not enjoy my light as usual?" "O, I see," said the moon; "the earth has got between us." "Why, O Saviour," says the backsliding Christian, "do not I, as in former days, walk in the light of thy countenance?" "I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever. What can prevent them from reaching thee?" It is the world, troubled Christian, that has got between thee and Christ,

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 9, 1877.

The Railroad Strike.

Our national spasm, we hope, is over. Let us consider its cause, symptoms and means of prevention.

Two hundred and one years ago (1676) coals were hauled on wooden rails to the river from the mines of Newcastle, England. But the first passenger cars, on wrought iron or fish-belly rails, were run only fifty-two years ago, and the Union Pacific road across the American continent, uniting the two oceans, was opened in 1870, less than seven years since. In this short interval of less than fifty years the United States has invested in railroads $2,211,914,212, or above $50 to every one of our population. I know of no exact census of these roads, but the men employed on them and in the offices and shops are several hundred thousand, who, with their families, make an important part af the American people. But their numbers constitute the least element of their importance. They have in their hands the lives of all who travel, and their fingers are on the throat, veins and arteries of the commerce and comforts of the United States.

This railroad population, so material to our welfare, if not to our very existence as a nation, is, perhaps, more exposed to temptation and corruption than any other class of American industry.

Facilities for combination tempt owners to charge exorbitant rates, and managers to enormous salaries and the vices incident to luxurious living. And though six days would do the carrying business of the country better and cheaper than seven, the greed of commerce and the clamor of ungodly men, who hate the law of God, are perpetually driving trains over and through a broken Sabbath, though stockholders, managers and men would be benefited by keeping it sacred.

But the operatives who run the roads are, beyond almost all other classes, exposed to the causes which deteriorate character and destroy men. For the most part, they go upon the cars when mere boys, and are habitually away from home. If they were soldiers, they would have constant surveillance, at least; but when off duty, they are their own men; and they stop in the cities and villages, where, if anywhere, sharpers, loafers and gamblers inhabit; and if they ever have a Sabbath it is not because the road acknowledges itself bound to keep one.

Almost as soon as they set foot on the train they are beset to join a secret society, and are called "*scabs*" and persecuted if they refuse. The names of these "man-traps of Satan," as a Scotch divine called them, is legion. "*The Trainmen's Union*," which inaugurated the late strike, is but one of a multitude of "Brotherhoods of Engineers," "Labor Leagues," and "Workingmen's Unions," officered and run by ingenious and tonguey loafers, in their own interest.

This Trainmen's Union, which set on foot the bloody drama just now closed, was started by one A. R. Ammon, a man who was dismissed from the road at Fort Wayne. He first got somebody to swear him, took the oath, and flagmen, brakemen, firemen and conductors followed suit. The oath itself is not disclosed; nor is it necessary. These secret combinations are all children of one school, the Masonic lodge, which furnishes them their models, and whose head men watch over the whole dark brood to profit by their successes, and yet escape responsibility for their crimes.

The young brakeman or fireman is drawn into one of these halls. He is amused, puzzled, dazzled, initiated, fooled, awed and subjected to the unknown superiors of the invisible clan, which unknown superiors are often in league with both employer and employed. He pays his dues as regularly as a gambler his debts of honor, and commonly knows just enough of his "union" to become the tool of its paid and corrupted managers, who, like the noted Chartist, Fergus O'Connor, get their deluded followers shot or imprisoned, while they themselves escape, after a few days' confinement, perhaps, to expend their bribe-money in luxury and vice. To such human harpies a shrinkage of business from war-inflated prices is a rogues' millennium. Blinking the fact that prices, like fluids, must soon find their level, and that low wages must eventually make cheap bread, they draw and drive their followers to frenzy when a pinch comes in affairs, which a little patience and open, firm remonstrance might relieve or correct; and turn out of their secret dens a mob of crazed and miserable men, who have not only had bread but beer, to deny all title to property, either of others or their own, and thus dry up and destroy the fountains from which they claim and clamor for supplies.

If this were all, or the worst of this business, the evil were comparatively light. But every secret clan has and must have its oath and worship; something to bind conscience and obligate men. Else they could not wield masses as they do, and "strike" from Portland to San Francisco in a day. They therefore swear their dupes without God, by whom alone an oath is possible, and make them "worship, they know not what;" and their whole system of obligations, from a simple pledge of honor to a cut-throat oath, depend for their efficacy, not on God, but on the vengeance and proscription of the clan. This explains why mere boys could stop stalwart men from their work. Those men had sworn in secret to "obey signs and tokens," no matter who brought them; and they obeyed.

The remedy for this giant evil, so pregnant with disaster to all an American holds dear, is, first of all, to *restore the Sabbath on the railroads.*

This can easily be done. If all the Christians who own stock would request it, there are not non-Christian shares enough to run the road. And the reasons are overwhelming in favor of the six days' run, instead of seven; the even number, instead of the odd; even on the score of cheapness, system and self-interest.

But the argument of all arguments is the declaration of Almighty God that Sabbath-breaking ends in certain national destruction. "Then shall the land enjoy her Sabbaths as long as it lieth desolate, because it rested not while ye dwelt upon it." Lev. xxvi. 34. Nor have we to look to miracles and supernatural causes for this desolation. God, nature and just government are on the side of the laboring classes, and if these become corrupt society stagnates in its own blood. France, Spain, Mexico —these are illustrations. Let us, then, hold conventions, reason and remonstrate. Many excellent men now controlling our railroads hail with joy every effort of Christians to restore the Sabbath on their roads, and will do all they can to help us. Above all, let us pour light on the minds of the laboring masses until each toil-worn veteran, freed from the drainage of the dram shop and the bewildering blasphemies of the lodge, shall hail the returning Sabbath as the atmosphere in which the other nine commandments draw breath—the teaching day for them all—the day when labor forgets its toil and care its anxiety; when employers shall treat the employed justly, as their equal brethren; and the mechanic, losing all bitterness in the love of Christ, who himself toiled at his handicraft, shall stand erect in his disenthralled manhood, and "strikes" occur no more, because reason and religion reign.

Sovereign Grand Inspectors General.

This grand convocation of thirty-three degree Masons met in Rochester on the 20th of June this year, and was thus announced by the telegraph and daily press:

The Sovereign Grand Council of the United States of America convened in this city to-day at 10 A. M. The treaty between the Sovereign Grand Council of the United States and the Grand Imperial Council of England was ratified and adopted. The amendments to the constitution submitted by Sir Knight French at the last annual assembly were all adopted. Eminent Sir J. B. McLeod More, of Canada, was elected honorary member of the Sovereign Grand Council of the United States, and was given the rank of past grand sovereign. The next annual convention will be held in Philadelphia on the second Wednesday in June, 1878. The following grand officers were elected and installed in ample form: C. F. Knapp, of Pennsylvania, sovereign grand master; J. J. French, of Chicago, sovereign deputy grand master; R. B. Smith, of Illinois, sovereign grand viceroy; J. H. Willard, of Indiana, first lieutenant; C. E. Meyer, of Pennsylvania, second lieutenant; R. B. Caldwell, of Kentucky, grand treasurer; Gen. Alfred Creigh, of Pennsylvania, grand register; Gen. J. L. Young, of Pennsylvania, right reverend prelate; J. H. Drummond, of Maine, grand high chancellor; G. O. Tyler, of Vermont, grand seneschal; John Haigh, of Massachusetts, grand prior; George V. Hawk, of Indiana, grand chamberlain; James H. Miles, of Chicago, grand standard-bearer; J. D. Williams, of New York, grand marshal; H. C. Field, of Rhode Island, grand herald; T. Ballantyne, of Georgia, grand chaplain of the guard.

This body, not long since, was divided into northern and southern jurisdictions, the infamous Albert Pike being at the head of the latter. By some means, familiar only to the secret lodge, they have united and are engaged—these *titled* Americans—as a treaty-making power of this country with the aristocratic secretists of the Old World! To read of such performances excites a smile of ridicule, but the disastrous effects of these secret lodge leagues have been too often felt not to regard this announcement with indignation. Our nation, unless God in mercy prevents, will sometime learn that it has allowed these men to play with fire too often.

—Beside the articles upon the late strike in this number, which we hope will prove a valuable addition to the discussion going on through the press, we are happy to announce for next week a most able sermon, reviewing the outbreak in its relations to the secret orders and Christian government, preached in the Reformed Presbyterian church of Pittsburgh the Sabbath after the mob, by Rev. A. M. Milligan, D. D. The mention of his name is guaranty for an able, full and instructive review of the causes and results of this unprecedented rebellion.

—Bro. Warner, who wrote the report of lectures by the General Agent in Byron, Wis., published last week, thinks there was a discrepancy in regard to the financial statements made by him and Bro. Stoddard. There was apparently, but none really. The collections at the meetings were small enough and misrepresented, we are sure, the warmth of sympathy of the friends toward the reform. On the other hand a donation of a large sum which our veteran friend Varney proposes to the cause was put in proper legal shape through the efforts of the agent.

—Our Iowa friends are reasonably dissatisfied with the nomination of J. H. Gear for Governor by the late Republican State Convention. Friend Hitchcock's letter gives reason enough—thirty years a Mason is time enough to destroy all the

moral principle given to an average man. Mr. Gear is not an exception for he accepts the nomination upon a prohibitory platform, while his own ideas of prohibition are revealed in the fact that he has been indicted for the illegal sale of liquor. Let an upright man be nominated for honest voters.

—Special attention is due this week to the Publisher's department. The season for renewed activity for the financial condition of our paper is at hand. Good harvests, full barns, smile all over the land. "Freely ye have received, freely give," is true in more than the strict spiritual sense. Let a new zeal and strong faith approving itself by works crown the mercies of the year.

—The kind of hostility to secret societies the pretended friends of Wheaton College wanted in their late attack has just had an illustration at Muhlenburg College, Allentown, Pa. That institution is committed by its rules against such societies, but lately a hall was fitted up for a fraternity of students belonging to the institution and several ministers of the Pennsylvania Lutheran Synod took part in the festivities connected with its dedication to lodge purposes.

—The *Christian Statesman* tells in the following of a good and hopeful work in Canada among the temperance organizations:

"The orders of the Sons of Temperance and Good Templars in Canada, formerly connected with the organizations in the United States, have withdrawn, and uniting together, along with five similar organizations which were peculiar to Canada, have formed one grand temperance brotherhood in the Dominion. A very gratifying fact connected with this movement is that they have thrown aside the feature of secrecy, and made their ritual, rules, and proceedings as open as those of a church. No regalia is used, and the officers are simply President, Vice President, etc., as in any organization. Could not wise and earnest men in these societies secure similar action in America. The result which would certainly follow would make it worth a trial."

N. C. A. Receipts for July, 1877.

PUBLISHING HOUSE FUND:

Miss R. Wilcox, Aurora, Ill., by Illinois Agent	$5 00
O. M. Clark, Lee Center, Ill., (note)	10 00
John Shuh, Larwill, Ind., (note)	25 00
GENERAL FUND.	
First Church of Christ, Wheaton, per James Grove	2 50
Collected by H. H. Hinman, Ill. Agent	5 95
INTEREST:	
Jos. McCleery	1 00
John Shuh	2 50
RENT	95 66
Total	$147 61

H. L. Kellogg, Treas.

—German sentiment is growing hostile to England, and high authority at Berlin declares that her policy as to the occupation of the Dardanelles will not be permitted.

News of the Week.

—Wm. B. Ogden, the first Mayor of Chicago, about thirty years ago, and for many years closely allied with great public improvements, especially in the northwest, died at his residence near New York last Thursday.

—The leading rioters arrested in this city on the West side number 57. They were brought into court last week and remanded for trial.

—The strike tapered off last week into the mining regions of Pennsylvania, and some local disturbances among railroad hands at Galesburg, Cleveland and a few other points. At Pittsburgh it is said a large number of workmen are allying themselves with the labor movement and no doubt will become an important factor in the forthcoming political contests in the county and state. They demand that legislation be had requiring corporations to pay laborers $1.50 per day, and the abolition of the convict labor system. They ignore the so-called workingmen's friends, and insist that men shall be chosen to office out of their own number.

—Jay Gould, the great New York broker, was severely beaten on the street last Thursday by another operator who claimed to have been swindled by Gould.

—A fire broke out in a cigar-box factory in Cincinnati last Friday morning, in shavings near the furnace, and in a few minutes the whole building was in a blaze. Five girls were in the upper story, only two escaped. Three young men also perished. The fire occurred just before 7 o'clock; a half hour later the hands would all have been at work and the loss of life fearful.

—An accident occurred at the Ducy Furnace Company's works in Pittsburg, August 3, which resulted in the death of two men and the injury of five others. Seven men were engaged in lining the furnace were on a scaffold, which was supported by ropes. These took fire from the furnace, and the scaffold fell, precipitating the men into the furnace. Julius Harden and Michael Cussick were taken out dead, and the five others were so badly burned that they are not expected to live.

—On Saturday night at 11 o'clock a fire broke out in the poor-house on Norfolk county industrial farm, near Simcoe, Canada. It was a huge wooden pile, and by midnight the whole structure was destroyed. The water supply was defective and the brigade from town could effect little. The poor-house contained forty-three male and eighteen female inmates, paupers of the county. Desperate efforts were made to save life, but so quickly did the flames extend that seventeen of them were caught and burned to death, six women and eleven men.

—The latest returns received at the Agricultural Department show that the winter wheat crop, already safely harvested, is the largest produce in this country for many years. The spring wheat is also in excellent condition, and an unprecedented yield is anticipated. The cotton prospects are also more favorable than last year at this time, the product now being estimated at upwards of 4,500,000 bales. The wheat crop of last year was 260,000,000 bushels. This year it will be more than 325,000,000 bushels. The average export for five years has been 61,500,000 bushels. The largest amount ever exported in one year was 90,000,000 bushels. Of this year's crop not less than 100,000,000 bushels may be sent abroad.

—Advices from Ecuador, South America, state that the damage done by the late eruption of Cotopaxi amounts to $1,000,000. Many lives were lost, and over 1,500 head of cattle destroyed. A letter from Costa Rica says that Gen. Thomas Guardia, commander of the forces, on the 14th had deposed President Herrera, and taken possession of the government of Costa Rica. Herrera was confined as a prisoner in the Capital.

—The Russian defeat at Plevna on the 24th and 25th of July is regarded as a most serious check. It is even reported that the czar is laboring to secure intervention by some third power, and that Ausria, instigated by Germany, will lend her influence toward aiding Russia to secure a desirable peace. The Russians are so much stunned by their reverses that it will require ten days to reinforce themselves, to strengthen the points possessed before the late defeats. One report says the Russian defeat was owing to Turkish reinforcements coming up in the rear, and another claims that it is owing to jealousy and lack of cooperation among the commanders. The Russian army numbered 32,000 infantry, besides Cossacks and artillery. Their loss is said to be 3,000 killed and 5,000 wounded. The Turks also lost so heavily as to be unable to follow up the victory, and the Russians are intrenched six miles from Plevna.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio.

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev. J. B. Walker, D. D., Wheaton, Ill.

Vice-President. — Philo Carpenter, Chicago.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, H. L. Kellogg, E. Hildreth, J. M. Wallace, J. B. Walker, A. D. Freeman, Thos. Hodge.

Recording Sec'y.—Thos. Hodge, Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 13 Wabash Ave., Chicago.

Treasurer.—H. L. Kellogg, 13 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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For State Lecturers State Ass'n list.
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R. Faurot, Kendallville, Ind.
J. W. Barlow, Ridgetown, Ont., C. W.

act according to its directions, as it is agreeable to the ambitious man to act according to the motives of ambition.—*W. Law.*

Children's Corner

A Sum in Arithmetic.

There came into our school one day
  A white-haired man. With pleasant smile
He greeted us and sitting down
  Said he would like to rest awhile.

'Twas time to have Arithmetic,
  The teacher said. "Now all give heed—
Put up your books and take your slate,
  And do the sum which I will read."

Our books went in, our slates came out,
  And then the teacher read the sum;
We tried, and tried, and tried again,
  But couldn't make the answer come.

And then the old man said to us—
  With kindness twinkling in his eyes—
"Who gets the answer first shall have
  A silver shilling for a prize."

Then Tommy Dole resolved to cheat,
  And slyly taking out his book,
When he supposed he was not seen,
  A hasty glance inside he took.

At once the answer Tommy finds,
  "And now I've got it, sir," he cries;
The teacher thinks Tom worked the sum,
  And tells him he has won the prize.

But that old man has seen it all;
  Those twinkling eyes had watched the trick,
"Well done, my boy," he said; "you seem
  To understand Arithmetic.

"But now, before I give the prize,
  I'll let you try a harder sum;
Another shilling you shall have
  If you can tell how that is done."

And then with kindest voice and look
  He gently said to Tommy Dole;
"What shall it profit you, my lad,
  To gain the world and lose your soul?"

Then Tommy Dole hung down his head,
  The tears began to fill his eyes,
And all the scholars wondered why
  He would not take the silver prize,

—Selected.

The Two Bills—A Fable.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand dollar bill.

While lying there side by side, they fell a-talking about their usefulness. The dollar bill murmured out—

"Ah, if I were as big as you, what good I would do! I could move in such high places, and people would be so careful of me wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do? Nobody cares much for me. I am too little to be of any use."

"Ah, yes! that is so," said the thousand-dollar bill; and it haughtily gathered up its well-trimmed edges that were lying next to the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar bill.

Just then the cashier comes, takes the little, murmuring bill, and kindly gives it to a poor widow.

"God bless you!" she cries, as with a smiling face she receives it. "My dear, hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand; and it whispered, "I may do some good if I am small." And when it saw the bright faces of her fatherless children, it was very glad that it could do a little good.

Then the little dollar bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's then to the doctor's then to the minister's; and wherever it went, it gave pleasure, adding something to their comfort and joy.

At last, after a long pilgrimage of usefulness among every sort of people, it came back to the bank again, defaced, ragged, softened, by its daily use. Seeing the thousand dollar bill lying there, with scarcely a wrinkle or a finger-mark upon it, it exclaims:

"Pray, sir, and what has been your mission of usefulness?"

The big bill sadly replies: "I have been from safe to safe among the rich where few could see me, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happy by my mission." The dollar bill said: "It is better to be small, and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few." And it rested satisfied with its lot.

Moral.—The doing well of little everyday duties makes one the most useful and hpppy.—*Well Spring.*

Filial Love.

One day some men, who had been condemned to hard labor on the public works for various crimes, were occupied in repairing one of the Vienna streets.

There passed that way a good-looking, well-dressed young man; he stopped near one of the convicts, embraced him affectionately, and went on.

A state official had been at his window during this scene and was much astonished at it. He had the young man brought to him, and said: "My friend, there is something very peculiar in embracing a convict in the street. What will people think of you?"

The young man said nothing for a few moments; but soon recovering himself, he replied:

"My lord, I only followed the dictates of duty and my heart, for the convict is my father."

Touched by these words, and admiring the noble conduct of the young man, the official hastened to tell the Emperor what had happened. The sovereign recognized the beauty of this filial act, and gave the convict's son an important post. He wished at once to show that the punishment of crime should be individual and not general, and that nothing should interfere with the divine precept, "Honor thy father and thy mother."

God of the grass and of the rose,
  Soul of the sparrow and the bee;
The mighty tide of being flows
  Through countless channels, Lord, to thee.
It leaps to life in grass and flowers;
  Through every grade of being runs;
While from creation's radiant towers,
  Its glories flame in stars and suns.

Disputing about a Shadow.

The Greeks had a proverb which ran thus: "To dispute on the shadow of an ass." This took rise from an anecdote which Demosthenes is said to have related to the Athenians, to excite their attention during his defence of a criminal, which was being but inattentively listened to. "A traveler," he said, "once went from Athens to Megara on a hired ass. It happened to be the time of the dog-days, and at noon. He was much exposed to the unmitigated heat of the sun; and not finding so much as a bush under which to take shelter, he bethought himself to descend from the ass, and seat himself under its shadow. The owner of the donkey, who accompanied him, objected to this, declaring to him that when he let the animal, the use of its shadow was not included in the bargain. The dispute got so warm that it got to blows, and finally gave rise to an action at law." After having said so much, Demosthenes continued the defence of his client; but the auditors, whose curiosity he had piqued, were extremely anxious to know how the judges decided on so singular a case. Upon this the orator commented severely on their childish injustice, in devouring with attention a paltry story about an ass's shadow, while they turned a deaf ear to a cause in which the life of a human being was involved. From that day, when a man showed a preference for discussing small and contemptible subjects to great and important ones, he was said to "dispute on the shadow of an ass."

The Names of Nails

The terms, "four-penny," "six-penny," "ten-penny," etc., as applied to nails, mean this: "Four-penny" means four pounds to the thousand nails, "six-penny," six pounds to the thousand and so on. It is an old English term and meant, at first, "ten pound" nails; (the thousand being understood;) but the old Englishmen clipped it to "ten-pun," and from that to "ten-punny"; and so it degenerated, until "penny" was substituted for "pound." So, when you ask for four-penny nails, nowadays, you want those a thousand of which will weigh four pounds; but in these degenerate times we question whether you will get as many as a thousand in that weight. When a thousand nails weigh less than one pound, they are called tacks, brads, etc., and are reckoned by ounces; (to the thousand) so you will see "8-oz." "10-oz." "16-oz." etc., on papers of tacks.

The Sea-Mouse.

The sea-mouse is one of the prettiest creatures that lives under water. It sparkles like a diamond, and is radiant with all the colors of the rainbow, although it lives in mud at the bottom of the ocean. It should not be called a mouse, for it is larger than a big rat. It is covered with scales that move up and down as it breathes, and glitter like gold shining through fleecy down, from which fine, silky bristles wave, that constantly change from one brilliant tint to another, so that, as Cuvier, the great naturalist, says, the plumage of the humming-bird is not more beautiful.

Home and Farm.

Saving Better than Earning.

There are neat farmers and there are slovenly farmers. This is proven by the appearance of different farms as one passes through the country. In the one case there is always loss, the "waste of neglect" being greater than all other wastes combined. We have seen slovenly farmers who were successful, but it certainly was not their fault, altogether. As a rule, neglect brings poverty, or at least brings it as near as circumstances beyond the control of the sloven will permit. And the trouble does not end with one generation. It is hereditary, but more from the power of example than from blood. Habits are soon formed by children which they can never break, and of all bad ones, this is among the worst.

Now is the time to reform if you have been wasteful hitherto. Waste is palpable; easily seen and brings direct loss with it. Resolve to be neat in all your operations. It is an easy matter to leave hay enough on a field to winter a dozen sheep, or materially help to carry a cow through. A bushel of grain on an acre makes but little show, but it represents in the case of wheat, enough to pay your subscription for a whole year, and may as well be saved as not. Much is actually lost by neglecting to cut grain until it shells out, or hay until half the nutriment is gone. No matter how plenty hay or grain is, it always pays to save what has been raised, and this saving, effected by neat, careful farmers, often represents the net profits from a field, or even a whole farm.

A Cheap Hanging Basket.—The *Fruit Recorder* gives the following: When you eat peaches, do not throw away the stones; save them until you have a considerable quantity. Soak them in water a few hours to loosen the fruit remaining in the dents; then scrub them clean with an old tooth brush, and split them in two. Now take an old two quart tin basin; punch three or more holes near the rim for suspending cords, and one at the center of the bottom for drainage. Paint the basin inside, or coat it with melted rosin, to prevent rust, and cover the outside of it with putty. Press the half peach stones into the putty on the outside, putting the largest ones on the bottom, and taking care not to cover the hole for drainage. Now cover the whole with a little asphaltum dissolved in spirits of turpentine. When the putty is dry you will have a handsome and unique hanging basket, resembling carved work, rich enough to repay you well for your trouble.

Cancer Cure.—The use of red clover tea is said to be an effectual cure for cancer, even if it be of long standing and malignant. The red tops should be boiled in water, and about a quart a day drank and the tea used as a wash twice a day. Missisquoi water will remove the offensive smell from cancer or sores.

Indian Dysentery Remedy.—Root and leaves of blackberry bush boiled down; a gill before each meal and before going to bed.

Relief for Consumption.—The following is recommended by an exchange: The common mullein, steeped strong, and sweetened with coffee-sugar and drank freely. The herb should be gathered before the end of July. Young or old plants are good, dried in the shade and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood-vessels also; it strengthens the system and builds up instead of taking away strength. It makes good blood, and takes inflammation from the lungs.

The Home Circle.

Harvest Hymn.

Bright rays of autumn quiver
On the fields of fretted gold,
By purple hill and river
Wide o'er the land unrolled,
And while the reapers gather
The wealth of harvest days,
To thee, O bounteous Father,
We lift our song of praise.

The precious things of heaven,
Warm days and dewy nights,
Soft rain in season given,
Bright clouds and tender lights—
Their genial influence blending,
Matured the sowers' boon,
Till heavy ears were bending,
Beneath the harvest moon.

And now, like hands uplifted,
The sheaves in order stand,
To praise the Lord, who gifted
With plenteous store the land,
Our lips shall own his kindness,
And tell his love abroad,
To shame the wilful blindness
Of those who know not God.

Lord, while the whole creation
Bears witness to thy care,
O hear our supplication,
And grant thy children's prayer!
While thus our wants supplying,
Our table thou dost spread,
O feed our souls undying
With Christ, the Living Bread!

—Selected.

Inaccurate Quotations.

In seeking to search the Scriptures, as our Lord commanded, it is of prime importance that we become familiar enough with them at least to remember the exact words they employ. Inaccuracy in the citation of inspired proof texts is as needless as it is unfortunate. For an instructor of children this fault is deserving of singular censure. "Thou which teachest another, teachest thou not thyself?" Two rules are all that any one will find essential to put into service.

1. Be sure you are quoting that which is in the Scriptures. The governor of Tennessee had no right to introduce into his message the line, "Now is the winter of our discontent," as the utterance of "the prophet." It is not in the Bible that you will meet the sentimental figure of Lawrence Sterne, "The Lord tempereth the wind to the shorn lamb."

2. Be sure you are quoting the passage as it is in the Scriptures. No man would ever find in the Bible the absurd jumble he sometimes opens his prayer with, "O Lord, we would put our hand on our mouth and our mouth in the dust, and cry out unclean, unclean! God be merciful to us sinners!" Children sit with wonderment under a confusion of acts and images so incongruous and impossible. Four texts are spoiled to construct this nonsense. It was the afflicted Job that laid his hand on his mouth. It was the yoke-bearing youth in Lamentations that put his (not Job's) mouth in the dust. It was the leper in Leviticus that was directed to wear a covering on his upper lip (not his hand on his mouth) and cry, unclean. It was the publican (with hands beating his breast, and out of the dust altogether, in the temple) who said, Godbe merciful to me, a sinner. This is no way to quote God's language when speaking to him.

Further illustrations, almost without number, crowd upon our remembrance as we linger upon either of these directions. In one of Horace Walpole's letters occurs this paragraph. He was praising a childless couple, and the sweet life they were living, away one side, on a small estate. He says: "They may comfort themselves with having no children when they recollect that the earliest born of men committed murder with the jaw-bone of an ass—a deadly weapon, I am sure." William Hazlitt, with like carelessness, says it was "the Samaritan" who prayed, "Lord, be merciful to me, a sinner." Leigh Hunt declares that the poet Shelley, of whom he was writing a defence, "was a student of the book of Job, but for his Christianity he went to the gospel of Saint James." Thackeray states that it was Eli for whom his mother made some "little shirts" every year, instead of Samuel, for whom Hannah made a coat. And this paragraph we have cut straight out of the New York *Herald*, not five months ago: "There is a story in the Bible which tells that a certain Philip was recommended to bathe in the Jordan river, and that the great man objected to that obscure lavatory because of the argument that the Euphrates was the nobler torrent of the two." This is one of the bright authorities which insist that no minister of the Gospel must assume to speak of science, since preachers are not instructed in the details and the vocabulary.

Colonel Benton, once in the United States Senate, spoke feelingly of the man out of whom our Savior cast seven devils at one time. And Waddy Thompson, formerly our minister in Mexico, when describing the hospital he visited in that forlorn country, called "The Hospital of Lazarus," said "the inmates would have rivaled, in sores and rags, the brother of Martha and Mary."

Lord Kenyon, on the judicial bench, charged a jury thus: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for Christian virtue that the Scripture called him Julian the apostle."—*S. S. World.*

"Three things," said Dr. Henry, "appear to have been uninjured by the fall: The song of birds, the beauty of flowers, and the smile of infancy; for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and to point us to that which we shall regain."

In evil times it fares best with them that are most careful about duty and least about safety.

Obscene Literature.

There is no more alarming evil in our land than the trade in obscene literature. One bad book can work more mischief than a dozen bad boys. It can go into families where no bad boy could gain admittance, and penetrate into the private rooms of the most carefully guarded girls.

Liquor dealers tamper with their victims mainly in manhood; traders in obscene literature tamper with those in whom judgment is undeveloped. The former have first to create an unnatural appetite. The latter appeal to a natural curiosity, and to universal impulses, which are as beneficent as steam and electricity when duly regulated, but as destructive as a boiler explosion or as lightning when quickened in advance of reason and conscience, and aside from their proper object.

We think few fathers, mothers, and guardians of children are aware of the subtle and Satanic efforts made to reach the boys and girls of this country, for the purpose of selling them vile books. The sale of these books is made a regular business. Large amounts of money are invested in it. Skilled agents push it, using the mails as the means of reaching their victims.

They use various methods to get the names of the young. Catalogues of schools and seminaries are procured. To the names in these catalogues circulars are addressed, offering—professedly for honorable purposes—five cents each for other names of boys and girls. Advertisements of "games and puzzles," of "agents wanted, who can earn five dollars a day," etc., are inserted in respectable papers, and those who send for them are furnished with catalogues of vile publications.

And these efforts to get names are successful. Mr. Comstock, who is at the head of the Society for the Prevention of Vice, found at one establishment broken up by him 63,000 post office addresses, and at another 50,000 circulars, directed to boys and girls all over the country, and ready to be sent.

The various establishments dealing in different departments of the vile traffic sell the names to each other at from ten to twenty-five dollars a thousand. But the names of the boys and girls who order articles are held at a market value over eighty times as great! And many of these names are from some of the best schools and the best families in the country.

During the last five years Mr. Comstock has secured the destruction of over twenty tons of obscene matter. Eight tons of the books were ready for the market! Eight tons seized and destroyed - who can say how many scores of tons are now in actual circulation from hand to hand among our youth?

A single book of the vilest kind was found in the possession of a Brooklyn pupil, whose father was a Sabbath school superintendent, and it had been circulating for two years on its mission of debauchery. Think of eight tons, and possibly several times eight tons, with each book thus at work. Let us suggest to parents:

1. That they do not assume that their children are in "blessed ignorance" on delicate subjects. Let them secure their fullest confidence and guard them in time.

2. That they keep a sharp lookout in their own families with reference to the wiles and efforts of the vile traffickers.

3. That they aid, as far as it lies in their power, those who, at great risk, are laboring, by legal measures, to suppress this appalling evil. Such a work costs money. A healthy public sentiment must support the laws already enacted and demand others where they are needed. *Youth's Companion.*

Faith in the Family.

One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently one of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them, and for the spirit of the Highest to guide them. She mingled prayer with counsel and restraint; and the counsel was the wiser, and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children became men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who "had fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illumined their consciences with the great lights of righteousness and duty, held their reverence and love increased a thousand fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the noble lives of upright, faithful men.

Living Religion.—Religion is not ours till we live by it; till it is the religion of our thoughts, words and actions; till it goes with us into every place; sits uppermost on every occasion; and forms and governs our hopes and fears, our cares and pleasures. He is the religious man who watches and guards his spirit, and endeavors to be always in the temper of religion; who worships God in every place by a purity of behavior; who is as fearful of foolish thoughts, irregular tempers, and vain imaginations, at one time as at another; who is as wise and heavenly at home, or in the field, as in the house of God. For when once religion has got possession of a man's heart, and is become, as it ought to be, his ruling temper, it is as agreeable to such a one in all places and at all times to speak and

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[CONTINUED.]

GRIP, FIRST RANK.

Each extend the right hand opening the fingers between the second and third as shown in upper cut and grasp each other by the first two fingers, closing the other fingers as shown in lower cut.

Chancellor Commander.—"There is a word or cover key connected with this grip which I will show you how to arrive at."

The Chancellor Commander and Master at Arms holding each other by the grip engage in the following colloquy:

Chancellor Commander.—"Say what is this?"

Master at Arms.—"A good thing."

Chancellor Commander.—"Most people would say so."

Master at Arms.—"Some would."

Chancellor Commander.—"O, would they?"

Master at Arms.—"No doubt."

The first letters of each sentence spell the word **Samson**; the name of the grip, which means **Strength** as its name indicates."

Chancellor Commander.—"The Gavel is an instrument made use of to preserve order, call the Lodge to their feet and seat them. (One rap), one rap calls the Lodge to order, and in opening or closing calls up the officers addressed. (Two raps), two raps calls the Lodge to their feet. (Three raps), three raps seats the Lodge."

Chancellor Commander.—"Do you remember having heard these raps before, and if so, how and when are they used?"

Candidate answers and they are again explained to him by Chancellor Commander."

The knock at the inner door to gain admission to the Lodge when open in the first rank: The brother wishing to gain admission gives (1) rap; Inner Guard (1) rap; brother (2) raps; Inner Guard (2); brother (3); Inner Guard (3). Inner Guard then opens the wicket and the brother whispers his name and the word **Friend** to the Inner Guard who closes the wicket and reports his name to the Chancellor Commander who directs that he be admitted. In case it is a visitor from some other Lodge he will give his own name, the name and number of his Lodge and the password **Friend**.

Chancellor Commander.—"You have now received all the instruction that can be given you in this, the First, or Initiatory Rank of Page. It will be necessary for you to become proficient in all the secret work, so that you can make yourself known to members as having received the First, or Initiatory Rank of Page of this order.

"In conclusion, I have a few words to say touching the motto of this degree: **Friendship** has for ages been looked upon as the corner stone of every secret society. For the purpose of practically testing the great principle of fellowship, numerous orders have been established over the entire globe. Our honored patron, the valiant knight from whom our order takes its name, gave a most heroic example of pure **Friendship**, that the whole world might follow. Confined, at his own request, in a loathsome dungeon, a hostage for Damon, that his friend might see his wife and child ere death snatched him from them forever. The cruel tyrant that had condemned the friend of Pythias to the block, gave him but six short hours to live. Damon's wife and child were leagues away. Mounted on a swift steed, he flew to them; and when he had given them the last fond embrace, he starts to return, and finds that his slave, to save his life, had slain his steed. The hour approaches, the dread moment has arrived, and Pythias is brought to the scaffold to suffer for his friend. Does he falter there? No! Does he murmur? No! but with his face all radiant with smiles, exclaims: 'Tis sweet to die for those we love.' At the last moment Damon arrives, and Pythias is saved. The would-be sacrifice was prevented by an all-wise Providence. Let the teachings of that day remain fresh in the memory of all. The virtue, **Friendship**, should be emulated by us We, as a society, are sworn to exercise it in our midst. Let us not forget its teachings, but rather keep the motto ever in view, that when we are called upon to enter the dark valley of the shadow of death, we can pass from this earthly sphere with malice towards none, and at peace with the whole world."

Chancellor Commander (addressing Master at Arms)—"Master at Arms, you will now face Page John Brown to the Lodge, and clothe him in the proper regalia of the First, or Initiatory Rank of a Page of this Order."

Master at Arms faces candidate towards Vice Chancellor's station, and invests him with the proper regalia.

Chancellor Commander (two raps).—"Officers and Brethren of the First, or Initiatory Rank of Page of this Chivalric Order, permit me to introduce to you Page John Brown, who has been regularly initiated, according to the established formulas and ceremonies, as a Page of this Order."

After the public introduction, the Chancellor Commander gives one rap and says:—"The Lodge will be at ease until the sound of the gavel at the Chancellor Commander's station."

FORM OF PASSING FROM RANK OF PAGE TO THAT OF ESQUIRE.

The Lodge being at ease, the Chancellor Commander assumes his chair and gives one rap. Immediate observance must be given it. The officers repair to their chairs and members to their seats.

Chancellor Commander (one rap).—"Brother Master at Arms."

Master at Arms (rising promptly).—"Chancellor Commander."

Chancellor Commander.—"Are you satisfied, from your previous examinations, that all present are qualified to remain in this Lodge of the First, or Initiatory Rank of Page?"

The Master at Arms, it is supposed, will always bear in mind the fact that members admitted between the first and second sections of the work have not been examined by him."

Master at Arms (looking around.)—"I am so satisfied Chancellor Commander."

Chancellor Commander.—"Are you satisfied that all present are qualified to remain in the Second, or Armorial Rank of Esquire?"

Master at Arms.—"I a ot—as the case may be,) "so satisfied."

Should the Master at Arms respond in the affirmative, the Chancellor Commander gives the rap, calling the Inner Guard up, and passes fully to the Second Rank.

Should the Master at Arms answer in the negative, he will prove those in doubt, if there are any besides the candidate or candidates just initiated, and says:

Master at Arms—"Chancellor Commander."

Chancellor Commander.—"Brother Master at Arms."

Master at Arms.—"I find all qualified except the Page (or Pages) just initiated, or awaiting to be proved in the Rank of Esquire."

Chancellor Commander.—"Brother Master at Arms, you will invite those not qualified to remain in the Second or Armorial Rank of Esquire to approach the altar, salute the Chancellor Commander and retire."

While they are at the altar, and having made the sign, any announcement required will be made to them, when escorted by the Master at Arms to the inner door, they retire from the lodge room and the Master at Arms repairs to his station.

Chancellor Commander (one rap).—"Brother Inner Guard."

Inner Guard (rising promptly).—"Chancellor Commander."

Chancellor Commander.—"It is my order that —— Lodge, No. ——, Knights of Pythias, of the Grand Jurisdiction of ——, be now closed in the First, or Initiatory Rank of Page, and opened in that of the Second, or Armorial Rank of Esquire. This order you will communicate to the Brother Outer Guard, and bid him act in conformity therewith."

Inner Guard (going to the door).—"Brother Outer Guard it is the order of the Chancellor Commander that this Lodge be closed in the First, or Initiatory Rank of Page, and opened in that of the Second, or Armorial Rank of Esquire; you will perform your duties in conformity therewith."

Outer Guard.—"The commands of the Chancellor Commander shall be obeyed."

Inner Guard (returning).—"Chancellor Commander."

Chancellor Commander.—"Brother Inner Guard."

Inner Guard.—"The Outer Guard has received your commands and will obey them."

Chancellor Commander.—"Therefore the officers and member will give strict attention that the Lodge is now open in the Second, or Armorial Rank of Esquire."

Chancellor Commander (two raps, all rise).—"Advance your shields by placing your left hand on the left breast."

All give that sign and while under it the Chancellor Commander says: "I am also satisfied in my triangle; Brother Vice Chancellor, are you satisfied in yours?"

Vice Chancellor.—"I am, Chancellor Commander."

Chancellor Commander.—"Recover!"

All drop the sign and assume a standing position, arms down."

Chancellor Commander.—"All is well. Brother Master at Arms you will arrange the Book of Law and Swords of Defence." (See page —.)

After which Chancellor Commander gives three raps. (All seated.)

INITIATION.

SECOND, OR ARMORIAL RANK OF ESQUIRE.

PREPARATION.

The Page or Pages are taken to the ante-room in ordinary dress, and each one given a shield, which he is required to put on his left forearm and from thence to the door of the Lodge, on the outside of which is suspended a shield, on which the Master at Arms gives **one** rap."

Inner Guard (through the wicket).—"Who comes here! Who strikes upon the shield of this Lodge of the Second, or Armorial Rank of Esquire, in this Chivalric Order?"

Master at Arms.—"Page John Brown, who is desirous, if the officers and members will permit, of being further advanced in knowledge in this Chivalric Order, by being proved in the Second, or Armorial Rank of Esquire."

Inner Guard (closes wicket).—"Chancellor Commander, the Master at Arms presents Page John Brown, who asks that he may be further advanced by being proved in the Second, or Armorial Rank of Esquire in this Chivalric Order."

Inner Guard opens the door a few inches, that the candidate may hear the following dialogue:

Chancellor Commander.—"If there are no objections, he will be admitted."

Vice Chancellor (promptly, in a loud tone).—"Chancellor Commander, before the Page is admitted, I would like to inquire of the Keeper of Records and Seal, if he has served a proper time in that rank, and is qualified to bear arms in this, the Second, or Armorial Rank of Esquire, in this Chivalric Order?"

Keeper of Records and Seal.—"He has."

Prelate (promptly, in a loud tone).—"Chancellor Commander, has the Page shown by his strict fidelity to the Order that he is entitled to this, the Second, or Armorial Rank of Esquire, in this Chivalric Order?"

Chancellor Commander.—"To the best of my knowledge and belief, he has."

Master of Exchequer (promptly, in a loud tone.)—"Chancellor Commander, is the Page's reputation among the members of this Chivalric Order and his fellow men, such as should commend him to the Lodge as a proper person to receive the Second, or Armorial Rank of Esquire?"

Chancellor Commander.—"He has conformed to the law of the First, or Initiatory Rank of Page, and I see no reason why he should not be admitted to full fellowship with the Esquires of this Chivalric Order. No legal objection having been advanced it is my order, as Chancellor Commander, that the Page be admitted under the usual formulas."

Inner Guard (opens door).—"Master at Arms, there being no legal objection advanced, the Chancellor Commander orders that the Page be admitted."

Master at Arms enters with the candidate, conducts him twice around the room, and halts before the chair of the Vice Chancellor.

Master at Arms.—"Vice Chancellor, I have the pleasure of presenting to you Page John Brown, who has received that rank in this Lodge, and having served a proper time as such, is desirous of being further advanced in the mysteries of this Chivalric Order, by being proved in the Second, or Armorial Rank of Esquire,"

Vice Chancellor.—"Page John Brown it is with unfeigned pleasure that I greet you as an aspirant for the honors of the Esquire's Rank, heartily congratulating you on the progress you have made, and of being thought worthy to be entitled thereto. It becomes my duty before proceeding further, to interrogate you as to whether you are willing to take upon yourself a binding obligation to keep forever secret the mysteries of the Second, or Armorial Rank in this Chivalric Order?"

Candidate answers.

Vice Chancellor.—"Master at Arms, you will conduct the Page to our Prelate, who will administer the obligation of the Second, or Armorial Rank of Esquire in the Order of Knights of Pythias."

The Master at Arms presents candidate before the Prelate at the altar, opposite to and facing him.

Master at Arms.—"Prelate, by direction of our Vice Chancellor, I present you Page John Brown, who is desirous of being further advanced in the mysteries of this Chivalric Order, for the purpose of taking upon himself the obligation of the Second, or Armorial Rank of Esquire."

Prelate.—"Page John Brown, is this your desire?"

Candidate answers.

The Prelate rising from his chair goes to the altar, which is turned so as to bring the sword handles towards the Prelate's station and points toward the candidate, and says: "You will advance your shield by placing your left hand on the left breast, over your heart; the left foot thrown forward, raise your right hand perpendicularly, with the hand clinched, as if in the act of striking a downward blow; in which position you will repeat after me:

Chancellor Commander, (two raps).

OBLIGATION, SECOND OR ARMORIAL RANK OF ESQUIRE.

"I, John Brown, in the presence of the true and tried Esquires here assembled, covered by my shield, and of my own free will and accord, do pledge my word and most sacred honor, that under any and every circumstance or position in which I may be placed, I will keep inviolate all the signs, passwords, grips or tokens of this the Esquire Rank of the Knights of Pythias, except it be when given in instruction in course of duty as, or to a properly authorized officer of a regular Lodge of this rank, or deputized authority as an examining committee to demand the same.

"And I specially promise that I will not write or indite upon anything movable or immovable, any of the private work of the Rank of Esquire, by which the secrets may become known, or suffer it to be done by another, if in my power to prevent; and that I will at all times and under all circumstances, aid and assist an Esquire in distress; that I will warn, counsel or shield him from any danger which I may know to threaten him or any member of his family. All this I promise and declare without mental reservation. So help me God, and keep me steadfast in this my second obligation of the Knights of Pythias."

Prelate.—"In token of your sincerity, you will now kiss the book that is open before you, which is our Book of Law, and is the Holy Bible."

Chancellor Commander (three raps).

Prelate.—"Esquire you have now taken upon yourself the solemn and binding obligation of the Second, or Armorial Rank of Esquire. It now remains for you to regulate your acts that those of this rank may say of you: "He is indeed truly an Esquire," remembering always that your Shield of Honor must be kept so bright in its purity of polish, that he who would say aught against its purity of purpose and act, would be rendered blind by its bright surface reflecting the dazzling sheen of your injured honor."

"Asking your special attention to the arrangement of the altar, Book of Law and Swords of Defence, which you will find highly important hereafter," (explains them); "the Master at Arms will now conduct you to the Chancellor Commander, who will instruct you in the signs, countersigns, grip and password, of this the Second, or Armorial Rank of Esquire in this Chivalric Order."

Master at Arms presents candidate before the Chancellor Commander."

Master at Arms.—"Chancellor Commander, by direction of the Prelate, I present you Esquire John Brown, for instruction in the secret work of this the Second, Armorial or Esquire's Rank in this Chivalric Order, he having taken the obligation in regular form, under his shield, and is thereby entitled to receive the same."

Chancellor Commander.—"Esquire, it now remains for me to instruct you that you will be able to make yourself known to members as having attained the Second, or Armorial Rank of Esquire in this Chivalric Order, and also to prepare you, as of that rank, to take a seat in our midst.

"The numerical order of this Rank is that of the Second, or Armorial, wherein, as in olden times, you were permitted, for the first time, to carry a shield; the title of its members is Esquire, the motto is **Caution**, the color of the regalia or insignia, is yellow; the password is **Watch**; (pulls his watch from his pocket just before uttering the words); the sign of caution or courtesy, given on entering or retiring from the Lodge, when open in the Rank of Esquire, is:

SIGN OF CAUTION OR COURTESY, RANK OF ESQUIRE

Place right elbow in left hand and gently clinch the chin with the right hand. [See cut.]

COUNTERSIGN IN ANSWER: Same, or a wave of the hand by the Chancellor Commander.

THE ALARM; One rap.

[*To be Continued.*]

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The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract, 50cts. per 100, $4.00 per 1,000

TRACT NO. 25.

The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-christian religion.

An 8 page Tract, $1 00 per 100. $8 00 per 1000.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced.

A 4 Page Tract, 50 cents per 100. $4 00 per 1000.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND RCNAYNE

To the correctiness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d, degree and the penalties of each.

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AUGUST.

Will all whose subscriptions expire during this month renew promptly?

No one can successfully secure a large harvest of grain without having made previous and oftentimes expensive preparations for it. Barns and cribs are built, harvesting machinery and harvesters are engaged, to say nothing of all the cultivating of the land, sowing seed and preparing fences, which comes long before the harvest time.

A friend in New York writes: "I have tried to get some subscribers, but those to whom I have spoken had at that time subscribed for all they wanted for this year." The harvest time for subscribers in that locality was past.

The *great* harvest time for subscribers to the *Cynosure* commences about the first of November and continues for several months. Some are looking forward to it and preparing to secure new subscriptions for the *Cynosure*. They are getting friends to pledge themselves to take the *Cynosure* next year. They are scattering tracts, papers and books, etc., etc.

Let the preparations be increased —*multiplied*. "Turn each scheme and sharpen every thought."

The country is suffering, prosperity is blasted in the bud for want of a practical knowledge of the principles of the paper. Souls are blighted, ruined for time and eternity by the false ideas of God, charity, manhood and duty learned by the unsuspecting supporters of idolatrous lodge worship.

A great harvest is ripening, hundreds, thousands of persons are suffering for the *Cynosure*, and would hail it with joy. Their subscriptions will be secured during the coming fall and winter if those to whom God has intrusted this great reform realize the importance of circulating the *Cynosure* and put forth correspondingly great efforts, sustained by prayer, patience, love and perseverance.

Now is the time to enroll the names of the reapers. Will you be one and act well your part in the harvest field? Prepare to work in the harvest field—prepare.

E. Ronayne brings in a club of four for a year, one renewal for six months and five subscriptions for three months.

G. W. Park, Virginia, Mo., writes: "Five have promised to send for your paper as soon as they can get the means."

T. K. Buffkin, Lynnville, Iowa, writes: "I am going to try to enlarge our club here as soon as the farmers get something for their grain and are over the rush of work. The Lord is still bleessing his work here and I want to do my part in it."

W. B. McFail, Vassar, Mich., sends a new subscription and writes: "I hope to send in more names and more money soon."

Daniel L. Perkins, Decatur, Tex., writes: "I think I can get up a club for the *Cynosure* after cotton harvest. I am giving my neighbors the benefit of my *Cynosure* and some tracts."

A. J. Phillips, Maquoketa, Iowa, writes: "I have been trying to get some subscribers. * * * By the help of the Lord I will keep moving."

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING AUG. 3, 1877, from G Avery, A Andre, J Blain, W A Bartlett, W M Casteel, D C Dagger, G Fyfe, J D Fowler, W Haughanont, G Johnston, R J King, H E Loomis, D Loucks, A N Lewis, T Marlow, E D Olmsted, A Sheldon, G Swanson, J M Shellabayer, W H Taylor, D W Woodsworth, C G Webb, J Young.

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CHICAGO, Aug. 6 1877.

GRAIN—Wheat—No. 2		1 19
" No. 3		95
" Rejected	69	70
" Minnesota		1 30
" Winter	1 21½	1 29
Corn—No. 2		47¾
Rejected	45	45½
Oats—No. 2	26¾	27
Rejected	18	20
Rye—No. 2		55½
Bran per ton		11 25
Flour—Winter	6 50	9 25
Spring	3 00	8 55
Hay—Timothy	9 50	10 00
Prairie		7 50
Mess Beef	10 75	12 00
Tallow	7¼	7½
Lard per cwt		8 85
Mess pork, per bbl		13 40
Butter medium to best	13	28
Cheese	5	9½
Beans	1 50	2 90
Eggs	10	12
Seeds—Timothy	1 40	1 60
Clover		7 50
Flax	1 30	1 35
Potatoes new per brl	1 50	1 75
Broom corn	3½	7½
Hides green to dry flint	6½	16
Lumber—Clear	30 00	34 00
Common	9 00	11 00
Fencing	9 00	11 00
Shingles		2 60
WOOL—Washed	36	43
Unwashed	23	27
LIVE STOCK Cattle Choice	5 7	6 50
Good	5 25	5 60
Medium	4 50	5 15
Common	3 00	4 25
Hogs	4 90	5 40
Sheep	3 00	4 50

New York Market.

Flour	$4 90	9 50
Wheat—Spring	1 28	1 43
Winter		1 43½
Corn	59¾	60½
Oats	27	58
Rye		70
Lard		9¼
Mess pork		14 30
Butter	10	24
Cheese	5	10
Eggs	15	17½
Wool	0	58

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VOL. IX., No. 46.—WHOLE NO. 386. WEEKLY (post paid) $2.20 A YEAR.

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Notices

DIRECTORS' MEETING:—The Directors elected at the last annual meeting of the National Christian Association will meet at the Carpenter building on Friday, August 17, 1877, at 10 o'clock, to organize and proceed with matters referred by the N. C. A. and such other business as may come before the meeting.

By order of the CHAIRMAN.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxilary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Tuesday, Wednesday and Thursday, September 25th, 26th and 27th. The convention will be called to order at 2 P. M. on Tuesday, 25th. Rev. J. P. Stoddard, General Agent, and other distinguished speakers will be present. Mr. E. Ronayne will also attend and publicly work the Masonic degrees. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS STATE ASSOCIATION

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

PAST MASTER RONAYNE will attend the National Convention at Dayton and the State meetings at Baraboo and Streator. Before the first of these, September 25th, he is at present unengaged. If any wish expositions let them arrange without delay, for after the Wisconsin Convention till January his services will be in continual demand. About October first he starts for Dayton speaking at several points on the way.

Topics of the Time

Political excitement in France reaches an exaggerated stage as the September election approaches. Though the nation is wholly at peace, the Bonapartists and papal party are urging the government to proclaim martial law and it is believed that a majority of the cabinet are in favor of such an extreme measure in order to carry the election against the Republicans. Germany watches very closely every movement, and nothing but dread of her displeasure prevents the adoption of measures that would bring on a fierce civil war. The MacMahon government is using every means known to the politician to carry the election. Newspapers hostile to him are not permitted to circulate in many sections. One publisher was fined for publishing a colored map representing the political complexion of the departments; another for refusing to print a speech of MacMahon's. In Paris Thiers' photographs are not allowed on sale while eighty thousand equestrian portraits of MacMahon are issued for distribution. Such extravagant measures point to to a certain victory for Gambetta and Thiers in the end.

Of all the Governors who took part in the strike, Williams of Indiana has been most blamed for his tender-hearted dealing with the rioters. He did not even begin the attack by proclamation until affairs were getting settled into the old ruts in other States. It has transpired that there is a circumstance connected with the strike which is being used, with more or less reason, against him. A son-in-law was on his way to the east with a drove of cattle when the strike caught him at Columbus, O., and he sadly turned back into less hostile domains, and his kind father furnished him a letter directed "To all whom it may concern," desiring that no opposition might be made to his return to the bosom of his family. The strikers recognized the pass and put Williams' son-in-law on board a mail-car.

Chicago has a School Board that is doing her more damage than twenty riots. Its principal business lately seems to have been giving attention to the animadversions of a member named Prussing, whose chief qualification and object in life appears to be, in the words of one of our dailies, "to guard against the possibility of school children being taught that there is a Supreme Being, a God, who controls the universe." Under the lead of this infidel a majority of the Board have been casting out all school books unpleasant to Mr. Prussing, though strenouusly opposed by the minority among whom are respected and excellent men. Last week a building which is under control of the Board (the old post-office, given the city for a reading room) was leased to a theatrical manager for a term of years. The question turned on the opening of the the theatre on the Sabbath. Unless entertainments were allowed on that day it could not be leased, as it could not be run with profit. The minority fought this bold and vicious proposition stoutly but in vain. Prussing used the occasion to insult the people of Chicago with suggestions about stopping the ringing of church bells, and that if a reduction was allowed for closing on the Sabbath it be charged to the Christian churches. Welch, an editor of the Chicago *Times* and author of the rule excluding the Bible thought that all the theatres would be open soon on the Sabbath. Such are the minds put forward to manage the momentous interests of education in this great city.

Mr. Blaine has engineered another rebuke at President Hayes; this time by means of the Republican State Convention of Maine. Resolutions were brought in on both sides by friends and enemies of the administration, and for a space the meeting was little better than a row, until Blaine coming forward moved to drop both resolutions and ignore Mr. Hayes; which, prevailing, has the popular effect of a rebuke. A more quiet but really remarkable feature of the meeting occurred earlier. Mr. Blaine called the convention to order, read the call, and nominated a chairman who was none other than the man who has until a few weeks ago held the highest place in the Masonic lodge in the country, Josiah H. Drummond of Portland, late Sovereign Grand Master of the Sovereign Grand Council of Sovereign Grand Inspectors General, thirty-third degree, and now Grand High Chancellor of the same body. Perhaps Mr. Blaine, as Knight Templar, jingled these titles over in his mind when he called his friend Drummond to the chair.

Last year the British Parliament refused to allow the local authorities in Ireland to regulate or stop the sale of liquor on Sunday, because the scheme was managed by the Irish Home Rule party. A few days ago the Irishmen became a very unruly party and most severely and factiously made the Commons feel the tribulations of being ruled at home. The number of obstructionists was but seven, but they kept six hundred lords and gentlemen in a state of rage and despair for a steady twenty-six hours over the South African annexation scheme, the longest single sitting ever passed through by a British Parliament. Their weapons for fighting off business were such parliamentary tactics, pretexts and divisions as they could well misuse to their purpose and though beaten at last by the friends of the measure, whose immense majority allowed them to rest and eat by relays, their pluck must provoke admiration and dread even if it prejudices Parliament and people against the Irish cause they are forever bringing to the front.

The apprehension of their friends for the missionaries in Turkey is well grounded. Those who have not already returned to this country have left their fields for places where life will be reasonably secure, or are contemplating such a move ere long unless the war ceases. In some portions of the impoverished and defenceless empire, it seems, the Mohammedans are likely to fare worse than the Christians. Miss Crawford of the Reformed Presbyterian Mission at Latakiyeh, Syria, writes home:

"We still dwell in the midst of alarms; the latest is, the Fellaheen threaten to attack Latakiyeh and destroy it. They are so enraged at their treatment by the government that they are ready to embrace the opportunity of revenge now, as the Turks are powerless to govern, they needing all their soldiers to fight the Russians.

A number of drafted soldiers have deserted rather than go to the seat of war, and they are making, by their depredations, the roads in every direction dangerous. The home guard have been called out to the seat of war. This state of Turkish matters is good for the Christians, but not for the Moslems, with such foes as the Fellaheen so near. The Fellaheen say they will not come near us, we have always been their friends. They are generally well disposed, too, toward the native Christians, but in the excitement of plunder, such barbarians are not likely to distinguish between friend and foe. If they do attack the town there will be a bloody reckoning for some of the Moslems, whose cruel oppressions have been very grievous."

The Church Surrendered.

Editor Cynosure: Several articles in the *Cynosure* of late in regard to Freemasonry in the churches, prompt me to send you a copy of a paper which was given me by Dea. Calvin Hatch of Farmington, Conn., whose renunciation is published in Finney on Freemasonry:

Farmington, Mar. 12, 1834.

Resolved, That this church approves the course of those professing Christians who have voluntarily separated themselves from the Masonic society, renouncing its errors and exposing its dangers; and that hereafter it will be required of every person desiring admission to this church who has been a member of the Masonic institution to give satisfactory assurance that he has discontinued all connection with that institution and intends to remain so disconnected during his life, and that he will not practice its ceremonies, use its signs nor yield obedience to its oaths or obligations.

The above is a true copy of record of the First Congregational Church of Christ in Farmington.

Attest, Noah Porter, Pastor.

I understand that some fifteen or twenty of the prominent members of that church seceded and renounced Freemasonry previous to the date of this resolution. Strange as it may appear the sons of those men do not honor the teachings of their fathers and remember their warnings. At the present time Freemasonry is no disqualification to being a member of that church.

A few years since a Mason was preaching as a candidate for settlement at that church and no objections were made, except on the part of Dea. Hatch.

I can but think that the great sin is being committed by the *churches* rather than by the *lodges*. If Christ meant any thing when he said to his disciples, "Ye are the light of the world," "Let your light shine," etc., have the churches obeyed this command? I think not; and what is worse do not appear to have any intention of doing so. From my acquaintance with the older members of the churches in this State I am satisfied that a large majority look upon Freemasonry as a great evil and a great obstacle in the way of pure religion, and yet hide the light they have under a bushel and hence no light in the house. How can we expect the young to avoid the lodge when those who stand in the place of teachers, by their silence give it countenance and support? I believe that there are thousands in our land who have been hoodwinked and cable-towed ard led on to ruin only for the want of faithful instruction and warning on the part of the Christian church.

Who is responsible? A sentinel on duty to guard the camp who refused to give the alarm at the approach of danger would be worse than none. Is a church which countenances and approves of Freemasonry any better than the lodge? If so, wherein?

Among the incidents that have been related to me in regard to Freemasonry is the following. My informant is a prominent Mason: At the time of the Morgan troubles two of the leading members of the Congregational church in Simsbury, Conn., were Freemasons; one seceded and publicl, confessed his error, the other kept his jewel of the lodge, i. e., a silent tongue. Both lived and died members of that church in good and regular standing. A relative of mine who was a Mason, not a member of the church, who had sense enough to know that such implied contradictions on the part of intelligent men implied a falsehood, remarked that one of those men was lying and both could not be consistent members of a Christian church.

The world expects the true church by its members to be the exponent of all truth and righteousness, and to oppose all ungodliness, and when they see the contrary have they not a right to questien whether it be a true church?

Do not all who fellowship Freemasonry and kindred evils in the churches without protesting by their silence give it their approval. If I am wrong I wish to be corrected. I hope this matter will be freely discussed in the *Cynosure* and at our conventions. Yours in the cause of truth. P. Bacon.

Weatogue, Conn.

The Contrast.

BY REV. J. J. HAYDEN.

All secret societies, in their nature and character, are opposed to the nature and character of God, as revealed in the kingdoms of nature and grace. Revelation is light; secrecy is darkness; Satan is the author of moral darkness; all who love darkness rather than light are his children, who are walking in darkness and refuse to come to the light, lest their deeds should be reproved. "But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Secretism always conceals and never reveals, but Christianity is revelation; secrecy is darkness, but revelation is light. The children of the devil love darkness rather than light, but the children of God love the light rather than secrecy. Christ is the Christian's light, and in his name they pray and are saved; but secretism rejects Christ, and, therefore, is anti-Christ. Christ offers salvation to the poor, the blind, the lame, the African, the deaf, the dumb, the female, all of which are studiously rejected by the mother of secret harlots, Freemasonry, which offers its pretended benefits exclusively to the hale in body and mind, whom they beguile into their dark conclaves for money and price, contrary to the terms of salvation, which is without any equivalent, and accessible and free to all. Freemasonry, like phariseeism, professes to be a religion of a universal character, embracing the Jew, the deist, the Mohammedan, all of which reject our Lord Jesus Christ, the only hope of a fallen world, and, notwithstanding, presumptuously ask to be fellowshipped by the Christian church. O, shame, where is thy blush. Th Peharisee who wore a religious garb in order to be seen of and deceive men met with the severest castigation that Jesus ever administered in the way of a reprimand while on earth; and is an institution which is using every device to deceive and allure the Christian, by hugging his Bible and boasting of its charity, less deserving the rebuke than the hypocritical Pharisee, and the contempt of every Christian patriot, and to be spurned from Christian society, and hide its Ophydian form in the dark gulf from whence it came, and no more, by falsehood and deceit, infest either church or state? It will be a glorious epoch when this old accuser shall be cast down from the church, being overcome "by the blood of the Lamb and the word of their testimony." May God hasten the time.

Letters to Keystone Lodge, No. 6.

THE PREPARATION ROOM—CONTINUED.

To the W. M., Wardens and Brethren of Keystone Lodge No. 639 A. F. and A. M.:

Brethren: With your permission we shall now discuss together the *third* of "the usual constitutional questions" propounded by your secretary to the candidate preparatory to his initiation.

Question 3. "Do you seriously declare, upon your honor, before these gentlemen, that you will *cheerfully conform to all the ancient usages and established customs of the fraternity?*" Candidate answers, "I do."

Here the candidate pledges himself, on his sacred honor, to do what, under any other circumstances, he could not even think of doing. Let it be remembered that he is supposed to know nothing whatever of Freemasonry—of its laws, its usages, or its established customs. He has no means whatever, according to "Masonic teaching," of becoming *posted* as to their nature or character except through initiation and after study. He has no guarantee that "the ancient usages and established customs of the fraternity" may not, at some future time, lead him into rebellion against the government or to commit crime in some other way. He cannot, in his present condition as a profane (admitting what Masons say to be true), form the least conception of what the "ancient usages and established customs of the fraternity" are just now, as he stands in the preparation room; much less can he tell what they shall be one, five, ten, or twenty years from now. And yet, notwithstanding all this, he unreservedly pledges his "sacred honor" before these gentlemen, that he will *cheerfully conform* to ALL the "ancient usages and established customs of the fraternity." This same candidate, under any other circumstances, would have multitudes of questions to ask and ever so many objections to raise were you to ask his concurrence in any other matter. Present for his consideration and acceptance the very simplest doctrine of the Bible—tell him that "All have sinned and come short of the glory of God." Explain to him as briefly as you may that the word of God expressly teaches that "Man was *ruined* by the fall, *redeemed* by the blood, and *regenerated* by the Spirit." Ask him to believe the Bible, and what, in ninety-nine cases out of a hundred, will he answer? "Oh, well, that's all very good, but how do I know whether that Bible is the word of God or not?" Ask him to believe in the atonement and place his whole trust and confidence for salvation in the finished work of the Lord Jesus Christ, and see how many very ingenious objections he will raise and how very many weighty excuses he will offer. But take him into the preparation room of a Masonic lodge and ask him, "in the presence of these gentlemen," "does he declare, upon his honor, that he will cheerfully conform to all the ancient usages and established customs of Freemasonry," and he at once, and in the most cordial and cheerful manner possible, will answer, "I do;" although, at that very moment, according to his own acknowledgment, and according to the assertion of every Mason you meet, he knows no more about the ancient usages and established customs of Freemasonry than he does of the compcsition of a comet or the transit of Venus.

Now, the candidate knows all about the "ancient usages and established customs of the fraternity," or he does not. If he knows all about them, the question arises, How did he obtain this knowledge? From what source did he derive his information? Are they printed and published and accessible to the outside world, or to those to whom Freemasonry applies the term *profane?* And if a man can know all about these "ancient usages and established customs," then evidently the women can be equally well informed, and hence the bare idea of compeling your candidate, a few moments afterward, to swear solemnly to keep the very "self-same "ancient usages and established customs" a profound secret from all but the duly and regularly initiated is sheer humbug, and calling upon God to help you to do this and to be a party to such a notorious fraud is the very worst form of blasphemy. But again, if it is possible for all outside of a Masonic lodge to become acquainted with "*all* the ancient usages and established customs" of your pretended craft, how is it then that we hear Masons every day, in reply to Anti-masonic lectures and others when

condemning these very "usages and customs," use that most profound argument: "You know nothing at all about it. You never was made a Mason, and hence you know nothing about Masonry." If an Antimason or any other man outside of Masonry "knows nothing at all about it," then how does it follow that your candidate can know anything about it, and if the candidate knows nothing about it, then, in the name of common honesty, how can he truly and sincerely "declare upon his honor that he will cheerfully conform to" that of which he is in the most profound ignorance.

EDMOND RONAYNE.

[*Continued next week.*]

THE LODGE HIDEOUS AND DECEITFUL.

It is fequently remarked, why is the land howling out against the sluice-ways of living corruption, when the great reservoir of pollution that breeds, fosters aud sends them forth throughout the nations are scarcely mentioned or alluded to? Is it because the church proclaims the fountain head of corruption, Most Worshipful Grand Master, and does it homage and maintains there a sacrificial altar to propitiate infernal powers.

Scarce has the "Maguire order" (whose horrid vows copied Masonry) arisen, done its bloody work and passed its share of victims to be throttled at the gallows, died away before our ears are again pained with the holocaust of life and property, sent up by the sworn band of secretists, the "Trades-union," having no other excuse than that Masonry working in secrecy and darkness, subjugates her masses and with blasphemous vows chains and corrupts her minions that her leaders may trample under feet and walk over them to control society and government, and sway her Satanic sceptre over her subdued and pliant victims. The "Simon pure" communist asks that he may fatten as a depredator on those willing to work, to produce, to accumulate. Masonry goes farther than these, her legitimate offspring; proud and boastful of her strength to subdue, insult, enslave and tyrannize. Masonry does not join with the communist to ask for a division of goods; it asks to snatch the savings from the honest toiler, to bind him to its chariot by blasphemous vows, to sink his manhood, to overawe him with force and fear, to array him against truth, honor and principle, to disrobe him of power, and insult while it enslaves him by cunning, craft and force; in a word, to make him a cowan in life and an infidel in death. No, no, do not pass by the Masonic alma mater to attack its brood; they are younger in crime; they could not be hatched, could not live, exist, without this poisonous Masonic cockatrice.

The mere mention of a secret society to any man ought cause him to recede as from the sound of a rattlesnake at his feet. If a man goes once to one and is clasped in their toils, he is an object of sympathy; if he goes a second time he ought be given at least nine-tenths of a sidewalk in passing him. I have been a close observer in life of the effects of Masonry on men, and been greatly profited, pecuniarily and in all other respects, by adopting the rule never to credit, trust or place the slightest confidence in the act, word or deed of a man who approved of secret societies; he may be mechanically honest and believe himself to be honest, but deep-seated within he is foul with corruption to the core. If in the church he will play the role of Judas, although unconscious to himself, and is ever ready to exclaim, is thy servant a dog that he should do this thing? If a lawyer, he is a disguised thief to himself and others; yet none the less a thief at heart. If a physician, the mountebank and cheat ever crops out to the observant eye. If a business man, he may conform apparently to all that is superficially correct and honest on the surface, yet in heart and spirit deceptive, treacherous and corrupt. It is best to avoid and turn aside from them and their way.

Not to join a Masonic order when solicited is considered grounds to call forth their bitter hatred,—this was the offence of Adams, Everett, Seward, Thaddeus Stevens (who said Odd-fellows were the maggots crawling out of the dead carcass of Masonry), Webster and a host of worthies, whose names Masonry sought to load with shame and disgrace. Happy is the man who has God for his friend and Satan and all his emissaries for his enemy. The great need of the hour is men—men willing to act up to their honest convictions, who will stand up against the vomitings forth of the filthy slime and foaming froth and vituperation and slander and wild ravings of this monster Masonic beast; chase him to his hiding retreat and throttle him in his lair; then will the leper be shaken off, and the contagion of its leprosy cease to spread among the nations in the form of organized treason, rebellion, rings and conspiracies to defraud, extort, rob and corrupt.

Men have unnecessary fears of the power of Masonry. Their influence is much broken by the fact of their not believing one the other; as it is a way with them, when malice prompts, to send out an enquiry through the lodges after the individual they wish to slander out of society or crush in business, and then place in various lodges whatever slanders deemed best to successfully blacken reputation and oppose in business; then using their own alphabet and in symbolical language place it in a black book at the capitals of the nations of the globe, in order if the applicant sends in his ten or twenty-five dollars with request for membership, it may pay for looking up if any advanced member has ill-will against him, to order a black ball. Slander with them has expended its force, although a manager in the upper circles can command an advanced member in any other nation to make his quarrel his own, who will fight more malignantly and violently than a paid Hessian; yet their power to harm is much overrated, as they have such frequent recourse to that.

The fawning and flattering layman or clergy who have declared that according to ancient Masonry they had a desire to be made Masons, are in no position to denounce lawlessness and destruction by secret organizations, while for selfish ends or worldly prosperity they pet, aid and nourish the beast that brings forth the whelps. However much secular journals act upon the principles and maxims of the world to attorn most subserviency and deference to the greatest influence, wealth and power (as they are apt to market principle and truth to the highest bidders), it serves as no excuse to the citizen to palliate the nature of secretists. Let but secret organizations totter and tumble to their fall and cease to have power to wreak vengeance, and not a pulpit, religious or secular journal in the land but would exhaust all the billingsgate wrath they could command to denounce and hurl anathemas at any and every secret organization.

The nation is learning by bitter experience, and will continue to learn, that the fruits and disastrous consequences to society and mankind of the bandit and secretist and brigand are one.

O. S. O.

THE STRUGGLE IN FRANCE.

The following able review of the present crisis in French politics was written not long since by a gentleman in high position in France to the London religious press:

"It must not be for a moment supposed that this is a mere governmental and political crisis; it is the death struggle of the Catholic and aristocratic past with democracy and religious liberty. Undoubtedly this league of the old enemies of civil and religious liberty, which during the greater part of the century has been gathering up its strength, is associated with a veritable troop of bandits, the men whom we call in France, the 2d of December men—men who can resort to *coups d'etat* and *coups d'main*—who seek power as prey, and who, if to-day they are vociferously devout, may be ready to-morrow to pander to demagogy. They are men of no genuine convictions, the slaves of appetites and lusts; but they are adepts in the policy of terrorism and repression, and we shall soon see them not mere allies, but leaders in the present enterprise. They wear at present the very air of devotees, but they are wolves in sheep's clothing—in the clothing of the sheep who drink the waters of Lourdes and feed in the pastures Ultramontane doctrine. We may be sure that they will not long wear their disguise; anything is to be expected, everything to be feared, from the Bonapartist faction, the shame and the curse of France. For the moment these men are still hiding their clenched fists and representing themselves as the upholders of what M. de Broglie calls *moral order*. Under his banner are found, first, the Ultramontanes, who say, as the Count de Mun, president of the Catholic circles, said the other day, that war must be made, in the name of the Syllabus, on the French Revolution, on the liberal principles of 1789. Then come the Legitimists, who are always having waking dreams of the return of Henry V. These are less easily led than the Clericals, who are Clericals only; they will not have the way closed against their king; they want a promise that there shall be no combination by which he may be excluded, and especially that there shall be no patching up of the Republican edifice, on the ruins of which they hope to raise the throne of the eldest son of the church. Lastly, this league, formed not for the public weal, but for its woe, receives into its ranks Orleanists, accustomed to look with profound contempt on democracy, and altogether ignorant of the popular mind, never going beyond their *salons*, where they display their *jeux d'esprit* and their epigrams for the admiration of the grand ladies of the *beau monde*, who can never forgive the Republic for not having raised to power these sayers of fine things, who show to such advantage in the drawing-room circle.

"Such is the army which has just declared war on the majority of the representatives of the nation, and has done so without reason and without excuse; on the ground merely of certain lying accusations; for it is beyond a doubt that this majority, which faithfully represents laborious, liberal and intelligent France, has always been moderate. But it has touched the idol of the Vatican; it has declared that it would compel the Ultramontane church to respect the laws. This is its crime. It was evident that if things were allowed to take their normal course, the power of the clergy would be restricted, and the Legitimist and Orleanist dukes would find themselves under the necessity either of retiring from public life or of submitting to the will of the country. Hence the step was taken of first gagging the Chamber, and then demanding its dissolution of the Senate, without any reasonable cause to be assigned, and at the risk of provoking a perilous struggle, and of bringing back democracy in triumph, like the reflux of a strong tide. Well, in spite of all these provocations, the French democracy has remained admirably quiet. It has a firm faith in the goodness of its cause and in its strength, and even though it is well aware that in the approaching elections it will not be allowed fair play, that the new government will strain every nerve to throw into the electoral balance the weight of its administrative coercion and of episcopal authority, it is convinced that the attempts to enchain the liberties of a great people will fail, and that the Liliputians have not prevailed to throttle the giant in his sleep. The French nation is indeed no sleeping giant; it is wide awake and knows its own mind. Universal sufferage will give in a few months a decisive verdict, at which its enemies rage in anticipation.

"The scene in the closing sittings of the Chamber of Deputies baffles

description. The Right attempted to drown by its clamor the voices of the Republican orators; it heaped on them unmeasured insults, and made every effort to intimidate them, but with no other result but that of making their eloquence more powerful and overwhelming. The other day Gambetta rose to the very zenith of oratorical art, while still retaining remarkable self-possession, so that he was prepared at once to reply to the foolish and libellous interruptions to which he was constantly subject. The pointed shafts of his irony were irresistible; one seemed to hear the arrow hiss in the wound. Then came the thunders of his burning eloquence, like the great voice of a united and indomitable democracy holding itself under perfect control. Those who witnessed the oration of M. Thiers in the same sitting of the Chamber will never forget it. As the Minister of the Interior ventured to pass by his name in speaking of the liberation of the territory, more than four hundred deputies rose, and, designating him, cried, 'There is the *true liberator* of the territory.' How must that old servant of his country whose vigorous faculties age had scarcely impaired, have felt himself avenged in that moment for all the cowardly outrages of which he has been the victim! It is he who will be again the leader of liberal France in the tremendous struggle which is impending, and which, God helping, will end in the dawn of a blessed day of liberty, political and religious, and will drive into the darkness all the birds of night that screech at the sun."

Reform News.

From California.

San Francisco, Cal., Aug. 1, 1877.

Dear Bro. Kellogg: Since my last to you of May 24th, I have been busily engaged in the work in various ways. I spent over two weeks in Lake county among the mountains of California. Here lives the warm-hearted, the generous and noble Bro. Black, who has prepared the way for the lectures, but never tires in this good cause. He received me warmly and treated me with every kindness. The United Brethren have a very nice house of worship. At Upper Lake I preached twice in their house, morning and evening, and lectured Tuesday, Wednesday and Thursday evenings to crowded houses. From there I went to Kenserville about 18 miles; here I preached morning and evening in the M. E. house and lectured several evenings to good houses. Many Masons were present on each occasion; every thing passed off quietly, but at each place it operated as at Woodland—set the town and neighborhood all in commotion.

On my return to Woodland my next trip was to the famous Humboldt region 225 miles from San Francisco by water. This county is celebrated for its red wood trees, some of which measure from 14 to 20 feet in diameter and run from 200 to 300 feet high. Here the crops never fail, as in the Sacramento valley. This county is celebrated for raising of peas, potatoes and oats that in some instances produce 100 bushels per acre, but its chief dependence is its lumber trade. There is no railroad to this county; it is reached by mountain stages 300 miles, or 225 miles by water. The people are looking and longing for the railroad which will come in due time. I commenced my work at Rhonerville under the guidance of Bro. Burtner, and commenced by preaching morning and evening in the U. B. house to good audiences, and each evening the lectures were over-crowded. After the first lecture I was attacked by two preachers, both Masons, who contradicted some things said; but what aroused their indignation was probably my allusion to ministers being used as decoy ducks to draw others into the lodge, etc. The Congregational preacher is a man of doubtful character, not standing very well in the community, I concluded to let him go his own way; but I found as in all other instances that I knew too much for these men and gave too much insight into lodge life, hence they cannot stand it.

From Rhonerville I went to Ferndale, the very nest of Masonry and other secret orders. Here also I preached twice in the M. E. meeting house; lectured three nights and at a school house to large audiences. I found the people came for 20 miles around, and if any man wishes to get notorious or speedily known he has only to lecture on Masonry, and it will not take long before he is known throughout this coast, and if he is not put out of the way it will be a great wonder. Intimations of that kind came to me and the excitement ran so high that I dare not lecture in Eureka on the coast. Here we have but few known Anti-masons and therefore it was not prudent to do so, as the place is given over to drinking, gambling and secret societies.

You that have not visited California have no idea of its depravity. It is one of the most God-forsaken places I have ever seen. Nearly all the preachers are secret society men and leaders in those societies, and you that have anxious desires for California the sooner you get rid of the feeling the better. Thousands would leave to-day because of the spiritual, moral and material distress, but they lack funds to return. I wish to say for the information of all, and this opinion is agreed in by almost every one I converse with, that this country is too highly colored; it is overdrawn and overdone, therefore I say to all stay at home if you have one, there is little chance of doing much here. If it was proper I could give you many touching experiences, but as my letter is now long enough I must conclude for this time, only stating that I am now in San Francisco.

Yours most truly,
Henry Cogswell.

From Indiana—The General Agent in Lake County.

Crown Point, Ind., Aug. 7, '77.

Dear K.: This field hitherto little disturbed opens encouragingly. The lodge has exercised its proscriptive power and largely controlled the actions of our friends by intimidation. They have hitherto been on the defensive, but there is no good reason to hope that this order of things will ere long be reversed. I have preached in the Presbyterian, Methodist and one of the Baptist churches since coming to the place and am to deliver my first lecture proper in the Presbyterian church this evening. I could enumerate quite a list of warm friends at this point already found, but think best to omit it hoping several will report as subscribers to the *Cynosure*. I am told that funds are in readiness to defray the necessary expenses of initiations by Bro. Ronayne, but it is thought from present indications that it will be best to wait until the farmers get their grain stacked.

I have not been wanting in efforts to secure something to add to the Publishing House Fund, but am sorry to say my success as yet has not been equal to my hopes. Indefinite promises, contingent upon the uncertain and ever changing future, are it is true sometimes, but not always realized. Here as elsewhere there are those who intend to help in completing the necessary amount, *but not yet*. I intend speaking here this and to-morrow evenings and shall then (D. V.) be in the city again, when I hope to hear from friends in regard to the anniversary especially several to whom I have written in Ohio. The harvest is past in that State and seems to have been abundant, and with the means thus committed to the hands of our friends and the favorable season for reform work, it seems but just to expect reports of stirring work from that part of the field.

J. P. Stoddard.

From Iowa.

New Sharon, Iowa, Aug. 6, 1877.

Dear Bro. Kellogg: I spoke Saturday evening, Aug. 4, to a large congregation in the Friends' meeting-house. The subject of secret societies had never been publicly discussed, and some Freemasons had crept into the society of Friends here. Good attention was paid and good order prevailed until a reply was invited, upon which the editor of the paper here, who is a prominent Freemason and Odd-fellow, commenced an abusive harangue, which was loudly cheered by the members of the craft. He, however, did not deny anything I had said, but such was the effect that the members of the church were afraid to have another meeting for fear of serious disturbance, and I expect to speak to-night in the city hall.

Last evening I attended at the M. E. church and listened to an able sermon by the pastor. He drew a contrast between worldly and selfish organizations and the churches, and it was one of the best arraignments of the secret orders I have ever heard. He assured me that I had his sympathy in my work. Masonry is strong here and very arrogant. Yesterday (Sabbath) a Mason publicly beat and kicked his wife, and another Mason who was present cursed the poor woman, whose only offense was that she talked against Masonry.

Yours in the Lord,
H. H. Hinman.

Cook and Faurot in Northeastern Indiana.

Larwill, Ind., Aug. 8, 1877.

Editor Cynosure: I would say to your numerous readers and the friends of Christ and reform that Dr. S. L. Cook and a Bro. Faurot arrived here on Monday, the 6th, for a lecture at Troy Centre schoolhouse. The house was full and the order was good. Bro. Faurot lectured for one hour in that calm, forcible and convincing way that made every one feel that he was a gentleman and a Christian, and, therefore, they kept their jewel. After that Bro. Cook fired some hot shot into the enemy's camp with telling effect. They were very uneasy under it, but had to bear it. Friends of reform, let us show to the world that we have been with Christ and learned of him, for I verily believe, could we make all men Christians, we would kill every lodge in the land.

We are making arrangements to get Ronayne here, but don't want him until in October. He can communicate with me; any of the friends that come this way I would be glad to have them call. I live one mile north of Larwill, Whitley Co., Ind. B. B. Salmon.

From Williams County, O.—D. P. Rathbun's Harvest.

Pioneer, O., Aug. 6, 1877.

Editor Cynosure: Permit me to report through your columns the progress of war with lodge power in these parts. For a time it seems that the world was made glad, and Satan rejoiced in the fact that a general armistice prevailed. Compromise, in a measure at least, was apparently the general arrangement and the many were ready to join in hearty acclaim, "How pleasant to dwell together in unity!" We agree that harmony of feeling and unity of action is much to be desired; but when, to effect this, we are called upon to bury truth and sacrifice principles of righteousnes, then let the cry be *Separation*. He who deems it unwise to countenance ungodly practices, or fails to approve of Christless institutions with their soul-destroying schemes and declines

to engage in joint labor with Christ-rejecting men, is accounted uncourteous, selfish, bigoted, etc. When we began operations here we confess to having raised the black flag against Satan and his allies, finding no place for useless things. Thus a shell was lodged in the enemy's camp; the fuse being short it soon exploded, then the beast was hurt, and Hiram came to the rescue. We have always tried to give the devil his due, but this time he merited more than we could give, notwithstanding victory was ours. In due time help came in the person of D. P. Rathbun, who did not "whip the devil around a stump," but took him in the open field and gave him a complete flogging.

Brother Rathbun delivered several lectures on my field of labor recently, first at Pleasant View, then at Ransom, where "Satan's seat is," also at Otterbein. Notwithstanding the busy season the interest was intense, the churches failing to accommodate the crowds that assembled. The effect of his lectures are marked, they tell mightily against the lodge. Some who were halting between two opinions, and doubtless would have become victims to lodge mummery, have been rescued from its abominable influences. May God deliver him from cruel hands and speed him in helping to prosecute the war against this king-evil until lodge power shall tremble and fall before the triumphant march of sacred truth. D. B. KELLER.

WATSON, IND.

D. P. Rathbun lectured in the Miner school house to a large audience July 25th, 26th and 27th, it being exceedingly warm. Good order was strictly observed. His subject was the "Religion of Freemasonry and its effects on society." During his lecture he confined himself to Masonry and its sinfulness until the close, during which he spoke of Odd-fellows and grangers. No Mason present to reply; Odd-fellows bore it quite well, but grangers squirmed. He told them they were chickens now, but as soon as the feathers were grown out they would be full-fledged Masons. He proved in his lecture that Masonry was an immoral institution, opposed to Christianity and the Bible. May God help Bro. Rathbun to sow the good seed wherever he goes. The leaven is working in Watson. DAN'L LEGGET.

—Alas! it is not till time with reckless hand has torn out half the leaves from the book of human life that man begins to see that the leaves that remain are few in number, and to remember faintly at first and then more clearly, that upon the early pages of that book was written a story which he would fain read over again.—*Longfellow.*

Many who have escaped the rocks of gross sin have perished in the sands of self-righteousness—*Dyer.*

Correspondence.

WHY SO HARD ON THE MINISTERS?

WEST UNITY, O.

EDITOR CYNOSURE: Some time ago a friend advised us not to bear down quite so hard on the Masonic ministers in our articles to your paper, as we were injuring the cause, the church and ourself by so doing. We promised to consider the matter, and either take the advice or give our reasons for not taking it.

We have concluded not to take the advice, and now for our reasons. I suppose no one will deny our right to inquire into the character of any person, minister or not. In fact, we think, if ministers knew that their people were watching their actions and inquiring into the character of their associates a little more, we would perhaps have fewer of them in the lodge. How often a corrupt ministry is found to be one of the greatest obstacles in the way of reform. What Abolition lecturer, a few years ago, would have looked for success while lecturing to a church whose pastor held slaves? No matter how plain he made the sin of slavery appear, they would have pointed to their minister as a sufficient refutation of the whole thing. And the same is true of the temperance reform. If the shepherd took wine for his stomach's sake (whether he needed it or not), the flock would be very likely to take whisky for their's. There is no sin so hard to contend with as that one the church has thrown its mantle over; and we have no faith in the religion or honesty of the minister who will lend a religious cloak for such a purpose; and if he defends or fails to denounce a Christ-rejecting, soul-destroying error, though he may stand high as a pulpit orator, we doubt the genuineness of his commission to preach Christ. We think when God sends a messenger to warn the people of their sins, it means their pet sins more than any other. It means a little more than for him to inquire what sins they are guilty of and then declaim loudly against them. The Redeemer doubtless had this very class in view when he warned the multitude: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Satan no doubt still visits the world as an angel of light. We have never taken the time to count how often false prophets and false teachers are condemned in the Bible, but they were condemned oftener then than now. The reason for their being condemned, rather than others, is probably on account of their influence in leading others astray. Israel could sin under the shadow of Sinai, but Aaron must set up the golden calf, and how many golden calves are the priests of the present day setting up; and our friend would whisper in our ear: "Don't say anything; you might hurt the church." If the minister fails to see, or, what is just about as apt to be the case with many, if he finds it more profitable *not* to see evil creeping into the church, must it be let alone until the man sees it who is paid for closing his eyes that he may not see it? We think not.

If God should speak to his ministers now as he did of old, telling them where to go and what to do, and should command them all to cry against secret societies, it strikes us there would be more than one ship-load of Jonahs fleeing to Tarshish from the presence of the Lord. (Jonah i. 2–3.) If it is true now, as it was in Paul's day, "If I yet please men, I should not be the servant of Christ," we have a great many ministers who are not his servants; still they are drawing pay for preaching the Gospel, and though there may be, and doubtless is, an understanding between them and the world that they are to preach a fashionable religion and let its vices and follies alone, leading men to heaven through the Masouic lodge, or Odd-fellowship, or the grange, in fact, any way, except that old, thorny path; but to take pay for such preaching of a Christian we think is the meanest kind of stealing. If I see my neighbor's ox going astray the law tells me to turn him back; but when my neighbor is being led astray, my friend would say, "Let him go, or you might disturb the church." But are our Masonic friends as anxious for the peace and harmony of the church as they would have us be? Are the Anti-masonic ministers never spoken against by these sticklers for peace? Let the abuse heaped on the heads of such men as Finney and Bernard answer. Let the Masonic charity extended to such men as Post, Levington and Springstnie answer. Let the rotton eggs dripping from the skirts of such men as Stoddard, Hinman and Ronayne, and the mild rebukes that have been administered to D. P. Rathbun, from time to time, answer; but, until Masons cease using their favorite arguments against Anti-masonic ministers, we will write against Masonry. We are all ready to speak against the corruption in the Catholic church, but how many churches have we, if they should continue to grow corrupt as they have for the last twenty years, till they got as old as the Catholic church, that would be an intolerable nuisance even in such a city as Sodom? Southey's lines:

"Thou hast confessions to listen, and bells to christen,
And altars and dolls to dress,
And fools to coax, and sinners to hoax,
And beads and bones to bless,
And great pardons to sell for those who pay well,
And small ones for those who pay less."

applies, for the most part, at least, about as well to some of our Protestant ministers as to any others, and it is just such ministers that we are aiming at; and if we can make their number or their influence any less we will be satisfied.

Yours, etc., J. G. MATTOON.

OUR MAIL.

R. B. Smith, Aurora, Ill., writes:

"As fast as I read my *Cynosure* I send it away among my friends; and it is bringing forth good fruit."

Wm. Hosford, Grove City, Jeffries Co., Kan., writes:

"We have had a hard struggle in this community because that the United Brethren in Christ have had the entire sway and have tolerated their members in belonging to the grange and opposed Anti-masonic lectures. But I think their General Conference gave them a pretty good looking-glass to see themselves in."

Gassaway Trott, Summerfield, Ohio, quotes:

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

And adds, "We would have a good many more Anti-masons if we had more Daniels in the land. But many or few, in God is our trust, and without him we can do nothing. If we abide in him we may ask what we will and it shall be done."

nathan W. Moss, Cameron, Marshall Co., W. Va., writes:

"The humble labor which I have been able to do in behalf of the anti-secret reform seems to have at length culminated in a state of excitement on the subject never before known in this community. You can likely recall the utter indifference which I described in former letters."

We hope the work will continue to widen and deepen in W. Virginia.

A friend living in Wise Co., Texas, writes:

"The Masons are as thick as flies in August. All the ammunition they uee here to defend Masonry is that old song that has 100 verses in it and all just alike. I will give you the first stanza:

Charity, charity,
Charity, charity,
Charity, charity.

"CHORUS.—What do you know about Masonry?

"When I show them the absurdity of their charity song, and that I do know something about Masonry some will get very angry. It is the wounded bird that flutters. When I was last in Denison I sold cotton to a Grand High Priest. He took my hand and gave me the grip which I returned. He said that we were on the square and that he was a Priest. * * He seemed to be very glad that I was so near the grand lodge above. I find there are some one-horse Masons that have only been stripped and halter-broke who know less about Masonry than the Anti-masons do. A Master Mason could make them believe the equinoctial line is used in the grand lodge above for a cable tow. I frequently hear Masons here laugh and tell how much money they have made by getting up counterfeit lodges for the negroes, obtaining their money and making them believe they were genuine Masons. * * The lodge seems to be an insurance office to insure men's souls for the grand lodge above contrary to the Bible and without a crucified Saviour. I do not vote for a Mason for any office, nor will I hear one preach if I know it; for I have no faith in this Masonic railroad that pretends to shorten the distance to the grand lodge above by taking the Masonic cut-off. I would have to leave my wife and children behind. They run nothing but sleeping cars and occasionally give its dupes an anodyne called 'ancient and honorable;' have no station for refreshment called Secret or Family Prayer. To-day is the Fourth of July. I see no stars and stripes raised. The people here are kind and hospitable. I feel perfectly safe here although there have been seven murders committed in this county and the same number in Denton county during last year and no one hung, because there is plenty of help here for the 'widow's son.'"

A stranger at Coleman City, Texas, writes:

I have got hold of a *Christian Cynosure* and find that there are some people in the world who have the same opinion that I have. * * Freemasonry now governs churches, yea, and civil law. * * This country is wholly given over to it."

A. Baker, Tiskilwa, Ill., writes:

"There are few good Anti-masons here who are as firm as a rock unmoved, fighting manfully the battle of the Lord. There is a strong influence here against the lodge and it is becoming quite unpopular."

C. C. Stowe, Deadwood, Dacotah Ter., writes:

"As I find there is already an organization of Freemasons here perhaps a little free thought scattered here would not be inappropriate."

The Lesson of the Hour.

SERMON BY A. M. MILLIGAN, D.D., IN THE REFORMED PRESBYTERIAN CHURCH, PITTSBURGH, JULY 29, 1877.

Ps. 127.1. Except the Lord keep the city the watchman waketh but in vain.

Our city has just passed through an ordeal of fire. Our proverbially peaceful city has been for a week under a "reign of terror." Law, authority, reason, have been trodden under foot, and the wildest passions, mob violence, burning and blood have held sway and run riot; and all this in the staid city of Pittsburgh, and in the United States of America. The last city in the last nation where such an event should have been expected. Is this an accident? Has this crop of fire and blood been produced without seeding? Has this curse come causeless? Is this a freak of nature? or is it a fulfillment of the law: What a man soweth that shall he also reap? Two weeks ago this city was as calm and tranquil as a summer lake; not the faintest appearance of danger. One week ago to-day thirty squares containing the greatest accumulation of the wealth of the city were a howling pandemonium and a raging sea of fire. Did those fires rage without fuel? Were those demons created on the spot out of good citizens without provocation? "Is there evil in the city and the Lord hath not done it?" Whether this be so or not the truth of my text is demonstrated that, "except the Lord keep the city the watchman waketh but in vain."

The world is watching our country with intense eagerness, with the question on its lip, Is republicanism a failure? Can the people govern themselves? Under the most favorable auspices we are trying the experiment, and if we fail the attempt need hardly be tried again. And yet look back twenty years and read our history. The greatest rebellion on record; the yet unreconstructed South; four millions of our countrymen without protection of law in the hands of their enemies; contemplate the agony in the election of our present chief magistrate. And now look at the red-handed fury that is running riot over four or five States calling for the national arm to be extended for our relief from the mob; and tell me, is there not a loud call for thoughtful, patriotic men to enquire for the cause? Many among ourselves are asking, Is not republican government a failure? I answer, no! but communism is. Red republicanism is a failure. The idea that the majority rule without the restraint of justice or morality, without recognizing the authority of God and his law, that idea is receiving its quietus. These events are God's beacon-fires to point out the danger and pilot us to a port of safety. If we obey the warning we will be saved; if we neglect it we will go to pieces and our fate will be another warning to the world. We have been over confident of our safety. We are being warned of our need of Divine help: "Except the Lord keep the city the watchman waketh but in vain." The danger is that regarding republicanism as a failure, we shall fly to the arms of the despot to save us from the fury of the mob, as the people of France have done more than once. Our duty is, as pioneers of the world's progress, carefully to examine what the error is which, in our otherwise excellent system of government, produces these evils. To that study I invite you to-night.

I assert that the error in our system, the fatal error which is the prolific cause of all our calamities, is that we have undertaken to govern a nation without the Governor of the nations—to govern ourselves without God; a thing which my text declares to be impossible: "Except the Lord keep the city the watchman waketh but in vain."

Cities are the most difficult parts of a nation to govern, and must be guarded by policemen by day and by watchmen by night, while the rural districts are unguarded; because here the worst elements of society congregate and because where such masses of inflammable material are gathered a single spark may at once kindle a conflagration. Hence the Spirit presents the city, and the night season, as the place and time in which lie a nation's danger, which most loudly calls for Divine guardianship. My text declares that God only can guard a nation. It follows, as a matter of course, that the nation should place itself under the Divine government as no one will or can protect that which he is not permitted to govern. Allegiance and protection are correlates.

The mistake made by republics is that while the people elect the rulers *the people govern*; both rulers and people are liable to make this mistake and it is a very dangerous one. Hence we hear the expressions used "The sovereign people;" "The majority govern;" "The will of the people supreme;" "The magistrate the servant of the people," etc., etc. All these expressions are fallacious; the idea which they express is false and pernicious. The people is not sovereign. The people's will is not supreme; God is the sole sovereign. He is the people's ruler; he alone is supreme. Neither is the magistrate the servant of the people; he is the servant of God and the ruler of the people. Rom. xiii. 1–5. "There is no power but of God. The ruler is the minister of God—wherefore ye must needs be subject not only for wrath but also for conscience' sake." The people cannot make law. The legislature of state or nation cannot make law. God has made law. All that legislatures can do is to interpret and apply the Divine law as it is revealed in nature and in the Bible. What force can a law that is manifestly in contravention of the Divine law have upon the consciences of a people. You ask them what are the rights of the people? I answer, simply the right to choose their rulers. The right to choose those who shall act as God's ministers to administer God's government over them, and even this choice must be regulated by the divine direction, "provide able men, such as fear God; men of truth, hating covetousness." Ex. 18:21; 2 Sam. 23:3. These rulers are to "take heed what they do for they judge not for man but for the Lord." 2 Chron. 19:6. If they manifestly fail to discharge this duty faithfully, the people may remove them and set up others in their place. This is the sum of popular rights in a true republican government. It may be humbling to the pride of a great people to accept such unwelcome truth, but it is essential to their safety. Government that does not hold the consciences of the people can never be stable or secure, and no government that does not emanate from God can hold the conscience.

This is eminently true of republics. Monarchy has power in the prestige of the throne and the hereditary occupant, in its guards and armies. A republic has none of these. The Railsplitter, Tailor or Tanner of yesterday may be the president of to-day, and his armies are tilling the fields and employed behind counters and in workshops. The strength of a republic is in the hold it has on the consciences of the people. So of law. What power has law to govern men where their interests are at stake, if it is nothing but the will of a base majority of an ever-changing people, and perhaps only a compromise at that. "Law has its seat in the bosom of God, and its voice is the harmony of the universe."

What power can a magistrate exert who is only "the servant of the people," and who is executing a law which claims to be only "the will of the people," in a great uprising of people against their law and their rulers, as in the late rebellion or in our present danger? The will of the people expressed by the popular uprising is directly opposite to the will of the people expressed in the written law. Which shall he enforce—which shall they obey? If he is but the steward of the people, which shall he serve, the people crying Hosanna or the same people crying Crucify? "Philip drunk or Philip sober?" The people at peace or the people in riot? If the people of Pittsburgh were not in sympathy with the mob in trampling under foot Pittsburgh laws, at least in the first lawless acts of last week, then appearances are very deceptive. God's law is not thus changeful. His servants can never be at a loss to know his will.

Now let us look at the events of the last twenty years in the light of these principles. How did this false principle bring about the rebellion in the South? In the first place the Constitution of the United States claims to be a simple compact or ordinance of the people; claims no divine origin for the government; recognizes no divine authority. The will of the requisite majority expressed in the Constitution is declared to be supreme law, simply because it is the will of the people. Then came the question of slavery. No one doubted then that it was wrong; no one dreamed that the application of the divine law of justice or the golden rule of the Saviour to the institution would at once put an end to it. But proceeding on the principle that the will of the people is law irrespective of the divine law, four compromises were introduced into the Constitution: continuing the slave trade twenty years; giving the slave-holder political power in proportion to the number of his slaves; binding the States to return fugitives; and binding the nation to suppress insurrection. It was intended and hoped by all this to get rid of the evil in some gradual way by thus giving it sanction. But does not every one see that the effect of this was virtually to set aside God's law and give the sanction of law to the evil, and deprave the conscience of the nation on the evil of slavery and make it appear right to hold slaves and wicked to seek their emancipation. It was made a penal offence to shelter a fugitive, and the favor of the master was the path to power. Slavery was right; abolition was wrong, and thus the conscience of a large part of the nation was prepared to make war upon the government in behalf of this most erroneous wrong. The government by legalizing injustice ceased to be considered a divine institution, "the ordinance of God" to resist which is to receive damnation, and was regarded as merely a human association to be removed at pleasure, and slavery so long sanctioned by law became a sacred right to be maintained by overthrowing the government. And the result was, that while quiet was maintained by compromise for a time, it was only the postponement and accumulation of wrath against the day of wrath, until a million graves were filled by bloody corpses and the nation crushed by a load of debt under which it is groaning and staggering to-day and which is producing our present financial distress.

Another result of this principle is that parties have been formed and operated with tremendous power to elect rulers; not to administer justice and rule in the fear of God, but to advance the interests of the party, until our elections have come to be but a mere scramble for power and plunder. What moral force can a government wield that comes into power for such ends and by such means? Reverence for law and respect for authority are fast becoming a thing of the past. When that result is reached the days of our Republic will be numbered.

Let us now contemplate the present situation in the light of the principle we have under consideration. The present situation is the result of a complicated state of affairs. In the first place the nation is in the midst of a fearful financial crisis, growing out of the rebellion which the nation brought on itself by rejecting the authority of God and throwing the ægis of its protection over human slavery. In this crisis capital has been severely strained, and, in many instances, made bankrupt. A large portion of the laboring class has been thrown out of employment, while the others have suffered reduction of wages, making the support of a family precarious and next to impossible, great numbers have been thrown upon public charity. In this state of things an issue arises between the Pennsylvania railroad and its employes, heavy charges are brought by each against the other, and community takes sides with the parties; a conflict ensues, and the result is before us. Millions of property is destroyed, lives are lost, and the good name of our city is dishonored.

I am not here to-night to decide the controversy between these parties, or to vindicate either the one or the other. But I am here to arraign all the parties before the divine Judge and demonstrate that national rejection of the authority of God has thrown us out from under the divine protection and directly brought these evils on us. First, let us try the Pennsylvania Railroad Company. It is charged against this company that it is a great monopoly, that it is managed by a self-constituted body of men, who operate the road for their own interests and divert the earnings of the road from the stockholders into their side organizations and their own pockets, thus depriving the company of the power to pay its laborers and its honest dues. It is charged against the company that by freight discriminations it requires the business men of Pittsburgh to pay two or three times as much for the transportation of their goods as other cities twice as far from the market. It is charged that these oppressive acts have provoked the hostility of this city against that company, and thrown the public sentiment against them and in favor of their foes.

When asked, Why do you not bring these grievances before the

civil tribunals? the answer invariably is, The company is so strong and corrupt, and the legislature and the courts are so venal that no justice can be obtained in that way. In other words, that there is no fear of God in the land, that the judges and legislators are for sale, and the greatest corporation in the country is ready and able to buy.

Now, whether these charges against the company and against the officers of law be true or false, it is enough for my purpose that the people believe them to be true; and hence the appeal, by the city and its inhabitants, not to the courts, or the legislature, or to Congress, but to lynch law—to the mob—to firebrands and missiles of death. But already I hear you ask, Are you going to justify the mob? Are you apologizing for the riot? I answer, No; the farthest possible from it; but, faithful to facts and the reason of things, I am showing how it became possible that such a riot could take place in the city of Pittsburgh with any semblance of countenance from its citizens. And I repeat my assertion, as proved by the facts cited, that it is because we have undertaken to govern a nation and protect a city without God, and he has shown us the weakness of laws and officers, unsupported by divine power, to quell the fury of an excited people.

But let us turn to the mob and investigate its character. It is claimed for that assemblage that it consisted of three classes of characters, entirely distinct, and to be judged by entirely different rules. The strikers, who merely seized and held the property of the road; the mob, who pillaged, burned and murdered; and the innocent citizens, who merely swelled the crowd and looked on as idle spectators. I reply that, while there is some ground for these distinctions, the responsibility for the acts which transpired cannot thus be avoided. The strikers cannot claim exemption from the responsibility of the burning and bloodshed because they did not intend to go so far. They performed the first unlawful act; they let out the water, and it is no excuse for them that it went farther than they intended. They had a perfect right to refuse to work for reduced wages; they had a right to lay before community their grievance in any lawful way; but they had no right to seize the company's property or prevent others from working for the wages which they refused, and the persons who encouraged them in this course, whether private citizens, officers, or editors, who upheld and encouraged them in this were partakers in their crime, and, in a measure, responsible for all the consequences; and I go farther, and claim that every citizen who helped to swell the mob as a mere idle spectator, and did not use his influence to disperse it and arrest its destructive force, was adding fuel to the flames, and must share some measure of the responsibility of the Pittsburgh riot and its deeds. It was the duty of the authorities to order every peaceable citizen to separate himself from the mob and then deal with every one who remained as engaged in a riot, and disperse them at whatever cost. But it is not in this light that I regard the uprising in this city and elsewhere. It is not an ebullition of passion. It is not a mere mob or riot, excited by the distress of the hour, but it is a deep-laid, well-organized conspiracy against society. It is the spirit of the *Commune*, disguise in whatever way. hide it from their dupes as they will, it is the same spirit that, in the close of the last century, overran France with fire and sword and wrote its record on the historic page under the caption, "The Reign of Terror."

Organized in secret conclave, with vows of subjection which are deemed more sacred than those of either church or state, with religious ceremonial intended to assert divine prerogative to leaders vested with titles more high-sounding and awe-inspiring than any earthly potentate assumes, it is the manifest purpose of the leaders to institute a government that shall at will set aside all other authority and control every interest of society. If this government be not an ordinance of God under the divine authority and law, as it does not claim to be, then it is a mere human institution, in many respects inferior to these secret organizations, which impose powerful oaths, claim a greater antiquity, a wider extent, and a more beneficent purpose. But the secret fraternities were not the only element foreign and hostile to our government represented in these riots, nor, perhaps, the most formidable and dangerous. It is a noteworthy circumstance that when a committee of citizens went to try the power of moral suasion upon the rioters they took with them Bishop Tuigg, of the Roman Catholic cathedral. On the same principle, I presume, that the Papists in New York and Ohio claim the right to furnish chaplains for the prisons and penitentiaries, "because the majority of their inmates are members of that communion." I cut from the *Commercial Gazette* "An Incident," noted by the reporter. It is as follows:

"This interview was not conducted without interruptions, and several men in the crowd seemed vengeful and turbulent, particularly two, who seemed to have had their devilish passions inflamed by bad whisky. Bishop Tuigg, speaking from his carriage, requested those two men to be sent to him, as he wished to speak to them. Their attention was directed to the fact, and, still swaggering and turbulent, they went to the side of the carriage. The reverend gentleman, in a mild and pleasant way, dropped a few words in their ears in such a low tone as not to be heard by any other person, and they left, entirely changed in their manner. The advice, whatever it was, acted like a narcotic upon the nerves of a madman, calming and soothing the men who, a few moments before, seemed ready to join in almost any outbreak."

The reporter probably told this story as a compliment to the bishop, but let us look at it a little more narrowly and it certainty suggests some such reflections as these: Between the bishop and a large part of the most desperate portion of the mob there must be a strong bond of sympathy. Can it be only their church relationship? Again, he made a public address, which had no more effect than the addresses of others, but a few secret words in the ears of two of the most turbulent acted like a talisman. Why did not the bishop utter those words aloud and thus calm the great majority of that excited mob, who were just as susceptible as the two whom he tamed? Were those words words which the uninitiated might not hear? Was there any of the magic of the mystic tie in them?

If the bishop had all the power over that mob which this story suggests, why did he not exert it? and what is the extent of his responsibility in the premises?

Have we a community in our midst claiming to be one-eighth of our whole population, congregated in our great cities, under the absolute control of the priesthood, owning their highest allegiance to Rome and receiving their inspiration from the Vatican, who are ready, with fire and sword, to sweep our cities, as this city has been swept, and as Chicago barely escaped by the intervention of the Federal troops being swept by the same element? Is it to keep this element in this inflammable and hostile condition that the priesthood, by direction of the Vatican, are exerting all their power to withdraw their children from our public schools and institute their parochial schools, in which they may be trained up in allegiance to Rome?

If this nation, by squaring itself with the divine institution, submitting to the divine authority, and claiming the divine protection, will not make good a claim to be the ordinance of God, Rome, by its blasphemous claim of infallibility, "Sitting in the temple of God and claiming to be God," joining hands with the Commune, will carry our Protestant Republic either into the anarchy of the infidel Commune, or into the dark despotism of the Papacy, as she has already done more than once in France and is now endeavoring to do again. The only hope for our Republic is in placing it under the authority and protection of our Lord and his Christ.

Finally, this calamity is a divine judgment sent on a guilty nation for their rebellion against God. "Is there evil in the city and the Lord hath not done it?" Our national rebellion against God is punished by rebellion against the nation. First, eleven States go into rebellion and shed rivers of blood. Now, in Baltimore, in Pittsburgh, in Chicago, and over six or seven States, the spirit of rebellion is again abroad. The Pennsylvania railroad has led the way to our Sabbath desecration, and on the Sabbath their property is consumed from the city. "When thy judgments are in the earth the inhabitants should learn righteousness." "Except the Lord keep the city, the watchman waketh but in vain."

The Sabbath School.

LESSON XXXIV.—August 26, 1877.—PAUL AT ATHENS.

SCRIPTURE.—Acts 17: 22–34. Commit 24–31. Primary v., 29.

22. Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell upon all the face of the earth, and hath determined the times before appointed, and the bouuds of their habitation:

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOLDEN TEXT.—"For there is one God, and one Mediator between God and men, the man Christ Jesus."—1 Tim. 2:5.

TOPIC.—God Revealed.

HOME READINGS.

M. Ps. 90: 1-17....God Eternal.
T. Ps. 139: 1-24....God Omnipotent.
W. Is. 5: 1-19....God Holy.
Th. Ps. 103: 1-22....God Merciful.
F. Ps 86: 1-17....God Longsuffering.
S. 1 John 4: 1-21....God Loving.
S. Heb. 12: 1-29....A Consuming Fire.

When Christians behold men given up to the worship of the things of this world, or surrendered to false religions, their hearts ought to be so stirred within them as immediately to do what they can to bring them to a knowledge of the Seviour. So long as there is irreligion there should be no indifference on the part of Christians. Ps. 40: 9; 71: 16, 17; Matt. 5: 16; 10: 27; Luke 12: 8; John 15: 8; Rom. 10: 15; Eph. 2: 10; Tit. 2: 14; 1 Pet. 2: 9.

The trouble with the world is that it has too many idols. Wealth, fame, power, influence, art, pleasure—all compete with God for men's hearts, and, alas, too frequently win them! Jer. 2: 11, 28; 11: 13; Dan. 5: 4; Zeph. 1: 5, 6; 1 Cor. 8: 5; 2 Cor. 4: 4; Gal. 4: 8; 2 Th. 2: 4.

In this world God is still "the unknown God." Few really know him—although his name is familiar and often on the lips of men. And yet to know him aright is life eternal. Matt. 11: 27; Luke 10: 22; John 3: 19; 8: 19, 55; 16: 3; 17: 25; Rom. 1: 28; 8: 11; 1 Cor. 1: 21; 1 John 2: 4.—*Nat'l S. S. Teacher.*

The city of Athens was "wholly given to idolatry," it was "covered with idols." Petronious, a writer of that day at Nero's court, says satirically that it was easier to find a god at Athens than a man. This fearful condition stirred Paul to the utmost. Says Baumgarten: "The first impression which the masterpieces of man's taste for art left on the mind of St. Paul was a revolting one, since all this majesty and beauty had placed itself between man and his Creator, and bound him the faster to his gods, who were not God. Upon the first contact, therefore, which the Spirit of Christ came into with the sublimest creations of human art, the judgment of the Holy Ghost—through which they all have to pass—is set up as the 'strait gate' and this must remain the correct standard forever."

The Epicureans were a school of "atheistic materialists who taught that pleasure was the chief end of human existence," a principle which each interpreted as best suited his taste whether refined or sensuous and groveling.

The Stoics were pantheists of the austerest sort who held that the universe was under the law of an iron necessity the spirit of which was called the Deity. They believed that a passionless conformity to this law by the human will, unmoved by outward circumstances was the perfection of virtue. These two philosophies were both alike hostile to the Gospel because their ruling principles were pleasure and pride.

The Areopagus was, says Hows, "the hill where the most aw ul court of judicature had sat from time immemorial, to pass sentence on the greatest criminals, and to decide on the most solemn questions connected with religion. No place in Athens was so suitable for a discourse on the mysteries of religion." Paul was not brought here for trial, however, but to explain more fully what he had briefly and with interruptions set forth in the market-place.

Study these passages:

"Ye are too superstitious."—Rom. 1: 21-23; Eph. 4: 17, 18; 1 Cor. 8: 5.

"Beheld your devotions."—2 Th. 3: 4; Rom. 1: 25; Ps. 106: 20; Matt. 15: 9; Jer. 1: 16.

"To the unknown God."—Ps. 147: 20; John 16: 3; 17: 25; Rom. 1: 28.

"Him declare I."—Acts 14: 15-17; Ps. 23: 23.

"God that made the world."—Acts 7:50; Ps. 36:6; Rev. 14:7; Is. 45:18.
"Dwelleth not in temples."—Acts 7:48, 49; 1 Ki. 6:27; Is. 66:1; Jer. 23:24; 1 Cor. 6:19; Rev. 21:22.
"Neither is worshipped with men's hands."—Ps. 50:8-15; Micah 6:6-8; Matt. 9:13
"He giveth to all life."—Gen. 2:7; Job 12:10; Is. 45:5; Zec. 12:1.
"Made of one blood."—Gen. 3:10; Mal. 2:10; Pr 14:31; 22:2; 1 Cor. 15:22; Gal. 6:15.
"Determined the times."—Acts 1:7; 7:26; 1 Thes. 5:1; Mat. 24:36; Lu. 19:44; Ec. 3:1-8; Ro. 13:11; Lu. 21:24.
"Bounds of their habitation."—Gen. 11:8; Deut. 32:8, 9.
"They should seek the Lord."—Acts 15:17; Is. 55:6; Ro. 1:20.
"Not far from every one."—Acts 14:17; Jer. 23:23; Ps. 139 2.
"In him we live."—Job 12:10; Ps. 36:9; 66:9; Col. 1:17; Heb. 1:3.
"We are the offspring of God."—Rom. 8:15; Gal. 3:26; 1 John 3:2.
"We ought not to think."—Is. 40:18 25; Deut. 4:15.
"Times of this ignorance."—Acts 3:17; 14:16; Ps. 81:11, 12; 1 Pe. 4:3; 1 Tim. 1:13.
"Now commandeth."—Mat. 3:2; Rom. 2:4; Tit. 2:11, 12; Lu. 24:47; 1 Pe. 1:14.
"He hath appointed a day."—Ps. 96:13; Acts 10:42; Ro. 2:16; 2 Cor. 5:10.

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 16, 1877.

The Work to Do Next.

The wheat harvest is past, and God has abundantly rewarded the husbandman for his toils. The evenings are lengthening and the lecture season is at hand. *Now* is the time for those who want lectures to send in their requests, so that we can make up the slate. The Anniversary Convention was postponed to give time for gathering the grain and getting ready for vigorous work along the lines of roads leading to Dayton, from every State and county in the Union. Bros. Kimball, Brown, Stratton, W. Post, A. L. Post, Raynor, Baird, Wheeler and Hawley will bring to us the culture and refinement of the East; Bros. Rathbun and his compeers will come with their tempered zeal and gathered sheaves, and from the Dominion beyond we shall see the familiar face and hear the stirring utterances of our old friend Bro. Barlow, a fit representative of the "British Lion" on the field of moral conflict. From the West, Bros. Richards, Hinman, Vandever, the Blanchards, father and son; Cook, of Indiana, and Ronayne, with the large experiences gathered from many a hotly contested field, with Geesling and Cooper and Needles from Missouri, and a host of others will make a convention such as one need not expect to witness twice in a decade.

Send in your requests for lectures and remember some of these brethren are dependent on their labors along the line for the means to attend this convention. Just say we want one, two or three lectures, and we will give so much to help pay the lecturer's expenses. Kill at least three birds with one throw. Help yourselves; help the lecturers who ought to go, but cannot for want of means; and help to make the convention a tower of strength and a pillar of light. I have a list of lecturers who will speak in going to and returning from the convention; are there not others who have not sent in their names? If so report, please, and are there not some ladies eloquent in the defense of their own and others' rights. The noble utterances of those ladies who spoke at the Syracuse Convention will notsoon be forgotten. Shall we not hear their voices again in our counsels and the voices of others who know and dare maintain the right? This is no time for the Lord's army to go into winter quarters, no time to allow the enemy to "spike our guns". The heavy siege guns will be in position at Dayton with munitions from the store-house of God's Book, and you will hear the sharp crack of lighter field arms that are effective at short range. Send in your requests for lectures soon. *Don't forget.*

A commodious and beautful hall of ample proportions and furnished with all the modern comforts and conveniences has been secured, which is located in the center of both business and population and easy of access by street cars from all parts of the city and its suburbs. Dayton is third city in Ohio, has a population of 40,000, and the advantages of nine railroads, "Gelhart's Hall" is second to none in the city for convenience of access, safety in case of accident by fire, etc., and its Christian and gentlemenly proprietor is not to be outdone in his efforts to make every thing agreeable and satisfactory to his patrons. Our numerous friends in Dayton are anticipating great things and in no way could they be made more happy than by entertaining in their beautiful city a thousand earnest, loving, God-serving Christian workers. Don't forget to write me, *soon* if you want lectures, *that's the point.*

Very respectfully yours, for what I am, and for all that I am worth in this conflict.

J. P. Stoddard.

Editorial Correspondemce.

Baraboo Prairie, Wisconsin,
At J. W. Wood's,
August 10, 1877.

We are here near lake Minnewaukan, which turned into English from the Indian they say means "Devil's Lake," whose cliffs with the bluffs of the Baraboo and Wisconsin rivers rise to the dignity of mountains and make this region romantic.

We yesterday drove across these wooded highlands to Sauk Prairie, a still and beautiful spot walled in by evergreen bluffs so as to emulate Rasselas' Happy Valley. Here in this sweet sequestered abode there is a little church of the Baptist brethren, meeting in a stone school house, who own Brother Hinman as their traveling bishop. Though of another division of the Protestant fold, Mr. Hinman is hailed by them when he comes here as their lecturer and preacher, and he finds each of their houses his home.

In this little Sauk Prairie, one of the quietest and fairest of earth's abodes, lives a farmer in moderate circumstances who has two sons. He sent one to Madison University and himself and wife toiled hard to make the money, and were proud of the progress of their son, who taught in the different school houses of the prairie and was popular. But the family, though respectable, were not Christians, yet were proud of their respectability, danced, and were upright, industrious, well-to-do people. Young Dennett met in Madison a girl from Lodi, a railroad town below here, who is now his wife. They sinned as well as danced, and as respectability was their highest idea of life, she was sent off and the child taken from its mother to nurse in Milwaukee till it was eight months old. The fifteen dollars a month came hard from the farm, and the parents complained of their son's expenses. They knew nothing of his crimes. He went to Milwaukee and took his babe from the nurse (it is said to have been beautiful); it cried; he strangled it, and stopped both its crying and its breath. He attached a bag to its waist and threw it into the river, went back to the University, wrote the nurse that the child was doing well in its new home, and signed his name to the letter. The corpse was taken from the river to the morgue, the nurse identified its clothing, and the father is in Milwaukee jail awaiting his trial which comes soon. When Dennet's father saw by the papers that his son was arrested he went to the school house where the young mother of the dead child was teaching and told her at once of the arrest of her husband and his murder of the babe. She went delerious for some days and is now in this quiet Acadia at her husband's father's wishing herself dead. The old man has mortgaged his farm for $2,000. His wife fell sick and with himself wishes herself dead. The son wrote a piteous letter to induce the farmers whom I was visiting to sign his $30,000 bail bonds, but though some of them were his relatives, and all had been proud of him, they were not wild enough to do it. The distracted young mother, married after the birth of their child, was teaching to earn money with the promise that as soon as her husband and destroyer had graduated she should have her babe and they would go off and live and teach together.

As we passed yesterday through the still sweet valley where these events are occurring and heard the above details, I could easily see how an earthly paradise becomes a hell to the violaters of God's law, and how true it is that

"Things bad begun make strong themselves by ill."

Mr. J. W. Wood, whose guests we are, is a grsduate of the University of Michigan, and one of the clearest thinking men I have met. His mind is a spring boiling over with clear, refreshing thought. God has chosen him to be a farmer, to meet *in limine* the devil's attempt to rope in the Wisconsin farmers to his dark worship through the gateway of the grange. He fulfills his mission. He has an interesting family, a beautiful place, and God is giving him "with persecutions," the "hundred fold" promised to his people. He contemplates having the State Christian Association meet here at Baraboo soon, if brethren Stoddard, Ronayne and Hinman or some one of them can come and prepare the way.

My heart is breaking for poor farmer Dennett; his grandchild murdered by its father, his wife and daughter-in-law nearly distracted, and his hard earned homestead mortgaged to pay lawyers for the hope of clearing his son! If I had heard the story in season to do so I would have gone strait to them yesterday morning and told them that Christ, who prayed for his own murderers, could love and pity them and that he has "all power in heaven and on earth." Yours in Christ,

J. Blanchard.

—The General Agent went to Crown Point, Indiana, again last Sabbath. Great interest was awakened at his first visit, and arrangements are being made by active reformers for a course of expositions by Mr. Ronayne, which will probably be held early in October.

—Rev. H. H. Hinman is in Iowa as may be seen from his letter from New Sharon. He expects to remain several weeks in the State until he turns toward Dayton. A very interesting work is opening in Page county in the south western corner of the State, where under the earnest efforts of brethren at College Springs: Phillips and Adams of the Congregational church, Morrison of the United Presbyterian and others, a county auxiliary is ready to be formed.

—The Senior editor of the *Cynosure* is, with Mrs. Blanchard visiting and resting in central Wisconsin. His editorial letter describes the natural beauty of the region which yet is not unvisited by sin and crime. In every fairest spot of earth there still lurks a leering devil. Pres. Blanchard expects to return to Wheaton this week. During his absence the friends of Wheaton College will be glad to learn that the debt of the institution has been reduced by over $1,000 and the purpose to complete the payment is more hopeful. The fall term of the College opens Thursday, September 6th. The prospect for a large attendance is most favorable. An examination of the advantages, expenses and courses of study at Wheaton will repay any who expect to enter or continue a course

of collegiate or preparatory study this fall. Send for a catalogue to President Blanchard at Wheaton.

—The cause of Christian reform has lost another warm friend in the death of Azel Backus of Pittsford, Mich. He fell dead of heart disease while at work in the field July 31st. His pastor, Rev. Joel Martin, writes that he was a member of the Wesleyan church at Pittsford, and in every sense was a noble man. He was a thoroughly earnest reformer, taking a deep interest in the anti-secret cause; he was one of the few in southern Michigan who never thought of retreat. His loss causes great sorrow in the village, where he was universally esteemed and respected, and where his efforts for the Gospel will make his loss deeply felt. Some time ago he placed in the hands of his pastor a sealed envelope with directions to open at his death. Among the papers enclosed were notes for the Publishing House fund of our Association and to the Wesleyan Methodist Missionary Association for $500 each.

—Rev. Wm. Oburn writes from Galion, Ohio, that Dr. Wishart and Elder John Finney are at work, and a local or county auxiliary will probably be formed at that place before the Dayton Convention. We have not learned of work begun elsewhere in Ohio yet. Friends will please communicate with us respecting what is being done or needs to be done before the anniversay.

—In connection with the reports of Bro. Rathbun's work in Ohio and Indiana which appear elsewhere, the *Wesleyan* says that Bro. R. was working during July in Hillsdale county, Mich., and spoke thirty-six times in thirty days. He adds in a note, "I had my doubts whether the people would come out to hear Anti-masonry in haying and harvesting time, but the only trouble has been to get churches large enough to hold the people. I feel the need of rest and expect to spend the month of August and part of September with my family at Bath, Steuben, Co., N. Y."

—A note from Elder Richmond of the Disciple church of Ligonier, Ind., should have accompanied the statement of Bro. Fait's trial and rejection by the Masonic art of a few managing members. This note confirms the truth of the statement, which, though transpiring over two years ago, is being continually repeated in other experiences, as clearly showing the fearful and Satanic power of the lodge. A letter from Bro. Richards of Brighton, Mich., which will appear next week furnishes another instance. The brethren who thus suffer must not feel that they are alone. Hundreds, nay, thousands are enduring like persecutions for Christ's "sake and the Gospel's." Let them not think it strange concerning this firey trial, but glorify God on this behalf having already obtained the victory through their faith.

—Great is Masonry! Let every swindler and "dead-beat" sing its praises. The other day the Palmer House in this city displayed a novel and excitable scene. It was discovered that a young man who had been living high at that big tavern for a week or so was one of the tribe that do not pay as they go nor ever after. The chief clerk thereupon relieved the fellow of his hat, shoes, coat and vest, and stood him against one of the huge and gorgeous pillars under guard, that he might be a public warning to all high-toned tramps. After enduring the torture for a time his scattered wits came to the prisoner and he threw up his arms in the Masonic hailing sign of distress. This evidently had no effect on his captors for they did not greet him as a brother nor offer to relieve him in his wretched condition; but probably some of the guests saw and interposed, for after a time he was let go. The Masonic guests were of course not pleased at the severity of the punishment and objected to its repetition upon those who claim protection of the "widow's son." Nevertheless, great is Masonry!

—Neither from press or pulpit has issued a more able and clear analysis of the late strike than we place before the readers of the *Cynosure* this week in the discourse of Dr. A. M. Milligan of Pittsburgh. In comparison with the scores of shallow and illogical pulpit speeches on the subject it deserves universal circulation.

News of the Week.

CITY.—Pike, who murdered the spiritualist Jones in this city last spring, was tried last week, but escaped hanging on the ground of insanity.—Four young men sailing in the lake on Saturday were drowned by the capsizing of their boat.—A prominent business man has proposed that a thousand of his colleagues furnish employment for a large number of working men for three months and thus help them to provide for their families. The experiment has begun. Two gentlemen employ 35 men at street repairing at an expense of $210 per week, which they will continue for 90 days.

COUNTRY.—Last week a collision occurred between the strikers and the militia, at Reading, Penn. The militia fired into the crowd, killing nine or ten, and wounding others. —Cap. Brown of the U. S. engineer corps reports to the War Department very favorably of Eads' jetty system at the mouth of the Mississippi. The channel has a depth of 20 ft. in all but 140 feet of its length. —The labor question has formed the chief topic of discussion at several Cabinet meetings recently, and it is stated the President will make it a leading feature in his message to the extra session. Congress will be asked to adopt some plan for the adjustment of the differences constantly arising between railroad employes and employers.—The Superintendent of the United States Postal Service, reports that during the strikes there was not a single letter or newspaper lost, though during a portion of the strike it sometimes became necessary to transport the mail ten miles in wagons to keep it from the fire and the mob.—News was received on Monday of a desperate fight with the Nez. Perces by Gen. Gibbon's command at Big Hole Pass, Aug. 9, in which 3 officers and 23 men were killed and 5 officers and 40 men wounded. Gibbon's force consisted of 182 men in all. The Indians were driven from their position with a heavy loss.

—Dispatches from London, Aug. 13. state that a civil war of extermination is being carried on at Eski-Saghra, just south of the Balkans. All the male Christian native population have been sentenced to death by the Turkish General. This news has been brought by two American missionaries, protected by Turkish friends. They lost everything. Every male Bulgarian is accused of being either a spy or an open enemy. Karabuner is crowded with fugitives. There is only one well in the place, and there are 16,000 troops there. Wounded, sick, and fugitives are perishing from thirst. Eight thousand starving Bulgarian refugees are in Selvi. There are heavy and continuous rains, which must greatly conduce to spread sickness in the army. The public mind in Greece is very uneasy. The people are weary of watching the fortunes of the Russian campaign. The departure of troops to the frontier continues amid much enthusiasm. The King will hold a review at Larnia. Two Prussian Generals invited to take command declined.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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"The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

An Ancient Spanish Poem.

O! let the soul its slumbers break,
Arouse its senses and awake,
To see how soon
Life, with its glory, glides away,
And the stern footsteps of decay
Come stealing on.

And while we eye the rolling tide,
Down which our flowing minutes glide
Away so fast,
Let us the present hour employ,
And deem each future dream of joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to day;
Our golden dreams of yore were bright;
Like them the present shall delight—
Like them, decay.

Our lives, like hasting streams, must be,
That into one engulfing sea
Are doomed to fall—
The sea of death, whose waves roll on
O'er king and kingdom, crown and throne,
And swallow all.

Alike the river's lordly tide,
Alike the humble rivulet's glide
To that sad wave;
Death levels property and pride,
The rich and poor sleep side by side
Within the grave.

Our birth is but the starting place,
Life is the running of the race,
And death the goal:
There all those glittering toys are brought;
That path alone, of all unsought,
Is found of all.

Say, then, how poor and little worth
Are all those glittering toys of earth
That lure us here?
Dreams of a sleep that death must break,
Alas! before it bids us wake,
Ye disappear!

On the Protestant Use of Popish Idols.

Rev. Robert Patterson, D. D., wrote the following from California for the readers of the *Herald and Presbyter*. The ideas are just as good for other Christians as for Presbyterians:

The human mind has a powerful tendency to worship idols, as the history of God's church among Jews and Gentiles sadly testifies. Intercourse with idolaters first familiarized Israel with their idols; then they ceased to regard them with abhorrence; next they viewed them as ornaments and charms; finally, they adored them and put their trust in them. The apostasy of the Christian church into idolatry was conducted in the same manner. At the reformation, the Reformed, as distinguished from the Lutheran, Anglican and Popish churches, cast out the idols; the English and Lutheran churches retained the figure of the cross in their architecture and worship. The result is apparent in the greater tendency of the children trained up in the Anglican church to Popery. The use of idols in any way in our churches should be condemned, and is generally omitted.

But there is a growing tendency among Presbyterians to the use of the cross as an ornament for the parlor or of the person; pretty arrangements of skeleton leaves, mosses, and the like are thus hung upon a cross, while crosses of gold, silver or jet are suspended from the neck as ornaments, instead of lockets. A little magazine for children, published by Presbyterian ladies, ornaments its cover with the figure of a youth pointing a group of children to a cross, as though there were religion somehow in gazing on two pieces of wood.

All this is appropriate for Papists. The cross is one of their idols, and it is in harmony with their religion to have the instruments of their idolatry ever present, and to use idols as the books of the ignorant. But it is utterly incongruous with Presbyterian principles for Presbyterians to patronize and parade the implements of idolatry. There is no command of Christ or his apostles for us to make or use wooden, or golden, or flowery crosses, either as idols or as remembrancers. The Bible is our remembrancer of Christ, who will not have his people ignorant. He never said to us: "Look at the crucifix!" But he says: "Search the Scriptures!" Any religious use of the cross by Presbyterians is, therefore, an inconsistency with our profession, of refusing "to worship God in any other way than that appointed in his Word." It is, in fact, though not so designed, an approach to idolatry.

If the religious use of the cross be thus chargeable with superstition, its use as an ornament can not be freed from the charge of profanity save by the apology of thoughtlessness. Surely no young Christian who seriously reflects for half an hour upon that solemn scene upon Calvary, in which Jesus wrought out our salvation while hanging in agony on the cross, or who will even prayerfully read over the evangelists' description of that awful, agonizing execution, could rise from such a perusal, and, arraying herself in festal robes, attempt to heighten her charms by adding the symbol of the gibbet on which her Savior was racked! The ornamental cross attests utter forgetfulness of the agony of Christ's crucifixion.

We can not see how Presbyterians can escape the sinfulness of superstition if they use the cross religiously, or else of profanity, if they use it thoughtlessly as an ornament. Surely it is the most incongruous and offensive of ornaments. One would think that its introduction into the ball room would as effectually stop the chatter of gossip and frivolity as Mr. Moody's prayer meeting in the Chicago saloon silenced the card players. But it never produces any such effect. The profanation has been carried so far that, for the most part, the origin of the emblem has been forgotten by the crowd. But why should Christians help forward such profanation? Whatsoever is not of faith is sin. Let Christians no longer condemn themselves by flaunting the cross on which Christ suffered as an ornament, and the emblem of his self-denial as an appendage of their luxury.

The Old Testament.

The Old Testament Scriptures out of date. Not till the nature of things is. I rode once from a noon on the Dead Sea through a moonlight on the Mar Saba gorges to Bethlehem in the morning light; I passed through the scenes in which many of David's Psalms had their origin, so far as human causes brought them into existence. On horseback I climbed slowly and painfully out of that scorched, ghastly hollow in which the salt lake lies. I found myself, as I ascended, passing a gnarled, smitten, volcanic region, and often at the edge or in the depths of ravines deeper than that eloquent shaft yonder on Bunker Hill is high. At a place where, no doubt, David had often searched for his flocks, I found the famous Convent of Mar Saba clinging to the side of a stupendous ravine; and I lay down there and slept until the same sun arose which David saw. I looked northward from above Mar Saba, and saw Jerusalem above me, yet to the north, for I had been ascending from a spot greatly below the level of the Mediterranean. As I drew near Bethlehem, through brown wheat fields in which a woman called Ruth once gleaned, I opened and read the book which bears her name. Johnson, you remember, once read that book in London, and moved a parlor full of people to tears by it, who had curiosity enough to ask who was the author of the beautiful pastoral! In my saddle there in Syria I was moved as Johnson's hearers were in London; but when I opened the Psalms, one by one, and looked back over the ravines towards the Dead Sea, and northward toward Jerusalem and upon the hill of Bethlehem, to which all nations, after a gaze of nineteen hundred years duration, were looking yet, and at that season were sending pilgrims; when I remembered how that terraced hill of olive gardens had influenced human history as no other spot on earth had done, and that in God's government of this planet there are no accidents; when I took the astounding harp of Isaiah and turned through the list of the prophets to find mysterious passage after passage predicting what would come and what has come; and when I thought of those critics under the western sky who would saw asunder the Old Testament and the New, and put into the shade those Scriptures which Goethe calls a unit in themselves, and which are doubly a unit when united with the New Testament, I remembered him who, on the way to Emmaus, opened the Old Testament Scriptures, and with them made men's hearts burn.—*Joseph Cook.*

Most people will forgive a great man's faults far more readily than they will praise a small man's virtues.

Holiness a Unifier.

If we are united in purpose and effort for Christ, we will stand and succeed in spite of all the wiles of the devil and the powers of darkness. If we sow discord we shall reap dissolution. If we are constantly at war with matters of minor importance, and in this way devour one another, the devil will have an easy victory. We need charity that will "cover a multitude of sins." Many fail to have enough to cover the weaknesses in others, or tolerate differences of opinion. Often much that is called conscience, is only selfish narrowheartedness, the result of superstition or hobyism. Christ prayed for the unity of his people. Shall not we, his followers, do our part for the answer of that great prayer? The great work of God will move onward with brightening success when his people manifest a union of effort. The less of self and the more of Christ we have, the more will we see eye to eye and stand shoulder to shoulder in this conflict.

Holiness will unite with sin as little as oil and water in nature. In this case it divides. It has a tendency too, to unite the forces of sin against it. When Jesus was condemned by wicked men, "Pilate and Herod were made friends together." When Jabin heard of Joshua's success and conquests, he sent to and united with a number of kings against Joshua, yet all to no purpose, for "the Lord delivered them into the hand of Israel."

Holiness unites and utilizes every good element for Christ's service. It unites to Christ, and lays hold and depends upon his great strength and appropriates all available power te enlarge and strengthen his kingdom.—*Highway of Holiness.*

Strong men are naturally attracted by a strong religious creed, and made stronger by it. These religious systems which recognize one God everywhere, overthrow polytheistic systems. Christian nations hold pagan nations in subjection. Among religious creeds the effusive and flaccid go down before the austere and rigid. Unreal and unstable phantoms of religious opinions satisfy nobody, and the tendency is either to get back upon the solid ground of evangelical doctrine, or to ignore God and eternity, and worship things of time and sense. A disposition to release our grasp upon the strong doctrines of the gospel is not liberality; it is feebleness, premonitory of dissolution. There is no middle ground between the Rock Christ and the abyss of atheism, a fact which is not only scripturally and philosophically true, but which is made apparent by experience and observation. Persons may be falling into this abyss without knowing it, and may never know it till they strike the bottom at death.

Children's Corner.

What Can Little Hands Do?

O what can little hands do
To please the King of heaven?
The little hands some work may try
To help the poor in misery:
Such grace to mine be given.

O what can little lips do
To please the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given.

O what can little eyes do
To please the King of heaven?
The little eyes can upward look,
Can learn to read God's holy Book:
Such grace to mine be given.

O what can little hearts do
To please the King of heaven?
The hearts, if God his Spirit send,
Can love and trust the children's Friend:
Such grace to mine be given.

Though small is all that we can do
To please the King of heaven,
When hearts and hands and lips unite
To serve the Saviour with delight,
They are most precious in his sight:
Such grace to mine be given.

—Selected.

Obeying Mother Pleasantly.

Harry had seen some older boys fly their kites from the tops of the houses; and he thought it would be nice fun if he could do so too. So he came to his aunt, and said, "Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything to please him; but she thought it very unsafe; so she said, "No, Harry my boy. I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother one day.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to your shop this morning?" said Harry one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"Oh yes, Harry," said his uncle; "I shall be very glad to have you."

"But I cannot spare you to-day, Harry," said his mother. "I want you to go out with me. You shall go to the shop another day."

"All right," said Harry, and he went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never stopped to worry or tease. He never asked, "Why can't I?" or, "Why mustn't I?" Harry had learned not only to obey, but he had learned to obey in good humor.—*Carrier Dove.*

"Pull, Adam, Pull!"

There was a lad, in Ireland, who was put to work at a linen factory, and while he was at work there, a piece of cloth wanted to be sent out, which was short of the length that it ought to have been; but the master thought that it might be made longer by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy the other. He then said, "Pull, Adam, pull!" but the boy stood still.

The master again said, "Pull, Adam, pull!"

The boy said, "I can't."

"Why not?" said the master.

"Because it is wrong," said Adam, and he refused to pull.

Upon this the master said he would not do for a linen manufacturer.

But that boy became the Rev. Dr. Adam Clarke, and the strict principle of honesty in his youthful age laid the foundation of his future greatness.—*Selected.*

Curious Homes of Spiders.

Doubtless many children have watched the spiders spinning their gossamer webs and wondered at their queer homes and queer manner of getting a living. Perhaps they have thought that all spiders lived in the same manner, and if so they may be surprised to learn that a species in Britain construct rafts of leaves and twigs on which they float over the water, often leaving them and running nimbly over the surface to capture insects. From this habit they take the name of raft spiders. These rafts are only temporary habitations, but there is another species which lives in the water, and yet breathes atmospheric air. The explanation of this is—when the spider has constructed its cocoon-shaped home, (a more compact one than the house spider's) and has attached it to some firm substance, it comes to the surface of the water, and in a skillful manner captures a bubble of air; returning it discharges this into the opening which extends downward. In this way the little house is filled with air. After the tiny spiders come out of eggs, which are fastened to the top of the dwelling, they are fed by their mother until they are large enough to go away and build similar homes of their own.

Of other spiders, the most interesting is the trap-door spider, which excavates a small hole, lines it with its silken web and closes the aperture with a lid; so ingeniously is this done, that the most keen observer could not distinguish it from the ground.—*Gospel Banner.*

About Babies.

Different countries have different methods of dealing with their young. The Greenland baby is dressed in furs and carried in a sort of pocket in the back of its mother's cloak. When she is very busy and does not want to be bothered with him, she digs a hole in the snow, and covers him up all but his face, and leaves him there until she is ready to take care of him again. The Hindoo baby hangs in a basket from the roof, and is taught to smoke long before he learns to walk. Among the Western Indians the poor little tots are tied fast to a board and have their heads flattened by means of another board fastened down over their foreheads. In Lima a little fellow lies all day in a hammock, swung from a tree-top, like the baby in the nursery song. In Persia he is dressed in the most costly silks and jewels, and his head is never uncovered, day or night, while in Yucatan a pair of sandals and a straw hat are thought to be all the clothing he needs.

Home and Farm.

Killing Weeds.

So long as eight million tons of useless weeds are raised annually by the farmers of the United States, we cannot urge too frequently the use of means for their destruction. It it not merely because the same amount of vegetable growth in useful crops would amount to sixty million dollars, but for the constant hindrances which they offer to neat husbandry, their injury to young crops, and their seeds spoiling the sale of otherwise excellent market products, that they should not be permitted to present such formidable drawbacks to good farming.

It is now well understood that the true way to clear out annual weeds from the soil is by stirring it over and over through the summer, just often enough to break the sprouts and kill the young plants as they are coming to the surface; and that perennial weeds, and more particularly those which spread by the roots, are most easily and effectually destroyed by smothering and keeping them plowed under, with rare exceptions, as in the case of quack-grass. A general truth, which will apply to all processes for killing weeds, is that they may be destroyed when just starting from the ground with one tenth the labor required a week or two later, and one twentieth of the work when fully grown. The farmer must therefore make provision to command ready labor at the critical time when it will accomplish the most; and it would be better to pay two or three dollars a day to laborers at the most favorable moment than only half a dollar after the weeds are grown.—*Country Gentleman.*

Home-grown Garden Seeds.

The "running out" of varieties of vegetation may in most cases be attributed to careless cultivation and improper selection of seed. With due respect to the good intentions of reputable seedmen, it is still to be said that there are weighty reasons for the belief that prevails among some of our fore-handed gardeners that the "home-grown seeds" are of more value than those obtained from the dealers. The man who depends on seeds of his own raising and gathering knows what he has, while he who thinks it "cheaper" to purchase his supplies, will frequently be disappointed in the harvest. Much depends on choosing the parent plants. Vegetables can be gradually improved by careful selection and cultivation, while slovenly culture, with poor soil, will cause any variety to deteriorate. We knew a man whose crops were always superior to those of his neighbors, and yet his tillage was the same as theirs. The secret at last leaked out; they begged a little of his seed and were as successful as he. Take, for instance, tomatoes. By selecting only such specimens as are perfectly smooth—of a certain prescribed form, large, and of handsome color—we can gradually improve on the original type; but if we save seeds at random the fruit will deteriorate, no matter how generous the cultivation may be. Every one who has had any practical experience with root crops is well aware of the importance of beginning properly by selecting roots for seed that are in each instance up to the standard of excellence, and that a disregard of this precaution will result, in a few years, in roots of every conceivable shape and texture. But in laying so much stress upon the selection, we must not neglect the other important requisite — good culture. Seeds grown on thin, poor soil will show in the next generation of plants a marked falling off in quality.

It is a fact not generally known that the August supply of rhubarb is the best for all preserving purposes, as, grown during the heat of summer, it requires less sugar than the spring supply. But should the summer have been a very dry one, the stalks are apt to become rather hollow and stringy; care should therefore be taken to select medium sized stalks, brittle and full of juice.

Stove Blacking - We hope the following receipt for imparting to stoves a fine black polish, which will neither burn off nor give out an offensive smell, will prove acceptable to some of our readers: Lamp-black is mixed with water-glass (a solution of silicate of soda) to the consistency of sirup and applied with a brush as a thin and even coating, then left twenty-four hours to dry. Afterward graphite, or black lead mixed with gum-water is applied, and a polish obtained by rubbing in the usual manner.

To Make Butter Hard.—An English butter-maker of large experience, who is now on a visit to this country for the purpose of looking over our cheese and butter dairies, gives us the following information concerning a method in practice among the best butter-makers of England for hardening or rendering butter firm and solid during hot weather: Carbonate of soda and alum are used for the purpose, made into a powder. For twenty pounds of butter, one teaspoonful of carbonate of soda and one teaspoonful of powdered alum are mingled together at the time of churning and put into the cream. The effect of this powder is to make the butter come firm and solid, and to give it a clean, sweet flavor. It does not enter into the butter, but its action is upon the cream, and it passes off with the buttermilk. The ingredients of the powder should not be mingled together until required to be used, or at the time the cream is in the churn ready for churning.

Firm Butter without Ice.—From W. P. Hazard's treatise on butter and butter-making, we extract the following:—In families, or where the dairy is small, a good plan to have butter cool and firm without ice, is by the process of evaporation, as practiced in India and other warm countries. A cheap plan is to get a very large sized porous earthern flower-pot with an extra large saucer. Half fill the saucer with water, set in it a trivet or light stand—such as is used for holding hot irons will do—upon this set your butter; over the whole invert the flower-pot, letting the top rim of it rest in and be covered by the water; then close the hole in the bottom of the flower-pot with a cork; then dash water over the flower pot, and repeat the process several times a day, or whenever it looks dry. If set in a cool place, or where the wind can blow on it, it will rapidly evaporate the water from the pot, and the butter will be as firm and cool as if from an ice-house.

Religious Intelligence.

—The Rev. Joseph Dare, from Australia, addressing the Wesleyan Conference held at Camborne in 1874, gave the following incident as illustrative of the prevalence of family prayer among the converts in Fiji: "I was taking tea with your missionary and his wife in the lone island of Kandavu, in the midst of 10,000 Fijians. As we were at tea the bell rang; the missionary said, "That is the signal for family worship. Now listen. You will hear the drum beat." And immediately they began to echo to each other around the shores of that southern sea. The missionary said, "There are 10,000 people on these islands, and I do not know of a single house in which there will not be family worship in the course of half an hour from this time." What a rebuke to older Christians.

—The *Foreign Mission Journal*, published by the Southern Baptist Convention, says that the Female Missionary Society of Mattaponi church, Kings and Queens county, Virginia, has maintained an uninterrupted organization for more than forty-eight years. This is undoubtedly the oldest woman's foreign missionary organization in the country, and the fact of its long existence is considered the more noteworthy, as the church is in a country neighborhood, remote from any village.

—Rev. W. J. Gillespie, of Sparta, Ill., a well-known and active friend of reform, has accepted a call to the Charles Street United Presbyterian church of New York.

—Illinois is the banner State as to Sabbath school statistics. It reports, for 1877, 6,231 schools (an increase of 269 over the year 1876), with 63,954 teachers and officers, and 464,631 scholars. Here is a great army of a half-million Bible students.

—Several pastors of the Wesleyan Methodist churches in Western Iowa have united in a call for a convention to be held at Mayne's Grove, Franklin county, for the purpose of organizing a new conference, to be known as the Western Iowa Conference.

—The General Assembly of the Welsh Presbyterian church in the United States will meet, says the *Interior*, in Rev. David Davies' church, Chicago, Sept. 18. There will be about fifty commissioners, and as many, or more, in attendance from churches distant from Chicago. The sessions will continue for a week, and the proceedings will be in the Welsh language. Those who wish to hear the pure Gælic in animated discussions will have the opportunity.

Richter truly says: "Begin the education of the heart, not with the cultivation of noble propensities, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves, will shoot upward. The virtues, like the body, become strong and healthy more by labor than nourishment.

In matters of conscience first thoughts are best. In matters of prudence last thoughts are best.—*Rev. Robert Hall.*

Knights of Pythias Illustrated

A Full Illustrated Exposition

OF THE

Ceremonies of the Three Degrees

OF THE

SUBORDINATE LODGE.

Entered According to Act of Congress in the year 1877.
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In the office of the Librarian of Congress at Washington, D. C.

[CONTINUED.]

SHIELD SIGN.

Raise right hand perpendicularly, with the hand clinched as if in the act of striking a downward blow. Same position as when taking the obligation of this rank. (see cut.)

GRIP, RANK OF ESQUIRE.

Grasp left hands, in ordinary way. No shake.

Chancellor Commander.—"Master at Arms, you will now retire with the Esquire to the ante-room, clothe him in the proper regalia of the Second, or Armorial Rank of Esquire, in this Chivalric Order, and permit him to work his way into the Lodge without his shield."

Master at Arms and Esquire retire. Upon re-entering, after the candidate has given the sign, while at the Altar, the Chancellor Commander addresses him as follows:

Chancellor Commander.—"Esquire John Brown, before taking your seat, you will please come this way."

Candidate comes in front of station of Chancellor Commander.

Chancellor Commander.—"We have a Keeper of Records and Seal that is methodical in all his official business; he has given me a blank for you to fill out that he may know your hand-writing and the manner of spelling your name, the name and number of the street where you reside, etc." (hands him the blank.)

BLANK FOR CANDIDATE TO FILL OUT.

Name.....
Residence.....
Occupation.....
Motto.....
Password.....

Near the Chancellor Commander's station is a small writing desk so arranged that by touching a secret spring the top of the desk falls in and a bell is rung or a pistol fired and the word **Caution** in large letters appears.

When the candidate is handed the blank to fill out the desk is occupied by three of the brethren; one at each end and usually an officer in the center, whom we will suppose to be the Master of Exchequer. The Chancellor Commander calls out: "Brother Master of Exchequer you will please move from the desk, that the candidate may fill out the blank. (Master of Exchequer fails to hear, seems absorbed in his work.)

Chancellor Commander (louder.)—"Brother Master of Exchequer will you vacate that desk that the candidate may occupy it a moment?" (Still no attention is paid to the order.)

Chancellor Commander (still louder).—"Brother Master of Exchequer will you get up from that desk and go to your own station to do your writing?"

Master of Exchequer finally gathers up his writing materials and vacates the desk to the candidate. The brethren at each end keep up an earnest discussion on some subject and the Master at Arms stands behind the candidate, all of which is well designed to confuse him. When he begins to write the password the Master at Arms gives his shoulders a sudden jerk and the report of the pistol or ring of the bell with the tumbling of the desk and candidate to the floor creates a general confusion.

In some lodges the desk and the chair on which the candidate is seated tumble to pieces, and in a few lodges, as the spring is touched, two upright doors above the table suddenly open and a large pale hand about two feet long comes down on the candidate's hand.

Chancellor Commander (looking piously grave).—"Brother Master at Arms, what is the cause of this confusion?"

Master at Arms.—"The candidate has attempted to write the password."

Chancellor Commander (to candidate).—"I am astonished that a gentlemen of your general good appearance, and honest expression of countenance, having an established reputation for courteous conduct and unflinching integrity would come here and take solemn obligations and especially promise that you would not write or indite upon anything movable or immovable any of the private work of the Rank of Esquire, should attempt to violate your obligation even before the ceremony of conferring the Second Rank upon you is concluded."

Chancellor Commander.—"Brother Master at Arms you will divest the candidate of his regalia."

A brother rising says.—"I move that the candidate be suspended for 99 years."

The motion is seconded and stated to the Lodge by the Chancellor Commander, when after arguments *pro* and *con* the Chancellor Commander gives the candidate an opportunity to rise and explain, if he has any explanation to offer for the violation of his obligation.

After a humble apology by the candidate the motion for his suspension is withdrawn by the mover with consent of the second.

Should the candidate remember his obligation and not write the password he is complimented by the Chancellor Commander and is frequently shown what would have happened had he violated his word.

The Chancellor Commander then delivers a short impromptu address to the candidate, something similar to the following:

IMPROMPTU ADDRESS TO CANDIDATE, BY CHANCELLOR COMMANDER.

"Esquire John Brown, I assure you that this has not been done to trifle with your feelings, but to practically test the motto of the Second, or Armorial Rank of Esquire in this order. **Caution** has been defined as prudence, care, wariness and watchfulness; prudence not only in the lodges, but in your every day life; care in the proper transaction of your business; wariness in your every avocation, and a proper watchfulness of your family, that they may be permitted to enjoy every earthly blessing that is in your power to bestow upon them. The lesson that you have received is one that is likely to make a lasting and durable impression on your mind, and ever bring to your remembrance the solemn and binding obligation you have taken upon yourself never to reveal any of the secrets contained in this Rank of our Order. In the primary portion of these ceremonies, another practical exemplification of the teachings of this Rank was given you; and it was intended that all that was then said should reach your ears and furnish food for thought. To that end the Master at Arms brought you to the very threshhold of the Lodge, and the Inner Guard left the door ajar, as you no doubt thonght accidentally. The Vice Chancellor questioned the Keeper of Records and Seal as to whether you had served a proper time as Page, it being imperatively necessary, according to our rules, that the space of (one week, or two weeks as may be fixed by the By-laws. Usually one week) should elapse between the conferring of the different Grades of Rank in the Order. The Prelate questioned as to your fidelity to the order, and the Master of Exchequer interrogated as to your personal character, as no one whose reputation does not stand clear with the outer world can be received in friendship here. Therefore you perceive that **Caution** was used to its fullest extent before you were admitted to the Lodge. I feel satisfied from the teachings that have been inculcated here, that you will prove yourself prudent and watchful, exhibiting the proper forethought in all your dealings, that is essential to your position in the world and proper station in this Order.

"Master at Arms, you will now face Esquire John Brown to the Lodge, (and if not having remembered his obligation, and therefore been divested of his regalia, the Chancellor Commander will continue) and clothe him in the proper regalia of the Second or Armorial Rank of an Esquire of this Order."

Master at Arms faces the candidate toward the Vice Chancellor's station, and invests him with the proper regalia.

Chancellor Commander (two raps).—"Officers and members of the Second, or Armorial Rank of this Chivalric Order, permit me to introduce to you Esquire John Brown, who has been regularly proved, according to the established formulas and ceremonies, as an Esquire of this Order."

After the public introduction the Chancellor Commander gives one rap and says:

"The Lodge will be at ease until the sound of the gavel at the Chancellor Commander's station."

FORM OF PASSING FROM RANK OF ESQUIRE TO THAT OF KNIGHT.

The Lodge being at ease the Chancellor Commander resumes his chair and gives one rap. The officers repair at once to their chairs and members to their seats.

Chancellor Commander (one rap).—"Brother Master at Arms."

Master at Arms (rising).—"Chancellor Commander."

Chancellor Commander.—"Are you satisfied, from your previous examinations, that all present are qualified to remain in this Lodge of the Second, or Armorial Rank of Esquire?"

(The Master at Arms, it is supposed, will always bear in mind the fact that members admitted between the first and second sections of the work have not been examined by him.)

Master at Arms (looking around).—"I am so satisfied, Chancellor Commander."

Chancellor Commander.—"Are you satisfied that all present are qualifiedto remain in the Third, or Chivalric Rank of Knight?"

Master at Arms.—"I am (or am not—as the case may be) so satisfied."

Should the Master at Arms respond in the affirmative, the Chancellor Commander gives one rap, calling the Inner Guard up, and passes fully to the Third Rank.

Should the Master at Arms answer in the negative, he will

prove those in doubt, if there are any besides the candidate or candidates just proved.

Master at Arms.—"Chancellor Commander."

Chancellor Commander.—"Brother Master at Arms."

Master at Arms.—"I find all qualified, except the Esquire (or Esquires) just proved or awaiting to be charged in the Rank of Knight."

Chancellor Commander.—"Brother Master at Arms, you will invite those not qualified to remain in the Third, or Chivalric Rank of Knight, to approach the Altar, salute the Chancellor Commander and retire."

While they are at the Altar, and having made the sign, any announcement required will be made to them, when escorted by the Master at Arms to the inner door, they retire from the lodge-room and the Master at Arms repairs to his station.

Chancellor Commander (one rap).—"Brother Inner Guard."

Inner Guard (rising.)—"Chancellor Commander."

Chancellor Commander.—"It is my order that ——— Lodge, No. —— Knights of Pythias, of the Grand Jurisdiction of ——, be now closed in the Second, or Armorial Rank of Esquire and opened in that of the Third, or Chivalric Rank of Knight. This order you will communicate to the Brother Outer Guard and bid him act in conformity therewith."

Inner Guard (going to the door).—"Brother Outer Guard, it is the order of the Chancellor Commander that the Lodge be closed in the Second, or Armorial Rank of Esquire and opened in that of the Third, or Chivalric Rank of Knight; you will perform your duties in conformity therewith."

Outer Guard.—"The commands of the Chancellor Commander shall be obeyed."

Inner Guard (returns).—"Chancellor Commander."

Chancellor Commander.—"Brother Inner Guard."

Inner Guard.—"The Outer Guard has received your commands and will obey them."

Chancellor Commander.—"Therefore the officers and members will give strict attention that the Lodge is now open in the Third, or Chivalric Rank of Knight."

Chancellor Commander (two raps).—"Advance your shields!"

ADVANCE YOUR SHIELDS RANK OF KNIGHT.—Advance your shields, left hand clinched and held height of chin and a foot in front of it, back of hand from you.

Chancellor Commander.—"Parry!"

PARRY.—Hold sword erect (in right hand) and move point from right to left as if to parry or ward off a blow.

Chancellor Commander (swords still held at a "parry")—"I am also satisfied in my triangle; Brother Vice Chancellor are you satisfied in yours?"

Vice Chancellor.—"I am Chancellor Commander."

Chancellor Commander.—"Recover!" (All resume the ordinary position, arms down.)

Chancellor Commander.—"All is well. Brother Master at Arms you will arrange the Book of Law and Swords of Defence. (See page 15.)

This being done and the Master at Arms having returned to his station, the Chancellor Commander gives three raps. (All seated.)

INITIATION.

THIRD, OR CHIVALRIC RANK OF KNIGHT.

The Esquire is taken to the ante-room when he is instructed by the Master at Arms to say, in answer to any direct interrogatory made of him, "By what right does he make this demand?" the answer will be, "By that of being a brave man," or else get the candidate to authorize him—the Master at Arms—to do so for him, after which he is blindfolded, the shield put on his left forearm as in the preceding Rank; he is then conducted to the inner door, upon which there is no shield; the Master at Arms gives two raps, which are answered in the same manner from within, and the wicket is opened.

Inner Guard.—"Who comes here? Who dares to interrupt the proceedings of this Lodge while working in the Third, or Chivalric Rank of Knight?"

Master at Arms.—"Esquire John Brown, who having received the First, or Initiatory Rank of Page, been proved in the Second or Armorial Rank of Esquire, and passing a fair ballot, now declares himself a **Brave** man, and as such demands admittance to this Lodge of the Third, or Chivalric Rank of Knight."

Inner Guard (closes wicket.)—"Chancellor Commander, there is without an Esquire who has received the First or Initiatory Rank of Page, been proved in the Second or Armorial Rank of Esquire, and now demands admittance to this Lodge of the Third or Chivalric Rank of Knight."

Chancellor Commander.—"By what right does he make this demand?"

Inner Guard.—"By reason of having been initiated, proved, passing a fair ballot, and boasting himself a **Brave** man."

Chancellor Commander.—"Such being his pledge and demand and having attained the necessary preparatory Rank, it is my order as Chancellor Commander that you let him enter without further challenge."

The Master at Arms conducts the Esquire around the Castle Hall once and halts before the chair of the Chancellor Commander.

Master at Arms.—"Chancellor Commander, Esquire John Brown, who has been duly initiated as a Page, and proved as an Esquire, in this Chivalric Order, desires to receive the highest Rank conferred by this Lodge, by being instructed in the mysteries and passing through the ordeal that all brave Knights have done who have reached this summit of Pythian honors."

Chancellor Commander.—"Esquire, is this your demand?"

Candidate answers.

Chancellor Commander.—"Upon entering this Castle Hall as a Retainer, seeking the First or Initiatory Rank of Page, a requirement was exacted from and of you; do you remember what it was, and if so, will you state its nature?"

Candidate.—**Obedience.**"

Chancellor Commander.—"Brethren of the Knight's Rank, are you satisfied that the Esquire remembers and fully appreciates this requirement sufficient to advance him in our highest honors?"

(All.)—"We are."

Chancellor Commander.—"Upon attaining the First or Initiatory Rank of Page in this order, you were taught one great lesson. Do you remember what it was, and if so will you be kind enough to state the same?"

Candidate.—"**Friendship.**"

Chancellor Commander.—"Brethren of the Knight's Rank, has the Esquire who demands advancement in our order merited as well as received your **Friendship**."

(All.)—"He has."

Chancellor Commander.—"Upon reaching and being proved in the Second or Armorial Rank of Esquire of this order, you were taught another great lesson. Will you state what it was?"

Candidate.—"**Caution.**"

Chancellor Commander.—"Brethren of the Knight's Rank, has the Esquire who stands before you as a candidate for the Third or Chivalric Rank of Knight, proven himself, to the best of your knowledge and belief, obedient, prudent, cautious and watchful?"

(All.)—"He has."

Chancellor Commander.—"This being so, Esquire, I can see no just reason why you should not be permitted to proceed in this Chivalric Order; but it is my duty to inform you that your courage and confidence may be put to a severe test during the ceremonies through which you are about to pass, but should such be the will of those around you assembled, and if, as you declare in your demand, you are a **Brave** man, and will implicitly obey all the orders given you, and requirements exacted during its progress, no accident can possibly befall you. On the contrary, if you are not a man of iron nerve, or if you have made this demand from an unworthy motive, I tell you plainly and sincerely that I cannot be answerable for any **injury** you may receive. To assure you, however, that this Lodge, its officers and members fully appreciate your position, I will, as Chancellor Commander, state that the ordeal you may have to undergo is one, not only dangerous in character, but of a fearful nature. (Sometimes the Chancellor Commander requests the Keeper of Records and Seal to read or quote the by-law of the Lodge, promising $10 per week to a brother in case of disability and $100 for funeral expenses in case of death and generally exaggerates the amount of the promised benefit.) Should your vaunted bravery fail you at the crowning point of its consummation, by it we as an order prove and exemplify the fact as to whether you have been truthful in your former protestations of Friendship, such as was exhibited by Damon towards Pythias, or the Caution, though unwise, as shown by Lucullus in slaying his master's horse to preserve his life.

"Heretofore you have answered readily and promptly the interrogatories as made in the former and preceding grades of rank, but the answers now to be given are of too serious a nature to be lightly made, and I would therefore ask your greatest consideration before so doing; but to give you a last opportunity to elect for yourself, I will state that it is not too late, if you so desire, to be escorted hence and permitted to retire, (pause). With the official assurance from me that no accident can befall an obedient and friendly person, who is not only cautious but a truly brave man, aspiring to the high rank of Knight, I ask, as Chancellor Commander, in the name of this Lodge, its officers and members around you assembled, do you still persist in your demand?"

Candidate answers.

Chancellor Commander.—"Are you willing to take upon your self a solemn and binding obligation to keep forever secret the mysteries of this Chivalric Rank of Knight?"

Candidate answers.

Chancellor Commander.—"Master at Arms, you will conduct the Esquire to our Prelate, who will administer the obligation of the Third and Chivalric Rank of Knighthood in this Order."

Master at Arms presents candidate before the Prelate at the Altar, opposite to and facing him.

Master at Arms.—"Prelate, by order of the Chancellor Commander of this Lodge, I present Esquire John Brown, who having been initiated as a Page and proved in the Second or Armorial Rank of Esquire, now declares himself a **Brave** man, and as such demands that he be obligated in the Third or Chivalric Rank of Knight in this Order."

[*To be Continued.*]

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MARKET REPORTS.

Chicago Aug. 13, 1877.

GRAIN— Wheat—	No. 2	1 15	1 20
"	No. 3		97½
"	Rejected		77
"	Minnesota		1 33½
"	Winter	1 21	1 32
Corn—No. 2		44½	45⅝
	Rejected		43
Oats—No. 2		23½	25
	Rejected	19	20
Rye—No. 2		54½	55
Bran per ton		8 50	10 00
Flour—Winter		4 50	7 50
	Spring	3 00	7 50
Hay—Timothy		9 50	10 00
	Prairie		7 50
Mess Beef		10 75	12 00
Tallow		7¼	7⅝
Lard per cwt			8 60
Mess pork, per bbl			13 15
Butter medium to best		18	25
Cheese		8	9
Beans		1 50	3 00
Eggs		7	10½
Seeds—Timothy		1 30	1 50
	Clover		7 50
	Flax		1 26
Potatoes new per brl		1 25	1 50
Broomcorn		3½	7½
Hides green to dry flint		6½	15
Lumber—Clear		30 00	34 00
	Common	9 00	11 00
	Fencing	9 00	11 00
	Shingles		2 50
WOOL—Washed		36	43
	Unwashed	23	27
LIVE STOCK Cattle Choice		5 30	6 00
	Good	5 00	5 25
	Medium	4 25	4 75
	Common	2 75	4 00
	Hogs	4 40	5 30
	Sheep	2 50	4 00

New York Market.

Flour	$3 35	9 25
Wheat—Spring	1 14	1 28
Winter	1 42	1 51
Corn	54	70
Oats	25½	55
Rye		70
Lard		9
Mess pork		13 90
Butter	10	24
Cheese	5	9½
Eggs	14	15
Wool	10	58

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Notices.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the Ex. Committee.

PETER RICH, Chairman.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxilary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Tuesday, Wednesday and Thursday, September 25th, 26th and 27th. The convention will be called to order at 2 P. M. on Tuesday, 25th. Rev. J. P. Stoddard, General Agent, and other distinguished speakers will be present. Mr. E. Ronayne will also attend and publicly work the Masonic degrees. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

PAST MASTER RONAYNE is to be at Marshalltown, Iowa, (God willing) on the 10th, 11th and 12th of September. He can stay in that State ten days longer. Friends in other localities will please write him at once to 104 Bremer street, Chicago, that arrangements may be made for other lectures and exposes; $40 will pay all expenses. He desires to hear soon from friends in Indiana, so as to leave immediately for that field, beginning at Crown Point, on his way from the Wisconsin State meeting about Oct. 1st.

Topics of the Time.

The Philadelphia Exhibition did not pay and a new management was brought forward by the election of Mr. John S. Morton as president of the Board of Directors. Last Sabbath he threw open the grounds to the public, and gave a "Sacred Concert" to sweeten the sin, draw professing Christians, upon whose shoulders to lay the burden of any fault-finding. Where did Mr. Morton get his ideas of Sabbath-keeping? He is president of a street car line. That is explanation enough of his convictions regarding the day, if we were not told farther that his tracks ran to the Exhibition grounds.

The Bennington Centennial and President Hayes have just given Vermont a famous week. Last Wednesday and Thursday the region around the famous battle ground, where John Stark got his glory and saved his "Molly" from widowhood, was teeming with ten thousands of visitors who overflowed dwellings, barns, and wood sheds until the country resembled an army bivouac. The enthusiasm was as big as the crowd and the popular ovation to the President just as great as if he had no policy to be quarrelled over by politicians. From Brattleboro he drove out twelve miles to Fayetteville to his uncle Austin Burchard's, the veteran Anti-mason of Windham county, from whom it is hoped he received some good advice upon the relations of the secret orders to our national affairs. The President visits the White Mountains this week, returning on Thursday to his work in Washington.

People have come to look with distrust on Indian wars. Modoc Jack and Sitting Bull were not insensible to such provocations as have roused other men into what we are pleased to call heroism. Reasoning from analogy, causes have been looked for in chief Joseph's rebellion. The Nez Perces have been a peaceable tribe for seventy years, though suffering from breaches of government treaties. Their reservation was overrun by white settlers and occupied, and a Congressional commission decided in their favor four years ago over a disputed tract. Collisions of course became frequent and the Indians suffered, but had no redress until they moved to take it by force. Says a leading New York journal: "The desperate rising of a free, warlike and uncivilized people against unsupportable wrong done by its professed guardian has been the natural and necessary result of Congressional neglect in refusing appropriations and legislations necessary to fulfil the solemn obligations of Government. It has been prophesied with reiterated warning in successive printed reports of the Commissioner of Indian Affairs and his agents, for twenty-two years, which have been vainly urged upon the attention of Congress and its appropriate committees; so that the responsibility is more definitely fixed in this instance than can often be the case in Indian disputes, when the question may be complicated by the errors or misconduct of officers and of the tribes themselves." From another source come reasons of another kind, though not incompatible. Wm. H. Gray, who has spent years in the territories, says that the Indians under the influence of Romish priests are those who are perpetually on the war-path; Protestant Indians never join in wars against the government, and the prime movers in the present difficulties of the Nez Perces are the Catholics of the tribe Whatever motives caused them to make war the Indians are likely to be annihilated before they get through Montana; but if this comes through the injustice of our nation, we must not expect that a righteous God will forget to require it of us.

Bad faith in the national government is the preparation for bad faith in the States. If it oppresses its poor, they will their's, and do; for that only can the measures just taken by the South Carolina Legislature towards the black race, in the face of Hampton's profuse promises be called. Though forming three-fifths of the population of the State, ignorance is a greater disadvantage to them than lack of numbers to the whites, and, politically, they are entirely in the back ground. They were promised fair dealing and equal privileges with other voters; but Hampton's Democratic Legislature has struck a deadly blow at a fundamental popular right by its action against the public school system. By this action the Normal School for the training of teachers is broken up, special State taxes for education are abolished and the power of levying a local tax for the purpose taken away, and two hundred colored students are driven from the State University as the Professors were left without salary. This means perpetual subjugation of the blacks and fortification of the color line. It means "State suicide" and menace of the friends of the colored race. Have we not yet paid the debt of slavery?

If the farmer had hopes before, he has now a joyful realization. The prospect of a large grain crop so favorable during the growing season has no disappointment as the bursting bags and groaning granaries everywhere witness. Twenty to twenty-five bushels of wheat and from sixty to a hundred of oats to the acre is the report from Wisconsin and Minnesota, and it is estimated that from the latter State alone nearly twenty-five million bushels of wheat will be exported. While there is general rejoicing at this abundance, when the globe swings round the Indies to the sun each new day adds to the long-drawn misery of starving millions, whose parched rice fields leave them no hope of life but from the hand of charity. The famine district now is in the provinces of Madras and Mysore and is peopled with eighteen million human beings—nearly half the population of our country. The increasing severity of the famine is beyond the means of the local government to supply though a million and a half are being fed either by simple charity or partial employment. Over half a million have died, and some estimate that more are found dead every morning in the streets of Madras than perished in the whole Bengal famine of a few years ago, and this grievous state must continue for a half year to come. The passenger trains are being withdrawn to give way to those bearing food, and appeals are made to the cities of Great Britain for help. The stricken districts are more accessible than in the Bengal famine when the British government used every humane effort with great success. The only reason for her tardiness now that can be imagined is the Premier's jealousy of Russia, which absorbs the means and energy of the nation in warlike preparations for the defense of England's honor. What she will gain by such means she will ten times lose by neglect of India.

Our Foreign Letter.

The Austrian Capital—Its Streets and Cafes, Palaces and Parks—Dog barbers—Reminiscences of Napoleon's greatest Victory—The farm lands of Bohemia.

Vienna claims upwards of a million of inhabitants. It consists of an inner city, small (between 60,000 and 80,000 inhabitants) and exceedingly attractive, immediately surrounded by extensive suburbs, mainly unattractive. The main channel of the Danube does not enter the city. A small arm called the Danube canal bounds the inner city on the north, while the insignificant Wien flowing in a narrow gorge with precipitous sides and hardly worthy of the name of river bounds the inner city on the east. The most prominent building in the city is St. Stephen's church, a beautiful gothic cathredal, erected between the year 1300 and 1510. Many of the magnificent churches of Europe were of slow growth. Its present striking and most beautiful tower, 453 feet in hight, is a recent structure, the former one having been taken down on account of its being unsafe. The street of Vienna for handsome shops is the "Graben;" for princely edifices, the Ring. The former is a short and wide street near St. Stephens about a block and a half in length. The latter is a street of immense width, encircling the whole octagonal inner city. As in Paris so in Vienna the cafes are a noticeable feature. In most of them one gets limited portions of coffee, chocalate, etc., of most excellent quality at prices variable, on the whole rather dear. (In Paris if one pays high he at least gets something.)

The imperial palace is a pile of buildings, old and very extensive, but unimposing. I visited the royal treasury. The display of diamonds, brilliants and gold was somewhat dazzling. Here were the private jewels of the Austrian imperial family, the crowns of the Emperor and Empress, sceptres, imperial globe, etc. Among the jewels was the celebrated Florentine diamond, 133 1-15 carats weight, valued at £57,449 sterling, once the property of Charles the Bold of Burgundy. There were also historical curiosities, the crown, coronation robe, sceptre, sword, girdle and imperial globe of Charlemange; the horoscope of Wallenstein; the insignia of Napoleon I. as king of Italy, etc. The parks of Vienna are numerous and tastefully laid out. They add much to the appearance of the city.

Near the Ferdinand's bridge, on the banks of the lesser Danube in the centre of the city, I noticed a number of individuals, some men and women, engaged in the washing and shearing business—not sheep but of dogs. Stylish ladies and gentlemen would bring their little and large pets, and in due time they would be either washed clean by persons well supplied with soap and sponge, or sheared as closely as if they had never known a coat of hair.

From the Kahlenberg and Leopoldsberg, wooded hills a few miles north of the city, I obtained an excellant view of Vienna and the broad and level plain where were fought the battles of Aspern and Wagram, in the latter of which the Austrian army sustained a most disastrous defeat. At Schonbrunn, several miles southwest of Vienna is situated an Imperial Chateau completed under Maria Theresa in 1775, and which was the head quarters of Napoleon First in 1804 and 1809, there also his son, the Duke of Reichstadt, died July 22nd, 1832, in the room formerly occupied by his father. The view of Vienna from an eminence in the rear of the extensive gardens is also fine. Taken altogether it occupies, I should say, much less ground than does the city of Chicago.

From Vienna to Prague, the capitol of Bohemia, was a tiresome ride in a northwesterly direction, of ten hours, through country mainly uninviting. Excepting some hills and occasional forests the road lay through an almost unbroken succession of grain fields. There were some meadows also along the line. The country was tolerably well cultivated, the fields of more than customary size and the land sparsely populated. The soil was not so fertile as that of Germany. Several small children chanced to be in my compartment and by their refusing at times all attempts at consolation gave spice and variety to what would otherwise have been, a monotonous as well as long day's ride.

B. T. Pettengill.

Break Down the Barricades.

BY H. H. HINMAN.

The villages in West Africa are often surrounded by a strong double barricade which is carefully guarded and presents ample protection from any attack by the natives. The inhabitants of these walled villages, feeling secure, often grow oppressive and commit depredations on the weaker villages and sometimes on civilized communities, and the English colony of Sierra Leone has often been obliged to interfere and redress the wrongs thus committed. To obtain security from the wrong-doers they always demand that the *barricades be broken down.* No promises of amendment will avail anything so long as they can hide themselves and be protected in their robberies; nor will any penalties short of this, secure good behaviour.

In our country, the place of security in crime is the lodge, the barricade is the oath of secrecy. From these secret haunts come forth the Ku-Klux and Molly Maguires and murder people almost as they choose. A few weeks since eleven of the Molly Maguires were hung for murder, but it did not stop their killing, and it is said that the order has murdered not less than thirteen persons in the last few days.

A single secret society, the Trainman's Union, inaugurated a series of strikes which have resulted in the the destruction of millions of property and hundreds of lives.

What punishment will be meted out, remains to be seen, but experience abundantly shows that no amount of punishment will suppress the acts of violence done by these secret organizations.

The remedy and the only remedy is to break down the strongholds of secrecy.

Let the words of our great statesman, Daniel Webster, be embodied in our statutes, and we may expect to have peace: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence, and are dangerous to the cause of civil liberty and good government. It is my opinion that the future administration of such oaths and the formation of such obligations should be prohibited by law." (Dan'l Webster in 1835.)

Letters to Keystone Lodge, No. 6.

THE PREPARATION ROOM—CONTINUED.

But let us subject one of your candidates to a little cross-examination for a moment and see what explanation he is able to give of his extraordinary conduct in relation to this matter. We shall take Mr. King for example, as we meet him in the "preparation room" on the night of his initiation.

"Well, Mr. King, I understand you're to be made a Mason tonight?"

"Yes, sir, I am."

"Do you know anything at all about Freemasonry, whether it is good or bad?"

"Nothing whatever, sir. I never read anything on the subject."

"But don't you know something about its ancient usages and established customs?"

"I know nothing whatever about any 'customs' or 'usuages' of Freemasonry, but after I get in I guess I shall know all about it."

"Well, but these fellows will make you declare upon your honor before witnesses 'that you will *cheerfully conform* to all the ancient usages and established customs of the fraternity,' and how can you honestly and consistently do that unless you are already aware of what these 'usages and customs' are?"

"Oh, well as to that, I am joining Masonry with the view of benefitting myself in some way or other and of course I'll answer and promise anything I'm required in order to be admitted?"

"Yes, but you must also 'declare upon your honor' that that you are not seeking admission into the lodge from any mercenary motive; what then?

Your immaculate and honorable candidate will not answer this; he stands before you a self-conuicted liar. Now what are you going to do with him? Will you turn him out and so lose fifty dollars to the lodge fund besides his yearly dues and his personal moral support thereafter? And yet the Masonic lecture falsely asserts on that same evening that "to be good and true is the first lesson we are taught in Masonry." See Ronayne's Hand Book, p. 48. There are just three things which every man must do before he is made a Mason; in fact they constitute the most important part of the initiatory ceremony: 1st, He must deceive; 2nd, He must lie; and 3rd, He must swear to a lie. He must deceive the brethren as to his real motive; he must lie to the secretary and deacon in the prepartion room, and he must swear to a lie when he takes his obligation. The candidate for Masonic honors(?) must, according to Masonic law and usage, do that in the "preparation room" which he would positively refuse to do under any other circumstances. There is not a single member of the whole Masonic fraternity; there is not a single business man on the top of this round earth who would sign his name to the very smallest scrap of writing without first learning what it contained or reading what it was. There is not a merchant in this city nor throughout the whole country who would sign his name to a number of blank checks for other people to fill them out at their leisure and according as their fancy or selfishness may dictate. And yet this is precisely what Freemasonry requires each and every candidate to do when he is requested to declare upon his honor before witnesses that no matter what the laws and usuages of the fraternity may be he will "cheerfully conform" to them all. But now allow me to enumerate a few of these "ancient usages and established customs" to which your candidate so unqualifiedly pledges his honor to conform. He must strip off all his clothing and be dressed in the old lodge-drawers a hoodwink is securely fastened over his eyes; a rope around his neck or his right arm or his body; his legs knees and arms bare, with the old slipshod slipper thrown in by way of variety. Then he must submit to be lead around the room in this blind-man's-buff style; be knocked down by the setting Maul of Jubulum, rolled up in an old canvass, be buried after a mock fashion, shamming death and pretending to stink. Then a little further on he must submit to be kicked and cuffed by the knees and knuckles of his worthy and worshipful companions when trudging under the "*living*

arch" in the chapter, and have his shins blistered and his feet bruised and battered while playing the tramp on the "*rough and rugged road*" between Babylon and Jerusalem. What a spectacle, my brethren, a minister of the Gospel must present when thus acting the Masonic clown while he "conforms to the ancient usages and established customs." Then again, cutting the throat from ear to ear and tearing out the tongue by the roots, tearing the left breast open and plucking out the heart, and cutting the body in two, taking out the bowels, burning them to ashes and scattering these ashes to the four winds of heaven are a few more of the delightful "usages" and "time-honored customs" of your high moral system. See Ronayne's Hand Book, p. 115—117. But why persue these sickening details any further. Enough has been already said to show the utter sham, the fraud, the iniquity, and the blasphemy of both your candidate and your diabolical system. Think over this matter my brethren, examine it in all bearings according to your opportunity; be no longer led by designing guides ten times blinder than yourselves; throw off the shackles which now bind you to the most gigantic system of frivolity, folly and fraud on the face of the earth. Masons all over the land high both in official position and in the number of degrees taken, are almost daily renouncing this vile superlative humbug and it would give me very great pleasure indeed to know that many of you whom I initiated into and instructed in Freemasonry (though at the same time I advised you to shun it) had once more resumed your place among *free* men and followed my example in throwing off your galling yoke. May God open the eyes of my Masonic brethren throughout the country that they may be led to see the folly and sin of supporting this horrid iniquity and so have no further "fellowship with the unfruitful works of darkness."

Yours, &c.,

E. RONAYNE.

THE TEMPLAR'S OF HONOR AND TEMPERANCE—A REMARKABLE LETTER.

PROVIDENCE, R. I., Aug. 4, 1877.

DEAR CYNOSURE: I have taken your paper for several months and I intend to stand by the cause it represents until the victory is ours. It may be weary waiting, but the result is sure. I know of no better way to gain the victory than by supporting your paper and extending its circulation, which it is my purpose to do. But I am situated in the enemies own country, Freemasonry having a firm grip on the soil of Rhode Island.

I never was a Freemason, but I joined the Temple of Honor in 1870. I was induced to join it by the assurance that it was simply a moral institution and that my religion would not be interfered with. For five years I believed this lie and was deceived thereby, and was in darkness as regards the real aim of the order. During that time I was an active member of my temple and continually in office. I was sometimes asked if the Temple of Honor was not a religion in itself and always unhesitatingly answered, No! My known activity and official position undoubtedly gave some weight to my expressed opinion. Some may have considered it as authoritative in such a matter. Yet my answer in every case was wrong. I supposed I knew, but I was deceived.

I was undeceived in this way: I attended a public installation meeting held in Pawtucket, R, I., in the spring of 1875, where the presiding officer, the Sister Grand Templar made the remark, "The Temple of Honor is second to no other institution on earth, not even the church;" and assumed further that "all good templars would meet at last in the Grand Temple above." Grand Temple officers in speeches following supported the sentiment and no dissenting voice was heard. My eyes were opened then, thank God, and I acted at once upon the light which I there received. Among other things which I did, I offered for adoption in the Grand Temple the following preamble and resolutions:

WHEREAS, The sentiment seems to be gaining ground that the order of the Templars of Honor and Temperance is second to no other institution on earth, not even the church; also, that a templar true to his vows and obligations, will merit heaven; therefore

Resolved, That we, the Grand Temple of Rbode Island, have no sympathy with the above sentiment, believing that the Temple of Honor has received no authority from the Heavenly King to make subjects for his kingdom, nor has it any power to offer to any of its members the heavenly gift of salvation.

Resolved, That we deprecate the exhibition of the sentiment under consideration in public or in open temple, believing that the publishing abroad of such a sentiment will be most disastrous to our cause.

Not adopted.

As far as I could observe I was the only one who voted in favor of the adoption of the resolutions. During the discussion I was told that I would understand all about it if I would take the Select Templar degree. I was more convinced than ever on leaving this session that the order taught and trusted in a way of their own devising for salvation, and placed their institution of a few years growth before the churches of Christ instituted eighteen hundred years ago!

On reaching my home I examined the only standard work of the order I am acquainted with: the Manual of the Templars of Honor and Temperance, by Rev. Geo. B. Jocelyn, D.D., Past Most Worthy Templar, 1869, from which I make the following extracts:

P. 116. "In labors like these may we toil through the stages of life's varied journey, performing our duty with usefulness to our race and honor to ourselves; and when our heart and our flesh shall fail us may we each be found an approved pillar in the temple on high and eternal."

P. 80. "Cherish these virtues [Brotherly love, Patience, Perseverance, Long Suffering, Humility and Holy Charity] and you *shall* receive your reward here and *hereafter*. Brothers shall grasp you by the hand and because you have patiently persevered amid contempt and contumely, and humbly labored for the success of the right the blessings of the poor shall attend you through life while he who numbers the hairs of your head shall crown you with immortal life beyond the grave."

The following corresponds to the Select Templar degree (the highest degree):

P. 143. "This is but a type of the sanctuary of that Upper Temple whose dome rises in the heaven of heavens, that haven of eternal rest, security and happiness which God has built for the holy and the pure. There, when the conflict is over and the victory gained, each faithful [faithful to temple obligations] Templar shall lay aside his armor and his lance and in the midst of his toil-worn but successful companions receive the crown of immortality and reign with him whose presence makes heaven and whose smile constitutes the bliss of the redeemed."

This evidence I considered beyond question and shortly after withdrew from the order, believing it to be a child of the devil, an anti-Christ, and no proper place of resort for the child of God.

I have lately learned that all these minor secret organizations are children of the "old handmaid" patterned after that abomination, and see but one course for the Christian to pursue toward them all, viz.: To oppose them to the end.

Yours truly,

ALBERT M. PAULL,
7 Steeple Street.

SECRET SOCIETIES INCONSISTENT WITH CHRISTIANITY.

BY REV. W. P. MCNARY.

I. Because they cultivate and develope the worst parts of our nature, that which Christianity teaches us to "crucify."

(a) They cultivate the habit of secretiveness. The jewel of Masonary, the Silent tongue, is symbolical of the teaching of all secret societies. Keeping of secrets is the greatest of virtues, and the divulging of secrets the greatest of crimes with most of these orders. The Bible says. "He that doeth evil hateth the light neither cometh to the light lest his deeds be reproved." "but he that doeth truth cometh to the light." Job. 24: 15: "The eye of the adulterer waiteth for the twilight saying, No eye shall see me and they knew not the light, for the morning is to them as the shadow of death." What is true of the adulterer is true of the thief, the murderer, the drunkard; "for they that are drunken are drunken in the night." On the other hand openness, frankness, is characteristic of a virtuous man. It is a characteristic we all want to teach to our children, that we all want to cultivate in ourselves. Secretiveness was the first manifestation of sin in the world, it caused Adam to try to hide himself from God. It is the offspring of depravity, a disposition which all men ought to strive against; but this depraved spirit is the very trait that secretism strives hardest to inculcate.

(b.) They cultivate habits of intrigue.

The spirit of intrigue is the bane of society. Politics are controlled by caucuses; corporations by rings; church policies by the secret councils of the few. Every thing is manipulated by intrigue. Merit is taken no account of. Fair dealing is regarded as stupidity. Men laugh at merit when their ends can be obtained by less laborious and less honorable means of trickery.

Now secret societies are nothing else but "rings" in society. Men think through their agency to obtain by secret plotting and co-operation what they cannot get upon their own merit. This disposition is natural to man perhaps, because men are sinners. But while Christianity is striving to make men practice "whatsoever things are just, whatsover things are honest," whatsoever things are fair between man and man, secretism is trying by all its influence to teach men to seek their own selfish ends by scheming and log-rolling, thereby developing and cultivating another of the worst traits of our depraved nature.

(c.) They cultivate habits deception.

By enjoining upon its members a solemn obligation to keep all the affairs of the society secret, they place them in such a position that they are compelled habitually to deny facts, or at least to mislead others with reference to facts, or violate their obligations.

A few days ago a gentleman told me that he joined the Grand Templars before he was converted. Before he was a member twenty-four hours he met an outsider who gave him the password. "What could I do," he said, "but deny it. To have evoked the issue would have been a virtual revelation of the secret. So I lied it straight through." "When they had the wrong word I did not deny it, but when they had the right word I denied it every time." It is universally known that the secrets of almost all societies are being revealed every day and will be while men are men, and what can the remaining members do but confess the truth and thus violate their obligation or deny the truth? Besides this it is universally known that *nearly all* (if indeed I might not say *all*) secret societies have a real object that is not the ostensible object, and therefore all their members are in the position of standing

in a false light before the world; doing things in the dark, doing things in secret. Indeed secret societies can have no other object than to deceive the world, and therefore it may be said of all secretism that it is a school of deception.

II. Because they promote strife and contention.

It is vainly claimed by nearly all secret societies that they promote friendship, love, charity. But there is nothing in the nature of these societies to promote these virtues. They have no system of instruction except such as are dead formulas, to be read or recited in their lodge. They have no common bond of sympathy such as is calculated to promote real friendship. No principles to contend for, their only bond is the selfish bond of mutual help and protection against outsiders, and that very bond is a source of suspicion. When men combine together to deceive and take advantage of others, they cannot in the very nature of the case have confidence in each other. All the benevolence of secret societies is purely selfish and for selfish motives their members enter into these societies. The result is just as we would expect, they do not live in harmony. A member of the Odd-fellow's society of Princeton, Ind., told me he had been in two lodges and it was constant contention and strife, every man and each little clique within the lodge trying to promote personal interest, and for that reason he quit them. When secret societies are attacked by outsiders they usually stand together but that is no evidence of harmony within. In fact some of the worst feuds in community are usually between men of the same secret fraternity. The formation of cliques, parties or sects is always promotive of more or less animosity. But this animosity is one hundred fold magnified when they are secret, because of the mutual suspicion thereby engendered. As long as rivalry and opposition is open and frank it is consistent with friendship, but when it is covert and underhanded it necessarily creates suspicion and the worst form of animosity. Moreover, the bitterness of the animosity manifested by secret societies toward all that oppose them effectually destroys all their pretended charity; but on the other hand the obligations of at least some secret societies make it obligatory upon their members to persecute all who may reveal their secrets, and by common consent they include all that oppose their interests, thereby engendering strife and animosity wherever they exist.

III. Because they encourage crime by giving an opportunity to commit it with impunity.

Yorick tells of a man who was philosophizing with himself about the way he fell into a great sin. He said that he had twenty per cent. of conscience, three per cent. regard for his good name, but on the other side there was seventy-seven per cent. of opportunity. The greatest possible temptation to sin is the opportunity to indulge in it without being suspected. Whatever good, or good intention secret societies may have, one thing is sure, they furnish a splendid opportunity for doing all kinds of evil without being discovered. While human nature remains as it is, such immunity will always be a dangerous temptation. Every conspiracy, every plot against society or the government, or a family, or a corporation, begins by forming a secret organization. Witness the Ku-klux, Knights of the Golden Circle, and similar associations. But every secret society is an organization ready made for any plot in which all the members of any lodge may agree. It was on this ground that General Washington in his farwell address warned the country against all secret societies,* and Daniel Webster said concerning Masonry: "From its very nature it is liable to great abuses," and that "all secret societies, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others."

We may say even some of the simplest and least objectionable secret societies are liable to abuse, and furnish a strong temptation to sin. Facts developed by some college faculties show that college fraternities are sometimes used to control college politics; sometimes as a cover for conviviality and drunkenness and sometimes for shielding its members in the gratification of lust.

So of all other secret societies. There is a great outcry against the bachelor club houses of the cities, because only men go there and under the cover of club meetings men practice the two great sins of city gentlemen, drunkenness and the indulgence of a worse appetite; but if these open club houses are dangerous to the morals of men, what can we say of secret associations that meet in third stories in the dark hours of the night, under such restrictions that it is almost an insult even for wife or mother to inquire what has been done within its secret precincts, and whose nightly meetings form a convenient cover for *all kinds* of nightly meetings out of sight of the influence of home.

I know a man in Leavenworth, Kansas, who was a notorious rake. But he was Grand Secretary of the Grand Lodge of Odd-fellows of the State. Almost every night he would come home in the "wee sma' 'ours" of the morning, tired and worn out by his debauchery, and in answer to his wife's enquiries had only to say, "that he was at the lodge." Into that sacred precinct nor wife, nor mother, nor daughter had any right to pry, lest they be "meddling with what was none of their business." So that poor, deluded wife, proud of her "Grand Secretary," full of sympathy for his arduous labors, bathed his throbbing temples and soothed him to sleep; nor would she allow any one to wake him till he please in the morning. Any institution that forms such a convenient cover for the vile deeds of men is too great a temptation for average mortals and must in the very nature of the case be a fruitful source of evil.

*[In general terms, no' by name, unless Bro McNary is better informed than we. Ed. Cynosure]

Reform News.

—Bro. Hinman is in Page county, Iowa, where he will spend a month and then go to Freemont county adjoining on the west in the extreme south-west corner of the State. He stopped at New Sharon near Oskaloosa on his way to College Springs.

—Past Master Ronayne is yet in the city. There are several points where his presence is desired after the middle of September, and the appearance is that all will want to hire his eloquence and powerful delineation of lodge folly and sin at about the same time. Friends in Lee county, Iowa, and Crown Point, Ind., are preparing, we understand to call for him in a few days. They are wise to provide thus early.

The Crown Point Meetings.

Crown Point, Ind., Aug. 9, 1877.

Last Lord's-day morning, in the Presbyterian church, brother Stoddard preached an excellent sermon, in which he defined between true and false mysteries. In the evening he spread before us the great battle field where the hosts of hell are at war with the saints of God.

On Monday evening in the M. E. church, he preached a doctrinal and practical sermon on sovergienty and free-agency.

On Tuesday evening, according to previous announcement, he began the proper work of the Gospel minister, viz., the unmasking of the powers of darkness. Some of the leading Masons were present, they looked sober and thoughtful while the preacher held the attention of the audience an hour and three quarters, exposing the shameless hyprocrisies of the Masons, and showing the utter absurdity of their claim to the name of Christian. We saw that "Ancient and Honorable Institution" (?) as that great monstrous wooden idol Robinson Crusoe saw set up in a village of Russian Tartary as he passed by with the caravan. You remember the story, Robinson Crusoe was so moved with pity and indignation, at the thought of men falling down and worshiping such a hideous monster that on the following night when the caravan had halted, he took a companion from the caravan, and returning to the idol they stuffed it with gunpowder and other combustible materials, and then and there destroyed it. The fooleries and blasphemies of the Odd-fellows received a passing notice from the preacher.

On Wednesday evening in the same place, the Presbyterian church, another large and appreciative audience assembled. The subject was the despotism of Masonry. It was clearly shown, how Masonry having subdued her own subjects by debasing processes, reached over into other institutions and subjected them to her own despotic control. There was some laughter when he showed how the grandees of Masonry organized the grange and instructed plain-hearted farmers, the greenest of them, how to get over a style, how to jump over a ditch, etc. But as with rapid and eloquent utterance, he gradually unfolded the wicked, unlawfully despotic, and tyranical character of Masonry; and showed how she seduced her victims into the lodge by plausible lies, and having got them in, robbed them of their money, their domestic happiness, their manhood, their self-respect and their allegiance to their country, and how she disseminated men from her high ranks, all through other secret orders, churches, educational institutions, and State offices, aiming to control them all; gaining possession of arsenals and armories, preparing to subjugate the whole to her own supreme despotic control as soon as the field should become ripe for action, many eyes were indeed opened as they had never been opened before. But he saw the lightening of God's wrath coming upon it to blast it into a thousand thousand fragments. At the close we were glad to hear him say that brother Ronayne would soon come and open the lodge to the public in Crown Point.

But we want something more than all this honest and eloquent exposure. We want what the apostle Paul had when he "set his eyes upon Elymas the sorcerer and said, "Oh full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

It will not do to call swindlers and thieves honest men and gentlemen; God will be angry with us if we do. But we must, if God permit by holy and godly lives, testify against these ambassadors of hell somewhat as Michael the archangel did when he said to the devil, "The Lord rebuke thee."

William Fenton.

Correspondence.

Vacation Notes.

Ohio, Bureau Co., Ill., Aug. 15, 1877,

Editor Cynosure;

Thinking that your readers might be interested in a few notes of overland travel, I have concluded to break over my purpose to give myself entirely to the enjoyment of a few days respite from all labor, and to the enjoyment of the society of old friends.

Leaving home in Wheaton we traversed a beautiful country,

covered with a golden harvest just reaped, to Aurora and thence down the Fox river for many miles, subsequently passing through the railroad towns of Sandwich, Somonank, Earlville and Mendota, and stopping over night with friends at Dover. From thence we reached the thriving new town of Ohio, and subsequently visited Walnut. Everywhere we have seen abundant crops of small grain and vast expanses of waving cornfields that now bid fair to yield abundantly. Everything outward indicates material prosperity. This is a great country for stock, especially hogs, and every farmer has his herd of swine which are mostly of the Berkshire and Poland China breeds.

Tacitus says he is in doubt whether in anger or in favor the gods have denied the Germans gold and silver. However that may be, I have been pained to see going *pari passu* with this material prosperity, what seems to me increased degeneracy and immorality in the inhabitants. As men have more ability to do good, they have less disposition to do it. Our whole line of travel was lined with large posters, advertizing races, and we find many of the wealthy and respectable attending them with their families, and, if not engaging in pool betting, sanctioning the same by their presence. The rail-roads, that are not much inclined to help on any good cause, favor these schools of vice by reducing fares. The tobacco plague that we had hoped was somewhat curtailed in its ravages here, seems to infect old and young, and one has to go out of the villages to get a breath of God's pure air unpoisoned by this fearfully destructive narcotic. Professedly Christian men and even ministers do not hesitate to defile God's temple, their own bodies, in this way.

If we can trust the rumors that come to our ears, moral impurity seems to be on the increase.

There is no lack of churches professedly Christian but the "salt seems to have lost its savor." I have less and less faith in a Christianity that does not oppose everything that is wrong. What though such a Christianity does cause agitation? Agitation in the moral world as in the natural, is necessary to life. If there is anything that fears honest investigation set it down for a truth, that that needs investigation; and that the religion that opposes such investigation, provided that it be honest and open, is not the genuine article. In all this region although there are individuals that are opposed to the secret abomnations that are doubtless the cause of much of the corruption that is becoming more and more apparent, yet there is no one who says anything publicly against them so far as I have heard.

I have intended to get a package of *Cynosures* to distribute with a view of trying to get some subscribers, but forgot to do so before I left home. If you will send a small package to me at Princeton, I will see what I can do with them.

The little town of Ohio in which the Catholic is the largest church has voted the Bible out of the schools and set sail backward toward the darkness and despotism of the middle ages. It has two other churches but those twin enemies of truth and righteousness, Catholicism and infidelity, have overcome their feeble efforts and its children most not any longer in their daily instructions hear aught read from that Holy Book, out of which sprang directly our free institutions including our till now noble system of free schools.

O. F. Lumry.

Cabalistic Mummery.

What else is Freemasonry? Mummery is defined as "masking; sport; diversion; low amusement; buffoonery;" or "farcical show, hypocritical disguise and parade to delude vulgar minds." Cabal as a verb is, "To unite in a small party to promote private views by intrigue; to intrigue; to unite in secret artifices to effect some design."

The above words express much of the known genius and character of Masonry, and as cabalism was in some sort peculiar to the Jews, and the Jews as is claimed were Masons, Solomon a high Mason, etc., is not Masonry cabalism in the full meaning of the term; is it not "the study of the cabala or the mysteries of Jewish traditions," traditions which make void the Bible? 'Blue Lodge Masonry' commenced its serpentine course A. D. 1717, so Masonic authority authorizes us to say, and it has, as did the wicked Jews of old, its chosen sponsors, 'learned the ways of the heathen,' while not a vestige of it appears in the Bible. Human wisdom is its highest inspiration, a lust for power and advantage, nature's supreme selfishness its controlling animus. English and American Masonry, or yet the French kind, or the 'Scottish Rite' can claim an exclusive and protecting patent, for in China a sort of heathen Masonry is found as Forbes tells us. * * * Ronayne's work is a practical expose that can be appreciated and will leave an impression. Let the "grips" and "passwords" become the property of the boys of the streets and few would join this modern cabalistic fraternity. What need have Christians of Masonic rites, better be in the prayer meeting than the lodge room; better be doing Christian work than the work of a speculative Freemason, 'working the degrees' and all that mummery. Light is come and we don't have to perform a pilgrimage to the 'East' to obtain it. It flashes forth; it blazes east, west, north and south. Let the four winds of heaven speed it onward and let the "works darkness be reproved," disclosed, that others may not be deceived, and so cabalism end. Probably it will not while Satan is God of this world, but his day of doom hastens. The prince of darkness now reigns; he will not forever, thank God.

C. P. Dow.

Was it Ecclesiastical Justice or Masonic Justice.

Brighton, Mich., Aug. 4, 1877.

In the town of Webster, Washtenaw county, Mich., there has lived for many years an intelligent, well-to-do farmer, named H. M. Rorabacher, who has been a member and a liberal supporter of the M. E. church in Hamburg, Livingston county, Mich. This same Rorabacher is a conscientious Anti-mason, who does not believe in supporting Masonry in the pulpit, either by paying money to Masonic ministers or attending their ministrations. These facts will furnish a key to the following disgraceful proceedings, which I have no hesitation in pronouncing a shameful outrage on moral justice, as well as on ecclesiastical law. The following account of the outrage above referred to I have from the lips of Bro. Rorabacher, and in the community, or wherever he is known, there is no one whose word would be believed sooner than his.

Complaint was made against this brother and he was cited to trial on the 12th day of July last, to answer to the following charges:

1. "Habitual and wilful neglect of the means of grace."

2. "A refusal to contribute of his means according to his ability, for the support of the gospel."

W. W. Hendrick, Complainant; and a Masonic minister named Hagadorn, pastor, who presided on the trial.

The committee selected was such as might have been expected under the circumstances. The accused appeared at the time appointed and asked for an adjournment for the reasons: First, want of time; the accused being in the midst of harvest. Overruled by the Masonic chairman. The second plea for adjournment was the want of counsel. This plea was also set aside. The third plea was based on the absence of material witnesses, some of whom were sick and some in a distant part of the State. But this Masonic chairman found no difficulty in setting aside this plea also. Being thus forced to trial without counsel or witnesses, he proceeded to exercise his right of objecting to certain members of the committee. In one case it was claimed that there was personal ill feeling existing, but this was set aside as no valid objection. Another was a Mason, but a Masonic chairman could very readily decide that this was no disqualification; and still another was connected with the family who were the prime movers in the case, but all objections were unavailing. The committee had been chosen to do a certain work and they did it.

When called on for his defence the accused claimed the right to state to the committee the line of defence he proposed to pursue, but this privilege was denied him by the Masonic master who occupied the chair. After the complaining party had introduced all their testimony and rested their case, the accused having no witnesses of his own, claimed the right to use such as were present, and called on the chairman. He refused to testify. Others also, when called on, refused to testify, though they had been seemingly willing witnesses for the prosecution, and the chairman decided that there was no power to compel them to testify.

Finally, as the last act in the drama, while the accused was making his closing statement he was broken in upon by the chairman, who pronounced the case closed and gave it to the committee, who voted the charges sustained, and the accused was in due form expelled from the church. Availing himself of a disciplinary right, he appealed to the Quarterly Conference; but here again Masonry had a tyler in the person of Hagadorn, the Masonic pastor and chairman, and the appellant was denied the privilege of having the case reviewed by the Quarterly Conference, and consequently stands expelled from the M. E. church for the enormous crime of refusing to support Masonry, for the subject of this gross injustice is a regular attendant and liberal supporter of the ordinances of Christianity in his own as well as in other churches, wherever he can do so and maintain a "conscience void of offence."

The point I wish to raise is this: Must the members of the M. E. church support whoever comes to them as their pastor or lose their ecclesiastical heads? And one more question, that just now is occupying the attention of many in this region is this: Which is the higher authority in the M. E. church, Masonry or the discipline? I forbear comment. Facts speak for themselves. Let them be duly pondered.

D. A. Richards.

Among the Germans of Pennsylvania.

York, Pa., Aug. 9, 1877.

Editor Cynosure: I have just received a letter from our friend J. G. Stauffer of Milford Square, Bucks Co., Pa., in which he says:

"Yesterday the minister in our place preached a powerful sermon against secret societies. His text Ephesians v. from 6 to 13 verses. At the end of his sermon he said that his audience may say that he is against all secret societies and that he calls them the work of darkness. The house was full and some lodge brethren were present. The anti-secret sentiment is gaining among our Pennsylvania Germans; and I do all I can to get up an agitation. The strike helps me very much. A

crowd in front of our store was talking about the riots and strikes, and one of our best business men said that he once belonged to two lodges but that now he would not have anything to do with any lodge, as they are all good for nothing and a great danger to our country. The crowd admitted he was right."

I hope our friend Stauffer will report progress soon again. And we will be pleased if the minister will report to the *Cynosure* at an early day. He certainly is giving the ministers of this ring-cursed State a noble example. Who will be the next hero to take a bold stand for the right?

Mr. Stauffer has two good German newspapers which often contain able articles on secret societies. These papers have a large circulation amongst our best German citizens, and any reader of the *Cynosure* who can write German will confer a favor and aid the reform by sending him an occasional article on the secrecy question.

We regard it as a good sign of the times that the business men are beginning to see that secret rings are the deadly foe of our Republic and its prosperity. All secret organizations destroy confidence, which is the vital force of all business enterprises. Yours truly.

E. J. CHALFANT.

LODGE DEVILTRY AT LIMA, O.

DEAR CYNOSURE:—Herewith I forward you a few facts, brought to the surface in the Lima church case, clearly showing the animus of the so-called General Council of the Lutheran Church and the Masonic lodge, in their attempt to rob a local Lutheran congregation of its church property.

1. The man who took the matter up against his pastor, because he renounced and denounced Odd-fellowship, and who threatened to divide the congregation provided he did not desist from speaking against secretism in the pulpit, is a high Mason, and, was at the time Worshipful (?) Master of the lodge.

2. The six men, including three Masons and one Odd-fellow, who broke into and took possession of our church, were headed by this same Worshipful (?) Master.

3. The schismatic trustee, sworn in as special constable, to guard the pilfered Church until the case could go to trial, is a Mason.

4. The judge of court before whom the case was tried is a Mason, and, as was expected, the decision was in favor of the schismatic Masonic Council faction.

5. An appeal was taken from the lower court.

6. District Court—three judges (including the one who presided in town court) on the bench—no decision could be arrived at "for want of time and the great bulk of documentary evidence to be examined. Court finally agreed to a pro formad affirmation of the decision of the court below.

7. Supreme Court of Ohio accepted the case on appeal, allowing the use of the church building to the secret society party, until final decision.

8. The Worshipful (?) Master seeing our determination to, if possible, to recover the stolen church, made final application to his lodge for pecuniary aid to carry on the the law-suit. The matter was duly considered by the craft in open lodge, and something like the following arrived at:

"As a lodge we cannot assist you in your laudable undertaking, but as individuals we can." Then followed one pledge after another from ardent members of the order, thus carrying out the Masonic obligation to defend a brother, right or wrong, murder and treason excepted.

In the face of the above which is not a tithe of the Satanic work of the lodge at Lima, Rev. Mechling, president of the Masonic Council District Synod of Ohio, says that secret societyism had nothing whatever to do with the church troubles at Lima.

Query; Has the man no conscience, or is he playing jack-Mason, in the name of the Lord, for bread and butter.

ITEMS.

A promising young man of my congregation was earnestly solicited to join the Freemasons by sundry members of that diabolical craft. He refused. They than offered to pay his initiation fee, provided he would join, whereupon he, deeply chagrined at their impudence, gave them a decided "no—never; unless I should lose my reason or self respect."

Recently two prominent Masons tried at different times and places, to make an impression in favor of the craft, and bring defeat and ruin to my congregation, while trying to recover our church property, asked two of our Trustees to join the Masonic lodge. They were only successful in more fully opening the eyes of the men to the cunning deviltry of Masonic Jesmitism.

A. S. BARTHOLEMEW.

THE POWER OF JESUITRY.

EDITOR CYNOSURE:

It was priest Jesuitry that wrought havoc upon the Christians of France by the wholesale slaughter of St. Bartholomew's day.

It is the Jesuitry of the lodge that has recently wrought havoc along the main railroad lines of the United States.

One of these forms of jesuitry was invented in Paris in 1539, and the other in London in 1717. Which is capable of the most injury to Christian society? How many murders has Calvinism ever produced? How does the account stand? Did not the Jesuitry of the lodge get up the war of Rebellion?

CONSTANT READER.

FROM THE NEIGHBORHOOD OF VALLEY FORGE.

PHOENIXVILLE, Pa., Aug. 12, 1877,

Secretism prevails here; our churches are ruled by it. Let any man try to obtain any one of them for lecture purposes and he will soon find out; two Masons can rule a church and others must submit. I am glad that greater efforts are to be made in this State; the good Lord strengthen those men who are in the work; men of prayer are not easily conquered, and we have all read of a Luther or Knox. It seems so strange that good men's minds are so blinded but it often takes a penetrating man to detect evil. I meet with good men who cannot see anything wrong in Odd-fellowship. Lately a leading man of the Presbyterian church being asked if he could see anything wrong in Masonry, replied that he could not; although it has cast their late pastor down and out of his church. Now, I would ask all the readers of the *Cynosure*, can you form an idea of the size of this work, of this reform? I see a large bill posted in this place telling us of a moonlight hop that is to come off at Valley Forge, and an oration on the same evening by Grand Secretary J. B. Nichols of Philadelphia, subject Odd-fellowship. How does that look for a society that is going to make men better! I was wishing I had some good sermon on the subject to hand to the orator at the close of his discourse, but I had none.

It must be a dark piece of business for a church member to attend such a "Hop" and then witness such an initiation as is given in Bernard's book; it seems to me that such a mind must become as dark as Odd-fellowship itself. If these few simple remarks should meet the eye of an Odd-fellow, I would say in the language used in reference to the case of Lot. "Hast thou here any besides sons and sons-in-law? Bring them out of this place."

WILLIAM BANKS.

MASONIC BENEVOLENCE.

Some years ago there lived at Larwill, Ind., the Rev. Mr. Harker, a Presbyterian minister who was a Freemason. At his death the Masons manifested great interest in him, obtained a costly metallic coffin, buried him in Masonic rites and left the estate to foot the bill. Joseph W. Adair being administrator and a brother Mason of the deceased collected the outstanding claims, and then wrote to the widow that there was *just thirty-five cents* coming to her after paying the claims against the estate; although he had collected $750 of one man and gave his receipt therefor. The widow put the matter into lawyer Hooper's hands and compelled said administrator to disgorge. This is a fair specimen of the way they inter their brethren with decency and proper respect.

B. B. SALMON.

OUR MAIL.

W. H. Hitchcock, Montrose, Iowa, writes:

"Brother Hinman came here and lectured four times in April, 1876. From that day up to the present I have not heard of any joining the lodge! Yet they say all such lectures are a good thing for them. How inconsistent! I tried hard to have them help bear the expenses since they were profited so much, but not a bit of it. How extremely selfish! I have set the ball in motion to get Ronayne to come soon and lecture in Fort Madison, Keokuk, Montrose and Charleston all in Lee county, Iowa. I begin to feel a good deal encouraged in this work, believing Freemasonry can be rooted out in ten years, if we continue steadfast in the good-begun work. It is already loosened from its moorings in this place. We must continue to wage war upon it unceasingly; this will prevent any proselyting to their order and it will of itself soon die out."

Rev. J. F. Galloway, Oakahumpkee, Fla., a former student at Wheaton College, writes:

"I can sympathize deeply with my Wheaton friends in their troubles, but it is pleasant to remember the blessing pronounced on those who are persecuted for righteousness' sake. * * I intend to try to organize a Sabbath school soon. If any of the friends have any second-hand papers or anything of the kind that would be useful to a new and unfurnished Sunday school in a new country, they would be most thankfully received."

A friend living near Atkinson, Ill., writes:

"I think lectures would do good in Atkinson, the field needs labor. * * I am very glad to learn that the decision in regard to Wheaton College was so favorable. I think a better day has dawned for Wheaton."

David T. Couch, Hayfield, Victoria, Australia, writes:

"The *Cynosure* is a paper that I think should be supported by every Christian and patriotic man. May it continue to shine as a lamp that burneth, exposing and holding up to execration the hideous deformities of the lodge—one of the most unchristian things under the sun, which is undermining both church and state, law and order. I am posting *Cynosures* to different parts of this colony and Sarmania in hopes that our young men may not be allured into the great meshes of the Masonic lodge net."

S. Pierce, Tassinong, Ind., writes:

"There is a Masonic lodge here and Masons and Jacks are plenty. But some of our best citizens begin to look and read and I can see they do not think so much of Freemasonry as usual. The Masons look rather cross at me although I tell them it is the issue I am down on, that I am very sorry that good men, especially preachers, are found in such company."

P. Corl, Big Spring, Cumberland Co., Pa., writes:

"In this corrupted age of lodge rule, the country needs just such a paper, to oppose the deviltry, hypocrisy and fraud of secret societies, both in the church and state. I have realized some of the workings of secrecy at our last annual conference. The *Cynosure* has a noble work to perform, it is out on a glorious mission and I hope and pray that it may not stop until its work is performed and mission completed."

E. N. Wood, Rushford, N. Y., writes:

"I am now over three score and twelve years. Have passed through Morgan's time and knew Elder Colver when he renounced the vile system of Freemasonry and pronounced it a great sin with thousands of others and what was wrong forty years ago is wrong to-day."

L. Wing, East Douglas, Worcester Co, Mass., writes:

"I cannot get along without the *Cynosure* to help in the battle against secretism, with its stealthiness like the

'Old ivy green,
Creeping, creeping where no life is seen.'

My heart often sickens to behold its ravages and to see it standing in the 'holy place' (pulpit) 'where it ought not.'"

Josiah Shaw, Eau Claire, Wis., writes:

"This is a noted place for secretism. On the principal street protrudes from a third story window a sign written on both sides: I. O. O F. & Knights of Pythias. I am glad the *Cynosure* is showing them up. I wish I was able to throw a copy

into every man's yard for a year. I am glad the Mollys have come to grief. The signs are encouraging."

Wm. Parsons, Otterville, Ont., writes:

"Masonry has cooled down from the fever heat that Mr. Ronayne caused in the camp when he was here in May. Outside appearance says so but still I think inside the camp all is not quiet. They resorted to the old argument, throwing eggs, some of which hatched Anti-masons. They admit he worked the degrees right but did not show some of the beauties of the sublime order. We are thinking of trying to get him here next winter. Think he would be used better here than he was in Tilsonburgh, I think the Anti-masons have more strength here."

Rev. J. T. Hobson, Leesville, Lawrence Co., Ind., writes:

"I still have on the Anti-masonic harness. On the evening of the twenty-first of July I lectured to a good audience in the court-house in Brownstown, Jackson county. I feel very much interested in this reform movement and I trust the Lord will cheer the hearts of those who are engaged in this blessed work. 'In due time they shall reap if they faint not.'"

J—— G——, Shawnee, Perry Co, O., writes:

"I just received a copy of your *Christian Cynosure* and was highly pleased with it. It came into my possession through a friend."

Circulate the *Cynosure*, multitudes do not even now know that there is such a paper. It would refresh them as cold water does a thirsty soul.

Charles G. Webb, Springfield, Ill., writes:

"We have great opposition here and always expect to have as long as preachers of all persuasions uphold the vile monster Masonry. As the preachers do so do the people. We consider the *Cynosure* a God-send to us."

L. Sperry, Waupun, Wis., writes:

"I can do but very little except to pray for success."

If success attends this movement, if the country is blessed by it, it will be in answer to prayer.

Wm. H. Taylor, Sparta Center, Kent Co., Mich., writes:

"I consider the *Cynosure* God's messenger; and my prayer is that the hands of its managers may be holden up by divine power and a generous patronage until its object in pulling down lodge power is fully accomplished."

J. M. Shellabarger, Lettsville, Louisa county, Iowa, writes:

"Your paper is doing a good work in this part of the country and many are realizing the fact that the claims of Masonry are a sham and its hidden mysteries a delusion and fraud."

S. P. Callihan, Keokuk, Iowa, writes:

"We expect to procure Mr. Ronayne to lecture at our place next month."

I. N. Bear, writes:

"I am seventy-six years old and consequently unable to do much in the cause of reform but can relate some incidents that have occurred during my life, that may be of some interest to the readers of our beloved *Cynosure*. During the Morgan excitement I was at first very anxious to know whether he was actually killed for exposing the secrets of Masonry. I ventured to ask a brother-in-law (who was a Mason) whether it was true that Morgan was actually killed for so doing. His reply was that if he did he paid the just penalty. I thought it a very candid reply. I have ever since taken a firm stand against the order. Another circumstance that occurred about the time I was born which my mother often related to me: John Hays, a prominent citizen of Williamsport, Pa., and who she often spoke of as the most gentlemanly personage she ever was acquainted with, was all at once missing and never again heard of. It was generally believed, she said, that the Masons had disposed of him One more: I had a nephew who had tomfooled up to what they call a Master Mason. He was carried on a bed to my house, sick, thinking under our care to get well; in the meantime we often talked on the subject of Masonry; of course we did not agree on that very well, although we never disagreed on any other and always were very intimate friends. The day before he died he called me into his room, 'Uncle,' said he, 'you are right, we shall never disagree again.' I thought then that generally death would bring about the second sober thought."

Home and Farm.

Why the Teeth Decay.

The cause of the decay of teeth has hitherto been a matter of doubt, but the investigations of Leber and Rottenstein throw considerable light on the problem. They recognize constitutional differences in teeth, rendering some more sensitive than others to the influences that favor decay. These influences are not so much internal or vital, as external and chemical. Decay begins at the surface, and there it must be checked, if checked at all. It is chiefly caused by acids, and by a certain fungus, the *Leptothrix buccalis*, found abundantly in the mouth. Under the microscope the fungus appears as a gray, finely granular mass or matrix, with filaments delicate and stiff, which erect themselves above the surface of the granular substance, so as to resemble an uneven turf. The fungus attains its greatest size in the interstices of the teeth. All acids, both mineral and vegetable, act promptly on the teeth. Various acids are taken in food, or in medicines, or are formed in the mouth itself by some abnormality in our secretions, which should be alkaline, or by an acid fermentation of particles of food. But acids alone will not account for all the phenomena of caries in the teeth. They play a primary and principal part, making the teeth porous and soft. In this state, the tissues having lost their normal consistency, fungi penetrate both the canaliculi of the enamel and of the dentine, and by their growth produce softening and destructive effects much more rapid than the action of acids alone can accomplish. Bowditch, in examining forty persons of different professions, and living different kinds of life, found in almost all of them vegetable and animal parasites. The parasites were abundant in proportion to the neglect of cleanliness. The means ordinarily employed to clean teeth had no effect on the parasites, while soapy water appeared to destroy them.

We may remark that it is several years since attention was first called to this fungus of the mouth and its possible influence in causing the teeth to decay, but the investigations of Leber and Rottenstein appear to have settled the question beyond a doubt. The "moral" is, that if we would preserve our teeth we must keep them scrupulously clean, and we must use soap as an ingredient in our dentrifices or, in addition to them. It is not necessary to employ any of the so-called "dental soaps." We have found by experience that the imported white castile soap, which is probably the purest soap made in the world—a fact worth remembering in other connections—is quite tasteless, or at least has no unpleasant taste. Rub the wet toothbrush over a piece of this soap before dipping it into the dentrifice you use, and you have the most perfect combination for thorough cleansing of the teeth and destroying the obnoxious fungus. We assume, of course, that the dentrifice itself is not one that injures the teeth, as many of those in common use do.—*Journal of Chemistry.*

Farming does pay. The same intelligence, industry and frugality which are required in mercantile pursuits will pay always, and quite as well in farming. They have as shrewd and intelligent merchants in Philadelphia, New York and Boston as anywhere in this country, and yet an actual count has disclosed the fact, that seventy to seventy-nine per cent. of all those engaged in mercantile pursuits have, at some time or other, failed in business. Certainly there are instances where men have grown rich by trade, just as there are of those who have become wealthy by farming. But these are exceptions.

Cleaning Up. — The rubbish which is left in the fields, in the orchards, gardens and around the yards, at the close of the season, furnishes hiding places for a vast number of vermin, Eggs and larvæ of destructive insects, chinch-bugs and other pests find a safe refuge, wherein to pass the winter in corn-husks, stalks, and stubs, left upon the fields, and upon or beneath pieces of bark, chips, weeds, loose boards, and in corners of outbuildings. If the rubbish is gathered, raked up with horse or hand-rakes, and burned, and buildings white-washed myriads of vermin would be destroyed and prevented from propagating. As soon as the fields are cleared from crops, and work in the gardens and orchards ceases, a general clearing up should be made, and no quarter given to vermin of any kind or any where.—*American Agriculturist.*

Pleasure Near At Hand.—A farmer was once bemoaning to an artist his inability to hang his wall with pictures as he longed to do; the artist pointed through the farmer's window at some rolling ground beyond, and replied, "there is the finest picture I have seen in months." It was only the farmer's own hay field, a picturesque elm or two standing in it, and an irregular framing of stone wall and desultory hedge, and nobody had seen it before though men had passed and repassed for a century. Great artists have visited time and a gain, and not with canvass and palette, some single tree, rocky ledge, or shaded brook, country road or hill slope, such as are found, one or all, within a few minutes walk of nearly everybody.

Crying.—A French physician is out in a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are two grand operations by which nature allays anguish; that those patients who give way to their natural feelings more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symtons of cowardice as either to groan or cry. He tells of a man who reduced his pulse from one hundred and twenty six to sixty in the course of a few hours by giving full vent to his emotions. If people are at all unhappy about anything let them go to their rooms and comfort themselves with a loud boo-hoo and they will feel a hundred per cent. better afterward. In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed the result may be St. Vitus's dance, epileptic fits, or some other disease of the nervous system.

Potatoes make first rate chicken feed. Poultry raisers use them largely in fattening their surplus stock for the fall market. They should be cooked and mixed with corn meal when fed for fattening purposes. If fed to young fowls or chicks designed for breeding or to laying hens, it is well to substitute wheat or oat meal, if it can be readily obtained, for a portion of the corn meal. Use salt and pepper to taste as for table use; the fowls will relish such feed and thrive and fatten on it nicely.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 23, 1877.

At Home: Progress of the Discussion.

A few weeks' journey at intervals by railway, enables one to mark the progress of the popular mind as clearly as if indicated by hands on a dial; and the sentiments and feelings of the churches and ministry in this country are such pointers on the dial plate of popular intelligence. While Mr. Cogswell finds his path in California "a hard road to travel," in the States of Illinois and Wisconsin, the very atmosphere is changed on the discussion of secret societies. I was in Paxton, well down in central Illinois, in the middle of the week, yet I received invitations to preach in several churches if I could have stayed. In Wenona, on the other branch of the Illinois Central railroad, a few hours after I arrived, I rereceived a postal card inviting me to addressa large gathering of teachers in their "Institute," and the two Professors who conducted it followed me to the gate with many and cordial thanks for complying with the invitation. In Baraboo, Wisconsin, I addressed a hundred teachers in a similar Institute, and preached twice in the Congregational church on the Sabbath; the second time on the antagonism of the secret orders to the kingdom of Christ and of God, In Burlington, a smart inland town where our lecturers had not penetrated, our good friend Britten, applied for the Congregational church, and, by handbill, drew out a congregation to a lecture on secret societies. The congregation he told me, was made up of Jews, Roman Catholics, and representatives of several secret orders, with scarce a sprinkling of people who knew or sympathized with the reform. Yet I have seldom addressed a more attentive, respectful or respectable audience; and coming out to our carriage, I had the satisfaction of hearing some warm commendations of the sentiments of the lecture by the dispersing crowd, from whom the darkness concealed our presence.

The fact is, our lecturers cast their shadows far in advance of their persons; and, in these States, have taken the chill off from the water of popular sentiment concerning our discussion. I am more and more convinced of the truth of what a Freemason wrote me some years since, viz: that "the haters of the order in the lodges themselves are more than legion, but are silenced by their dread of the few men of leisure, often adventurers and blacklegs, who can turn the vengeance of the order against seceders." But as soon as the self-denial and in some cases suffering of the martyrs and witnesses of our cause have forced a recognition of it as an established reform, the hostile leaders are themselves intimidated, and ministers and churches and political parties which live by popular sufferance and support, instantly begin to patronize the reform, so far at least as not to alienate its friends; while the great mass of sincere American souls hail the rising of the discussion as the harbinger of a better day.

Meantime it is profoundly interesting to note how "the spirit of the Lord" has been "lifting up a standard" against the dark flood which has come in on our country. J. W. Wood, Esq., gave me an article of marked ability which he wrote against the "orders" while a student in the University of Michigan, before he knew of the reform movement; and a kindred spirit, M. R. Britten, Esq., of Vienna, Wis., put his breast singly against the dark empire and toils with an ability and discretion which might have made him Governor of the State and may yet do so. There is hope for the country and the cause while God raises up such men to care for it.

The N. C. A. Directors Meeting.

The first meeting of the Directors lately elected at the annual meeting of the National Christian Association met in the Carpenter building on Friday last. There were present Messrs. Carpenter, Hildreth, Hagerty, Wait, Freeman, Cook, Kellogg, and Hodge.

The Board organized by re-electing the old officers: Philo Carpenter, chairman, and J. P. Stoddard, secretary.

The proposition to occupy a stand in the Inter-state Exhibition, to open in Chicago Aug. 29th, for the sale of books and distribution of tracts, was discussed. Ezra A. Cook & Co. agreed to furnish tracts for distribution and books at a reasonable reduction. Messrs. Cook, Kellogg and Hodge were appointed a committee to make arrangements and complete the business.

The General Agent reported the amount of rents now received from the Carpenter building. The basement, main floor, front room on second floor, and the hall above rent for $111.66 per month. Religious meetings are held twice in the hall on the Sabbath and a temperance meeting on Monday evening, and a literary society has made partial arrangements to engage the hall for one evening a week. It was estimated that the net income of the building from rents would be about $50 a month.

The committee on building which served last year, Messrs. Hagerty and Stoddard and Mrs. E. A. Cook, were re-appointed.

Brethren Kellogg, Hodge and Stoddard were appointed a committee to see what could be raised for Rev. Paul S. Feemster to act as agent in the South and arrange with him.

The arrangement with Rev. H. H. Hinman as State Lecturer was continued with his salary as last year. The last year's arrangement with Rev. J. P. Stoddard as General Agent and Corresponding Secretary was continued also.

The General Agent and Secretary read a circular notice he had prepared for general distribution before the approaching aniversary convention at Dayton. It was approved and 3,000 ordered to be printed. The Board then adjourned.

—An aged mother in Israel whose prayers and toils have long been given for a pure church, read the note of Bro. Hinman's sickness a fortnight since, and presented his case before the female prayer meeting. Faith and works were joined, and after the meeting in which the case of our brother was laid before the Lord, the sisters put together their contributions for him, amounting to four dollars, and sent it on to the Treasurer. Let this beautiful example touch many hearts and open many purses.

—It is hardly necessary to call attention to the letter from Providence, R. I., on the religious aspirations of the Templars of Honor and Temperance. The rapid increase of that order in Wisconsin during the past year or two, and probably in a degree in other States gives a peculiar value to the contribution.

—The home of Bro. Stratton of the *Weslegan* at Syracuse was the center of happy hopes lately on the marriage of Miss Ella Norwood of the last class at Wheaton to Mr. H. M. Bissell of Bunker Hill Academy, Ill., a graduate of Wheaton in 1873. Miss Norwood is sister of Mrs. Stratton and to the editor fell the joyful duty of officiating clergyman on the occasion. We ring our golden bells for the day.

—Bro. Benj. Ulsh of Silver Lake, Indiana, has prepared a petition to be presented to his annual conference United Brothren in Christ, asking that its members will have regard to the low estate of the church suffering from the ministration of pastors who sympathize with the lodge, and desiring that true men be sent in the future. The petition has twenty-four names and many others were expected to sign.

—Several friends have written to us lately as if in doubt of the correctness of the address of their letters, and desiring to be assured. It will be safe to follow this general rule, to send letters on business with the paper, to Ezra A. Cook & Co., Publishers. If the same envelope contains matter for publication, let it be folded separately and marked. Letters for publication should be sent to Editor *Christian Cynosure*, and they will receive immediate attention by the office editor. Letters intended especially for President Blanchard, senior editor, should be sent to Wheaton. Ill. Some write to the office editor, H. L. Kellogg, at Wheaton, but as there is apt to be delay, he would advise that the practice be discontinued.

—Father Sovereign of Kishwaukie, Ill., has been suffering severely for some time from a rheumatic attack is now in better health and writes us an interesting article on the Mosaic account of the smitten rock, presenting some ideas in his own original style which will be new to most of our readers. It will appear soon.

—From the reports of the Grand Lodge of Odd-fellows of Indiana it appears that there are 515 lodges in the State with a membership of over 26,000; the resources of these lodges is over $1,500,000, which will give an idea of the vast amount absorbed in these secret lodges, very little of which, compared with their public profession, is honorably used.

—Notwithstanding their formidable numbers, the Indiana Odd-fellows have lost nearly a thousand members (988) in the year, though the number of their lodges is more by a half dozen. Schuyler Colfax and Senator Oliver P. Morton, still own the bond of the order, and glory in their shame by appearing as its advocates at the Grand Lodge meeting.

—We desire to renew the invitation to every friend of the reform living in the city or visiting here, to attend as often as possible the noon prayer meeting, at the Carpenter building. The Chicago Association are maintaining the meeting against the open and covert opposition of the lodge. Its numbers are few but its faith strong.

—Last week the benefits of Masonry to a swindler at a hotel in this city were presented; from the daily papers we are able to give another example. A man claiming to be "Col. C. H. Bristollo of the 2nd Egyptian Cavalry, Alexandria, Egypt," appeared in Berrien Springs, Mich., says a correspondent, and made himself known as a Freemason, and so satisfied the members of the lodge, there that they agreed to pay him $20 for two lectures, one before the lodge the other in public. The lectures were given, and nothing is said to show them unsatisfactory. Then he lectured before the Red Ribbon Reform Club and $16 were collected for the club, which sum, says the letter, the Masons gobbled and that was the last seen of it. The next day this Freemason temperance lecturer was found drinking in two saloons next morning. These strange Masonic transactions called for an explanation; honest citizens wanted to know if they had been imposed upon. Promptly from Freeport came a reply from a former Master of Excelsior Lodge, Freeport, Ill., claiming that the lecturer was a swindler, though he is no doubt a Freemason and makes his living by Freemasonry, as do many others, the only objection

being that he is a little too public in his methods of swindling. He should keep dark like the majority of Masonic swindlers and his character would have d efenders.

—The influen ce of the holiness camp-meetings on the lodge reform has often been the subject of favorable comment in these colums. The lodge stands directly in the way of the holiness movement, and we are only surprised that the leaders in the holiness work are not more outspoken against it. Has a worldly and timid spirit placed its gag on the mouths of men who should before all be free to "declare the whole counsel of God?" Rev. Mr. McDonald of the National Holiness Camp-meeting committee has, we understand, been a Freemason. If he has been given the victory over all his sins he ought to speak out more freely than he is reported by Rev. J. A. McGilvra in the *Wesleyan* at the Holiness camp-meeting at Clear Lake, Iowa. The questions and answers are thus given:

Ques.—"Can a man enjoy sanctification and be an adhering Freemason?" Ans.—"I don't know. So far as I know there are no Freemasons in our Association. We don't preach on the subject. We stick to our text—you can't switch us off." Many voices, "No you can't." Query. May not there be sin in the above profession of ignorance?

Ques.—"Can a man enjoy sanctification who knows by experience of the teachings and principles of Freemasonry, and who is convinced that they are sinful, unless he openly opposes and warns others of its sinful nature?" Ans.—"No; he must speak against and oppose all sin, or he will lose all his graces."

Ques.—"Can a soul that has once enjoyed a sanctified state, and falls, obtain sanctification at once?" Ans. —"I think they can."

Ques.—"What do you think of church festivals, etc.?" Ans.—"We don't think much of them." Query. Don't the want of interest grow out of the fact that they are detrimental to financial interest or religious interest?

Ques.—"What of the putting on of gold and costly apparel?" Ans. —"Don't know; we don't fire at the branches or the outside, we aim at the heart. Get the heart right and then follow the spirit. If they are put on for display, (and they generally are,) it is sinful." Query. Each branch is supported by nourishment from the heart. If the heart is sanctified and all the old man put off and destroyed, would not the branches die, and lose all heart and attraction? Speak out, brethren—give the clear Bible ring to your notes. God help.

QUERY.—Wm. H. Taylor asks: If Ananias was deserving of the fate he met for keeping back a little filthy lucre; what does the minister of the Gospel deserve who not only fails, but refuses to declare the whole counsel of God, to those within his pastorate?

—Bro. Stoddard was in Chicago all last week getting the affairs of the Association in order for the Anniversary.

Religious Intelligence.

—The next session of the Pan-Presbyterian Assembly will be held in Philadelphia in 1880.

—The camp-meeting held recently at Ocean Grove under the auspices of the National Temperance Union adopted a resolution requesting the International Sunday-school committee to prepare one lesson each quarter upon the subject of temperance.

—There are twenty-one colored Presbyterian churches in the South and five colored Presbyterian preachers.

—There were sold during the Exposition 25,155 copies of the Scriptures, in 45 different languages. It is estimated that more than 200,000 persons entered the pavilion, and saw this manifestation of the unity of Christian sentiment and life. The British and Foreign and the American Bible Societies were here represented.

—Rev. Dr. Philip Schaff says the Bible is the best hand-book of the Holy Land, and the Holy Land the best commentary on the Bible.

—A most remarkable awakening is experienced among the Jews in Northern Africa. Rev. Mr. Benoel, writing from Oran, Algeria, says that he has never seen or known such a work among the Jews. Such was their interest to understand the Christian faith, that they crowded the place of worship, both Jews and Jewesses, and even rabbis were among the number, and after an hour and a half of service, reluctantly left the place. The writer regards it as the most marvelous awakening among the Jews since the day of Pentecost.

—Geo. Muller, the celebrated philanthropist of Bristol, Eng., and author of "The Life of Trust," will visit this country soon.

—Under the pastorate of Rev. C. F. Hawley of Demascoville, Ohio, the Wesleyan church of that place is enjoying a precious and long-continued work of grace. Every Friday is observed as a day of fasting and prayer and four meetings are held on the Sabbath. Sinners are inquiring and the church members are seeking as one for the abiding of the Holy Ghost.

—A correspondent of the *Presbyterian* says that Rev. J. W. Bain late of the United Presbyterian church in this city, is about to change his ecclesiastical connection and join the General Assembly Presbyterians. If true, the U. P. church will lose one of the ablest defenders of its reform principles. Bro. Bain has written a work on Psalmody as well as on "Secret Societies" maintaining the practice of the denomination.

News of the Week.

—Harvest expectations in Minnesota have been more than realized in the yield as ascertained since threshing began. The wheat crop of this wonderful grain-producing State is now set down at the enormous total of 35,000,000 bushels leaving a surplus for export of from 26,000,000 to 28,000,000 bushels, The average yield throughout the State is now estimated at twenty bushels to the acre.

—Gen. Gibbon telegraphs to army headquarters a few details of the pursuit of the Nez Perces. He is at Deer Lodge, and rapidly recovering, while troops are hurrying from all directions to join Howard. Annoyed and incumbered by their wounded, the Indians move slowly, and Gibbon thinks that the coming attack upon them will prove their ruin.

—The Russian army have not abandoned the Dobrudscha as has been telegraped., Last week they occupied Kusteudji, an important railway terminus on the Black Sea, without opposition. Their line now extends from this point to Schipka pass which they still hold and will not give up easily. Their position before Plevna is very strong and a heavy cavalry and artillery force has been sent to the rear of the Turks in that quarter. Reinforcements numbering 180,000 are on their way and as soon as they begin to arrive the Grand Duke will begin offensive operations again. The Turks are fast losing their opportunity by inaction, and they have no heavy reserve force to call up. On Saturday a battle near Kars resulted unfavorably to the Russians who lost 1,200 killed and wounded.

—The new convention concluded between Great Britain and Egypt for the suppression of the slave trade prohibits the export or import of negro slaves. Egyptian slave-traders will be tried by court-martial as assassins. Foreigners will be handed over to their own tribunals. British cruisers are authorized to capture slavers hoisting the Egyptian flag. The khedive engages to abolish all private traffic in slaves in Egypt within seven years, and within twelve years in Soudan and the frontier provinces.

Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The Home Circle.

The Old Catechism.

The late Prof. Tayler Lewis, in a paper entitled "My Old Schoolmaster," read before the University Convocation of the State of New York, July 8, 1874, has the following, the tribute of a great and honest mind to the most remarkable human compilation:

Something must be briefly said of what may be called his more formal moral instruction. In its outward aspect, this consisted chiefly in the memoriter recitation of the Westminster Catechism, to which there was devoted a portion of every Friday afternoon. That absurd, unmeaning, and utterly undefinable cry of sectarianism has long since banished this. It is now obsolete; but surely I may be pardoned for calling it up as an interesting relic of the past, and as having some bearing upon the general ideas of education. I do not believe that any child was ever morally or intellectually injured—that he has ever known less or thought less in consequence of learning that Catechism. Its choice English, its most logical diction, if nothing else, would make it worthy of study. It is quite commonly said that it is not adapted to children. A distinguished preacher, who has also written a novel, endeavors to convey that impression. In this latter production, there is a burlesque representation of an attempt to get from a boy the answer to the question, "What is God?" His blunders are set forth in a very ludicrous manner. Still more of the same character is given to the efforts of a good aunt to counteract the perversity. The boy cannot understand it, and the impression evidently designed to be left on the reader's mind is hostile to any such method of religious instruction. But here is the spiritual or psychological wonder. This perverse youth to whom his catechism is but an unintelligible mass of words, has no difficulty with the religion of nature. There is nothing hazy to him in the theology taught by the clouds or the sun-settings. He is represented as clearly understanding the revelations made by the flowers, the religious ideas that come from the evening cry of the whippoorwill; but the well-chosen words of the Westminster divines, poor boy, he cannot comprehend at all. It is simply dogma, dogma, unintelligible dogma, and nothing else. The sublime formula, "the chief end of man as living for the glory of God that he may enjoy him forever"—God as a Spirit—the words, eternal, unchangeable, wisdom, power, holiness, justice, truth; these have to his mind no corresponding thought, no moral emotion; they fill him with no awe; they have no tendency even to draw him up to any higher sphere of contemplation; but the trees, the winds, the whippoorwill, —they talk to him in an intelligible dialect. In our school, we might have been too obtuse for that—too plodding, perhaps, or having too little poetry to make much out of the clouds or the whippoorwill, but the Westminster Catechism we did understand, in some way, and to some degree, for it made us tremble. We perceived *this*, at least, that, in the truths presented, we had a momentous, and eternal, and, young as we were—a deeply personal interest. We did have some understanding, some spiritual insight of what was meant by the "chief end of man," and of "living for God's glory," in distinction from selfishness, pleasure and the world. We understood the assertion that God was infinite in power, in other words, that "he could do all things" as Job was brought at last to confess; that he was eternal, and would never die; that he was omniscient, that is, knowing all things, numbering the very hairs of our heads, omnipresent every moment, nearer to us than we were to ourselves. We had these ideas which Sir William Hamilton disclaims as belonging to the human mind. We failed, indeed, as that great philosopher failed, in bringing this awful thought, eternity, within the bounds of a sense conception, but the *idea* as distinguished from the baffling *conceptual* effort, we had as certain then as now, as awful then as now. Years, books, study have added nothing to it. The young soul thinks more than is commonly supposed, especially when in close communion with the suggestive power of a deeply spiritual mind. It meditates more than it afterward remembers of itself when the world, with its darkening ways and darkening cares has drawn a curtain before the exercises of that thoughtful, questioning, musing spirit which often characterizes even very early life. It is wonderful how readily the child receives the ideal of *soul* as something distinct from the body, and of God as the author of its being; how it grasps them, as it were, as the infant stretches out its hand for the light. The question about their being innate, or *a priori* ideas, is very much of a logomachy; the facility with which it receives them shows that in some way the young mind claims them *as its own*. In after life, as has been already said, they become obscured. A worldly skepticism dims the mirror; a pretentious sense-philosophy bewilders us with the sheer impudence of its positiveness; science disturbs us with its peering microscope; we argue with it; we contend with it, until we receive spiritual hurt in the conflict. But there are times when the child's clearer vision comes back to us; soul is seen to be an easier idea than matter; God is more intelligible than nature; we wonder at our difficulties; we go to school again, and hear the humbling, yet strengthening voice of the great teacher, the gently chiding Saviour, saying to us: "O, ye of little faith, wherefore did ye doubt?"

It was to all of us an awfully solemn book, that Shorter Westminster Catechism, as taught by that grave and deeply religious man. Nothing else has ever produced so distinct and solemn an impression. No religious books for children, such as we now have in our Sabbath schools, no goodly tales of good little boys and girls, ever so reached the moral consciousness. It might not have been so, had we learned it under some other teacher, but in the hands of this old schoolmaster it was indeed awful, not from any preaching accompaniment—for he was not a man given to commentary or alarming exhortation—but from the grave earnestness which showed that *he* thought, and which made *us* think that this compendium was not a mere verbal exercise, but a body of truth connected with our highest destiny as accountable and immortal beings.

It is a libel on children as well as on the catechism, to say that they cannot understand it. "Justification, adoption, sanctification," they have become by-words of caricature, they have been represented as mere parrot-sounds without ideas; but it was not so to us, because we were made to feel that we had a deep interest in the truths represented by them. As intelligible, says a ribald newspaper, as the old question and answer on "effectual calling." Of this, and things like it, the clerical novelist referred to attempts to make rare sport. But to us "effectual calling" was a very solemn thing. God called us; the Saviour called us; so we were told and believed, and sometimes felt; the world called us; pleasure called us; appetite called us—not only the "lusts of the flesh," but even then what Paul calls "the lusts of the mind," soul sins, spiritual passion, pride, envy, hatred, anger, revenge; all these were calling us. Falsehood was early calling us with her syren voice; this we began to feel and know. Which calling should be "effectual?" The answer in the catechism brought us face to face with that great mystery we cannot begin to contemplate too early, though it may take an eternity for its perfect comprehension,—that doctrine seemingly so harsh and humbling, that "sour Calvinism," as some ignorantly style it, though the serious Wesleyan holds it as truly as my old school-master, that doctrine of *grace*, of God's unmerited grace, not as a source of repulsive fear, but as the only hope of every one who truly says: Be merciful to me a sinner. Yes, we understood the question well; we were deeply moved when the old teacher prayed for us that the better calling through God's powerful grace, might be indeed effectual in our souls. I could say much on this old catechism and my old school-master's mode of teaching it, and of the effect produced by it on the minds of the serious men and women that school afterwards sent forth to play their humble parts in the world.

Dr. Arnold on Light Reading.

When Dr. Arnold pronounced the constant and indiscriminate feeding of youth on light and merely amusing literature "an enormous evil," he only gave expression to the conclusion that was forced upon him after a careful observation of its effects upon the lads in his famous Rugby school. The points elaborated in this excellent sermon, by this able and conscientious teacher, are so wise as well as so opposite and generally intelligible, that we condense them, as presenting the case in a nutshell, as follows:

The mass of human minds, much more the minds of young persons, have no great appetite for intellectual exercise; but they have some, which by careful treatment may be strengthened and increased. But to this weak and delicate appetite is presented an abundance of the most stimulating and least nourishing food possible, which it snatches eagerly, and by which it is not only satisfied, but actually conceives a distaste for anything simpler and more wholesome.

That curiosity which is wisely given to us to lead us on to knowledge, finds its full gratification in the details of an excited and protracted story, and then lies down as it were gorged, and goes to sleep. Other faculties claim their turn, and have it. We know that in youth the healthy body and lively spirit require exercise, and in this they may and ought to be indulged; but the time and interest which remain over when the body has had its enjoyment, and the mind desires its share, this has been already wasted and exhausted upon things utterly unprofitable; so that the mind goes to its work hurriedly and languidly, and feels it to be no more than a burden. The freshness of power is tried prematurely, is preverted and corrupted.

Great and grievous as is the evil, it is peculiarly hard to find the remedy for it. If the books alluded to were books of downright wickedness, we might destroy them, we might forbid their open circulation, we might conjure those whom we love to shun them as they would any other clear sin. But they are not wicked books for the most part; they cannot be actually prohibited; nor can it be pretended that it is positively sinful to read them. All that can be done is to point out the evil; to show that it is real and serious, that its effects are most deplorable on the minds of fairest promise, and that the remedy rests each with himself. There can be no doubt that an unnatural and constant excitement of the mind is most injurious; that excitment involves a reactionary weakness; and that the weakness thus produced is and must

be adverse to quiet study and thought, to that reflection which alone is wisdom, is clear in itself and proved largely by experience. Again: without reflection there can be no spiritual understanding; while without spiritual understanding, that is, without a knowledge and study of God's will, there can be no spiritual life. And therefore childishness and unthoughtfulness cannot be light evils. If the prevalence of these defects has been rightly traced to its cause, although that cause may seem trifling to some, yet it is well to call attention to it, and to remind all who are seeking real advancement that in reading works of amusement, as in every lawful pleasure, there is and must be an abiding responsibility in the sight of God; that like all other lawful pleasures we must beware of excess in it; and not only so, but that if it is found to be hurtful, either because we have used it too freely in times past, or because our nature is too weak to bear it, that then we are bound most solemnly to abstain from it because however lawful in itself or to others who can practice it without injury, whatever is to us an hindrane in the way of our intellectual and moral and spiritual improvement, that is in our case a positive sin.—*Intelligencer.*

Children's Corner.

THE TURTLE DOVE'S NEST.

Very high in the pine trees,
The little turtle dove,
Made a pretty little nursery,
To please her little love.
She was gentle, she was soft,
And her large dark eye
Often turned to her mate,
Who was sitting close by.

"Coo," said the turtle dove,
"Coo," said she.
"Oh, I love thee," said the turtle dove,
"And I love thee."
In the long shady branches
Of the dark pine tree,
How happy were the doves
In their little nursery!

The young turtle doves
Never quarrelled in the nest,
For they dearly loved each other,
Though they loved their mother best.
"Coo," said the little doves,
"Coo," said she.
And they played together kindly
In the dark pine tree.

In this nursery of yours,
Little sister, little brother,
Like the turtle dove's nest,
Do you love one another?
Are you kind, are you gentle,
As children ought to be?
Then the happiest of nests
Is your own nursery.

—The Churchman.

THE TWO TUG-BOATS.

Once, when stopping at the house of a friend, in the afternoon I noticed his two boys coming in from school. One of them, Charlie, looked bright and pleasant; the other, George, was cross and disagreeable. The father noticed this, and asked George what the matter was.

"Oh, papa," said George, "the teacher called me a blockhead, and told me that I never knew my lessons, and that I never would be anybody in the world. But she praised Charley, who does not spend half so much time over his studies as I do."

"George, said his father, "she praised Charley because he always knows his lessons, though he is not brighter than you are, and is younger too. Now, let me tell you a story."

So the gentleman told the following:

"Once, I was crossing the Delaware River, I saw a large tug-boat steam up to a great ship. They fastened the two by stout ropes; then the tug pulled and pulled, but the ship would not move. For two or three hours they tried, but at last gave up. Then I noticed that another tug came alongside—a smaller one; this they attached to the large ship. The tug gave a puff, puff, and off went the ship down the river, pulled by a little boat not near so large as the other.

"'Why,' said I to a man who seemed to know, 'why could not the large tug pull the ship?'

"'Oh, sir,' said he 'she could not employ all her steam; it escaped by the side pipes. But the small tug uses every particle of her steam; that gives her more strength.'

"Now, my dear George, this is just the difference between you and Charley. Your attention is distracted; many little side things take off your mind from your book. But Charlie puts his whole mind on his study. If we desire ever to be of any value in the world, we must fix our whole attention on the thing before us; we should not be busy about half a dozen things at the same time. Neither let us permit our strength to be wasted on trifles, but let us live for some good, great purpose—the glory of God and the benifit of our fellow-men.—*Ex.*

"WHAT'S THE USE?"

"What's the use?" is the common saying with the young in regard to hard, distasteful studies. They mean to do something in life far different from anything that will require their dull, dry studies to be brought into play. But leaving out of the question the mental discipline got from them—which is, after all, the main object of study—these very things may be turned to excellent account in after years. "My teacher made me study surveying twenty-five years ago," said a gentleman who had lost his property, "and now I am glad; I can get a good situation by such means, and a high salary." A certain French king used to regret, with great bitterness, the deficiency of his education, when surrounded by men of learning and the highest culture. He reproached the memory of those who had been so indulgent of his idleness, and said, with bitter sarcasm, "Was there not birch in the forest of Fontainebleau?" Better a sharp, strict master, who insists upon thoroughness in all that children undertake, than a frivolous, superficial one, who permits them to slip over their lesson in an easy way, which they will regret with like bitterness in later years.—*Early Days.*

LOST SOMETHING.

"Boo!—hoo!hoo!" cried a chubby little boy, at the top of his strong lungs, twisting his sweet face into a terrible thing that did not look like a face at all.

"Boo—oo—hoo!—hoo!"

"What's the matter, little boy?" asked a kind gentleman who was passing by.

"Oh—h—hooo! I'se los'—lost something, and can't find it, and oh—hoo—hoo!"

"Never mind, my little fellow, I'll help you to find it," and the gentleman began looking on the ground.

"'Tain't lost there," cried Johnny scornfully, "It's so big that you can see it in a minute."

"What is it you've lost, my poor little man?" asked the gentleman kindly.

"It's my mamma—it is"—sobbed Johnny; "and she's gone to grandma's, and Uncle Sam's and a shoppin', and to market, and everywhere, and left me, and oh—ho! boo! hoo!"

So violent had Johnny's screams become now that his new friend thought that he must have been left alone in that big house by mistake, and although in haste he stopped and said, "Come to the next house and wait till your mother comes in."

Just here a side door opened, and a pretty lady came out and said, "Why, why, what is all this row about, Johnny?"

"I—lost—you—mamma—and—you—was—not—anywhere!" sobbed the little boy.

The lady smiled, and said, "I was only in my own room," and a glance at her showed that she had been there to put on a fresh lilac muslin, which made her look even sweeter than the mamma her foolish little boy had thought he he had lost, because was not in the sitting-room.

Johnny spoiled his pretty face, and made his head ache, and the kind gentleman lost his train, all because the silly little boy cried for nothing. This is what big folks call "borrowing trouble;" and it is a very foolish thing to do.

COSSACK HORSES.

A party of Cossacks, with two batteries of horse artillery, were in the bivouac, displaying at first sight their peculiar habit of riding their horses naked in the water. Man and horse played together as boys might with dogs. They swam side by side, or horse in front, man holding on by his tail; there was mounting and dismounting when the horse was swimming, and pushing each other's heads under water, the animal enjoying the fun as much as the man. The reason for this curious habit soon bacame apparent. A fresh batch of horses, dusty and travel-stained, came down to the brink this time, ridden in some cases by Cossacks in uniform. Almost invariably the first impulse of the intelligent little beasts was to lie down and roll in the water about two or three feet deep. When successful, as they often were, their riders had to go down with them, and take their roll too, amid the careless, childlike laughter of their comrades. It was all the same to the horses, whether their masters were on their backs or not; down they went almost invariably, and rolled to heart's content. Sometimes they were driven into the water, half-a-dozen at a time, and played all sorts of pranks together, rolling under each other's bellies and tumbling about more like a set of puppies than horses. Most of them, when they came out of the water, rolled in the dry, dusty stuff that was lately mud by the side of the river, as dogs are fond of doing. These Cossack horses are not shod on their hind feet, but the practice of leaving the hoof to take care of itself does not seem to be suitable to their work here at least. There were not many lame horses there to-day, but those which were lame, suffered almost invariably in their hind feet, though the roads are soft enough with dust. There were some hoofs worn almost exactly as those of an English horse would be if he had cast a shoe out hunting and been ridden quietly home.

The Sabbath School.

LESSON XXXV.—September 2, 1877.—PAUL AT CORINTH.

SCRIPTURE.—Acts 18: 1-11. Commit to memory vs. 7-11.

1. After these things, Paul departed from Athens, and came to Corinth;
2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them.
3. And because he was of the same craft, he abode with them, and wrought, (for by their occupation they were tent-makers.)
4. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks,
5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, that Jesus was Christ.
6. And when they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles
7. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
8. And Crispus the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.
9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak and hold not thy peace.
10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.
11. And he continued there a year and six months, teaching the Word of God among them.

GOLDEN TEXT.—"Not slothful in business: fervent in spirit; serving the Lord."—Rom. 12: 11.

Of the labors of Paul in Athens succeeding the events of the last chapter, or how long he stayed there is not told. He was not driven away as from some places, nor was his stay probably long, if we may judge from verse 5, where Silas and Timothy, who had been sent for to come to Athens, joined Paul at Corinth. Howe says, "It is a serious and instructive fact that the mercantile population of Thessalonica and Corinth received the message of God with greater readiness than the highly educated and polished Athenians. Two letters to the Thessalonians and two to the Corinthians remain to attest the flourishing state of those churches. But we possess no letter written by St. Paul to the Athenians, and we do not read that he was ever in Athens again."

Corinth was situated on the isthmus between the Aegean and Ionian seas, and was rebuilt by Julius Caesar. It was at the time of Paul's visit the capital of the Roman province of Achaia and the residence of the pro-consul. The commerce from east and west centered here, and hence a mercantile habit prevailed and the city was large and populous. It had also a large Jewish population increased at this time from the banishment of the Jews from Rome by Claudius Caesar, among whom was Aquila and his wife. This was a noble field for the Gospel, which would naturally be diffused through the channels of commerce far and near.

Aquila and Priscilla are Latin not Jewish names. They had lived long at Rome probably. Pontus, their native country lay on the south of the Black Sea, the most eastern province of Asia Minor. Jews from this district were in Jerusalem at the time of the Pentecost, and Peter addresses Christians living there in his first epistle as among those scattered at the dispersion. Whether Aquila and his wife were converted before coming to Corinth, or through Paul's instrumentality is unknown. If it were we might decide whether it was from likeness of occupation or from spiritual fellowship that he joined them.

Tents were made from hair-cloth, the product of goats of Cilicia, Paul's native province, hence a natural occupation for him. As in Germany and a few other countries perhaps, every youth among the Jews was required to learn a trade,

whatever might be the pecuniary circumstances of his parents. Paul labored with his hands partly that he might not be burdensome to the churches and partly that his efforts as a preacher of Christ's Gospel might not be misconstrued.

"Paul was pressed in the spirit."—What that pressure was we happen to know, with singular minuteness and vividness of description, from the apostle himself in his 1st epistle to the Corinthians and Thessalonians (1 Cor. 2:1-5 and 1 Thess. 3:1-10). He had come away from Athens, as he remained there in a depressed and anxious state of mind, having there met for the first time with unwilling Gentile ears. He continued, apparently for some time, laboring alone in the synagogue of Corinth, full of deep and anxious solicitude for his Thessalonian converts. His early ministry at Corinth was colored by these feelings. Self deeply abased, his power as a preacher was more than ever felt to lie in demonstration of the Spirit. At length Silas and Timotheus arrived with exhilerating tidings of the faith and love of his Thessalonian children, and of their earnest longings again to see their father in Christ; bringing with them also, in token of their love and duty, a pecuniary contribution for the supply of his wants. This seems to have so lifted him as to put new life and vigor into his ministry. He now wrote his First Epistle to the Thessalonians in which the "pressure" which resulted from all this strikingly appears. Such emotions are known only to ministers of Christ, and even of them, only to such as "travail in birth until Christ be formed in their hearts."—*Jamieson.*

SCRIPTURE HELPS.

"Aquila."—Greet Priscilla and Aquila. Rom. 16:3, 4; 1 Cor. 16:19.

"And wrought."—Ye yourselves know that these hands have ministered to my necessities. Acts 20:34; 1 Cor. 4:12; 9:6; 1 Thess. 2:9; 4:11; 2 Thess. 3:8, 9.

"Silas and Timotheus were come."—Then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. Acts 17:14, 15; 1 Thess. 1:1; 3:2, 6.

"Pressed in spirit."—But his word was in mine heart like a burning fire shut up in my bones. Jer. 20:9; Mic. 3:8; Acts 4:20; 17:16; 1 Cor. 9:16.

"Shook his raiment."—Also I shook my lap and said, So God shake out every man from his house and from his labor, that performeth not this promise. Neh. 5:13; Mark 6:11; Luke 9:5.

"Your blood be upon your own heads."—And David said unto him, Thy blood be upon thy head. 2 Sam. 1:16; Ez. 18:13; 33:4, 8, 9, Acts 20:26, 27.

"I am clean."—He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person. Matt. 27:24, 25; Ez. 33:7-9.

"I will go unto the Gentiles."—Lo we turn to the Gentiles. Acts 13:46, 47; 15:7, 12.

"One that worshipped God."—A devout man and one that feared God. Job 1:1; Acts 10:2.

"Spake the Lord to Paul in the night by a vision."—A vision appeared to Paul in the night. Acts 16:9.

"Be not afraid."—Be strong and of a good courage. Jos. 1:6, 7, 9; Deut. 31:7; Is. 43:1.

"Speak and hold not thy peace."—Cry aloud, spare not—lift up thy voice like a trumpet. Is. 58:1; Jer. 1:17; 4:19; Is. 62:1, 6.

"I am with thee."—I will be with thy mouth. Ex. 4:12; Jos. 1:5, 9; Is. 41:10; Matt. 28:20; Jno. 14:18, 23.

"No man shall set on thee to hurt thee."—No weapon that is formed against thee shall prosper. Is. 54:17; Matt. 10:30; Lu. 21:18; 10:19.

"I have much people in this city."—This people have I formed for myself. Is. 43:21; Ps. 4:3; Jno. 11:52; Acts 15:14; Titus 2:14.

Knights of Pythias Illustrated

A Full Illustrated Exposition

OF THE

Ceremonies of the Three Degrees

OF THE

SUBORDINATE LODGE.

Entered According to Act of Congress in the year 1877.
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[CONTINUED.]

Prelate.—"Esquire John Brown, do you declare yourself a **Brave** man, and make this demand of your own volition?"

Candidate answers.

Prelate.—"Master at Arms, why is he thus blindfolded?"

Master at Arms.—"That he might be conducted through this Castle Hall without being able to discover any of the secrets or ceremonies of the Knight Rank of our Order, should he fail to insist in his demands before the Chancellor Commander."

Prelate.—"Since the Esquire insists in his demands, you will remove the hoodwink, (which being done, the Prelate continues,) and place him in proper position, at the Altar, to take the obligation, by advancing his shield in placing his left hand on his left breast, over the heart, advancing his right foot, his right hand resting on the Book of Law and grasping the hilt of the Sword of Defence before him as if making a parry with the sword, in which position he will assume the obligation."

Master at Arms places candidate in proper position.

Chancellor Commander.—(Two raps.)

OBLIGATION RANK OF KNIGHT.

Prelate, rising, goes to the Altar and says:

"(You will now repeat after me.) I, (your name) do most solemnly and sincerely promise and declare, under the penalties of my former obligations, that I will never reveal, directly or indirectly, any of the signs, tokens or mysteries of this Rank of **Bravery**, or those of any other Rank of the Knights of Pythias, to any person not properly authorized by this, or a Lodge working under the control of a regularly constituted Grand Lodge, recognized by the Supreme Lodge Knights of Pythias of the World, to receive the same; except it be a just and lawful Knight, whom I shall know to be legally entitled to receive the same, or within the Castle Hall of a just and regularly constituted Lodge, subordinate to the Supreme Lodge, Knights of Pythias of the World.

"I further promise and declare, never to communicate, by word, syllable, letter, sign or character, the semi-annual password to any person, save and except the proper officers within a Lodge, or in course of duty, acting in capacity of Chancellor Commander, Grand Chancellor or his deputy, or Supreme Chancellor or his deputy.

"I further promise to obey all orders that may be given me, emanating from the Supreme, Grand, this or any other Lodge of this Order of which I may become a member, or any competent authority issuing the same, so long as they do not conflict with my political or religious liberty. And if I ever, by word or sign, expose the secret work or ceremonies of this Order, in an unauthorized manner, or fail in any of my obligations, may I suffer all the anguish and torments possible for man to suffer. All this I promise and declare, without any mental reservation whatever. So help me God, and keep me steadfast."

"Prelate.—"Esquire John Brown, in testimony of your sincerity, you will now kiss the Book that is open before you, which is our Book of Law, the Holy Bible." (Kisses the book.)

Chancellor Commander.—(Three raps.)

Prelate.—"Esquire, you have now taken the obligation that ties you to us, and I hail you as an aspirant to the honors due to a Knight of this Order. You must ever remember your obligation, and the purpose of your shield in the Second or Armorial Rank of Esquire in this Order. You have seen how easily you might have fallen into an error, but for the interposition of a brother. Let the solemnity of that occurrence be ever present in your mind and emblazoned upon your shield and memory, to stimulate you to fulfill and keep inviolate every obligation taken by you. The obligation to which you have just subscribed, imposes a condition to obey all orders which may be given you, so long as they do not conflict with your civil or religious liberty. You have also stated in this Lodge that you are a man of courage. That assertion remains yet to be proven; and for the last time inviting your attention to the arrangement of the Altar, Book of Law and Swords of Defence, (explains them;) I now consign you to our Master at Arms, who will proceed with you to the ante-room, properly equip and present you to the Chancellor Commander, before whom your bravery may be put to a severe test. Have confidence, should such be the case, and all will be well."

Master at Arms takes him out and equips him in the helmet, shield, baldric, belt and sword with no blade to its handle, but is firmly soldered to the scabbard; when thus equipped he knocks, is admitted and taken before the Chancellor Commander.

Master at Arms.—"Chancellor Commander, under the instructions of the Prelate, I present Esquire John Brown who has taken the obligation of the Chivalric Rank of Knight, in this Order, and now demands his final instructions."

Vice Chancellor.—"Chancellor Commander, before you proceed any further, I demand to know by what right he wears the uniform, equipments and arms of a Knight without having gone through an ordeal to test his claims to so high a rank in this Chivalric Order? I demand the ordeal!"

Chancellor Commander.—"I had hoped the Esquire's conduct had been such as to warrant the Lodge in waiving this fearful ceremonial; yet it is for the Lodge, in its sovereign capacity, to say. Brethren what say you, is it ordeal, or no ordeal?"

All.—"Ordeal, the ordeal!"

Chancellor Commander.—"The Lodge so decides. Master at Arms, you will repair to the armory of this Castle Hall, and bring forth the first implement of torture contained therein that your hand may fall upon, and produce it here—remember that it is my order that you select from all that are there in the dark."

Master at Arms retires, and things are heard to fall down, making noise, etc.; in the meantime the Chancellor Commander instructs an assistant to relieve the candidate of helmet, shield, etc., and the Master at Arms returns with his selection and places it before the candidate; the Chancellor Commander exhibits the "Property of the Third Rank," an oak plank with about thirty-six spikes set therein, and causes candidate to examine it closely, after which it is placed in position. The ceremonies are varied, the language extempore and is such as the Chancellor Commander thinks will make a deep impression on the candidate. Though the Chancellor Commander plainly intimates that there are a number of implements of torture, there is in fact only an oak plank about twenty inches square and two inches thick, filled with spikes of iron or steel, five or six inches long, called the "property" and another an exact imitation of the first in appearance, in which the teeth are rubber. In some cases blood is sprinkled on and between the spikes to make the effect the more terrifying to the mind of the candidate. The "property" being in position the Master at Arms conducts the candidate to a chair or the three steps facing the "property" and directs him to take off his boots, when the Chancellor Commander says: "Brother Master at Arms you will conduct the candidate this way."

He is conducted near the Chancellor Commander who then addresses him in a short impromptu speech in which he pictures the various tests and tortures suffered by others in past ages, thus still further exciting his feelings, while at the same time diverting his attention while the plank with rubber spikes in is put in place of the other.

He is then escorted by the Master at Arms and executioners to a chair two or three feet back of the "property" which is between the chair and the Chancellor Commander. He steps into the chair, faces the Chancellor Commander, and the Knights form in two rows about six feet apart facing inward, each wearing a mask and long black robe, the robes of the executioners extending over the head with small holes to see through. When thus ready the Master at Arms says: "Chancellor Commander, the candidate is in proper position."

Chancellor Commander to candidate (moving forward and bringing his sword to a "carry").—"We are now going to test your protestations of friendship and your fidelity to your obligation. You have sworn you would obey all orders emenating from the Supreme Chancellor, Grand Chancellor or the Chancellor Commander of this Lodge. I now as Chancellor Commander of this Lodge order you to jump with both feet on those points."

If he does not promptly obey the Knights all say: "He hesitates, he hesitates," etc.

If he does not obey the second order to jump they cry: "Coward," etc.

If he does not obey the third order to jump the Chancellor Commander orders the executioners to put him on the points which they proceed to do, sometimes bringing down both feet on the mock spikes and sometimes laying him down on them.

Should there be two candidates, after the first is tested they lay him down with a white robe over him and red cloths at his feet and when the second candidate comes to the test the first lies groaning as if in great agony. [This groaning humbug is not always practiced.] About one man in ten will jump under the impression that the board with spikes in will be jerked away by some one.

When the foregoing or similar ceremonies are completed the Master at Arms conducts the candidate to the Vice Chancellor.

Master at Arms.—"Vice Chancellor, I present Esquire John Brown, who has passed the ordeal that all Knights of this order must undergo, and having so done, now demands from you the sign, countersign, password and grip of this the Third or Chivalric Rank of Knight, he being entitled thereto."

Vice Chancellor.—"My brother, as a **Brave** man, I (should he not obey—cannot) greet you. May the lesson you have received to-night be impressed indelibly upon your mind. We find many obstructions laying in our path through life, which, to the timid may seem dangerous and deadly; but the truly courageous man may brave them all and find them mere shadows. And now, with the hope that you will ever show yourself as brave as

(or if not obeying—a braver man than) you have during the progress of this ceremonial, I will, with pleasure, instruct you in the signs, countersigns, password and grip.

[The above is extempore and other appropriate words may be used.]

The sign of Bravery or Courtesy in the Rank of Knight is as follows:

SIGN OF BRAVERY OR COURTESY, THIRD RANK.

Form a triangle with forearms extending horizontally from you, points of fingers and thumbs together and spread out; heel of hands about five inches apart. See cut. This is called the visor sign.

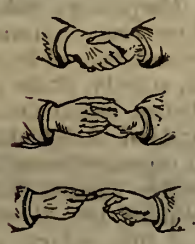
VISOR SIGN ON ENTERING LODGE.

On entering to salute the Chancellor Commander, raise visor so as to touch the breast with the forefingers, the thumbs pointing downward. Hands are then separated and with a gentle wave are brought to the side.

VISOR SIGN ON RETIRING FROM LODGE.

On retiring approach the Altar, face the Chancellor Commander and turn the visor (hands) down, so that the thumbs point up and the fingers down and then bring hands to side with a gentle wave.

The Countersign, given by the Chancellor Commander, is same as sign or a wave of the hand. The Password, given at the inner door, is **Confidence.** The Alarm at the inner door is two raps. The Grip is given in this manner:



GRIP, THIRD RANK.

Take each other by the right hand as for ordinary hand shake. When withdrawing hands press each other's forefinger with thumb and forefinger, gently, the whole length of finger, slightly crooking the ends of the forefingers and hooking or pressing them together at the points.

Vice Chancellor.—"Master at Arms, you will now conduct our newly tried and instructed brother to the Chancellor Commander for final examination, instruction and enrollment on the roster of this Lodge, as having that Rank. (He does so.)

Master at Arms.—"Chancellor Commander, by direction of the Vice Chancellor of this Lodge, I present to you Brother John Brown, who has been instructed in the sign, countersign, password and grip of the Third or Chivalric Rank of Knight, for final examination, instruction and enrollment on the roster of this Lodge as having that Rank."

Chancellor Commander.—"Brother John Brown, as an evidence of the attention paid to the instruction already given you, you will be kind enough to satisfy me that you are in possession of the sign.

Candidate gives the Visor Sign which he says is used upon entering and down on retiring; the Countersign, same or a wave of the hand; the Password, **Confidence**; the Alarm, two raps; the Grip, shake hands in ordinary manner, then press each other's forefinger, whole length of finger, gently, hooking the forefingers slightly as the hands are withdrawn.

Chancellor Commander.—"You being correct so far in the work of this Chivalric Rank, I will now instruct you in the following. The Sign of Recognition or Challenge Sign is:

SIGN OF RECOGNITION OR CHALLENGE SIGN, THIRD RANK.

Place left hand over the heart; right hand open, palm down and about the height of the hips, indicating the position your hands were in when you took the obligation.

The answer is the same, indicating the same, it being simply the position your hands were in when assuming the obligation of the First, or Initiatory Rank of Page.

The Voting Sign is:

VOTING SIGN.

Clench the left hand and raise it about as high as the eyes.

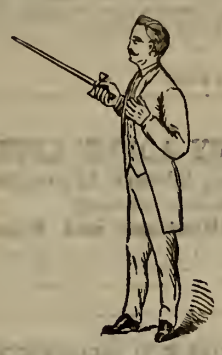
The Semi-Annual Password, as its name indicates, and which is given at the outer door, (the Rank Passwords are not,) is ——

The Parry Sign is:

PARRY SIGN, THIRD RANK.

Bring sword to a "present" and then swing the point to the left as if warding off a blow.

The Grand Honors are given thus:



Place the left hand on the heart and sword at a "present."

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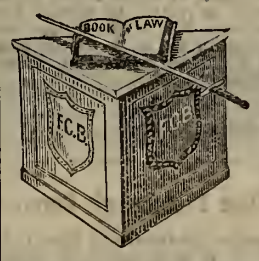

The Esquire is taken to the ante-room when he is instructed by the Master at Arms to say, in answer to any direct interrogatory made of him, "By what right does he make this demand?" the answer will be, "By that of being a brave man," or else get the candidate to authorize him—the Master at Arms—to do so for him, after which he is blindfolded, the shield put on his left forearm as in the preceding Rank; he is then conducted to the inner door, upon which there is no shield; the Master at Arms gives two raps, which are answered in the same manner from within, and the wicket is opened.

Inner Guard.—"Who comes here? Who dares to interrupt the proceedings of this Lodge while working in the Third, or Chivalric Rank of Knight?"

Master at Arms.—"Esquire John Brown, who having received the First, or Initiatory Rank of Page, been proved in the Second or Armorial Rank of Esquire, and passing a fair ballot, now declares himself a **Brave** man, and as such demands admittance to this Lodge of the Third, or Chivalric Rank of Knight."

Inner Guard (closes wicket.)—"Chancellor Commander, there is without an Esquire who has received the First or Initiatory Rank of Page, been proved in the Second or Armorial Rank of Esquire, and now demands admittance to this Lodge of the Third or Chivalric Rank of Knight."

Chancellor Commander.—"By what right does he make this demand?"

Inner Guard.—"By reason of having been initiated, proved, passing a fair ballot, and boasting himself a **Brave** man."

Chancellor Commander.—"Such being his pledge and demand and having attained the necessary preparatory Rank, it is my order as Chancellor Commander that you let him enter without further challenge."

The Master at Arms conducts the Esquire around the Castle Hall once and halts before the chair of the Chancellor Commander.

Master at Arms.—"Chancellor Commander, Esquire John Brown, who has been duly initiated as a Page, and proved as an Esquire, in this Chivalric Order, desires to receive the highest Rank conferred by this Lodge, by being instructed in the mysteries and passing through the ordeal that all brave Knights have done who have reached this summit of Pythian honors."

Chancellor Commander.—"Esquire, is this your demand?"

Candidate answers.

Chancellor Commander.—"Upon entering this Castle Hall as a Retainer, seeking the First or Initiatory Rank of Page, a requirement was exacted from and of you; do you remember what it was, and if so, will you state its nature?"

Candidate.—**Obedience.**"

[To be Continued.]

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CHICAGO, Aug. 20, 1877.

GRAIN— Wheat— No. 2		1 02¼
" No. 3		96⅞
" Rejected		77
" Minnesota		1 16
" Winter		1 10
Corn—No. 2	41⅜	41¾
Rejected		38
Oats—No. 2	22½	23½
Rejected		18
Rye—No. 2		52½
Bran per ton	8 75	9 00
Flour—Winter	6 00	7 00
Spring	3 00	7 00
Hay—Timothy	8 00	9 50
Prairie		7 50
Mess Beef	10 00	11 50
Tallow	7¼	7⅝
Lard per cwt		8 12½
Mess pork, per brl.		12 50
Butter medium to best	13	25
Cheese	5	9½
Beans	1 50	3 00
Eggs	10	11
Seeds—Timothy	1 35	1 50
Clover		7 50
Flax	1 25	1 28
Potatoes new per bu	35	40
Broomcorn	3½	7½
Hides green to dry flint	7	17
Lumber—Clear	30 00	34 00
Common	9 00	11 00
Fencing	9 00	11 00
Shingles		2 50
WOOL—Washed	36	42
Unwashed	23	27
LIVESTOCK Cattle Choice	5 15	6 00
Good	4 25	4 85
Medium	3 25	4 25
Common	2 50	3 00
Hogs	4 60	5 30
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New York Market.

Flour	$3 35	9 25
Wheat—Spring	1 14	1 28
Winter	1 25	1 38
Corn	50	58½
Oats	26	32
Rye		69
Lard		9
Mess pork		13 30
Butter	11	22
Cheese	5	9½
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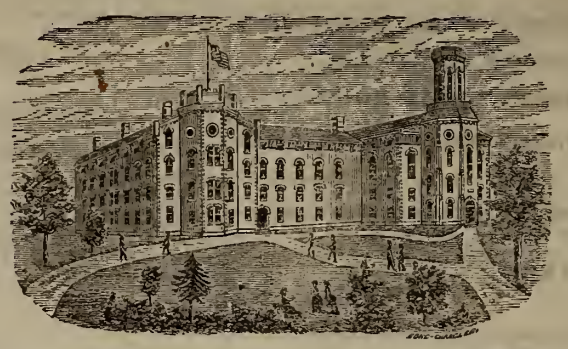

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxilary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Tuesday, Wednesday and Thursday, September 25th, 26th and 27th. The convention will be called to order at 2 P. M. on Tuesday, 25th. Rev. J. P. Stoddard, General Agent, and other distinguished speakers will be present. Mr. E. Ronayne will also attend and publicly work the Masonic degrees. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

PAST MASTER RONAYNE is to be at Marshalltown, Iowa, (God willing) on the 10th, 11th and 12th of September. He can stay in that State ten days longer. Friends in other localities will please write him at once to 104 Bremer street, Chicago, that arrangements may be made for other lectures and exposes; $40 will pay all expenses. He desires to hear soon from friends in Indiana, so as to leave immediately for that field, beginning at Crown Point, on his way from the Wisconsin State meeting about Oct. 1st.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the Ex. Committee.

PETER RICH, Chairman

Topics of the Time.

The "Society for the Suppression of Vice" has a great mission as a moral detective association. Its transactions are necessarily not so public as a missionary society but its reports show wonderful results respecting the extent and enormity of the destructive business of the publishers of vile literature. Mr. Anthony Comstock, the agent of the society, has suffered as every earnest, honest reformer is likely to, both in attacks on reputation and person, and was at one time nearly killed by assassins in the employ of the vicious business. At a late reform conference he read a report of the business of his society, which show the alarming ravages of ruin among our youth. Two hundred and eighty-seven persons have been arrested for participation in the publication of vicious literature; over twenty tons' weight of matter has been seized and destroyed; over 21,000 pounds of bound books have been confiscated, and 202,000 pictures, besides charms, photographic negatives and other similar objects. They have also seized 235,000 circulars, besides thousands of letters coming from boys and girls from every State in the Union. Mr. Comstock said: "I have letters coming from minister's daughters and sons; from the children of lawyers and merchants, and from the children of all classes and grades not of the poorest but of the wealthiest and most refined. These letters have been found personally, and there are thousands of children in this country to-day, and young men and young women, who can thank the forbearance of the society that their names have not been published in the local papers." Various devices are employed to secure the names of persons to whom circulars can be addressed. "I found a man in Brooklyn who had a large pile of catalogues of female seminaries and he was taking the names of the purest and best in this country and addressing envelopes to them, selling them to these men who sent out these vile circulars and publications, and these men pay him from ten to twenty-five dollars a thousand for the circulars with the names upon them. And I seized them and wrote to the principals of these seminaries. What has been the result? Within a very few weeks I received back from the principals, both ladies and gentlemen, of these seminaries, matter so vile that I would scarcely show it to any gentleman in this audience." This pernicious literature is circulated all over the country and finds its way into some of the most respectable institutions.

It is said that a considerable portion of President Hayes' message upon the reassembling of Congress in October will be given to the consideration of the labor question. During the strike several cabinet meetings were held in which this question excluded all others. Several members of the cabinet are known to favor the passage of a law providing for the organization of a commission which shall have due regard for the interests of all concerned, producers, merchants, railroad employes, and capitalists, so that on any question a fair compromise may be effected. The rapid organization of a "Workingman's party" in Chicago, Louisville, Cincinnati and other large cities is also an indication that the subject will come before Congress by popular pressure. This party is as full of braggadocio as the mobs out of which it sprung. It is not, indeed, unlikely that its power may be felt in local elections in our cities, but not outside of them. The organization is under the entire control of the communists and will have none but workingmen for candidates. It is too fair game for demagoguery to last very long.

While Francis Murphy has many imitators in the temperance work, they are too often like the literary imitators of Dr. Johnson—the only result when they swing the club of Hercules is the reverberation of the blow. Murphy claims that he has obtained 3,500,000 signatures to the pledge, only two per cent of which have relapsed into intemperate habits and sixty per cent have become professed Christians He always says that his great hope for the redemption of a man from his cups is from a new life in Christ. No other power but Divine grace is sure to save. This was one reason for his refusing to go to New York city. He says, "I have not yet found there those who have implicit confidence in my system. In Philadelphia there was a person upon one committee who was not in sympathy with my views and he was instrumental in nearly overthrowing my whole work. I shall not come to New York until I am assured that my manner of working is to be sustained; and, in view of my success, I have a right to demand that."

The discovery of two satellites of the planet Mars by Prof. Hall at the Washington Observatory is a sensation among scientists. The more full reports of correspondents represent that the reason for the long delay in this discovery is, that so favorable observation of the planet has not been had since 1845, when the most powerful telescopes were unknown. The inner moon revolves with great rapidity around the planet, seven hours and thirty-eight minutes being time enough for the trip, while its sister is four times as long. The distance of the former from the center of Mars is computed to be only 6000 miles and 4000 from the surface, which accounts for the extraordinary rapidity of its revolutions. These moons are put down as the smallest heavenly bodies yet known, and appear in the telescope as faint points of light. It is estimated that their diameter can be only about ten miles. And yet no less do these mysterious travelers in space show forth the glorious work of the Divine Creator.

The *Standard* reflecting with honest seriousness on the fact that the Romanists organized *sixty-five* schools among the freedmen last year, while the Baptists have built and equipped but seven, says: "It is a significant fact, that the Women's Catholic Home Mission Society, organized a few years since in St. Louis, has for its leaders the wives of Gen. Sherman of the army, and of Admiral Dahlgren of the navy, and that during the three or four years past that society alone has contributed nearly $100,000 in trying to win the freedmen to Catholicism."

What Shut Moses out of the Promised Land?

BY REV. GEO. SOVEREIGN.

Num. 8:12.—Take the rod and gather the assembly, and speak to the rock before their eyes and it shall give you water. And Moses took the rod from before the Lord as he was commanded, and he gathered the congregation together before the rock. And Moses said unto them, Hear now, ye rebels, shall we fetch you water out of this rock; and Moses lifted up his hand and smote the rock twice and the water came out abundantly. And the Lord spake unto Moses, Because ye did not sanctify me in the eyes of the children of Israel, ye shall not bring this congregation into the land that I have given them.

The call and business of Moses' life was to lead the Israelites from Egyptian servitude to the land that God had given to Abraham, and he was greatly interested in his work. But we must not forget as men are apt to do, that God's justice lies against his own best servants when they do wrong, as in all other cases. To be sure, Moses soon saw his fault and repented, but the temporal conquences of his sin remained. He must not go over Jordan. I would ask you to notice what God commanded Moses to do on this occasion and see if he obeyed.

1. He commanded him to take the rod and gather the people together. Thus far he obeyed.

2. He commanded him to speak to the rock before their eyes. Did he do this? No, he did not. Instead he reproached them in anger; Ye rebels shall we fetch you water out of this rock. Psalm 106:32-33—"They angered him also at the waters of strife so that it went ill with Moses because they provoked his spirit so that he spake unadvisedly with his lips." Like as in a great many other cases when people get angry with their friends or others and fall to reproaching, then they have no confidence to do what God commands. God did not command him to smite the rock at all at this time, and yet he did it. Here was Moses' great fault that excluded him from Canaan—"And the Lord spake unto Moses, Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring them unto the land which I have given them." That is, by your disobedience you have failed to point them to their duty of prayer. This took place probably in the thirty-eighth year of their journey at Kadesh Barnea on the edge of Mount Seir.

Let us understand the meaning of the whole transaction. In order to do so—

1. Refer back to the first year of their journey at Rephidim, at the foot of Mt. Horeb, Ex. 17:3-5. "And the people thirsted there for water; and the Lord said unto Moses, Go on before the people and take the rod with which thou smotest the river, and I will stand on the rock; and thou shalt smite the rock and the water shall come out that the people may drink." This command Moses faithfully obeyed.

2. This whole affair was intended to represent our Lord Jesus Christ; 1 Cor. 10:4—"And did all drink of that spiritual rock that followed them and that rock was Christ." The smiting of the rock then in obedience to God's command was intended to foreshow the crucifixion. But Christ was to die for the the people but once. To smite again when commanded to speak to the rock, could but represent those sinners who crucify the Lord afresh and put him to an open shame. *Now* he is to be spoken to in prayer. Moses failed to shew this, therefore he was not permitted to take the people over Jordan.

3. Before closing this illustration, I would say that Moses' confidence in God was restored and he tried hard to get the sentence of exclusion from the promised land reversed. See Deut. 3:23-27—"I besought the Lord at that time saying, I pray thee let me go over and see the good land that is beyond Jordan, but the Lord would not hear me; and the Lord said, Let it suffice thee, speak no more of this matter. Get thee up into the top of Pisgah and lift up thine eyes northward and westward and southward and eastward. And behold with thine eyes for thou shalt not go over this Jordan." A Christian poet has written these lines:

"Could I but climb where Moses stood and view
the landscape o'er,
Not Jordan's waves nor death's cold flood could
fright me from the shore."

If we would gain that better land we must not smite the Rock already smitten; or crucify Christ with our sins of pride, anger or unbelief, but must learn to speak to the Rock by prayer.

Speak to the Rock. Pray to Jesus. Young beginners, especially, in addressing the Divine Being are apt to lose sight of Jesus. The great distance is felt between us sinners and the Holy one. Therefore speak to the Rock; pray to Jesus.

Masonic Simplicity and Artlessness.

The serene, placid facial expression of the Mormons, has often been noticed. It is perfectly saintlike. Something of this placidity may also be observed among the ordinary run of Freemasons; especially when they have their aprons and collars on, their hair properly parted and pomatumed, their silk hats shinily brushed, their white gloves spotless, etc.

But their artlessness of manner often surpasses the serenity and complacency of their personal appearance. This artlessness sometimes forms a perfect contrast with the malignant character of the Masonic organization, as does the snow of the volcano with the sulphureous flames of fire that are raging close by it.

We have recently come across a case of this Masonic simplicity, "childlike and bland," in a Vermont news-paper. This paper, the Rutland *Globe*, makes itself the Masonic organ of a State where Masonry is prohibited by law, and it thus discourses on the impropriety and harmfulness of starting false rumors:—

"The standing of a business man or firm may be seriously impaired by rumors, and groundless rumors are just as good for this purpose as any others. A rumor was current here a few days since that a mercantile firm, doing a good business, in a neighboring town, were losers to the amount of five or six thousand dollars by a recent failure here. An investigation shows that the firm will lose but a few hundred dollars. Any one can see that the difference between the rumor and the fact might be the difference between solvency and insolvency."

Now, if one knows anything about Masonry, he must know that if there is anything for which it is well fitted it is for starting and propagating false rumors against the enemies of the lodge; and all honest, independent men are *ipso facto* enemies of the lodge. The Masonic organization is just as well fitted for slyly injuring a man's character, thwarting his purposes, deranging his business and rendering his life unhappy, as the claws and fangs of the tiger are for fastening upon and destroying its prey. It is not only fitted for the purpose of injuring its opposers but is absolutely used for this purpose, and the man who belongs to the lodge must be fully aware of this fact, and that he is helping to injure good men or else he is greatly lacking in discernment.

To read the above kindly remark of the editor of the Rutland *Globe* one would naturally infer that he is one of the most benevolent, simple-minded men in the world, but when it is known that he is a leading Mason, or in other words, an accomplished Jesuit, dealing largely in the blackest of all arts and in the falsest of all impositions, what is one to think of his artless and seemingly guileless simplicity?

Such is the character of Freemasonry and all other kinds of Jesuitry. It imposes upon people by its seeming blandness, suavity and benevolence. How often are honorable, pious-minded women and the first men of the place taken in and deceived by it? We heard of a good woman the other day, of the orthodox faith, who was holding back her husband from being an Antimason because the Masons had recently buried some relative of hers with pomp and show. This softened her heart; but if she wants pomp at funerals she should admire the Romanists and have an Irish funeral with a mile length of carriages, with the bell, book, candles burning, masses said, catafalqua nicely trimmed, etc. The Romanists and secretists are the only two classes of men that we know of who pervert the funeral ceremony from a simple demonstration of grief and decent respect into a pompous show of symbolism, man-millinery and heartless ostentation. Freemasonry and Romanism are the same in this particular as they are in many others; and when we are told that one is opposed to the other, let us remember the childlike simplicity of the editor of the Rutland *Globe*.

AMERICAN.

Our Foreign Letter.

The City of Huss and Jerome—The Grim Witnesses of Altstadt Tower—How Protestantism Fell—The Jews Quarter and Burying Ground—Equator and Pole changed about—Saxony—Women's Rights—Dresden Market.

Prague numbers 177,000 inhabitants. Its population is nearly equally divided between Germans and Bohemians, the latter a little the more numerous. The difference between the language of the two people is marked. Every street corner has on it, its Bohemian and German name as well, the two often being curiously dissimilar. So also in two languages appear every store and shop sign, and all advertisements posted in public places. Its situation in itself makes Prague a fine city, and its historical associations give to it double interest. It lies in the valley of the Moldau and on both sides of that stream. Around and behind it are lofty bluffs and hills. The city is old; many of its buildings are massive and all are well preserved. The most striking object as the stranger enters Prague is the Headschin, a group of palaces loftily situated on the bluffs on the lesser side of the city and seemingly of illimitable extent. The spire of St. Vitus' Cathedral, rising as it were from the center of the palaces, hightens their effect, as they look grandly down upon the city immediately beneath them.

Prague teems with reminders of Huss and the Reformation, and of the fierce struggle of the "Thirty years war". It was here that Huss and Jerome taught and labored. This was the earliest stronghold of the Reformation in Germany. Huss, summoned to Rome by the Pope, refused to go. He was formally excommunicated and the city of Prague for adhering to his doctrines laid under a papal interdict. Huss enjoying the patronage of King Sigismund and many of the Bohemian nobles, continued to preach and to gain converts. In 1414 he was summoned to appear before the Council of Constance. He went provided with a safe conduct from the Emperor. The latter induced to believe that a promise made to a heretic was not binding, failed him—and Huss was burned, and his ashes cast into the Rhine. Jerome of Prague was the next victim. He was burned and his ashes also cast into the Rhine. The famous Hussite church still stands near the center of the city. In front of the Rathhouse, or town hall, opposite the church and on the other side of the great square

between, twenty-seven leaders of the Protestant party, most of them Bohemian nobles, were executed June 21, 1621. The heads of these nobles were barbarously exposed during ten years from the gallery of the Altstadt tower, one of the towers of the Charles bridge near by. This tower still stands.

About a mile west of Prague is "White Hill" where on the 8th of November, 1620, Frederick V., King of Bohemia and previously the Elector of the Palatinate, lost his kingdom in a battle of an hour. It was the death blow to Protestantism in that country. Bohemia, like Austria, is to-day Catholic.

The Jews quarter of Prague is extremely interesting, containing narrow lanes and alleys, quaint buildings, smoky and dark, yet teeming with life. Right in the midst of this densely populated and dismal district is the ancient burial ground of the Jews, disused since 1780. It covers but little space, is shaded by old trees and the old walls of buildings that in part enclose it. Here are thousands of grey stones, time worn and moss grown, woven in with creeping plants, underwood and alders, many of them with Hebrew inscriptions and some of great antiquity.

Bohemia to the south of Prague and Bohemia to the north of it are two different countries. Below the capital the scenery is poor, population sparse and soil unfertile. To the north there are numerous villages, a pleasing country and heavy crops. By the way, I have noticed a curious anomaly in my travels the past two weeks or so. When I was at Nuremberg and Ratisbon it was excessively warm. At Vienna, where I was most apprehensive of heat, it was cool during nearly my whole stay there. The grain that I saw in my short excursions without the city, was not heavy and quite green. North of Vienna it was better and more mature. South of Prague and about that city it was fast ripening. North of Prague it was ripe and as we neared Saxony and Dresden, already harvested and standing in ricks; the ground on which it grew being already replowed preparatory to receiving some other crop. So also the weather—it was moderately cool in southern Bohemia and northern Austria, warm in Prague and is hot in Dresden. Hitherto I had been under the impression that crops matured soonest in southerly districts. Surely there is nothing calculated to modify one's ideas like traveling.

The ride from Prague to Dresden was delightful. The train soon struck the valley of the Elbe and wound along the banks of that river, passing (after quitting the Bohemian frontier) through some of the loveliest portions of what is termed Saxon Switzerland. Before exchanging, however, the fields of Bohemia for the hills of Saxony, my attention was called to a group of laborers in a field near by. The number of women preponderated so that for a continuous ride of say half an hour I was sufficiently interested to count the number of men and women doing farm work in the fields near and bordering upon the railroad. This was the result: sixty-four women and twenty-five men and boys, mainly boys. Some miles further on we came upon a group of laborers in one field; they numbered twenty-six women and three men.

Dresden seems more modern than many German cities, and carries with it an air of refinement quite pleasing. It has a pleasant location and a picture gallery, one of the most noted in Europe. I have just returned from a few minutes walk through the market, only a block from my hotel. Throughout the German cities a fruit and vegetable market is a large square, usually destitute of all manner of buildings, and centrally situated. The market men are all women. Now and then a man seems to have something to sell, but his presence among the venders is exceptional. Countless baskets of good size placed on the ground and arranged with some degree of order divide the market squares into infinitesimal divisions. There is only bare space between these groups of baskets for the numerous purchasers to pass along. The baskets serve as counters, tables and receptacles of wares. Each market woman brings what she has for sale in a little wagon capable of holding a number of large baskets. Often a large dog harnessed to the wagon aids her in drawing the load. Each seller has seldom charge of more than one group of four or five baskets. Doubtless these basket divisions are fit representatives of the petty plots of land each cultivates. Usually what they sell is clean and inviting. Being entirely in the open air, numerous huge umbrellas on small poles shield the market sellers and their goods from the often warm sunshine. Many of these umbrellas have done years of service, and owing to repeated patching are as varigated as Joseph's coat, though hardly as beautiful. There were for sale this morning, quantities of luscious cherries (black hearts and yellow hearts), carrots, peas, potatoes, lettuce, strawberries, huckleberries, etc., etc. Of flowering plants, I noticed especially, beautiful varieties of roses, pinks, petunias and many delicate flowers whose names I do not know.

B. T. PETTENGILL.

Canon Wilberforce, of the Church of England, gavean utterance of eminently the right ring for both sides the Atlantic when he recently said in a temperance meeting in London: "People talk about regulating the liquor traffic; they might as well try to regulate a toothache, instead of having the tooth out."

THE GRAND LODGE OF SCOTLAND.

FROM OUR CANADA CORRESPONDENT.

It is now twenty years since I left the shores of Britain to visit the New World, which has been my home ever since. It was my intention to come to Chicago and locate there. But while man proposes, God disposes. The only view of Chicago I have had is from the *Cynosure*. In Chicago I expected to find the greatest wickedness associated with the greatest virtue. Here, too, my expectation led me to seek the finest field for missionary operations. Though I have never seen your city, I rejoice in the weekly light that reaches me from it, on the subject of Masonry.

Great as the good is, which your excellent paper is doing to the United States, yet I would have your "National Christian Association" expand, by "lengthening her cords and strengthening her stakes." The Pole Star shines for all the world nearly, and gives the voyager on the stormy ocean an idea of his whereabouts and whither he is steering. Let your light shine afar and as the "*Cynosure*" in the constellation of Ursa Major serves every sailor in the Northern Hemisphere, so let the organ of the National Christian Association be to all people on the face of the globe trodden down by superstition and despotism, a true guide to the Lamb of God, the Great Light of the world.

If you have space in your paper, the doings of the Grand Lodge of Scotland may not be uninteresting to some of your readers.

Some years ago I saw a very old copy of "Oliver and Boyd's Almanack," from which it appeared that King George the IV. was Grand Master of the Grand Lodge of Scotland. When a student at Edinburgh, the headquarters of the Freemasons was pointed out to me in the High Street, opposite St. Giles church, which is really three parish churches under one roof. Opposite this venerable pile of masonry is another building in the upper story of which is the Masonic lodge.

It was in the old St. Giles church that the celebrated Jennie Geddes hurled her three legged stool at the head of the minister who read his prayers at the commands of the king, and by this lawless act, the whole nation was set on fire, and long, bloody wars devastated the country, in Covenanting times.

On my rambles with a fellow student a letter from a minister in Dundee, under whose ministrations when a boy I was placed by my parents, was exposed to my view. He had written a minister in Edinburgh (a Freemason I presume,) in very familiar terms, to get him appointed to the vacancy in the High Church, and naming the party to whom he was to introduce the subject.

It was not long before it was announced that he would preach on trial there. I attended service to hear how the preacher would discourse. The large church was but thinly attended. The Lord Provost and bailies in their very gaudy robes of office, sat in a conspicuous place. They were the nominal patrons, if I remember rightly, of the parish; but in reality it was undoubtedly in the gift of the Royal Arch.

In due time the Rev. D. Arnot was installed pastor of the large and populous parish of High Church. Thus he obtained the most honorable living in the church of Scotland. His highest ambition was now crowned with success. Last May he departed this life. The Grand Lodge has now to mourn the loss of Rev. Dr. David Arnot their Grand Chaplain. It is sad to see a secret lodge leading men back to the beggarly elements of the world, and Mosaic times, when we have a Great High Priest who lives forever, to plead our cause with God.

The abuses in the church of Scotland led me, when a boy of twelve, to leave the church as established by law that I might breathe the purer air of dissent. Yet I cannot help looking back through the greater light on Masonry, which is cast by the champions of truth, to observe the records of the past.

When the deceased Dr. Arnot was newly licensed he was a Freemason. An old man, called among the boys "Auld Robbie Wallace," a veteran leaning on his staff, up early at cock-crowing, saw the lodge that met on Saturday night just dispersing on Sabbath morning. What a sight! The lodge stood on a rising bank of a small stream. An old bridge that had stood for centuries spanned that stream in a single arch. It bade defiance to the heaviest floods that came rolling down. It was high and narrow. Only one wagon could pass over it at a time. A much larger and wider bridge had to be built below. *It* was sometimes carried away by a flood; the old one never. Over this old bridge the Masons came reeling drunk on Sabbath morning. Auld Robbie beheld the young and eloquent minister thus sadly befooled, but could never again hear him preach with any profit. He was down on the Masons. What though the whole township praises the youthful preacher who had overwhelmed his auditors that day with his eloquence and bathed them all in tears! It was at this time that the young preacher wrote a poem entitled "A Dream." Had he been drinking wine out of a human skull? Perhaps! His poem was certainly a smart but awful thing. He dreamed that he died, was buried, and mouldered away in the grave. He felt the worms forming in his brain and crawling through the eye sockets! Such was the sad mixture in his busy brain in those days of youthful frolic.

How sad to think that he was now preaching in the same parish from which the pious Thomas Halyburton went as professor of divinity in St. Andrew's University, and was wont to wrestle so earnestly with God on behalf of his flock! What a contrast between these two men! He leaves this rural parish for Dundee and afterward for the highest situation as minister in the Church of Scotland, and there labors to serve God and mammon. He teaches on Sabbath that Jesus is the light of the world, and then goes right across the street to seek more light in Masonry! How sad thus to deny the only Lord and Saviour that he professed to believe had bought *him* with his blood. It is said that for many years before his death his memory failed him. He had to read all his prayers, so for his own private use he drew up a liturgy which he read on Sabbath, as he jocularly remarked to a friend, to a lumber-yard, i. e., a huge array of empty benches.

What was it made the people flee from this church as they would from a pest house? was it be cause this minister now deceasde and his colleague were one or both Masons. We think not. It was because they wanted freedom to choose their own ministers. The Free Church obtained the sympathy of the masses. They left the stone walls behind and went out like Abram to seek a country that God would shew them.

Yet while they have in the Free Church escaped legal patronage, they have not escaped lodge patronage. It will very much astonish us if there is any denomination of Christians in Scotland that is not under the domination of that power of mystery which you are laboring to expose, and which, by simply exposing, you seek to destroy.

We see with deep regret a grandson of "Auld Robbie Wallace," (Shades of Auld Robbie where are you!) sneering at the United Presbyterian church of Scotland because it thought it saw the hand or cloven hoof of Masonry maneuvering, or shuffling to bring about this war in the East. As straws indicate the direction of the stream, so do these smart editorials of the *Scotsman* of Edinburgh, show the tendency of this talented editor's mind.

We hope and pray that the U. P. Church of Scotland will soon out-rival the U. P. Church of the United States, which has adopted the name of the Senior Church in Great Britain, which she excells in opposition to secret and anti-Christian lodges. The latter has rightly comprehended what the former has yet to learn, that it is a poor policy to seek to overthrow idolatry among the heathen abroad, when ministers of the Gospel and church members are building it up at the doors of their own churches.

That your readers may see how the lodge manages things in Scotland, just let me state shortly what has occurred in filling the vacancy in the High Church. We glean from the *Scotsman* that Dr. Arnot's assistant was appointed by the parishioners to be the successor of their former pastor, whose remains the few devoted ladies, who remained attached to his ministry covered with immortelles as they laid it out for the tomb. He was called, and said call sustained by the Presbytery of Edinburgh, which met to ordain, or induct the presentee to his charge. But no presentee could be found. A letter was sent by him to the moderator of the the Presbytery, stating that he had just received a letter to say that the church was vacant, and the vacancy could not be supplied by him.

Upon this incident was founded the enclosed poem, in true Masonic style. It is entitled, "An Ancient Ballad." Everything from this source is ancient. I clip it from the *Scotsman* of May 26th ult. It shows clearly how little the people have really the management of their spiritual affairs, and how completely the churches in Britain are still under the power of the lodge.

No wonder then that such absurdities as this collegiate charge of the High Church in Edinburgh, where the citizens were heavily taxed every year to keep up a church which only a very few persons ever thought of attending, and which was only a handmaid to the secret lodge of deists opposite, should come to naught. Hence the present cry for disestablishment.

It is for the nation also to consider at the same time, whether the throne of Great Britain shall be held by the Grand Master of the Grand Lodge of England, as the handmaid of the abominations of Masonic idolatry. It is time the people should rise and demand that these things be put away, ere God rise in his majesty to destroy the Great Babylon; and proud and happy England be hurled down from her pre-eminence among the nations, as was Babylon the Great of old.

It is a matter of great shame and regret, that the Duke of Argyle should figure as the Grand Master of the Grand Lodge of Scotland. For the sake of the history and name of the house which he represents; we trust he will see it his duty to openly renounce a system which is clearly at variance with the laws of God and the land, and a great dishonor to his ancestors who shed their blood in defense of the crown rights of our Immanuel, the Lord Jesus Christ.

If New England received this curse of ancient Masonic mystery, from old England, may God grant that she may learn from you the lesson how to cast it off, and thus avoid the doom of impending destruction which now hangs over the British empire. J. D.

Reform News.

E. W. Wheeler before the Lodge in Fine, N. Y.

Not his own lodge as advertised in the *Cynosure* of June 21st, but one within its original limits, and at first largely made up of members from it. Hence he did stand before some who were once members of the lodge with him, though now members of another.

I thank you, Bro. Kellogg, for your silent breathing in the same issue, viz., "May he be filled with special grace for his work." When I first decided to give the lecture, I did not realize how much I should need this, but as the time drew near and I heard threats and saw ominous looks, I began to wake up to the situation and soon found that my strength indeed was small. But just before starting for the lecture these words came to my mind: "Jesus will carry you through;" when at once strength came into my body and power into my soul, and I was enabled not only to go forth without fear, but to speak with unwonted boldness.

By request the time was changed from 2 P. M. to the evening, when the meeting was opened at about 8 o'clock. The house, wood-house and entry-way were filled, while some stood outside. Masons and Masonic sympathizers made quite a part of the congregation. At first some of the Masons wore a very bold front, looking me straight in the face, while men and women in sympathy showed by winks and significant glances that they expected that Masonry would have an easy victory by simply looking on, while I would make an inglorious failure.

I spoke, the people listened, and as I passed from point to point it almost seemed that I could feel the cleaving as the blade of truth was drawn across the heart and conscience of Masons. Winks and side glances ceased, men and women grew grave, while Masons, some at least gave evident signs of a desire to leave the house. One, a young man, did leave, and on getting out he took a young man by the collar and drawing a revolver and pointing it at his head, said, "That is what I would give him if he would come out here and say two words." I spoke for two hours and on stopping gave opportunity for remarks, but none being offered the meeting was closed and after a little the people quietly dispersed. During this remarks were made freely in endorsement of the lecture, interspersed no doubt with strictures, but so far as I know Masons were silent. One refused to answer when asked, "How did you like the lecture?"

But the next morning (Sunday) there was quite a stir among them. Several walking to and fro upon the highway and finally meeting in council upon the bridge. The object of this meeting I did not learn, but think that it was for the purpose of fixing upon a plan by which to meet the question now forced upon them. One well known to the people and from their own midst, to whom they had given full endorsement, had met them and virtually upon their own invitation, and he had told the people in their presence that this institution lauded so highly by Masons, was not only bad, but *very bad;* that its ceremonies were disgusting, ridiculous and shameful; that its oaths with their death penalties were horrible and shocking; and that the blood of Wm. Morgan as well as that of others would be required of them, or of the Masons of this day because they allowed the deeds of their fathers who killed him. He denied that Masonry held anything within its walls that is either sublime, or mysterious, or great, or good, but charged home to them the fact that the very reverse of these things made up the inside work of Masonry. As far as practicable at a glance, he held before them the Gospel as a perfect system neither needing nor recognizing either "handmaids" or "twin sisters" of any kind, much less a thing as such so perfectly in contrast with its high and glorious principles as is Masonry.

Now this, which is an index to my course, had not been expected by the Masons. At least so I am informed; but on the contrary they expected an exposure of ceremonies, etc., and had prepared to "govern themselves accordingly," just how I do not know, but likely after the usual way. But now they are not prepared for the question and they find it needful to agree upon some course so as to act and speak in harmony, hence this running to and fro and final meeting upon the bridge. Haste was needful, because upon the morning of this day the people were to meet in the grove right by, and the question of Masonty would be the topic of side talk and meet it they must. Whatever the object of the meeting, these are their statements: "He is crazy;" "He has perjured himself;" "I wouldn't believe him under oath;" "There are as good men as Mr. Wheeler who are Masons—ministers—who say that Masonry is a good thing," etc., etc. These things and more and worse are said here as elsewhere as a means of destroying testimony against Masonry.

RESULTS.

It is due to say that some Masons talk differently from this and say: "If Mr. Wheeler thinks so of Masonry, why he has a right to say it;" at the same time claiming that they do not see Masonry in the same light. This is toning down as much as one octave at least, and may be counted in as one of the good results. Others go still farther and admit that see no good in Masonry and would not care if it was destroyed at once. This at least is some degrees farther in the scale of progress. Beyond this we

report one who has passed out, whose standing may be known by this: he said to the writer, "The only fault that I have to find with your lecture is, you explained too much." He meant, however, that it was too sugar-coated. This will suit some critics who think that I am not thorough enough, etc. But allow this. I have a very good horse that in my mind meets the idea of thoroughness as expressed by some. It may be seen especially when cultivating corn, she is very thorough, tearing through between and sometimes across the rows to the no small discomfort of her less thorough driver.

As to the criticism, however, it is all right, and I will try and profit by it, only holding that it is a safe principle to speak as much good of men, whatever their position, as we can in truth. As to Masonry, I know that there is no good in it. It is bad and only bad. Yet there are men who are Masons who in all other respects appear to equal advantage with other men, even the best. That they are as faultless as he who is their equal morally, but who is not a Mason, I cannot admit. No man can be a Mason without suffering in a moral point of view.

But to return. The morning light is breaking. The current of truth is widening and deepening. True, its course cannot always be seen, as in some cases it runs under the surface, still it can never grow less nor lose its power, but will force its way through and on until Masonry in all its Protean forms shall be overthrown.

"MASONRY NOT A RELIGION."

In a former article I make this claim and say: "Masonry is no more a religion than it is a science. It claims both but each claim is alike false," etc.

Upon this point (see *Cynosure* June 21st) the editor kindly remarks: "The same reasoning might just as well be used to argue Moslemism, Budhism or any other form of idolatry out of existence as a religion, might it not, Bro. W.? The gods of the heathen as well as their heavens are creatures of their own invention, yet their systems are properly termed false religions." I answer: there is a wide difference. Moslemism, Budhism and other systems of idolatry are religious systems and not something else with a religious garb for a covering. Masonry on the contrary is a system of irreligious principles, putting upon itself a religious form to hide its real character. Hence it admits men of all systems of religion, true or false, also the skeptic because its professions of religion are false. Hence, I say, though its teachers call it a religion, and set it above all other names as such, and claim that Masonry fits men to live and to die and gives them an entrance into a grand logde above; yet as there is no grand lodge above, i. e., as it is *true* that there is no grand lodge above, so it is equally true that there is no religion in Masonry. Understand, I do not mean to say that there being no grand lodge above, therefore there is no religion in Masonry. But I simply mean to put two parallel facts beside each other, viz., "There is no grand lodge above," and "There is no religion in Masonry." One is as true as the other, though one does not follow from the other.

I admit that Masonic authors teach principles, and make statements which if true would prove Masonry to be a religion. But I claim that these principles are not true and that these statements are false. Further: I hold that these authors know this and only make these statements to deceive. For instance, Mr. Sickels sums up the three degrees in these words:

"We now find man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires." Sickels' Monitor pp. 97–8.

This statement is one often urged to prove that Freemasonry is a religion. But to my mind it proves that Mr. Sickels is a presumptious deceiver, and were it not that I know the extravagance of Masons in speaking of their system I should almost think the man insane. "Man complete in morals and intelligence!" Who but a Mason would dare pen for copyright, such a statement? But he adds, the "stay of religion by which he is ensured of the protection of Deity, and guarded against ever going astray," and now "We can conceive of nothing that can be suggested more that the soul of man requires!"

A man sincere and make such statements? Never. He is an imposter; especially does this appear when we look at the ridiculous ceremony which actually stands in the place to which these extravagant expressions refer.

But why not say Masonry is a science, though a false science? It claims this as strongly as the other. Talks about science. Pages of its monitors are devoted to "the arts and the sciences." Is it therefore a science? Of course not. Here too is the craft of the order. There is not one principle of science in Masonry. But both science and religion are used by Masons as a covering. Masonry is a whited sepulchre full of dead men's bones. Hardly this either, for the covering is too thin to deceive him who looks with a careful eye.

But I will pursue this point no further now, having already asked too large a share in your columns.

EPHRAIM W. WHEELER.

SOUTHWESTERN IOWA.

COLLEGE SPRINGS, Iowa, Aug. 18, 1877.

DEAR BRO. K.—On the 6th and 7th I lectured in the City Hall in New Sharon, Iowa, to a large and attentive audience. Quite a large number of Masons were present but were very respectful in their demeanor. There was, however, one exception, Mr. Vail, the editor of the New Sharon *Star*, devoted about an hour of the last evening to what purported to be a reply, but was but personal abuse of Mr. Henry Cope, a respectable citizen who invited me there, and myself. A column and a half of his paper was devoted to the same object. This man Vail, bought the copyright and published the lying history of the abduction of Morgan, recently reviewed in the *Cynosure*.

From there I came to College Springs in Page county, where I met with a warm reception from many friends. Here I was joined by Bro. Richards, and he is still laboring in the vicinity. I have given six lectures and one sermon to generally large and attentive audiences, and have work laid out for some time to come. Bro. Richards spoke once here and is now laboring at Clarinda. The friends here are ready for political action, and are waiting for a report of the committee on political action chosen at the Iowa State meeting. I expect to go to Tabor in Fremont county, and from there to Wisconsin.

Yours for the Lord,

H. H. HINMAN.

REV. J. P. RICHARDS AT LEON, IOWA.

ELK, Decatur Co. Iowa, Aug. 15th, 1877.

DEAR CYNOSURE.—Bro. J. P. Richards, lecturer of the Illinois Association delivered an Anti-mamasonic lecture in Leon, this county, on the evening of August 9, 1877. As this town is the stronghold of Masonry in the county, and they had never had a lecture of the kind, a goodly number of Masons and their jacks were present. Some of them doubtless had partaken of spirits quite freely, by which they were made targets for a great deal of merriment and confusion by their friends, who kept up stamping their feet, clapping of hands, and loud talking and laughing. The speaker demanded protection of the officers whose duty it was to keep the peace, but be it said to the shame and disgrace of the Masonic fraternity, he found no protection there. Finally, he asked those who wished quiet to rise to their feet. And about one half of the congregation arose. After this it was somewhat quiet. Bro. R. spoke about one and a half hours, giving the history of Masonry, the murder of of Morgan, the manner of preparation and initiation into the first three degrees, with their oaths, signs, passwords, &c., and the effects of Masonry on politics and religion. The meeting was dismissed amidst such confusion that we could not take up a collection for the use of the hall which we wished to do.

ELZA OSBORN.

Religious Intelligence.

—Rev. Dr. David R. Kerr of Pittsburgh, editor of the *United Presbyrian*, was a representative from the General Assembly of his church to the Pan-Presbyterian Council at Edinburgh. He has safely returned home.

—Dr. J. T. Cooper, another delegate from the same body, is traveling in Europe. He was elected one of a large committee composed of members from nearly every branch and section of Presbyterianism, to which was referred the revision and harmony of the different standards and confessions of the Presbyterian and Reformed churches. The labors of this committee may be imagined from the fact that the branches of the church represented in Edinburgh were 49, and the different nationalities 25.

—The Jews have 189 organizations and 152 synagogues in this country, with 73,265 sittings, and valued at $5,155,234. The Jewish population is 250,000.

—The Boston *Journal* gives the result of last winter's revivals in Eastern Massachusetts. Returns from 203 churches report an accession of 4,869 by profession, 2,554 being added to Congregational churches, 1,546 to Baptist churches, 769 to Methodist churches, and 37 to one Presbyterian church.

—The Disciples of Christ report nearly 500,000 church members in their denomination, and that during the last seven years 200 new congregations and 38,500 members have been added.

—Thirteen French Canadians, recent converts, were baptized at the Baptist Temple, Fall River, Mass., July 22d. Twenty-two French Canadians have been baptized during the year, and it is said that a French church will soon be built.

—Rev. Donald C. McLaren, D. D. of Geneva, New York, a well known name in the anti-lodge reform, celebrated his 50th wedding day a few years ago. A brother Malcoln celebrated a like anniversary last month, and yet another brother, John, holds such an occasion as among the near possibilities. All three brothers bear the title of D. D.

—While our city churches are overcome and decimated by hot weather, etc., the campmeeting efforts of the Free Methodists are in a number of instances rewarded with numerous conversions. Three new organizations of this church have been begun at Cedar Rapids, Iowa, and vicinity and a new church dedicated at Kewanee, Ill., lately.

—Among the delegates at the Presbyterian Council was pastor Duseck, a deputy from the old Bohemian Church—the Bohemian Brethren of the early Reformation, to whom Calvin was so much indebted for his views of church government. He claimed to be from the Church of John Huss, and informed the Council that in Bohemia they had not only elders, but female elders, and that sometimes the elders were chosen by lot.

—The Irish Presbyterian Church has a mission in India, which, during the last three years has numbered about 400 conversions. Its field embraces six principal and six branch stations at which ten ordained European missionaries are laboring.

Correspondence.

Free Methodist Churches and Freemasonry.

Marengo, Ill.

In the issue of the *Christian Cynosure* of the date of July 17th, Bro. Hinman, in an article entitled "The Free Methodist Church and Secret Societies," makes some very serious charges against the official board of Aurora, and also of Elgin and South Elgin. Referring to the church at Aurora he says: "Twice I have been invited by pastors of the Free Methodist church in Aurora to lecture in that church, and twice I have been excluded by the 'official board,' 'on the ground that they were not willing to suffer the reproach of being the only church in the city that would tolerate such a discussion."

Now, all we have to say in this article concerning the above is this: If the "official board" of the Free Methodist church of Aurora excluded Brother Hinman from lecturing in their church, on the ground that they were not willing to suffer the reproach of being the only church in the city that would tolerate such a discussion, then the sooner that official board goes forward for prayers and gets converted the better, both for the church and the cause of God in general.

Brother Hinman continues: "The acting pastor of the Free Methodist churches in Elgin and South Elgin invited me to fill his pulpit in his absence, and to give one of the two discources on secret societies; but the 'official board' met and decided that I might preach but might not consider the subject of secret societies and that it was not for the good of the church to discuss that subject, as 'some of their members were sensitive on this question.' Now is it a fact, that because some of their members are aensitive on this question, that the 'official board' did not think it was for the good of the church to discuss the subject, and therefore excluded brother Hinman, or what is worse, usurped the authority of the Holy Ghost and dictated to one of Christ's ministers as to what sin he should denounce, or rather, what sin he should not denounce? Again, is it possible that there are members in the Free Methodist churches there who are sensitive on this question? Sensitive of what? Of having sin exposed and denounced? I have been a member of the Free Methodist church but a few years, but I have rejoiced in this idea, that a Free Methodist in reality is one who is saved from all sin, inside and outside. Can any one be thus saved and not hate Freemasonry, when he is informed as to the character of the institution? No: no more than an angel of light, or one of the blood-washed from earth can enjoy the bliss of heaven, and atthe same time be in league and sympathy with the devil and his works. If these persons who are so "sensitive on this question" are ignorant of the anti-Christian, devilish character of secret societies, especally Freemasonry, then the 'official board' of Elgin and South Elgin ought to see that they are enlightened and instructed,and what better way can this be done than to have them hear a lecture or two by Brother Hinman? Surely they have no business in the Free Methodist church if unwilling to have the "unfruitful works of darkness" revealed, and the "hidden things of dishonesty" brought to light and denounced. I hereby call on the 'official boards' of Aurora, Elgin and South Elgin to "arise and explain."

M. L. Vorheis.

Tares and Wheat.

Berrien Center, Mich.

Mr. Editor: In the *Cynosure* of 21st June is an article under the head, "Is it Misapplied?" The writer seems to take exceptions to the application I make (in a former article) of the tares and wheat. It may be misapplied, as I am liable to form wrong conclusions as well as others, but when I refer to the comments of Albert Barnes on this parable I find that I am in good company, and will hold to the position which I have taken until my mind is led to better understand it.

I do not wish to enter into a discussion on this subject with the good brother, as this would be useless and perhaps unprofitable. A few explanatory remarks will be sufficient. We admit that the field is the world and not the church. But at a proper time, after the young plants show signs of vitality, it is expedient that they be transplanted into the church, and we may transplant the tares spoken of in this parable and never clearly discover the mistake because of the great similarity they bear to the genuine wheat. We think the tares are here used as a figure to represent this particular class which so closely resembles true Christians.

But there are others of whom it is said, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."—Titus 1:16. Here the dissimilarity is too conspicuous to be included in the class spoken of in the parable. And as "some men's sins are open beforehand, going before to judgment, and some men they follow after" (1 Tim. 5:24), we are led to infer that there are different classes of pretenders to Christianity, and represented in the Scriptures by different comparisons. I do not see that brother Callender and I differ so very much in our views of this passage, except that we look at it from a little different standpoint.

I am not a minister as the printers have by mistake entitled me, and although I am inexperienced I am endeavoring to labor in the Master's vineyard, and if my seniors in proficiency will apprise me of my errors it will perhaps enable me to work with more skill in the future.

J. B. Crall.

Mrs. DeGeer Misses the Mark Again.

Albion, Iowa.

Editor Cynosure: In the *Crusader* of last month I saw an editorial from the pen of Mrs. M. E. DeGeer, in which there are so many glaring falsehoods about Albion and her community, that to let them remain unanswered would be doing injustice to the better class of our citizens.

Mrs. DeGeer claims to seek the truth, and to publish nothing else; but in her last issue she publishes to the world that which every truthful man, woman and child, who knows the circumstances, will at once declare to be as false as the author of it.

Mrs. DeGeer speaks of the death of Mrs. Larison's son, and gives an account of the funeral expenses of the boy. She says: "The Anties on account of his mother's anti principles, thought they would get up a subscription—and among them subscribed six dollars. They then went to the Masons and said they wanted a fourteen dollar coffin, asking them to contribute," etc. She further says: "The liberal hearted Anties with the few dollars squeezed out of small pockets by the dime, went to the furniture man and offered what little they had, and asked him to throw off something, when he replied, 'Gentlemen take your choice of the best twenty-five dollar coffins in my store.' A few of the young man's friends who respected him too highly to have his coffin purchased by scanty subscription have bought it.' The Lord bless the good Masons we say." So ends the story which is as false and malicious as the mother of it. Now for the truth of the affair.

Mr. D. B. Way owed deceased a small sum for labor and he went and paid it to Mrs. Larison. While there he ascertained that she had not money to bear the funeral expenses of her son. Mr. Way then started out to raise money enough to buy a coffin for the boy. He called upon all, Masons and Anti-masons,and received alike from both, neither he nor any other Anti-mason thought of Masonry at the time. After he had obtained nearly enough to pay for a twenty dollar coffin, he went to the furniture man to order one; when lo! that band that does things so slyly, had been there, ordered a coffin and paid for it. The furniture dealer says that no Anti-mason ordered a coffin nor even priced one; that no one tried to have him throw off anything, and that Mrs. DeGeer's story of the same is false, all of it; and he believes is to be a willful falsehood. Mrs. Larison, the mother of the boy, says she believes from the manner in which the Masons supplanted Mr. Way, that what they did was not done through charity, but for some selfish purpose. But after all the sly, wolfish manner in which the Masons managed the affair, the others would have left the sneakingness of the craft in this affair remain with the community, had not that "she-mason" blowed her trumpet in Chicago, and sent out in her paper a wicked and willful falsehood for no other purpose than to support Masonry here. But no power of Satan is strong enough to give the craft front seats here. "They are weighed in the balance and found wanting."

Buckeye.

Political.

Elk, Decatur Co., Iowa,
Aug. 15, 1877.

Dear Cynosure: In reply to Moses Varney of Springdale, Iowa, I would say, we want an Anti-masonic State ticket, if those we nominate will support the ticket. One who was nominated as an elector for Walker and Kirkpatrick said that he voted for Hayes and Wheeler. Such nominees we do not want.

Elza Osborn.

Masonic Illustrations.

Rosendale, Wis.

Editor Cynosure:—Nearly every adhering Mason will affirm that Masons show no partiality towards each other, more than they would towards outsiders, other things being equal. But let us appeal to facts, which according to the old adage, are stubborn things. In this town is a large lodge, considering size of the town. The lodge was chartered in the year 1859. They got into regular working order when the rebellion broke out, and one of their members, Bertine Pickney, who was then a past master, and of course a good and true exponent of Masonry, entered the army as a Major and soon after was promoted to be a Colonel, and shortly after that he was commissioned a Brigadier General. On account of poor health he resigned and came home, and in December of 1863 or 1864 he attended one of their annual festivals. It was a public festival, and on account of a want of a singing choir of their own, a choir of outsiders were invited. The most prominent members were called upon for speeches, all of them seemed to vie with each other in laudation of the order and the benefits which were to be derived from it by all, irrespectively; even the outside world were greatly indebted to the institution, for their world-wide charity, etc.

At last General Pickney capped the climax, by relating an incident which occurred during the war, in

substance, (as it was related to me by many substantial witnesses,) it was as follows: That the two armies were drawn up in battle array within so many yards of each other. and "the Masonic sign was given, and the sword was immediately dropped. Comment here is unnecessary. Another incident I will relate. Colonel La Grange of the 1st. Wisconsin cavalry was taken prisoner by the enemy, confined, I believe, at Andersonville; and fared sumptuously in comparison to the other inmates, and his wife received letters regularly every week, while others, or at least those who were not Masons could receive none. As all such letters were interdicted, and all communications were closed for several weeks successively, many soldiers languished and died, before any intelligence from their friends could be obtained. These are not a tythe of what might be adduced illustrative of the principle. Why Jeff. Davis was not hung, and Andrew Johnson was not impeached is a problem of easy solution in the minds of all.

M. J. Lewis.

Our Mail.

A friend asks:

"Do you know any Baptist ministers free to take charge of a church, belonging to this anti-secret society reform?"

If any such persons will forward to us their names we will send them to this inquirer.

C. G. Coffin, LaPorte, Ind., renews his subscription for six months and writes:

"I have been laid aside for the past six months, unable to attend to any business or hear the news read in the paper. I feel as if I had lost a great deal and am so anxious to know how you are progressing in the great Christian as well as moral reform I may have "crossed over" before my half year expires, but you will know I go strong in the faith that God will ere long rid our nation and the church of all false secretism."

Hosea Washburn, Madison, Maine, writes:

"I think the prospect of the cause is encouraging. We are doing what we can by circulating books, tracts and papers."

George Frantz, Duncan, Stark Co., Ill., write:

"I cannot see how a man can be a Christian and a Freemason at the same time, but God will bring all things to light by and by."

R. W. Gilbert, Panola, Ill., writes:

"I have been distributing *Cynosure* tracts in the Sabbath-schools on my circuit with hopeful results. My prayers often go up to God for the success of our reform and the *Cynosure* as one of God's agencies in it. I am yours as ever, opposed to all rings, monopolies, secret societies and everything like selfishness or clanishness."

E. G. Cooper, Albany, Mo., writes:

"Home matters have demanded our time for some months past; but we expect to give our time to the Anti-masonic cause through the fall and winter. The leaven hid by the *Cynosure*, *Freeman*, Blanchard, Levington, Stoddard and others begins to exhibit the formation of a new and more liberal sentiment among the people. We shall try to keep the war interesting as far as circumstance will permit."

Hiram Summy, Pleasantville, Marion county, Iowa, writes:

"There are but four Anti-masons here who try to help the reform and we are 282 years old. We never have had a lecture here yet."

This reform is greatly blessed in having many old men interested in it. Let us remember that old men are for counsel. Let Young America heed their words. Praise God for our veterans in this warfare.

Peter Kerr, Worthington, Armstrong county, Pa., writes:

"There are some secret society men around here. The Odd-fellows are the strongest and the boldest. The grangers made a great start but are partly dying out."

N. B. Blanton has changed his post-office address from Coffeyville to Galena, Kansas. He writes:

"This town Galena is about two months old and is situated on Short or Shot Creek in the Cherokee country, in the southeast corner of Kansas, in the center of very rich lead and zinc mines. The population of the town and diggings around the town is estimated at 6,000."

Home and Farm.

Get Ready for Winter.—Now that harvest is over and grain in the stack, a few days spent in getting the dwelling house ready for winter will be well repaid in the comfort of the family from November to April. The letters and hints in the *Cynosure* last winter upon rendering the walls of the house good non-conductors as well as impervious to winds can be used with advantage even in houses already built. Engage at the nearest saw or planing mill, two or three loads of sawdust for filling in between the studding of your house. If you can do the work in no other way, carefully remove the weather boarding under the eaves and put the filling in. Wood ashes a few inches thick in places exposed to mice will prevent their working; and for this reason ashes will be a good protection over the ceiling of chambers if exposed under the roof. The roof should be made tight above. Sawdust is probably the best material for thermal purposes, however, and the house should be packed with it as if preparing for the storage of ice in summer. A little time and money spent judiciously in this way will bring a greater revenue of comfort and health than will be likely to come in any other way.

Cows Holding up Their Milk.—The *Journal of Agriculture* says: It is a common complaint among dairymen that cows will not give down their milk, and it would appear from the way in which the matter is discussed that there are some cows of a contrary disposition that persistently and stubbornly refuse to part with their milk supply on demand. There is nothing more fallacious. Cows have no more control of the matter than we have when we sneeze. Some cows are more nervous than others, and in consequence more easily excited. If they are worried by dogs, or chased by boys before being milked, it will be observed that they are fractious and fidgety, and will not let their milk down. This is none of their fault. They are suffering from natural nervous causes, and it is not that they are unwilling to give up their milk, but in fact the milk-forming process in the cow is temporarily disturbed, and they have no milk to let down. The same thing frequently happens when the calf is weaned. If the cow shows much distress at the separation and moans and grieves for her offspring, it will again be discovered that she falls off in her milk yield. We have known of instances where perfectly fresh cows have ceased to give milk entirely from having been dragged a long distance behind a wagon, and worried and excited by a cruel driver. The nervous temperament of the cow is one of the first things to be considered in selecting one for the dairy. A quiet, easy going animal, imperturbable and careless as to surroundings, will stand and chew her cud, and it requires something very extraordinary to disturb her milk manufacture; but find one that runs off on the approach of any one and has a chronic wild and startled look, and nine cases out of ten she will be very unsatisfactory in the dairy.

If we wish to avoid the excitement consequent to weaning the calf, take it away from the cow when two or three days old and raise it by hand. The mother will make much less fuss about it at that age than if allowed to run longer with her.

Offensive Perspiration.—We have known otherwise agreeable people to be so affected with this disorder as to render them almost obnoxious to their friends and a mortification to themselves. For the benefit of such suffering ones we give a couple of simple remedies which we know to be efficacious:

Dissolve one ounce chlorate potassa in one pint of soft water. Take one tea-spoonful of this mixture night and morning. After taking inwardly a few days, put a tablespoonful of it in a washbowl of water and sponge the person with it; continue this treatment a few weeks and all unpleasant odor will be gone.

A few drops of hartshorn in hot water is also very effectual in removing the sour smell of perspiration. Gentlemen who walk a good deal are often troubled with perspiring feet. If they will bathe their feet every night with cold water and salt, rubbing them well with a coarse towel, and occasionally with the hot water and hartshorn, all unpleasant odor will soon disappear.—*Christian Intelligencer.*

Fish for Food.—Ex-Governor Seymour says there is more nutritious food in an acre of water well stocked with fish, than in the best wheat-growing farm in the State of New York. Let those who are seeking fortune through cheap lands in the far west, take note of this declaration. The ex-Governor has held the plow, figuratively speaking, for some years, and is one of the Fish Commissioners for New York State, and so he doubtless knows whereof he speaks. There is much wealth at almost every door, if we but look for it, and work the discovery with diligence and true economy.

Value of Fruit as Food.—At a convention of fruit-growers of Ohio Mr. Bateman, the well-known horticulturist, said that farmers and others, especially those having families of children, would find great advantage in the matter of health by using fruit as a part of every meal at all times of the year. Mr. B. said he had tried this plan for many years with a large family, and knew from experience that nearly all the cases of derangement of health by the use of fruit in the summer were attributable to its irregular use. He also believes that a more constant and plentiful use of fruit would be found useful as a preventitive of the malarial fevers so common in the west. Farmers should grow more kinds of summer fruits, so as to have a constant succession for the table; more grapes, where they can be grown, and more and better varieties of apples in their orchards.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 30, 1877.

Why we Should go to Dayton.

"We wrestle not with flesh and blood," when we encounter the hosts of secretism, but against a union of principalities and powers, and the rulers of the darkness of this world, and against spiritual wickedness in high places. No one acquainted with its genius and structure can doubt that the lodge system is among the most powerful and effective of all known Satanic agenies. If it does not control all other agencies, good and evil alike, directly, it enters them in disguise and appropriates to its use whatever can be made to subserve its purpose. It enters the family and laying its hands upon the mature, unblemished members of that sacred compact, leads them blindfolded and half naked into its Bastiles. It supplants God's ordinance and sets up a code of its own in the household of its members, and a body composed of Jews, barbarians and what-not, called a "Grand Lodge" makes laws for that family, by telling the husband and father what he shall *not* say, and what he shall *not* do in his own house. The lodge takes what it can use from the family, and after binding its victim in the most abject slavery, it sends him back to make the law of his seducers and not the law of God the supreme rule in his home.

The same thing is true of its practical workings in society in the State and in the church. It has its emmisaries upon every watch-tower looking out for every rising cloud of opposition, and its experienced sappers and miners delving under every man's character or every movement that menaces its coveted supremacy. It is a band of secret spies and disguised oath-bound agents diffused through society acting in concert and directed by a few designing leaders.

The system of Freemasonry alone consists of seventeen "rites" and more than three hundred degrees. "York Rite" Masonry has obtained a good degree of popularity and influence in the "Chapter" or "Holy Royal Arch degree," as it is called. The "American Rite" consists of nine degrees with four encampment degrees appended, and is a modification or development of the "York Rite." The encampment degrees, consisting of Knight of the Red Cross, Knight Templar, and Knight of Malta and Super-excellent Master, are a kind of mongrel mixture of Christian and military exercises, in which they swear to defend the Christian religion with their swords, repeat the Lord's prayer and drink wine from a human skull, in their religious worship. These two rites have in agovernmental point of view but a trifling influence in comparison with the "Scottish Rite," which is the center around which the whole system of secretism in this country revolves.

The Scottish, like each of the other sixteen rites begins at the summit of Blue Lodge Masonry and proceeds thence by five series and thirty degrees up to the Supreme Council of Sovereign Grand Inspectors General, and is presided over by the most Puissant Sovereign Grand Commander holding his position for life and who is invested with legal absoluteness. This is the irresponsible governing body in the whole gigantic machine. Its control of the thirty-two subordinate degrees in this rite direct and absolute including each individual member as well as the organic structure itself. It indirectly controls the Blue Lodges, by capturing the Grand Lodges and officering the local lodges with its trained agents, and did it pause here the evil might be endured. But this is only the beginning.

The half million Masons in this country are simply the "picked men," the "confidential deputies," the "legion of honor" acting as a body guard to the "Supreme Council," and under commission and and with guarantees of protection they enter every other secret and open association that will tolerate them, not as Masons but as men, to direct and control it in the interests of the one supreme body. This Supreme Council officers and runs Odd-fellowship. It originated and run the grange until it could make more out of it by letting it fall in pieces than by keeping it intact. This "Supreme Council" sends its agents into our pulpits, our courts, our State Legislatures and into Congress, and everywhere, and always for the one purpose. It furnishes models for all the secret unions and men to control them. Strikes are the early fruits of a ripening harvest, in which the knowing ones anticipate a great increase of power. By multiplying rival combinations, they destroy confidence between men, derange business, dishearten honest effort, prevert judgment and weaken the government, and thus they are endeavoring to prepare the people to submit to that authority which now works in secret, but which aspires to become the dominant and acknowledged head of the church and the State. These men are in earnest and those who believe in equal rights and the Christian religion should be equally so. Our nation has just cast off one system of bondage, but it cost the blood of half a million of our citizens to wipe out that curse, and now we are threatened with, and already under the shadow of a curse more enslaving to intellect and soul, and shall we sit quietly down and note the gathering shadows until the light of liberty is shrouded in the midnight of oppression? God forbid. Let us be on the watch-towers sounding the alarm, and let us gather at Dayton, October 23d and 25th, for counsel, and to encourage one another in the Lord. The times are ominous, the crisis makes haste, the principalities and powers are marshaling their cohorts, the "Sovereign Grand Commander" has set the battle in array, and now let every friend of humanity, of justice, and of the Christian religion be at his post.

J. P. Stoddard.

A New Apocalyptic Beast.

The Knights of Pythias whose ritual is being given in this paper, have just held what in their inflated dialect is their "Supreme Council of the World," at Cleveland, Ohio (Aug. 14). Over 2,000 able-bodied men marched in line laden with miltary finery and grandiloquent titles, among whom we notice a few ambitious and respectable lawyers like John C. Van Valkenburgh of Iowa, a former student of Knox College, who, however, left the lower departments without ever coming under my instruction. The Cleveland Mayor and Council received them into their city decorated with flags to celebrate the citizens "knew not what." The Columbus United States barracks sent the U. S. band to swell the day and give color of respectability to a secret society swindle which was invented by a few swindlers and loafers with J. H. Rathbone at their head, in the city of Washington beside the cradle of the grange in 1864, directed doubtless by the devils who were losing their occupation by the fall of the slave system the year before.

This bold, impudent and contemptible swindle, compared with which all the mock-auctions of the United States are trifles, in 1870, only four years from its start, reported total receipts amounting to $541,219.34! No wonder that to their historian Weeks, "There is something wonderful in the progress of the order. It reads like a fairy story." (His. Knights of Pyth. p. 167). The dupes of the delusion, it is plain from the above, do not themselves know or comprehend either its nature or import, but with "all the world wonders after the Beast."

The unseen realms are hidden to us as to them. But we know that when Christ who was "the truth" cast out devils, those malignant creatures rational, who had lost the use of the restored Gadarene demoniac by whom they had terrified and enslaved the villagers, drove their swine into the sea, spoiled their rural and contraband commerce and stopped the work and teaching of Christ there. And it requires small acumen to see that this new "fairy" devil-worship is swamping American ideas and institutions, and thus check-mating in this country Christ's form of civilization. It is neither weakness nor superstition which suggests that "like effects have like causes," and if so, that the devils who had run but were leaving the falling slave system with its mass of Satanic uncleanness, injustice, falsehood and cruelty, were permitted to enter these Pythians and the grange to keep the ex-slaveholders from receiving Christ as they and the Gadarenes of old would have done but for their trick, and thus to originate the stupendous humbug which we behold.

Reform Colleges.

The collegiate year opens again during the early days of September. The following are the best known among western institutions that maintain and teach the principles of our reform: *Westfield College*, Westfield, Clark Co., Ill.; fall term opened August 22nd, second term opens November 14th. For information address Pres. S. B. Allen, who is also president of the Illinois State Christian Association this year. *Wheaton College* (see advertisement on last page) opens next Thursday, September 6th. Unlike other institutions mentioned in this note, Wheaton has to stand in one respect alone against the attacks of the lodge. Compared with them, it is nearly unsupported by denominational props, yet none the less by the prayers and donations of many godly men and women in all the churches. *Monmouth College* Monmouth, Ill., opens next Wednesday, Sept. 5th, under President Wallace, this College has grown to be a center of good influence for the United Presbyterian churches, as well as for the community at large. *Western College*, Linn Co., Iowa, also begins its yearly course on Sept. 5th, and is for Iowa and the United Brethren of that State what Westfield is to Illinois. Prof. L. Bookwalter writes that a good attendance is expected. Parents will not fear to trust the training of their children to Pres. E. B. Kephart. *Wesleyan Seminary*, Wasioja, Minn. (see advertisement on 16th page) begins its first term Sept. 12th, and deserves honorable mention among the educational institutions though yet but a preparatory school. Under the vigorous agency of Rev. D. F. Shepardson its financial basis is being made firm, and Prof. Paine is a loyal defender of the reform principles of the Wesleyan churches. Such institutions as these can be heartily recommended to Christian parents who do not wish the minds of their children trained at the expense of moral neglect and heart poverty. It will not be amiss to say also to students that after the Word of God, one of the best books preparatory to college life is Students' Manual, by the late well known Rev. John Todd.

THE PUBLISHING HOUSE.—The following ought to arouse every well-wisher of the reform to undertake at least as much as this humble brother. How many of you are better able to give your tens and hundreds than he a single dollar. Let honest self-denial have its way for a single five minutes as you read this and take pen and paper to enclose your gift to this great work. Read Bro. Lewis' appeal from New Bedford, Ill.:

"Enclosed find $3.20; $2.20 for *Cynosure* and $1.00 for the Publishing House fund. Come, brethren and friends of the cause, let each one of us give one dollar and it will help much in securing the enterprise. It seems to me the money might be secured in this way without distressing any one. Come, dear friends, let us to the rescue! I am a poor itinerant preacher traveling on a salary of $375 and keeping up my own expenses, but the Lord's cause demands our help. Come now, how many shall we have to respond to this call next week, and so on till every one of the subscribers to the paper has paid one dollar to the Publishing House fund. If I can afford it, it seems to me that every other subscriber can. The cause of God demands it, our country, our homes demand it. Humanity groans under the curse of secrecy. Come to the rescue. J. W. LEWIS.

—Bro. R. Faurot well known in Indiana as an able defender of the truth, now resides in Kendallville ince his return from the South. Awhile since he wrote a brief review of a Masonic oration published in the Kendallville *Standard*. The editor procured a reply of nine long columns from the orator, "Rev." R. McMurdy, an Episcopal clergyman formerly living at Hyde Park near this city. This gentleman will be remembered by many who attended the State Association here three years ago, for his unsuccessful efforts to display his store of Masonic information, and for his courtesy in asking the Convention to trot about the city looking up documents by which he promised to prove that he was not a liar. Against this Goliath spear (nine columns long) let Bro. Faurot fling a smooth stone of truth. It will suffice.

—General agent Stoddard visits Marshall county, Iowa, this week, stopping first at Quarry for a week or more and then going on to Marshalltown to co-operate with Bro. Ronayne.

– Rev. N. Wardner, general evangelist of the Wesleyan church, called at Wheaton last Saturday and Lord's Day to attend the quarterly meeting. His preaching like Paul's at Corinth was "in demonstration of the Spirit and of power," leading the church and others who came in to confession and importunate prayer. By the grace of God this apostolic visitation may be like showers on the parched ground, refreshing, quickening, revivifying, preparing the church for a good work, begetting in them that willingness that marks the day of God's visitation in power. The visit is most opportune as the College opens next week and all the churches need a reviving to fit them for the holy duty of receiving and caring for the highest interest of the many students who will come into their homes.

—Bro. H. H. Hinman, who is yet in south-western Iowa, wishes to prompt a number of subscribers in Ohio, Indiana, Illinois and Iowa, whose names he obtained by becoming personally responsible to the publishers for the money, which should have been sent to him, but is not yet. These subscriptions should be paid if those who owe them have even to live on two meals a day to do it. Bro. Hinman needs the money and ought to have it before this week is out. Send to him at Wheaton.

—Rev. W. P. McNary of Bloomington, Ind., president of the State Association, reports a severe Masonic attack now opened in the local papers upon himself. Our readers who have had experience will say that it is a sign of good—good done or spoken and good to come to those who may claim the blessing of those who suffer for righteousness' sake. Bro. McNary believes this and his trust is firm in the Lord Jehovah. We hope to print something more from his pen on the history of the lodge.

—Vermonters take notice! It is reported that secret societies are prohibited by an old statute in the province of Quebec, Canada, and the Catholics are about to take advantage of it against their old enemies, the Orangemen. They will prosecute prominent members of the Orange lodges for belonging to an illegal society.

—Bro. George Eley, an occasional contributor to our columns, has printed an essay on "Self-denial." There is little enough said on this eminent Christian virtue, and this effort, made we believe sincerely and humbly in plain speech, deserves an honest and wide reading. The tract is for gratuitous distribution. Send to Geo. Eley, Juda, Green Co., Wis., enclosigg postage.

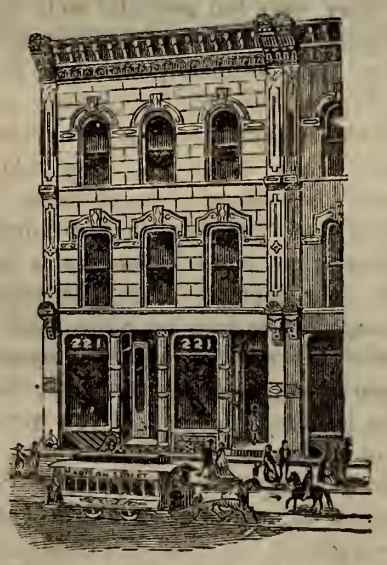
—Past Master Ronayne is preparing to present the Fellow-craft degree in the hall of the Carpenter building on the evening of Tuesday next, September 4th. Let the notice be widely circulated and those who sympathize with the reform in the city and vicinity be present so far as possible.

—This exposition is at the request of the annual business meeting of the National Christian Association, which recommended that in connection all the pastors of the city be requested, personally so far as possible, to attend and question and criticize so as to thoroughly inform themselves of the nature of the organization they are admitting to their churches. The General Agent in attempting to invite them finds that with hardly an exception the Chicago ministers are away on vacation not expecting to return till September. Of the Presbyterian churches from the 1st down to the 8th, the pastor of the latter only is at his post. If the Holy Spirit went with the ministers Chicago would be truly a God-forsaken city.

IN THE SANITARIAN for September James T. Gardner, director of the State Survey of New York gives some valuable ideas to public health discussion on the Relation between Topographical Surveys and the Study of Public Health. "Criminality," a paper from the N. Y. Medico-Legal Association," "The Arrest of Zymotis Diseases," like smallpox, etc.. "The Causes of Disease in County Houses," and "Street Pavements" are other able articles. A. M. Bell publisher, Box 1956, New York.

THE NATIONAL S. S. TEACHER has dropped nearly everything else to make room for the editors notes and expositions of the lessons. The September number answers well the purpose of Bible dictionary, notes, concordance, and a lazy teacher would make shift to do without the Bible itself. The quarterly review fills a space in this number. Adams, Blackmer & Lyons, Pub. Co. Chicago.

—We have received a neat pamphlet printed by Rufus Johnson, Gerlaw, Ill., for the author, Rev. T. C. Patterson, containing an invitation from him for a discussion upon the propositions of Masonic compatibility with the Christian religion and republican government. The challenge was replied to by two Masons in the Monmouth *Atlas*, but they drew back from the discussion, or were ordered into silence by their lodge. Following this correspondence Bro. Patterson follows out at length some thoughts suggested by it with great profit. We see no price affixed to the pamphlet, but presume copies can be had of Bro. Patterson.



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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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D. S. Caldwell, Clyde, Sandusky Co., O.
A. Mayn, Promise City, Wayne Co., Mich.
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind
E Ronayne, 104 Bremer St., Chicago.
W. M. Love, Baker, St. Clair Co. Mo
A D. Freeman, Downers Grove, Ill.
Jas. Springer, Springerton. Ill.
A. D. Carter, Deersville, Harrison Co O.
James McCleery, Monroe, Iowa.
R. Faurot, Kendallville, Ind.
J. W. Barlow, Ridgetown, Ont., C. W.

The Home Circle.

Creeds Defended.

I met a man some years ago
With self-esteem prodigious;
And he of course knew everything
About all things religious.

A creed he treated with contempt,
Of sneer he was not saving,
For he was such a liberal man,
And creeds were so enslaving.

Suspect the man who sneers at creeds,
Respect a firm believer;
The truth revealed—he ought to be
Of truth the glad receiver.

The truth received, a creed I hold—
For credence and believing
In other words mean simply this,
A faith, and faith receiving.

The Latin credo simply means,
In Saxon tongue translated,
The firm confession, I believe—
Should such term be berated?

"Hold fast the faith," a God commands;
You can't without the credence,
And then before the faith exists
The creed takes antecedence.

Then credo! credo! I believe,
My creed from God receiving;
My Bible is a book of creeds,
And I its truths believing.

I do not say a creed will save,
But truth is means of saving,
And who to truth a credence gives,
Is not his soul enslaving.

My creed, "The truth will make us free,"
My creed, 'Tis Jesus saves us.
Since these are creeds, then cease to sneer
That creeds must needs enslave us.

—United Presbyterian.

Romanism and the Bible.

It is important for the public to know the precise position of the Roman Catholic church with respect to the reading of the Bible by the people. Rev. Philip Schaff, D.D., has prepared a brief summary of Roman Catholic deliverances on this subject which is worthy of preservation for reference.

1. Several Popes before and even after the Reformation, especially Innocent III. (*ob.* 1216) and Clement XI., in the Bulla Unigenitus (1713) have not indeed, absolutely prohibited, but, at least restricted and discouraged the reading of the Bible in the vernacular tongues.

2. Pius VII. (1816), Leo XII. (1824), Gregory XVI. (1832) and Pius IX. have anathemized the Protestant Bible Societies and denounced the spread of Protestant Bibles. The Papal Syllabus of 1864 (§ iv.) classes Bible Societies (*Societates Biblica*) with socialism, communism, secret societies, and calls them "pests," which had often been most severely reproved in papal encyclicals.

3. The "*The Index Librorum Prohibitorum*," as issued by Pius IV., allows the use of the (Catholic) translation only on condition of a special permission of the priest.

4. It is perfectly consistent with the Romish view on the obscurity of the Scriptures, as with the hierarchical spirit, to place very little value on the reading of the Bible and to refer the laity to the living teaching of the priesthood. The reading of the Bible is not regarded as necessary by the Roman church; but only as useful within certain limits, and as positively hurtful if left free to all.

5. The wholesale destruction of Protestant translations of the Bible was an essential and prominent part of the Jesuitical counter-reformation in Bohemia, Poland, Hungary and other countries. Bohemian and Polish Bibles were burned by the thousands during the sixteenth and seventeenth centuries, so that copies are very rare. One Jesuit (Koniash, died about 1617) boasted that he burned over 60,000 Bohemian books. The whole Czech and Polish literature was destroyed by the Jesuits.

No additional proof is necessary to show the settled opposition of Romanism to the reading of the Word of God by the people. The Roman Catholic bishops and priests are altogether consistent in contending against the use of the Bible in the public schools.

To School Girls.

Another thing of which you can not be too careful is your health. Do you know how wasteful you are of your abundant vitality, as if it were some common uncostly thing of which there were no need to take care? It is very sad to think of the victims of neuralgia, of headache, and of morbid melancholy, who would be now rejoicing in gladness if they were but perfectly well and strong. The stock of health which you girls needlessly exhaust, you will need, and pine for, perhaps, one of these days. Just try to think how many times you have taken cold when there is no occasion for it, if you had only been prudent. Every time you take cold you set the door open to fevers, to pneumonia, to various maladies; and if once they walk in, and get possession of the citadel of the body, they are hard to dislodge. If you would not so despise that good thing, a shawl, in chilly weather; if you would throw it over your arm when you go out, so that if a change in the temperature come you could be armed against it; if you would wear thick shoes and flannels, and never sit down in a draught when you are heated, nor stand in a windy doorway bidding good-by to friends, you might escape multitudes of colds which weaken and imperil health.

Then as to your food. Who are the best customers at the candy stores? I suppose that they are about equally divided between too indulgent papas who like to carry *bonbons* to their babies, and between girls who have a sweet tooth for sugar and cream. Now candy and confectionery, except when lightly partaken of in the way of dessert, are ruinous to digestion, and a person who has an impaired digestive apparatus has, I assure you, a pretty hard time in keeping amiable and even-tempered in this up-and-down world.

You are just at the age when you are fond of forming passionate friendships. You think you cannot be mistaken in supposing that you could not endure life if your were separated from your dearest intimate friend. I am glad that you can love so fondly and unselfishly as you do, and I am sure that to older eyes there is no prettier sight than that of two merry girls, arms interlocked, faces radiant, tongues going fast, as they exchange the innocent confidences of their age. Yet pardon me if I tell you that it is better for you not to form even girl-friendships unless they are with those whom your parents cordially approve. A young lady's mother is always her best, wisest and truest friend and counsellor. If she tells you that Minnie or Jessie, whom you so much admire, is not a safe companion for you, it is wise for you to defer to her judgment.

Let your friendships with the young people of your acquaintance be open and above-board. Do not affect an utter scorn and indifference to the boys. Why should you not enjoy the society of nice, well-behaved, gentlemanly lads, the friends of your brothers and cousins, and the brothers of your friends? There is no reason in the world why you should shun a boy as if he were beneath your attention. Unhappily, my dears, there are some of you who need quite other advice than this. You are only too willing to be free and familiar with young gentlemen, too anxious to secure admiration, and too ready to flirt. Of all undignified, unmaidenly things, flirting is the worst. You sacrifice a great deal when you condescend to engage in it. Repress coquetry, and be simple, straightforward, modest and gently-behaved if you expect to become a gentlewoman.—*Mrs. Sangster, in Christian at Work.*

"Make a Few."—A pretentious student in Brown University once told Dr. Wayland that he thought it would be easy to make proverbs like those of Solomon. The only reply of Dr. Wayland was, "Make a few!" If skeptics who have spent so much time in railing at the Bible would try their hands at making a better book, a book that would take hold upon the heart of humanity; which would interest children and comfort old age; which would inspire manhood and womanhood with the highest, truest, noblest thoughts; which would chasten them in joy and comfort them in sorrow; if infidels would produce the first page of such a book as this, we would gladly listen to what they have to say. But this eternal fault-finding, this everlasting negation; this seeking to rob people of a healthful and comfortable faith and leave them nothing in its place; this parading of a few worn out sneers and objections, never will accomplish much with a world that is hungering for the bread of life, and that longs to drink of the waters of salvation.

The Chinese belle compresses her foot so that it is no larger than the foot of an American girl five years of age, while the American belle compresses her waist so that it is no larger than that of a Chinese girl of the same age. Now, which exhibits the more intelligence—the enlightened American or the half-civilized Chinese? If obscene books an vulgar pictures are prohibited by law, is it not equally necessary that these absurd, ridiculous and murderous fashion-books and dress-plates that bewitch the silly and weak-minded and lead them to adopt modes of dress destructive to health and life, should also be prohibited by law? For while the former lower the tone of morals and corrupt the mind, the latter are sure death and destruction to the body, and surely existence, even though associated with immorality, is preferable to suicide from silly habits of dress.

A Scotch paper has the following: A poor man who had a large family broke his leg, and as he would be destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. When the door was opened a tall, lank, blue-frocked youngster stood there, with an ox-goad in his hand and asked to see Deacon Brown. "Father could not attend the meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in in the shape of potatoes, beef, pork and corn.

Children's Corner.

Wise unto Salvation.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15).

Timothy, when but a child, knew the Holy Scriptures; that is, the Old Testament, for the New was not then written. He, when a child, had listened to the instructions of his good and holy mother, and also to Paul, as his teacher. So, dear child, do you listen to those who would lead you to Jesus: but, above all, love the Holy Scriptures, and search them again and again, for they will make you wise unto salvation. In God's Holy Book you will find the way that leads to heaven. When a traveller goes on a journey, he takes a guide-book with him to teach him and show him the way; so do you take God's Word as David did, for he says, "Thy Word is a lamp unto my feet, and a light unto my path." In God's Word you will see how the Lord of life and glory came down from heaven to suffer, bleed and die for dear children like yourself, that all who trust him might have eternal life; for he said of little children, when he was here on earth, "Suffer the little children to come unto me, and forbid them

not, for of such is the kingdom of heaven."

All who have faith in Jesus are wise, for their's will be eternal life through his salvation. The salvation of Jesus is a free gift. We cannot buy it. Let me illustrate this by a little story.

Once there was a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took half-a-crown and went to the king's gardener, and tried to purchase the grapes, but was rudely repulsed. A second effort with more money met with like results. It happened that the king's daughter heard the angry words of the gardener and the crying of the woman, and inquired into the matter. When the woman had told her story the princess said: "My dear woman, you were mistaken. My father is not a merchant but a king; his business is not to sell, but to give." Whereupon she plucked the bunch from the vine and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labor of many days and nights had not procured for her.

Like the poor woman, keep asking the King's Son (Jesus) till you get the free gift of salvation, for it is free to all them ask him.—*Work and Work.*

In the Streets at Night.

"His father don't allow him to be in the streets at night," said Will Carson in a mocking tone, "better tie the baby to the bedpost with his mother's apron strings."

John Mellen's face flushed at these taunts. No boy likes to be ridiculed, especially when a crowd of his playfellows are standing by.

"Be a man and come along with us," said Harry Jones. "You are old enough now to think and act for yourself."

"Come John, come with us;" said another. "We shall have a grand time. It won't hurt you just for once to have a little fun."

"No," said John, "I shall mind my father. The Bible says, 'Honor thy father and thy mother,' and I shall do it."

"Come on, boys," said Will, starting off; "Don't stand listening to his preaching."

John went home, and in preparing his lessons for the next day and joining in some home pleasures he had forgotten all about the boys. The next morning on his way to school, he heard that the boys had been arrested and sent to jail for being drunk and disorderly. Think how anxious their parents must have been all through the night, and then to be told that they were in jail! How it must have surprised and pained them!

Don't be wandering in the streets at night, boys. It is a bad habit, and nothing but harm can come of it. Hundreds of boys are ruined through being in the streets at night.

John Mellen made a happy and prosperous man, and so will every boy who fears God, stands up for the right, and honors his father.—*Children's Friend.*

HIGH AND DRY.—The *Manchester (N. Y.) Bulletin* says:—A few days ago butcher Robinson's large Newfoundland dog cooled himself in the canal, and after swimming far away from his point of entrance tried to get out where the wall was high up from the water. He made many ineffectual attempts to do it, and failed. Gov. Smyth's shepherd dog saw his difficulty, ran about to get assistance, but none coming, when the big water-dog put up his paws to make one more effort to get out, the knowing Scotch collie grabbed him by the neck as one grabs a brother by the hand to help him out or over a difficult place, and he was landed high, if not dry, much to the joy of both.

Hugh Miller's Early Days.

The name of Hugh Miller is well known. He devoted himself early to a life of hard labor as a quarryman and a mason; and by the steady exercise of the powers which God had given him rose to a position of much usefulness and honor. This story has been often told to show what can be done by the earnest use of common means.

The father of this celebrated man was a master of a sloop belonging to Scotland, which was lost in a fearful tempest. In consequence of this bereavement the widow had to work late into the night as a seamstress to provide for the family. Hugh used to frequent the harbor and watch the shipping, sadly missing the familiar vessel, the return of which used to be the cause of such joy to him. He would also climb, day after day, a grassy knoll of the coast, close behind his mother's house, which commanded a wide view of the Moray Frith, and took wistfully out, long after every one else had ceased to hope, for the sloop with the two stripes of white and the two square top-sails, commanded by his father. But they never appeared again.

He learned the letters of the alphabet by studying the sign-posts; he afterwards attended a dame school, and persevered in his lessons till he rose to the highest form and became a member of the Bible-class. The story of Joseph aroused his interest, and he became a diligent reader of all the Scripture stories. Hugh then began to collect a library in a birch-bark box about nine inches square, which was found large enough to contain all his books.

He has described, in his "Old Red Sandstone," the feelings with which he began work, and the happiness he found in it. "To be sure, my hands were a little sore, and I felt nearly as much fatigued as if I had been climbing among the rocks; but I had wrought and been useful, and had yet enjoyed the day fully as much as usual. I was as light of heart next morning as any of my brother workmen." After describing the landscape, he says: "I returned to the quarry, convinced that a very exquisite pleasure may be a very cheap one, and that the busiest employments may afford leisure enough to enjoy it."

Various wonders soon disclosed themselves in the rocks; marks of furrows, as of an ebbing tide, fretted in the solid stone, fossil shells and fish and leaves of plants. Almost every day opened new discoveries to his curious eye, and awakened deeper interest. And thus began that course of observation and study which made him famous as a geologist, and enabled him to render valuable help in the progress of science.

His first year of labor came to a close, and he found that "the amount of his happiness had not been less than in the last of his boyhood. The additional experience of twenty years," he adds, "has not shown me that there is any necessary connection between a life of toil and a life of wretchedness."

"My advice," says Hugh Miller, "to young workingmen desirous of bettering their circumstances and adding to the amount of their enjoyment, is a very simple one. Do not seek happiness in what is misnamed pleasure; seek it rather in what is termed study. Keep your consciences clear, your curiosity fresh, and embrace every opportunity of cultivating your minds. Learn to make a right use of your eyes; the commonest things are worth looking at—even stones and weeds, and the most familiar animals. Read good books, not forgetting the best of all there is more true philosophy in the Bible than in every work of every skeptic that ever wrote; and we should all be miserable creatures without it."—*Child's Companian.*

The Sabbath School.

LESSON XXXVI.—Sept. 9, 1877.—PAUL AT EPHESUS.

SCRIPTURE—Acts 19: 1-12. Commit to memory vs. 1-6.

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus.

5. When they heard this, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.

7. And all the men were about twelve.

8. And he went into the synagogue, and spake boldly for the space of three months disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued by the space of two years; so that all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11. And God wrought special miracles by the hand of Paul:

12. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

GOLDEN TEXT.—"For our Gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance." 1 Thess. 1: 5.

Last Sabbath we left Paul at Corinth. After remaining awhile longer there, and securing a triumph over the Jews before Gallio, (a brother of the philosopher Seneca) he sailed from Cenchrea for Jerusalem to attend one of the Jewish feasts, (either Pentecost or Tabernacles) Aquila and Priscilla, probably also Silas and Timothy, accompanied him. On the way he stopped a few days at Ephesus, taught with acceptance in the synagogue, and promised to return "if God will." Here, too, he left Aquila and Priscila. Landing at Cesarea, he went up to Jerusalem, and saluted the church there, after which he proceeded to Antioch, and closed his second missionary journey. "Some time" elapsed, and the apostle started on his third tour. Advancing north, and then west, he first visited and "strengthened" the disciples of Galatia and Phrygia—perhaps also those of Cilicia and Lycaonia. Finally, according to promise, he arrived at Ephesus. Commercially, politically and religiously, Ephesus was the most distinguished city of Asia Minor. Founded by the Greeks, on the banks of the Cayster, near the eastern shore of the Ægean Sea, it became the emporium of a busy trade. Here people of all nations met for purpose of traffic. It was also a free city, and the capital of Proconsular Asia—a province which included the greater part of western Asia Minor. Here resided one of the two highest dignitaries (outside of Italy) appointed by the Roman Senate. It had also a world-wide reputation as the home and guardian of the worship of Diana. Distinguished as was its *stadium* and *theatre*—the latter capable of seating 50,000 people—the temple of Diana far excelled them both, and was probably unsurpassed by any building of ancient times—unless, indeed, we except the temple of Solomon. It was 425 feet long, and 220 feet broad, while it was surrounded by a hundred Ionic columns, 60 feet high. Within were many of the finest specimens of Greek art, among which were the masterpieces of Apelles and Calliphon. In the centre was the image of Diana—half Grecian and half Asiatic in its conception—which, like other celebrated idols, was believed to have fallen from the sky. And back of this still was an apartment where kings and nations deposited their richest treasures. With so many sources of attraction, therefore, no wonder Ephesus was thronged with people, and no wonder Paul made it one of the chief centers of his missionary operations.—*Evangelical Repository.*

HOME READINGS.

M. John 14: 1-31....The Gift Predicted.
T. John 16: 1-15....The Gift Promised.
W. Acts 2: 1-21....The Gift Received.
Th. Acts 4: 1-33 .. The Gift of Power.
F. Acts 8: 1-24....The Gift not Bought.
S. Acts 10: 30-48....The Gift upon the Gentiles.
S. Acts 1: 1-26....The Gift Brings Power.

The greatest question is: "Did ye receive the Holy Ghost when ye believed," and is he now an abiding presence with you? Christ promised to send the Comforter—is he your daily Comfort? John 14: 16, 17, 26; 15: 26; 16: 7-13; Rom. 5: 5; 8: 16; 2 Cor. 1: 22; Gal. 4: 6; 1 John 2: 27; 5: 10.

What shall be done with those whose lives indicate that they have not so much as heard whether there be any Holy Ghost? They are not to be denounced—but led into this blessed experience. Job 4: 3, 4; Is. 35: 3; Eze. 34: 16; Rom. 15; 1-4; 14: 1; 1 Cor. 9: 19, 22; Gal. 6: 1; 1 Th. 5: 11; 2 Th. 3: 14, 15; Jas. 5: 19, 20.

How much we need bold men! men who are not afraid of sneers nor jibes nor scorn—who always and everywhere will be known as laborers for the Master! Josh. 1: 6, 7; Is. 35: 4; 1 Cor. 16: 13.—*Nat'l S. S. Teacher.*

SCRIPTURE READINGS.

V. 1.—And a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.... And when he was disposed to pass into Achaia, the brethren wrote exhorting the disciples to receive him. Acts 18: 24-28; 1 Cor. 1: 12; 3: 4-6.

And after he had spent some time there he departed and went over all the country of Galatia and Phrygia in order strengthening all the disciples. Acts 18: 23; also 18-20.

V. 2.—But ye shall be baptized with the Holy Ghost. Acts 11: 16; 8: 15, 16; Is. 44: 3; 1 Sam. 3: 7; John 7: 39; 1 Cor. 6: 19; 12: 1.

V. 3.—Knowing only the baptism of John. Acts 18: 25; Mat. 3: 5-12; John 3: 23.

V. 4.—When John had first preached before His coming the baptism of repentance. Acts 13: 24; 1: 5; Mark 1: 8. For last clause read Mark 1: 7; Luke 3: 1-18; John 1: 6-8; 3: 27-36.

V. 5—Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mat 28: 19; Acts 2: 38; Rom. 6: 3; 1 Cor. 10: 2.

V. 6.—Then laid they their hands on them and they received the Holy Ghost. Acts 8: 14-20; 6: 6; 9: 17; 2 Tim. 1: 6; 1 Tim. 4: 14.

And they were all filled with the Holy Ghost and began to speak with other tongues. Acts 2: 4; 10: 45, 46; 1 Cor. 12: 8-11; 14: 1, 2; 13: 1.

V 7.—And he ordained twelve. Mark 3: 14.

V. 8.—Acts 17: 2 and 18: 4.

To whom he expounded and testified the kingdom of God, persuading them concerning Jesus. Acts 28: 23; 1: 3; 9: 22; 17: 3.

V. 9.—Wherefore then do you harden your hearts? 1 Sam. 6: 6; 2 Chr. 30: 8; Ps. 95: 8; Heb. 3: 8, 12; Is. 8: 14.

There arose no small stir about that way, v 23; 9: 2; 22: 4; 24: 4; 2 Pe. 2: 2; Jude 10.

What part hath he that believeth with an infidel? 2 Cor. 6: 14-18; Heb. 7: 26; Is. 59: 2; 2 Thes. 3: 6; 1 Tim. 6: 5.

V. 10.—By the space of three years I ce sed not to warn every one night and day with tears. Acts 20: 31; 1 Thes. 7:8.

V. 11.—And gre ter works than these shall he do. John 14: 12; Mark 16: 20; Acts 14: 3.

V. 12.—They brought forth the sick into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow s me of them. Acts 5: 15; 2 Ki. 4: 29; 13: 21; Matt. 9: 20.

News of the Week.

—Saturday morning between 3 and 4 o'clock, Omaha was visited by a violent wind, rain and hail storm accompanied by terrific thunder and lightning. Two spans of the Union Pacific iron bridge on the east end were blown down. It is generally thought that a cyclone passed down the river and struck the bridge. The spans are each 250 feet long. The bridge has eleven spans. The accident suspends all railroad communication over the bridge between the Union Pacific and eastern roads, but arrangements have been made to transfer frieght and passengers by ferry at Plattsmouth, south of Omaha, and at Blair, north of Omaha. It will cost over $300,000 to rebuild the two spans, and will require over three months's time. It is a serious interruption to business and is regarded as a calamity.

—It is a significant fact that the royal British factories are quietly and steadily increasing their force, and manufacturiug ammunition to an extent far in advance of the annual parliamentary estimate. Other indications are that Baconsfield is getting ready for active work at the earliest moment he can find a pretext. Shipments of war material in unusual quantities have been made to Malta, and additional ships to transport supplies or troops are getting ready for use. Baconsfield desires war, and will have it unless the Turks speedily secure an overwhelming victory. All these preparations have reference to the outcome of the great battles believed to be imminent, and will be employed in case the Turks are decisively defeated.

—The Georgia constitutional convention closed its session on Saturday. Its work was not particularly revolutionary, or even sensational, the most notable incidents of the season being the repudiation of the "Bullock bonds," and the consumption of about a hundred and seventy thousand dollars for running expenses and the pay of members.

—Colonel Wellesley, the English officer who for a time accompanied the Russian armies in Bulgaria, has officially reported to his government that he believes the report of Russian atrocities are entirely without foundation.

—Severe battles raged in the Balkans and at Kuruk Dara, 20 miles northeast of Kars in Asia last week. The Turks fought desperately for several days to capture Sitka Pass, but their success is doubtful. They have lost thousands of their best troops. In Asia the Turks were repulsed and retreated with heavy losses on both sides.

—It is officially announced that all the great powers and Belgium, Holland, Sweden and Portugal have adhered to the German protest against Turkish cruelties.

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[CONTINUED.]

THIRD RANK CONTINUED.

NOTE.—By mistake, this, the last part of this Rank was left out in our last issus.

Chancellor Commander.—"I will here state to you that no signs, passwords, or other instruction given you in this Order, will be of any avail or assistance to you, when in anywise transgressing the laws of the country or reputable rules of society; neither are they binding upon you when given, made or sent to you by any other member of the Order guilty of these offences; this you will invariably bear in mind.

"Your close attention is always asked to the manner in which the Altar is arranged when you enter the Lodge and to which your notice has been called before, as by it you will always give the correct sign of the rank in which it may be working, and thereby prevent disclosing that to others which they may not be legally entitled to, therefore, I will now explain them to you. In the First, or Initiatory Rank of Page, it is with the Book open, two swords crossed underneath, and handles towards the Chancellor Commander; in the Second, or Armorial Rank of Esquire, the same, except that the swords are on top of the Book of Law, while in the Third, or Chivalric Rank of Knight there is but one sword to be seen, which lies on top of the Book, diagonally across it, and with the handle toward the Vice Chancellor's station. These you will please charge your memory with, and thereby prevent mistakes occurring.

"Brother Brown, you have now passed through the Third, or Chivalric Rank of Knight, and the highest that can be given you in this Lodge. The motto thereof is **Bravery**, you have been severely tested, and passed the ordeal unscathed, exemplifying in part your confidence in and willingness to adhere to all lawful mandates. **Bravery** is defined as courage, heroism, undaunted spirit, intrepidity and gallantry, though there are other meanings to the term. There is a moral as well as a physical courage; the lesson inculcated in this instance embraces them both. You are expected to be brave and courageous in upholding the rights of a brother, maintaining the dignity of the Order, or its tenets of Friendship, Charity and Benevolence, and though the uninitiated and skeptical person should deride, condemn or mock, ever stand ready to defend it and them from slur or sarcasm; not that they would in any manner take from it or its teachings the honor due, but let the world know that any shaft aimed thereat is as though received by yourself. Aiding thus in upholding our rights, usages and customs as a chivalric order, you strengthen and sustain our glorious principles, and more closely unite yourself with those who are linked together in the holy ties of brotherly love. Courage enables you to encounter difficulties and dangers with firmness and without fear of depression of spirits; it is also a constituent part of fortitude, which implies patience to bear continued suffering. Constitutional courage often forsakes its possessor in the hour of danger, but courage which arises from a sense of duty, like that of the noble Pythias when addressing the tyrant Dionysius:

> "As thou'rt a husband and father, hear me—
> Let Damon go and see his wife and child
> Before he dies—for four hours respite him—
> Put me in chains; plunge me into his dungeon
> As pledge for his return; do this—but this—
> And may the gods themselves build up thy greatness
> As high as their own heaven."

"Courage like this, when coupled with friendship, acts uniformly. Brother Knight John Brown, I have no fear but that you will prove yourself in like manner Friendly, Cautious and Brave—ever ready to extend the strong hand of fellowship toward your brethren, and to stand by the courageous.

(Sometimes the Candidate is here catechised in reference to the Signs, Countersign, Pass Word, alarm on entering, the Grip etc. of the degree. See page 54.)

Chancellor Commander.—"Keeper of Records and Seal, you will now present the Roster of this Lodge to Brother Knight John Brown for enrollment."

Keeper of Records and Seal presents the book, with Constitution and By-Laws in it, kept for that purpose; the Knight signs his name, and enters his residence or address.

Chancellor Commander.—"Master at Arms, you will now face the newly charged Brother Knight to the Lodge, and clothe him in the proper regalia or insignia of the Third, or Chivalric and Honorable Rank of Knight."

Master at Arms.—"Chancellor Commander your orders have been obeyed."

Chancellor Commander (two raps).—"Officers, members and visitors of —— Lodge, No. —, Knights of Pythias, permit me to introduce to you Brother Knight John Brown, who has been regularly initiated in the First, Initiatory or Page's, proved in the Second, Armorial or Esquire's, and fully charged in the Third, Chivalric or Knight's Rank of this Order, in the usual ritualistic and ceremonial form, [examined in accordance with the law—should such be the case. This examination referred to is frequently and in some Lodges usually omitted], and enrolled as a member of —— Lodge, No. —, Knights of Pythias. Brethren, join with me in extending a hearty, sincere and chivalric welcome to our Brother Knight."

All gather around and shake hands.

Chancellor Commander (one rap).—"Lodge will be at ease until the sound of the gavel at the Chancellor Commander's station.

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Amended, Perfected and Amplified Ancient and Chivalric Form

OF THE

THIRD RANK, KNIGHTS OF PYTHIAS.

NOTE:—This Rank and the "regular" Third Rank are substantially one; only differing in the mode of conferring. No man who has taken either of them will receive the other third rank.

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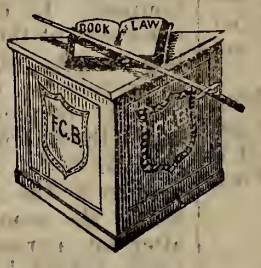

The Esquire is taken to the ante-room when he is instructed by the Master at Arms to say, in answer to any direct interrogatory made of him, "By what right does he make this demand?" the answer will be, "By that of being a brave man," or else get the candidate to authorize him—the Master at Arms—to do so for him, after which he is blindfolded, the shield put on his left fore-arm as in the preceding Rank; he is then conducted to the inner door, upon which there is no shield; the Master at Arms gives two raps, which are answered in the same manner from within, and the wicket is opened.

Inner Guard.—"Who comes here? Who dares to interrupt the proceedings of this Lodge while working in the Third, or Chivalric Rank of Knight?"

Master at Arms.—"Esquire John Brown, who having received the First, or Initiatory Rank of Page, been proved in the Second or Armorial Rank of Esquire, and passing a fair ballot, now declares himself a **Brave** man, and as such demands admittance to this Lodge of the Third, or Chivalric Rank of Knight."

Inner Guard (closes wicket.)—"Chancellor Commander, there is without an Esquire who has received the First or Initiatory Rank of Page, been proved in the Second or Armorial Rank of Esquire, and now demands admittance to this Lodge of the Third or Chivalric Rank of Knight."

Chancellor Commander.—"By what right does he make this demand?"

Inner Guard.—"By reason of having been initiated, proved, passing a fair ballot, and boasting himself a **Brave** man."

Chancellor Commander.—"Such being his pledge and demand and having attained the necessary preparatory Rank, it is my order as Chancellor Commander that you let him enter without further challenge."

The Master at Arms conducts the Esquire around the Castle Hall once and halts before the chair of the Chancellor Commander.

Master at Arms.—"Chancellor Commander, Esquire John Brown, who has been duly initiated as a Page, and proved as an Esquire, in this Chivalric Order, desires to receive the highest Rank conferred by this Lodge, by being instructed in the mysteries and passing through the ordeal that all brave Knights have done who have reached this summit of Pythian honors."

Chancellor Commander.—"Esquire, is this your demand?"

Candidate answers.

Chancellor Commander.—"Upon entering this Castle Hall as a Retainer, seeking the First or Initiatory Rank of Page, a requirement was exacted from and of you; do you remember what it was, and if so, will you state its nature?"

Candidate.—**"Obedience."**

Chancellor Commander.—"Brethren of the Knight's Rank, are you satisfied that the Esquire remembers and fully appreciates this requirement sufficient to advance him in our highest honors?"

(All.)—"We are."

Chancellor Commander.—"Upon attaining the First or Initiatory Rank of Page in this order, you were taught one great lesson. Do you remember what it was, and if so will you be kind enough to state the same?"

Candidate.—**"Friendship."**

Chancellor Commander.—"Brethren of the Knight's Rank, has the Esquire who demands advancement in our order merited as well as received your **Friendship**."

(All.)—"He has."

Chancellor Commander.—"Upon reaching and being proved in the Second or Armorial Rank of Esquire of this order, you were taught another great lesson. Will you state what it was?"

Candidate.—"**Caution**."

Chancellor Commander.—"Brethren of the Knight's Rank, has the Esquire who stands before you as a candidate for the Third or Chivalric Rank of Knight, proven himself, to the best of your knowledge and belief, obedient, prudent, cautious and watchful?"

(All.)—"He has."

Chancellor Commander.—"This being so, Esquire, I can see no just reason why you should not be permitted to proceed in this Chivalric Order; but it is my duty to inform you that your courage and confidence may be put to a severe test during the ceremonies through which you are about to pass, but should such be the will of those around you assembled, and if, as you declare in your demand, you are a **Brave** man, and will implicitly obey all the orders given you, and requirements exacted during its progress, no accident can possibly befall you. On the contrary, if you are not a man of iron nerve, or if you have made this demand from an unworthy motive, I tell you plainly and sincerely that I cannot be answerable for any **injury** you may receive. To assure you, however, that this Lodge, its officers and members fully appreciate your position, I will, as Chancellor Commander, state that the ordeal you may have to undergo is one, not only dangerous in character, but of a fearful nature. Should your vaunted bravery fail you at the crowning point of its consummation, by it we as an order prove and exemplify the fact as to whether you have been truthful in your former protestations of Friendship, such as was exhibited by Damon towards Pythias, or the Caution, though unwise, as shown by Lucullus in slaying his master's horse to preserve his life.

"Heretofore you have answered readily and promptly the interrogatories as made in the former and preceding grades of rank but the answers now to be given are of too serious a nature to be lightly made, and I would therefore ask your greatest consideration before so doing; but to give you a last opportunity to elect for yourself, I will state that it is not too late, if you so desire, to be escorted hence and permitted to retire, (pause). With the official assurance from me that no accident can befall an obedient and friendly person, who is not only cautious but a truly brave man, aspiring to the high rank of Knight, I ask, as Chancellor Commander, in the name of this Lodge, its officers and members around you assembled, do you still persist in your demand?"

Candidate answers.

Chancellor Commander.—"Are you willing to take upon yourself a solemn and binding obligation to keep forever secret the mysteries of this Chivalric Rank of Knight?"

Candidate answers.

Chancellor Commander.—"Master at Arms, you will conduct the Esquire to our Prelate, who will administer the obligation of the Third and Chivalric Rank of Knighthood in this Order."

Master at Arms presents candidate before the Prelate at the Altar, opposite to and facing him.

Master at Arms.—"Prelate, by order of the Chancellor Commander of this Lodge, I present Esquire John Brown, who having been initiated as a Page and proved in the Second or Armorial Rank of Esquire, now declares himself a **Brave** man, and as such demands that he be obligated in the Third or Chivalric Rank of Knight in this Order."

Prelate.—"Esquire John Brown, do you declare yourself a **Brave** man, and make this demand of your own volition?"

Candidate answers.

Prelate.—"Master at Arms, why is he thus blindfolded?"

Master at Arms.—"That he might be conducted through this Castle Hall without being able to discover any of the secrets or ceremonies of the Knight Rank of our Order, should he fail to insist in his demands before the Chancellor Commander."

Prelate.—"Since the Esquire insists in his demands, you will remove the hoodwink, (which being done, the Prelate continues,) and place him in proper position, at the Altar, to take the obligation, by advancing his shield in placing his left hand on his left breast, over the heart, advancing his right foot, his right hand resting on the Book of Law and grasping the hilt of the Sword of Defence before him as if making a parry with the sword, in which position he will assume the obligation."

Master at Arms places candidate in proper position.

Chancellor Commander.—(Two raps.) Attention Knights.

Rise; form triangle and assist our Prelate in the administration of the solemn obligation. (See diagram.)

ADMINISTERING OBLIGATION THIRD OR CHIVALRIC RANK OF KNIGHT

Candidate kneels at altar as described, the prelate standing opposite, the Master at Arms behind and to the left of the candidate.

The Knights form a triangle with the Chancellor Commander at its apex, the Vice Chancellor at the right corner and the Past Chancellor at the left corner.

The triangle being formed. the Chancellor Commander will order;

Chancellor Commander.—Attention Knights! Handle swords; draw swords; carry arms.

(Prelate rising goes to and enters the head of the triangle, and assumes his position at the Altar, the Candidate and Master at Arms already having assumed theirs, when all being in their proper position, the Past Chancellor, Chancellor Commander and Vice Chancellor leave their stations and go to the corners at head and base of the triangle, when the Chancellor Commander orders "Rest!" and the Prelate proceeds.)

OBLIGATION AMENDED, PERFECTED AND AMPLIFIED THIRD RANK.

Prelate, rising, goes to the Altar and says:

"(You will now repeat after me.) I, (your name) do most solemnly and sincerely promise and declare, under the penalties of my former obligations, that I will never reveal, directly or indirectly, any of the signs, tokens or mysteries of this Rank of **Bravery**, or those of any other Rank of the Knights of Pythias, to any person not properly authorized by this, or a Lodge working under the control of a regularly constituted Grand Lodge, recognized by the Supreme Lodge Knights of Pythias of the World, to receive the same; except it be a just and lawful Knight, whom I shall know to be legally entitled to receive the same, or within the Castle Hall of a just and regularly constituted Lodge, subordinate to the Supreme Lodge, Knights of Pythias of the World.

"I further promise and declare, never to communicate, by word, syllable, letter, sign or character, the semi-annual password to any person, save and except the proper officers within a Lodge, or in course of duty, acting in capacity of Chancellor Commander, Grand Chancellor or his deputy, or Supreme Chancellor or his deputy.

'I further promise to obey all orders that may be given me, emanating from the Supreme, Grand, this or any other Lodge of this Order of which I may become a member, or any competent authority issuing the same, so long as they do not conflict with my political or religious liberty. And if I ever, by word or sign, expose the secret work or ceremonies of this Order, in an unauthorized manner, or fail in any of my obligations, may I suffer all the anguish and torments possible for man to suffer. All this I promise and declare, without any mental reservation whatever. So help me God, and keep me steadfast."

"Prelate.—"Esquire John Brown, in testimony of your sincerity, you will now kiss the Book that is open before you, which is our Book of Law, the Holy Bible." (Kisses the book.)

Prelate.—"Esquire, you have now taken the obligation that ties you to us, and I hail you as an aspirant to the honors due to a Knight of this Order. You must ever remember your obligation, and the purpose of your shield in the Second or Armorial Rank of Esquire in this Order. You have seen how easily you might have fallen into an error, but for the interposition of a brother. Let the solemnity of that occurrence be ever present in your mind and emblazoned upon your shield and memory, to stimulate you to fulfill and keep inviolate every obligation taken by you. The obligation to which you have just subscribed, imposes a condition to obey all orders which may be given you, so long as they do not conflict with your civil or religious liberty. You have also stated in this Lodge that you are a man of courage. That assertion remains yet to be proven; My friend have confidence and all is well. Farewell! (Prelate steps aside from the Altar, faces about to the Chancellor Commander and says:)

[To be Continued.]

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MARKET REPORTS

Chicago Aug 27. 1877

GRAIN—Wheat—No. 2	1 08	1 08½
" No. 3	96	1 03½
" Rejected		86
" Minnesota	1 09	1 10½
" Winter		1 12
Corn—No. 2	42	43⅜
Rejected	39½	40
Oats—No. 2		23
Rejected		18
Rye—No. 2	52½	53
Bran per ton	8 75	9 00
Flour—Winter	5 50	7 00
Spring	3 00	6 75
Hay—Timothy	8 00	9 00
Prairie	5 00	8 00
Mess Beef	10 00	11 50
Tallow	7¼	7⅝
Lard per cwt		8 25
Mess pork, per brl.		12 15
Butter medium to best	13	25
Cheese	8	11
Beans	1 50	3 00
Eggs	10	11
Seeds—Timothy	1 20	1 38
Clover		7 50
Flax	1 25	1 28
Potatoes new per bu	35	40
Broomcorn	3½	7½
Hides green to dry flint	7	17
Lumber—Clear	28 00	34 00
Common	9 50	11 00
Shingles		2 50
WOOL—Washed	36	42
Unwashed	24	27
LIVESTOCK Cattle Choice	5 90	6 25
Good	5 25	5 75
Medium	4 50	5 00
Common	3 00	4 25
Hogs	3 75	5 35
Sheep	3 00	4 75

New York Market.

Flour	$3 00	9 50
Wheat—Spring	1 23	1 24¾
Winter	1 38½	1 40
Corn		54½
Oats	26	41
Rye		69
Lard		8¾
Mess pork		13 30
Butter	10	21
Cheese	5	11
Eggs	14	16
Wool	10	58

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CHICAGO, THURSDAY, SEPT. 6, 1877.

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxilary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Tuesday, Wednesday and Thursday, September 25th, 26th and 27th. The convention will be called to order at 2 P. M. on Tuesday, 25th. Rev. J. P. Stoddard, General Agent, and other distinguished speakers will be present. Mr. E. Ronayne will also attend and publicly work the Masonic degrees. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.
U. D. LATHROP, Sec'y.

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

PAST MASTER RONAYNE is to be at Marshalltown, Iowa, (God willing) on the 10th, 11th and 12th of September. He can stay in that State ten days longer. Friends in other localities will please write him at once to 104 Bremer street, Chicago, that arrangements may be made for other lectures and exposes; $40 will pay all expenses. He desires to hear soon from friends in Indiana, so as to leave immediately for that field, beginning at Crown Point, on his way from the Wisconsin State meeting about Oct. 1st.

IOWA STATE CONVENTION.

The friends of free speech, free press and free pulpit are requested to meet at Marshaltown (in the Court House), Sept. 12, at 11 o'clock, A. M., for the purpose of putting in nomination State officers as follows: Governor, Lieut. Governor, Supreme Judge and Superintendent of Public Instruction that are not Masons or belong to any secret oath-bound order. A good representation from all parts of the State is earnestly solicited. The committee have selected that time and place from the fact that Edmond Ronayne, late Master of Keystone Lodge, Chicago, will be there at that time and give a full and complete exposition of the first three degrees of Freemasonry, on the evenings of the 10th, 11th and 12th of September.

THERON PALMETER,
Chairman of State Central Com.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the EX. Committee.

PETER RICH, Chairman

Topics of the Time.

Last week reference was made to the establishment of sixty-five Romanist schools among the colored youth of the South last year, to seven by the Baptists since the war. To be more accurate these were in only *four* States, viz., ten in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty-five in Louisiana. These schools offer free tuition to all the colored boys and girls, with the remarkable addition of free board and lodging, while poor whites have to pay $100 per annum. It would be strange if these privileges were not accepted by thousands of the class for which they are established, for the snare is not set in the sight of the bird. Free education and a living thrown in are a good bait for the hook of the Pope.

If on one side the Jesuits warily entice their prey, on the other they close up the avenue of escape to those whose consciences would become enlightened and independent of priestly rule under the enlightening influences of our Republic. They have lately got control of 117,000 acres of land in Minnesota which the Catholic *Review* proposes to use much as the Mormons have Utah, as a district for Catholic colonization. It says: "It will henceforth be the duty of the church in America to see that no Catholic family landing on our shores and seeking a new home in our Western States and Territories shall be permitted to stray beyond her control, but shall be conducted to localities where her priests are already prepared to receive them and where their fellow-citizens will be bound to them by the ties of faith. Catholics in this land are already about as one in six. We receive accessions every day from the ranks of the Protestant sects; few, if any, of our own number now fall away from us; the emigration of the future, to a great extent, will be in our hands. Thus will the church in America—where to-day, to use his own words, our Holy Father 'is more truly Pope than in any other land'—grow in strength and beauty, and thus will she be prepared, when the hour comes, to save the Republic."

The cost of strikes and of war bear a fair comparison, for both as at present managed are begun and kept up with little or no regard to civil law. It was said lately that but one fireman, of the one hundred and twenty-five engineers and firemen who struck last February on the Boston and Maine road, has got steady employment; the rest are regularly supported by the Brotherhood of Engineers. Our nation will be a long time paying the scores, perhaps hundreds of millions loss to property and business during the late reign of the mob. The figures of war are equally suggestive. The English government paid 124,000,000 pounds sterling for the ten years war of Independence, started for the collection of a three-pence-a-pound tea tax which could have netted hardly 50,000 pounds a year. In fifty years our government has spent $800,000,000 fighting the Indians. The expedition of 1869 by official report cost $30,000,000 and eight Indians were killed; or $3,750,000 to kill one. But the missionary statistics say that in two hundred years there has been but $2,000,000 spent on the education and Christianizing of the Indians and the result is 15,000 converts, while the Protestant Christian Indians are always peaceably inclined towards our government. Such figures suggest a better way to employ money than by the tortuous, uncertain channels of strikes and war for the alleviation of the social condition or for national honor. The lavish waste of human life in the last fortnight's battles in Bulgaria with the enormous expenses of both armies are a good basis for some mathematician to work at. It would seem to be demonstrable that Russia could have bought by peaceful means the same privileges for the Christian provinces she is now doubtfully gaining with the additional cost of thousands of lives.

The legislation of several Southern States has been so plainly hostile to the colored men, that not a few, who were at first inclined to accept President Hayes' method of subduing the South, are growing faint-hearted and impatient of more marked results favorable to a stable government in all the Southern States and especially to the interests of the black race. Such a work requires long time and the operation of slow-moving forces, but there are evidences of a successful operation of the President's method. As says the Boston *Journal:* "It has been claimed as the result of the President's course toward the South that the color-line in politics, which has been fraught with so much mischief to that section and was a positive source of injury to the colored people, would be broken down, and that local issues would come up which would create two parties in all the Southern States. For a time there were indications that such a prediction would not be realized, but now that elections are coming off there are many indications that there are good grounds for believing that such a result will follow. In the recent elections in Alabama there are abundant evidences of the disintegration of the Democratic party and the formation of new combinations. For instance, in Mobile county, where the vote for President last November stood 5,330 for Tilden and 4,272 for Hayes, an independent ticket was elected for county officers the first Monday in August over the regular Democratic ticket by 2,000 majority. The Mobile *Register*, which is one of the ablest Democratic papers in the South, is alarmed at this unexpected revolt, and asserts that it has done more to divide the South 'than the eight years' government of Grant,' and that 'The result of the election is the confirmation of our long-expressed opinion, that the breaking up of the color-line was the breaking down of the only rampart which stood between the true, real citizen and the professional and disappointed office-hunter.' It then frantically appeals to the faithful 'to save the Democratic party from disruption.' The Independent movement appears to have been quite general in Alabama, and to have developed much strength." In Louisville where Tilden received nearly three votes to Hayes one, the workingmen have elected five out of seven members of the State Legislature against the Democrats.

The Masonic Game.

There could be no better device than Masonry for subverting republican government and placing lords, princes, and other grand masters at the head of society. It was at work amidst the base passions of fear and hatred engendered by slavery for accmoplishing this purpose, and it is still at work with the same object in view. Wherever you find a Masonic lodge or a Masonic press you may be sure that it is as steadily at work for this purpose as the fire, the stokers, and the engine down in the ship are at work driving the ship to her port. Not one Mason in a hundred knows where the captain of the Masonic ship is bound.

What the lodge has failed to accomplish by working upon the fears and hatreds of the South, it now hopes to gain by working upon the religious hopes and sentiments of the North. The lodge is very religious, it is! It has a holy horror of Papistry that plays the same tricks as itself and for the same purpose, viz., aristocratic government. And it has taken a wonderful liking for the Puritan churches which were founded upon an abhorrence of all tricks. In order to commend itself to the religious men and women of the North, the lodge resorts to priest-craft and opposes Masonic priest-craft to Jesuitical priest-craft. To this it adds shop-craft or the cheating tricks of trade, and out of the two makes a better religion, a broader and more practical one than Christianity itself! It revives the great Diana of the Ephesians and makes money by making images of its worship.

When the Spaniards took possession of Mexico they found that the Aztecs, like the Ephesians, worshipped the moon. The Romish priests cunningly put an image of the Virgin Mary in the new moon; a beautiful woman standing upright between the horns, and thus converted the whole nation by a pious trick into worshippers of the virgin. The confused, unsuspecting Aztecs never knew and never have known when the conversion took place. Indeed, it is doubtful which worship prevails, that of the moon or of the virgin. In either case we can readily understand from such a religion why so many rebellions and revolutions take place in Mexico.

The Masonic priest is at work trying to play off a similar pious trick in the United States. As the the Romish priest in Mexico stealthily removed Astarte, the queen of heaven, from between the horns of the new moon and placed the Romish Mary there, so the Masonic priest in the United States seeks to remove Christ from the church and place the features of Freemasonry there! And our good people are confused; they hardly know which is which. To many ministers of Christ themselves Freemasonry seems more beautiful than Christ, and so they worship it.

Reader, do you know where that monstrosity of villainy, the Masonic lodge was engendered? It was conceived and brought forth amidst the vile and debasing passions of the English civil strifes of 1640–1717. Do you know where it has flourished most in the United States? It is amidst the passions and enslavements and rebellions of the South? Do you know who are now running the lodge in the United States? Examine closely and see if they are not a set of unscrupulous politicians who seek to ride into power by getting the lodge into the church. Will you allow a ring for political purposes to become established in your church and be worshipped there instead of Christ? Will you offer your money to those worst of all political dupes—the Masonic preachers? AMERICAN.

"*To the Unknown God.*"

BY REV. J. J HAYDEN.

"*Whom ye ignorantly worship; him declare I unto you.*"

The preaching of the Gospel by faithful men, who have not failed to apply the caustic of divine truth to the systems of infidelity, has ever been attended with confusion and uproar on the part of the opposers of God and man; and the Spirit made manifest by the application of Divine truth is the most infallible evidence of the good or evil nature of the person or institution upon which truth is brought to bear. In all countries where the moral, civil and religious elements are in a good degree in sympathy with the teachings of our Lord Jesus Christ, the proclamation of the Gospel or the application of truth will create but little agitation in the moral elements. But in all the world where anti-Christ in a measure reigns, the truth as taught by the Divine Son of God will produce strife or moral commotion. Hence Jesus says (Matt. 10: 34), "Think not that I am come to send peace on earth, I came not to send peace but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be those of his own household." All the elements of society, whether religious, civil, social or paternal that are averse to the letter and spirit of the Gospel must yield to its requirements or strife and variance must be the inevitable result. There is no concord between Christ and Belial; no fellowship between righteousness and unrighteousness.

The worship of the God of the Bible has ever been most bitterly opposed by all idolatrous and anti-Christian nations; and no pains have been spared by God the Father and his Son, our Lord Jesus Christ, to set angels and men right on this most fundamental doctrine, and yet false worships abound; Christ is ignored by all the men and institutions of darkness and false gods set up as were Dagon and Diana whose most devout worshipers were the craftsmen, who fared sumptuously upon the spoils of the ignorant and credulous. So it remains even in this boasted age of enlightenment; Christians are often heard to speak in pity of those pagan dupes who fed the god Dagon or furnished the silver shrines of Diana, who are themselves an hundred fold more despicable dupes to the secret god of Masonry, who extorts from his vassals far more than did Dagon and Diana. Deluded men who are not worthy of pity unmixed with contempt; who have had the opportunity of learning the fate of the heathen nations; who when they knew God refused to worship him as God, but became vain in their imaginations and their foolish hearts became darkened, wherefore God gave them up to their idolatry and filthiness, etc. But Christians have no excuse who live in the blaze of Gospel day and who have neither precedent or precept for going into Satan's secret lodge, hoodwinked and taking an obligation as mischievous and profane as the prince of darkness could invent, to ever conceal and never reveal the deep, dark damnation of his councils.

Sinless Perfection—Some Misapprehensions about Holiness.

Whatever be the views of the champions of Anti-masonry, who fight for what they think is true scriptural doctrine, it should not, in my opinion, be in sight of the enemy. Bro. Hinman's article in the *Cynosure* of Aug. 9th, is liable to very severe criticism. I shall not take up your time by criticising that article. Allow me, however, to state some things about Christian perfection in which we are all agreed, but which are directly assailed by the lodge.

The Bible teaches that all men need a Saviour. That without a Saviour we must all fall into the pit of death. That Jesus the only begotten Son of God is the only and all sufficient Saviour. The moment we believe in him we have *everlasting life* and full salvation. Faith gives us unity to Jesus. It is God's hand taking hold on man and placing him in the everlasting arms of Jesus, who is able to save to the uttermost all who thus come to him in faith through God's powerful drawing. Faith is also man's hand laying hold of the Saviour and holding him so as not to let him go. To whom shall we go?

This union begets completeness. We are complete in Christ Jesus. "In him are hid all the treasures of wisdom and knowledge." "In him dwells all the fullness of the godhead bodily." "Out of his fullness we all receive grace for grace. A union there is of the closest nature. Yet it is spiritual. By carnal figures we are said to be members of his body, of his flesh and of his bones." For all this we are distinct. The perfection of the Christian is wholly in Jesus. Out of him we have nothing really good, and can do nothing truly good. The perfection, power and glory are all in Jesus the living head. "I can do all things through Christ strengthening me."

Hence the wickedness of secret deistical lodges. They furnish a religion and frame codes of morality for their slaves which ignore "the Lord of glory" in whom all fullness dwells. They claim that perfection of holiness for themselves which belongs only to Jesus the Son of God.

As they claim and receive for themselves the divine prerogatives of the Son of God, so they now flatter those who give them these honors. They pretend to give stability in perfect holiness to their ignorant dupes. Here they are met by the stern declarations of God's word which cannot be overthrown.

"There is no man that liveth and sinneth not."

"There is not a just man on earth that doeth good and sinneth not."

"Forgive us our debts as we forgive our debtors"—those who have sinned or tresspassed against us.

"In many things we all offend and come far short of the glory of God."

"If we say that we have no sin, we deceive ourselves and the truth is not in us."

"If we say that we have not sinned we make God a liar and his word is not in us."

"Let God be true but every man a liar," and "all the world confess itself guilty before God." "There is none righteous, no not one."

If any man think he has attained perfect personal holiness in this life he is deceived. But Jesus is able to give the benefit of a full and free pardon to every one who truly believes. The personal experience of this full pardon will have its effect on us in an ever increasing power in us. Grace begun on earth will certainly merge into the dawning of eternal glory. "The path of the just is as the shining light that shineth more and more unto the perfect day." Perfect love, obedience, holiness, life, bliss and glory are synonymous. If we have the first now we shall have the others also. "Perfect love is the fulfilling of the law." Chastisement is needed only by children who are in fault to amend them.

Masons suffer like others the ills of life. If these ills are not needed as chastisements by God's people to amend their life, then of what avail are they? It will be difficult to show. "He shall sit as a refiner and purifier of silver," and when he sees his image perfectly reflected in the sanctified, then and not till then, will he take thee out of the furnace. If there is no *curse* in heaven it is because there is no SIN there. If there was no *sin* here why should there be any CURSE? The curse causeless shall not come.

A personal imperfection that needs daily to be mourned over and rectified, and its unity with the living communication and infinite perfection of Jesus are perfectly reconcila-

ble. No one ever felt his own imperfection more than Paul or rejoiced more in the perfection he had in Christ and unto which it was his daily aim to grow up. "Brethren, I count not myself to have apprehended, or to be already perfect, but this one thing I do, forgetting the things that are behind I press forward toward the mark for the prize of the high calling in Christ Jesus." But if Paul had attained a sinless perfection on earth what need for striving toward it?

Masonry is Satan's masterpiece. It seeks to compel the Christian to abjure Jesus whose righteousness received by faith is made "the righteousness of God" for our salvation. Then it sets up its own teachings as a substitute for the Holy Spirit's and makes the vain sinner call God a liar by making him believe himself to be a man of "sinless perfection," which God says no living man can be; for when in perfect holiness we see God then we can no longer live on earth "for no man can see God and live."

JAMES DONALDSON.

PRESBYTERIAN MANSE, Wardsville, Ontario, Aug., 1877.

A PATRIOTIC SENTIMENT.

Some years since the late Rev. Dr. George Junkin said he had never been connected with any secret orders or societies, and as a lover of his country and of the well-being of the community at large, he could never allow himself to be so connected. When asked his reason for this position, he immediately answered that he based it not upon the express authority of the word of God, however that might be interpreted against them, nor upon any action of the church courts, however wisely that might be intended, but upon the fact that all such organizations had elements and tendencies in them which could not but be dangerous to the best interests of the public. Any particular secret order might profess to be loyal and its members patriotic, yet its principle of secrecy and combination involved in it that at any time might be perverted and made subservient to the most dangerous and terrible purposes. Hence, to this day, Germany does not, and never did, tolerate secret societies. And hence it was that the fathers of our Republic and their allies from abroad gave no encouragement to such organizations, however much they are now sometimes quoted as patronizing them and officiating in them.

There is but too much reason to believe that Dr. Junkin was entirely right in his convictions and his conduct in this matter. And how much this element of secrecy has to do in the awful scenes that have just transpired, in connection with the railroad strikes, will probably never be fully known. To notice but one fact. The Brotherhood of Locomotive Engineers is an entirely secret order. As we first heard of it in Rochester, New York, in 1865, it was professedly, only a benevolent and temperance society, each member paying in a certain monthly due, and on practicing temperance strictly, becoming in case of sickness or death, entitled to very convenient and desirable returns. But afterwards it extended itself, and devel, oped into a kind of trades-union- instituted a number of degrees, and adopted a formal ritual. The first degree was and is confined to switch-tenders and brakesmen, the second to fire-men and baggage-masters, and the third and highest to engineers and conductors. From the dues, which are payable every month, it is now ascertained that the enormous sum of $3,000,000 has accumulated, and it has never been drawn upon, but has been held with express reference, it is now said, to a general strike throughout the United States which has long been contemplated. Such a secret bond of associations, and such a vast amount of money would enable these various orders of railroad men to form combinations which the strongest corporations could scarcely resist, and to continue their unlawful, and often outrageous course for a long period.

Can there be any safety to the country at large when secret orders are thus running through all its concerns? and if they exist in any one form, how can it be otherwise than that that will establish a precedent or become a plea for others? Is not then the only course that can be safely taken that of our United Presbyterian Church and some sister churches, when they lay the ban upon all oath bound secret societies or orders and enjoin on their members to keep utterly and forever aloof from them.—*Christian Instructor.*

DESTRUCTION OF PROPERTY BY WAR.—War is the grand impoverisher of the world. In estimating its havoc of property, we must enquire not only how much it costs and how much it destroys, but how far it prevents the acquisition of wealth, and a full answer to these three questions would exhibit an amount of waste beyond the power of any imagination adequately to conceive.

The annual productiveness of the United States is probably at least $3,500,000,000. A war of any magnitude would decrease that production one-fifth or $700,000,000. This in addition to the direct cost of the war and the property destroyed.

The waste of property by war is dreadful. The track of an army is worse than the track of a tornado. Before it are fruitful fields, thriving villages and happy homes. Behind it are devasted farms, forsaken dwellings and smouldering ruins. Armies seize not only what is necessary for their own support, but destroy, out of mere wantonness, whatever may be of use to the people whose country they are ravishing. Splendid mirrors and costly pianos are dashed to pieces with the ax, and the brand of fire ignites the comfortable farm house or the costly mansion, and leaves nothing behind but a heap of ashes.

Of all the evils to public liberty, war is perhaps the most to be dreaded because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debts and taxes, and armies and debts and taxes are the known instruments for bringing the many under the dominion of the few.—*Madison.*

Thou hast made us for thyself, Lord; and our heart is restless, until it resteth in thee.—*Augustine.*

LETTERS TO KEYSTONE LODGE, No. 7.

THE PREPARATION.

CHICAGO, Sept., 1877.

To the Worshipful Master Wardens and Brethren of Keystone Lodge, No. 639., A. F. and A. Masons.

BRETHREN:—We are now coming to discuss the most important and really the most interesting part of the ceremonies of the "preparation room." The usual constitutional questions having been proposed and satisfactorily answered and the usual fee having been collected," the candidate is then placed in the hands of the Junior Deacon by whom he is "duly and truly prepared to be made a Mason."

I need scarcely remind you of what that preparation consists. You have all felt more or less ashamed at its ridiculous absurdity; nevertheless, for the purpose of making this investigation the more intelligible and thorough, I shall simply remind you that the candidate is deprived of all his clothing, from his necktie to his sock, his shirt only excepted; dressed in a pair of old drawers furnished by the lodge, having his left arm, knee, and breast bare in the first degree, his right arm, right knee, and right breast bare in the second; and both arms, both knees and both breasts bare in the third degree; a stout rope, called a *cable tow*, once around his neck, in the first, twice around his naked right arm in the second, and three times around his body (some say his naked body) in the third degree, and in either case a hoodwink securely fastened over his eyes. Now the very same candidate, it will be remembered, whom we thus find standing in this miserable plight at the door of your lodge room, declared upon his sacred honor only a few moments previous, that he was joining Freemasonry "from a desire of knowledge and a sincere wish of being serviceable to his fellow creatures." But my friends, is it absolutely necessary that a man should denude himself, in order to obtain useful knowledge? Is this the custom universally practised in all colleges and seminaries where men go to be educated? Or if the candidate has a "sincere wish of being serviceable to his fellow creatures" is it important for all the purposes of benevolence that he should have a hoodwink over his eyes and a stout rope around his neck? Cannot a man learn to be benevolent without dressing himself in the old drawers of a Masonic lodge or can he not practice the divine virtue of charity without the hoodwink and cable tow? Freemasonry pretends to teach "piety, morality, and science." (See Webb's Moniter page 7, Pierson's Traditions, page 14, Sickel's Ahiman Rezon etc.)

Now suppose that our "worthy and well qualified" candidate is an honored minister of long standing in the Methodist church, a learned and distinguished member of the bar, or a professor of mathematics in any one of our celebrated and time-honored universities,—will it add anything to the piety of the former think you, to be divested of all his outward clothing and be led around in an old drawers, or do you imagine that the latter can better perfect himself in some occult sciences by putting a hoodwink over his eyes and a rope around his body? Is there no better way in which a presiding elder can become more pious, or a well educated lawyer more scientific? Are you ready to maintain that a minister or any other man, becomes more moral by becoming a Freemason, or will the minister himself dare to admit that there is anything in any of the so-called Masonic lectures which inculcates morality better than, or even equal to what is taught on this same subject by the Son of God in his sermon on the mount?

Putting the best possible construction on lodge morals, I will say, that if Freemasonry teaches a higher type of morality and piety than is found inculcated in the Word of God, and embodied in the discipline of the Christian church, then indeed Christianity is a failure, and the Bible a gigantic fraud, and if the Masonic minister be an honest, conscientious man he will at once preach this higher type of piety and moral virtue to every man, woman and child of his congregation and to every member of his conference, rather than take a solemn obligation that he will never lisp a single syllable of it to any human being in the known world, "except it be to a true and lawful brother Mason".

But on the other hand, if the so-called morality and piety of the Masonic lodge differ from the morality and piety of the Gospel as many of you know it does—if in fact it be found that the moral code of Masonry is diametrically opposite to the moral law of God as I shall prove it to be, then it is the bounden duty of the minister of the Lord Jesus Christ, who has taken previous solemn vows to preach and stand by the pure Gospel, to abandon at once and forever that spurious pretender known as Freemasonry, and to warn all others from any affiliation with this sinful oath-cemented compound of pagan idolatry and defunct Judaism.

On your so-called *altar* rests the Holy Bible, disowned and dishonored it is true, but nevertheless so long as I find it there, and so long as you make a parade of exhibiting it, so long must you abide by its divine teaching, or else Freemasonry must stand before an astonished world just as it is a deceitful, hollow hypocrisy. On your next lodge night then open it at St. Paul's second epistle to Timothy, 3d chap-

ter, and from the 14th to the 17th verses inclusive. The apostle giving directions to Timothy says: "But continue thou in the things which thou hast learned, and hast been *assured* of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Show me a man who is wise unto salvation through faith which is in Christ Jesus, and I'll show you a moral man and a pious man, yes and a charitable man; but show me a man who pretends to have learned his piety, morality and charity from Masonry, decked out in the fantastic habiliments of the lodge, and I'll show you a miserable sham, a hypocrite and fraud. But Paul goes on—"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished, or perfected unto all good works". Without the aid of a cable-tow, or hoodwink, or drawers, or slippers, without any reference whatever to bare knees, and arms and breasts, without creeping on all fours under "a living arch" or having his feet and shins bruised and blistered and blackened going over the "rough and rugged road." Any man can learn doctrine, reproof, correction, instruction in righteousness, be perfect and thoroughly furnished unto all good works from God's Word alone. In the name of honor and honesty then, what need has a minister to be a Freemason. Every Masonic minister is and must of necessity be a hypocrite. He cannot be a truly honest Freemason and a truly loyal ambassador of the Lord Jesus Christ. Would the apostle Paul, think you, dress himself in the buffoon toggery of the preparation room and run around blindfold seeking piety and morality, among such men, for instance, as you have in Keystone Lodge? Then how dare a professing Christian and much more a minister, commit such blasphemy against heaven and bring such dishonor and contumely on the church of God!

Doubtless a doctor of divinity considers himself very learned and very pious and very moral long before he stands in a semi-nude state, haltered and hoodwinked before the door of a Masonic lodge clamorously thumping the panels for admission, and doubtless also his congregation and the community in general look upon him in the same favorable light. Is it to be supposed for a moment then that by occupying the ridiculous and clownish position of a "duly and truly prepared" candidate in a Masonic ante-room he can possibly become any more learned, or moral, or pious?

But it is really immaterial to our present argument how the candidate may view himself, or how favorably he may be regarded in all respects by the rest of the community. Let us examine for a moment the estimate which Freemasonry puts upon him and the supposed condition in which Freemasonry finds him. Let us also bear in mind that our present candidate is a learned, pious, and exemplary minister, of any Christian denomination you please, and then examine into his moral and intellectual qualifications previous to his appearance in the ante-room, and as read and interpreted in the light of the Masonic ritual and in strict accordance with the requirements of Masonic law.

Now, my brethren, open the "Manual of the Lodge," by Past Grand Master Dr. A. G. Mackey, which you will find lying on the Master's pedestal every lodge night, and let us read together on page 20. "*There he stands without our portals* on the threshold of this new Masonic life in *darkness, helplessness and ignorance.*" And again on page 21 it is represented in the plainest and most emphatic terms that "the chains of *error* and *ignorance* which had previously restrained him in moral and intellectual captivity are to be broken." Now let us analyze this a little and see what Freemasonry means and of whom it is speaking. Who stands? Where does he stand? How does he stand? What has been his previous condition morally and intellectually before he came to stand there? He, (the candidate) the doctor of divinity, the minister whom every body looks upon as being a learned, pious and moral man—he stands there "without our portals, in the preparation room, *in darkness, helplessness and ignorance,*" and during his whole life hitherto—during all the years of his ministry—during all the time since that day on which he graduated with such distinguished honor he has been restrained by the chains of *error and ignorance* in moral and intellectual captivity. No matter who the candidate is—no matter how pious, or how learned, or how moral he may be—no matter how old or how young he may be, no matter how long or how short a time he has been engaged in preaching the Gospel—there he stands at the lodge room door dark, helpless, and ignorant, restrained in chains of error and darkness, morally and intellectually. How do Masons meet? On the level. (See Hand Book page 141.) Yes, the saloon keeper, the pot-house politician, the divorce shyster lawyer, the profane swearer, the gambler, the libertine, and the minister of Jesus Christ all meet "on the same level" on the floor of the Masonic lodge room. And why? Because each and all of them stood without these same portals and entered that same door in darkness, helplessness and ignorance—and they were all equally restrained by the chains of error and ignorance in moral and intellectual captivity. The Methodist, the Baptist, the Congregationalist and the Episcopalian, the presiding elder, the bishop and the deacon, the rumseller, the debauchee, and the blaspheming infidel have all been dressed in the old drawers—they all have had the Masonic halter around their necks and the Masonic hoodwink over their eyes and in the ancient, infallible, unchangeable language of Freemasonry, they have all been restrained by chains of error and ignorance in moral and intellectual captivity and they have all entered the lodge in the same manner and for the same purpose. They all stood at its door in "darkness, helplessness and ignorance." Masonry elevates no man to a higher or a nobler position than that which he previously occupied, but on the contrary it lowers the man of dignity and real moral worth to the position of the depraved, the wicked and the vicious—all alike "meet on the level." Under these circumstances is it at all reasonable to suppose, or compatible with common sense to believe that a Masonic minister can have the slightest influence over his fellow members in the lodge or that he can be in the smallest degree serviceable to his fellow creatures of the Masonic fraternity generally while he is forever, after his initiation, looked upon by these same members only as no better than themselves, and in a great many instances not quite as good?

But we hear the candidate loudly knocking on the lodge-room door; we hear him earnestly asking for something, or rather the Junior Deacon asks for him, because he himself is looked upon as being so helpless and so ignorant that he cannot possibly be expected to know what demand to make or what boon to seek. What then is he seeking for? What great benefit does Freemasonry profess to confer upon him? Look again in the "Manual of the Lodge" page 20, the very next sentence to the one above quoted: "Having been wandering amid the errors and covered over with the pollutions of the outer and profane world *he comes inquiringly to our doors seeking the* NEW BIRTH." Seeking the new birth, seeking regeneration, seeking the new creation, seeking to be born again. This is what Masonry pretends the candidate needs, and this is what Masonry professes to bestow upon him or causes to be accomplished in him.

We shall leave him here however for the present; we shall detain him a little longer at the preparation room door seeking the new birth; we shall give him a little more time in which to carefully examine all his peculiar surroundings, and we shall, with your kind permission, my brethren, discuss in our next letter the nature of this new birth and the manner of its acquirement through Masonic initiation. In the meantime I am with usual respect,

EDMOND RONAYNE,
Past Master No. 639.

A NEW COMMUNIST ORDER.

THE JUNIOR SONS OF '76.

[Pittsburg (Pa.) Telegraph, Aug, 10.]

The agitation in labor circles during the past three years, and the busy, cunning work of scheming men who seek aggrandizement by exciting the prejudices of the ignorant among the lower classes, has caused the outgrowth of numerous organizations which, while working independently, have the same ultimate object in view, and propose to accomplish this purpose through the same channel, namely, the ballot-box. The recent troubles in this city and elsewhere have given a great impetus to the growth of these organizations, and workingmen by the hundreds are paying their necessary dues and taking the strange oaths which, with their explanatory adjuncts, seem to lend a dignity to the order. When the Ancient Order of United Workmen was first started it had for its prime object the liberation of labor from its bondage to capital, but this order soon lapsed into a mutual assurance society, and has now a vast membership.

The Junior Sons of '76 is the most extensive order among workingmen in this State. It was organized simultaneously in Beaver, Dauphin, and other counties about eighteen months ago. At present all these organizations, except the first-named, are drawn closely together, their rituals are similar, and a coalition is probable. At least they will work together in all movements, political or otherwise, this autumn. An intelligent, sagacious member of at least three of these organizations, informed a *Telegraph* reporter this morning that the best, most intelligent and industrious workingmen are not active workers in these orders, but that they are captured by the ignorant, prejudiced, hypocritical, scheming and vicious, and must, if not exposed and broken up, create serious trouble.

In view of the fact that these organizations are almost precisely similar in their import and conduct, and have the same object in view, the following secret ritual of the Junior Sons of '76, procured from an authentic source, will serve to show the spirit which pervades the whole:

[When the lodge is ready to initiate candidates the Foreman will instruct the Marshal to report if any are waiting. If there be any person in waiting the Foreman will so inform the Lodge, and request the members present to observe strict decorum during the ceremonies, and then command the Marshal to retire to the ante-room and bring in the strangers.]

[The Marshal will then retire, with the Financial Secretary, to the ante-room, and, after taking the names of candidates and collecting the initiation fee, will address them as follows:]

Marshal—My friend, in joining our order you will not be obliged to give up any of your religious ideas, or conform to any usages that an honest, patriotic workman need be ashamed of. Before proceeding any further, you are asked to take a solemn and binding obligation not to reveal to any person, except a member of our order, anything you may hear or see in the lodge-room, and abide by the rules of the order. Are you content? [If the candidate answers in the negative he is conducted outside of the building. If he answers in the affirmative the Marshal will say:] Then we ask

you to take the following obligation: I (repeat name) do solemnly swear (or affirm) that I will never communicate what I may hear or see in this or any other lodge of the Junior Sons of '76, unless it be to a brother in good standing in this order, and if I should thus perjure myself, will willingly submit myself to all the pains and penalties prescribed by this order, so help me God!

[The Marshal will then give the alarm at the door and escort the candidate into the lodge-room, and after walking twice around the room, while the ode is being sung, will halt near the center of the room, facing Foreman.]

Foreman—Whom have you here, Brother Marshal?

Marshal—A stranger, who wishes to escape from the servitude and bondage of capitalists and their tools, corrupt politicians, and find a home of freedom, secure from those who rob him of the bread that he earns.

Foreman—Are you certain he is what you represent him to be? May he not be a spy and tool of capitalists and corrupt politicians, the enemies of workingmen and self-government?

Marshal—He is vouched for as a true and honest toiler, a friend of self-government, and wishes to assist his fellow workingmen in reconstructing the Government of this Republic upon the basis established by the Senior Sons of '76, that thereby each toiler can enjoy in peace and prosperity the products of his own labor, and is willing to abide by any rules, penalties, and further obligations.

Foreman — Brothers, shall the stranger be further admitted to our rights, secrets and duties?

[If the response of the lodge is "aye, aye," the Foreman will instruct the Marshal to introduce the candidate to the Assistant Foreman.]

Assistant Foreman—My friend, after having worn the yoke of servitude, fastened upon you by capitalists and their willing tools, the corrupt politicians, you have sought here a shelter from your oppressors and wish to become a brother to those who are endeavoring to release from industrial slavery all honest toilers in the land; share our duties and responsibilities and aid our brotherhood in restoring the principles of self-government to the workingmen of this Republic, and perpetuate forever the free institutions bequeathed to us untarnished by our sires, the Senior Sons of '76. It is well. The slavery under which the workingmen are now so sorely oppressed has been gradually fastened upon them by permitting themselves to be divided into political parties controlled by the capitalists, who are pursuing a determined intention to change our republican form of government and reduce us to still worse slavery, and make wealth the ruler of society instead of intelligence and worth. To preserve our liberties and become freemen there is but one remedy left us. That remedy is to forever discard all past political, partisan, and religious prejudices, and unite all true workingmen in this Republic into one organization, and at the proper time, by the legitimate use of the ballot or otherwise, hurl our oppressors from all power. You will be expected, after becoming a member of this Order, to uphold it and your brother members, through good and evil report, and to be ready at any time, when legally called upon, to defend the cause of labor and self-government at a moment's notice, for the workingmen of this Republ have determinedly resolved to be no longer trifled with by their oppressors. Keep on, then, in the cause you have espoused, and freedom and prosperity await you and your posterity. Betray us, and although you are surrounded by capitalists and their tools, we will hurl at you a curse so powerful that it will consign you to eternal infamy and slavery. Brother Marshal, introduce our friend to our worthy Foreman.

Foreman—My friend, it now becomes my duty to instruct you in our secret work. Before doing so I will have to request you to take the following obligation:

I (repeat name) do most solemly swear (or affirm) that I will never reveal any of the secrets of this Order, its passwords, signs, grips, or transactions to any person not a member in good satnding in this Order, as long as life lasteth; I will not reveal, or cause to be revealed, the name of any brother of this Order to any person not a member of it without his consent. I will not forsake a brother in distress, and will relieve him from danger and aid him in seeking employment; nor will I wrong a brother of this Order, or see him wronged, if I can prevent it. I will remain true to the principles of self-government, and at all times and under all circumstances defend the liberties of the people, and aid in promoting the welfare of the working classes. I also promise obedience to the constitution of this Order and the rules and regulations made in accordance therewith. I hereby renounce all former political party allegiance as long as I remain a member of this Order. This obligation I voluntarily take, without any reservation, mental or otherwise. So help me God.

[The Foreman will now proceed to instruct in secret work, after which the new member will sign the constitution, during which the lodge will sing an ode; when finished, the Marshal will introduce the new member to all brothers present.]

We, the undersigned members of the National Executive Committee, Junior Sons of '76, to whom the last National Convention referred the revising of our ritual, etc., do hereby certify that we have attended to that duty, and that the foregoing is the result of our labor, and is approved, and will continue the only authorized ritual of our Order until the National Convention orders otherwise.

B. L. Batcheler, Massachusetts.
Charles Alcott, Philadelphia.
James Thompson, Delaware.
W. M. Fortenpaugh, Pennsly'ia.
J. W. Zeigler, Illinois.
A. J. Larnord, Michigan.
A. Sternberg, Pennsylvania.
D. S. Dunham, Hartford, Conn.

—Rev. D. J. McDermott, a Catholic priest, has written the following in regard to the secret orders and the sordid motives into which they educate those who fall victims of their ensnaring power:

"What motive induces men to join them? Is it not to attain an object which neither their uprightness, their intelligence, their industry nor fitness for position can attain without these societies? *A man is forced to join these societies if he wants to succeed in the world*, is the excuse of many. Do not, then, these societies unjustly discriminate and outlaw men who do not belong to them? do they not make membership *the first*, if not the only qualification for success?

"These societies are then in favor of the idle, the improvident, the unskilful—of all those who hope to succeed in this world without personal merit. They are a conspiracy against men of industry, skill and genius—a conspiracy against the souls of men, against the family, against our neighbor, against our country, against religion, against Christ."

Exposition Tract Fund.

The National Christian Association have a large and prominent stand at the Chicago Exposition building at the north end of the gallery, where many thousands of tracts can be distributed to the throng of visitors there, many of whom will learn for the first time of this great reform. Let every friend who visits the Exposition be sure to call at the stand of the N. C. A. A sign six feet wide and twenty feet long makes the stand easy to find. Ezra A. Cook & Co. furnish the tracts at half price so *one hundred dollars* will pay for *two hundred thousand pages of tracts.* It is thought that fully that number of pages will be needed to supply the demand. They will be given out carefully. All contributions will be acknowledged in the *Cynosure* weekly. Send all contributions to this fund to

Ezra A. Cook & Co.

Reform News.

—The General Agent went to Iowa last Friday to begin a series of meetings in Marshall county. Past Master Ronayne after an exposition of the second degree last Tuesday in the Carpenter building goes to Marshalltown, Iowa, the last of this week, to conduct a series of expositions beginning Monday evening. Rev. H. H. Hinman is yet in southwestern Iowa. Rev. D. P. Rathbun returns soon to his work in Michigan from a brief rest with his family at Bath, N. Y.

D. P. Rathbun and the Lyndon Church, Mich.

Bath, N. Y., Aug. 24, 1877.

Editor Christian Cynosure: In your issue of July 19th, Mr. John Ellison accuses me of misrepresenting the Free Methodist church of Lyndon, Mich. The truth is I considered it a very unfortunate move on the part of the Lyndon church and have never said anything about it only when questions have been asked by others. The writer says: "If I am not mistaken he reflected severely on them as a church; also upon the Michigan Conference and the entire denomination, saying he had as much difficulty in getting into the Free Methodist churches to lecture as he had in the M. E. church, but I am confident that no proper lecturer has ever been refused the privilege of lecturing in our churches when they are not occupied." I would say to the dear brother that he is certainly mistaken, for I have been refused more than once the privilege of lecturing in Free Methodist churches when unoccupied; and if he is determined to know when and where, I will tell him if he requests it. In regard to my persecuting the Free Methodist there is a mistake. I have found tried and true friends in that church and had hoped to find all so. But perhaps they will draw the inference from Bro. Ellison's article that I am not a proper person to lecture and will therefore refuse to co-operate with me in the work.

Bro. Ellison also says, "I think he also stated in substance that at one of our annual Conferences held at Coopersville two years ago last fall, that it was with much difficulty that he obtained the privilege of lecturing in the church." This is also a mistake; the lecture was all arranged by Bro. Ross before I came to Coopersville. I have said and say yet, that I was dissatisfied with my effort at that place, and was embarrassed by Bro. Hart's limiting me in my time. As I was about to enter the pulpit he requested me not occupy over one hour, as there was some Conference business to attend to after the lecture; I however laid no blame to Bro. Hart. I do hope that Bro. Ellison will consult me in future before he takes up flying reports and publishes them as facts.

All I have to say is this, that the Anti-secret Association of Michigan needs the co-operation of the Free Methodists in that State, and it seems that some of them do not consider me a proper person for State lecturer, and I am perfectly willing that some one who could be more efficient than myself should take my place. Bro. Matthews of Jackson and Bro. Springstien of Saranac have stood by me nobly, and are men whom I love to meet and work with, for there is no catering to human policy by them. I have found some very warm friends also among the brethren of that church; and yet in very many instances I am met very coldly, and they do not seem to wish to be found in my company. The good Lord has blessed me much in my work. I have worked hard and prayed much that God might use me as eye-salve to the blind. I have spoken to crowded houses and often had the evidence that my lectures gave good satisfaction. One evidence is that I have raised my salary for the six months that I have been in the work and the Association is not indebted to me to the value of one cent up to this time. I expect soon to return to Michigan and fill out my year, the Lord permitting me to do so. If the Free Methodist brethren are dissatisfied with me as a lecturer I hope they will be largely represented at our next annual meeting, which is their duty if they are true reformers and elect some one to the office of Agent and Lecturer that they will be willing to co-operate with, and not stay at home, and then find fault with the State Agent and Lecturer. Yours for true reform,

D. P. Rathbun.

Correspondence.

Benevolence not up to the Test.

"In visiting the sick family of the late Mr. Curtis J. Emory of this place on Tuesday evening, June 12th inst., I was very much pleased to find that the officers of the A. O. U. W. had just presented Mrs. Emory with a check for $2,000 from the treasury of the order, this being the first death since the formation of their society in Cherry Creek. The certainty and promptness with which they have redeemed their pledge has established the character and true benevolence of the institution far more than years of simple precept could have done. As a co-operative institution for working-men I must say, after thirty years' experience in benevolent societies in the Old and New Worlds, I know of no better society for the honest working-man to secure a legacy for his bereaved one when death calls him away. I noticed with great attention the Ritual of the order while at the grave. There is no assumption or claim that by being a member of their society, merely secures to them eternal salvation, apart from the atonement of Christ. As many of our best Christains and citizens have asked me the question. Do you see anything objectionable? My answer is No. It is the request of the family, through your paper to thank the order for their kindness to Mrs. Emory during her sickness, and sympathy in her debilitated state, and for the faithful discharge of their pledge, for all of which the family will ever remember with thankfulness and gratitude, the A. O. U. W. Robt. Martin.

Pastor of the Baptist Church, Cherry Creek N. Y."

Ellington, N. Y., Aug. 10, 1877.

Robert Martin—*Dear Sir:* Permit an entire stranger to answer your letter published in the *Democrat* of this week. Had I not learned that you was an Anti-mason, by the mouth of brother Ferren of our village, your letter would not have provoked this from me. It appears you have come to the conclusion this secret order by paying over to Widow Emory so promptly has established the fact of its true benevolence.

There is no secret order but what makes the same claim of benevolence as you do, for this last sprout of the old stump Masonry; but their making such a claim for it does not prove it to be so. Just as well might life insurance companies, if they paid promptly make the same claim; and all other insurance companies are about on the same principle. Vendors of lottery tickets, if they paid promptly, might about as well claim for it a kind of benevolence. I am very glad that Baptist ministers do not all agree with you. One living in Chenango Co. said to me that the secret societies were "an unmitigated curse."

We rejoice furthermore that there are several denominations of Christians that are consistent as it respects this matter, and will hold "no fellowship with the unfruitful works of darkness, but rather reprove them," "For it is a shame even to speak of those things done by them in secret."

Secret societies are either a curse or a blessing to our country, and it is our duty to ascertain which, and therefore if we find by investigation that it is an "unmitigated curse" we are in duty bound as Christians to give it no hiding place or shelter in the church of Christ, and therefore we conclude by their admission of the lodge into it it has become as corrupt as Satan could make it; and because of this she has gotten to be powerless.

It has been fully ascertained that the railroad strike, the cause of the death of hundreds of lives and the loss of millions of property was brought about by a secret organization called the "Trainmen's Union." I never have heard as yet of a secret order but was gotten up for the purpose of strengthening or building up Freemasonry, and the motive power always supreme selfishness. "The love of money is truly the root of all evil."

You say after thirty years' experience in bene olent societies in the Old and New Worlds, you know of no better. In this statement you betray a lack of knowledge, or else you intend to blacken the character not only of your own church but all others during the thirty years. Now if your church was good for any thing and worthy of the name, they, the church, should at once commence labor for libel and slander. You could be very easily proved guilty and, unless you repented as it were, "in dust and ashes," excommunicate you, and then to secure this legacy as you call it for the "bereaved ones," you can just join this better society of the "honest working men." I for one would like to see one honest working man who belonged to it. Since Ronayne's exposition in this place of Masonry, the reputed mother of secret abominations, the Masons in their desperation sent off for help to start this true-blue *benevolent* society, with headquarters in a tobacco-smoked hotel.

I find in their testimony they are not a unit, and are divided in reference to the claim of benevolence. One admitted to me to-day it was nothing more than a "mutual insurance company." This thing stripped of its Masonry would be quite objectionable in many respects. This man-trap baited with the snug little sum of $2,000 is a little more than some wives could endure. I mean those who are somewhat dissatisfied with their husbands and desire a change; and suppose she urges him to join this paragon of excellence, and he fianlly goes to it and in a few short weeks he dies—a natural death or by being his own executioner, or by the hand of his unprincipled wife or her paramour.

Farther on you say, "I noticed with great attention the ritual of the order at the grave." The grave is truly a solemn place to look into, whether rites and ceremonies performed over it are pagan or Christian. I think it was at the least, something more than a common Christian burial, from the fact that you noticed it with such attention.

Now whether you come to the conclusion that it is all straight work, because they lay no claim to no eternal salvation by merely being a member, or some other things connected with their foolery, we are left to our own conjecture, "nothing objectionable;" thus endorsing in a lump the whole of their transactions, good, bad and indifferent. As to its being a saving ordinance, I have been informed they too have a grand lodge above, as well as the Masons. At any rate there are Masons enough mixed in to fix one out, if they have to partition off a portion of their own, an arrangement will likely be made. I believe this last upstart of such rapid growth, so full of good and benevolence, has just as good a right to claim a "house not made with hands eternal in the heavens," as an Entered Apprentice Mason, when death shall overtake them.

J. B. Nessell.

Iowa Politics.

The political cauldron is again boiling in Iowa, and if every other county is as Anti-masonic as Bremer, there is no good reason why the State may not be carried by the Anti's.

We have just gone through with a Republican caucus in Sumner township which, heretofore has been considered as sure to go for any Masonic candidate that might be run, if the Masonic element were united in his support, and this time they boasted that Sumner would go more so than ever. As the time drew near, the craft might have been seen plying every means in their power to get proselytes and sent a number of their emissaries into the county to work up the cause, and with all the energy they were capable of using Democratic timber when necessary and frequently going to the saloon with their victims, they succeeded in gaining a victory of 8 votes majority! Had those who favored the candidate who represented the anti-secret party worked as hard, there would have been no such a majority to report. Why is our State not organized? Must we vote for Gear, the Mason of thirty years, or not vote at all? I think during this little struggle the majority of our thinking men have seen that Masonry does have something to do with politics.

Iowans, we must cut loose from the Republican party and form a party which is expressedly Anti masonic. Masons here said that if it were made an issue at this election they would have to support the Masonic candidate, but if not they would work for the other. I told men that they would go for the Masonic any way, and they did at the last moment just as they intended in the start. We must have men that are not afraid to sail under their right colors. P. Woodbury.

The Legal Fraternity.

Rose Creek City, Neb.

Editor Christian Cynosure:—Surely there is wisdom in asking the following questions:

1st. Can there not be a great improvement made upon the present system of administering the civil law of our country?

2nd. Do not very many things of vital importance to society tend to show that the attorney-at-law system is full to overflowing with foul corruption, with great and crying evils?

3rd. Do not they, the attorneys, selfish, dishonest and arrogant, try to keep the law in their own hands, often influencing the juries with their wordy arguments only to benefit themselves, to the great injury of unfortunate individuals, very often much more unfortunate than blamable for lawsuits which are gotten up by them, the lawyers, against the welfare of clients?

4th. Can there be no cheaper, wiser, better and juster way devised to settle little fallings out and selfish quarrels between the thoughtless ones of society than the present existing corrupt system of lawing?

5th. Could arbitration not be made compulsory and binding in the place of it to answer the purposes of equity in a much more praiseworthy and honorable manner? We think all good and wise men will unhesitatingly agree with us and with unfaltering voice answer yea, that there can and ought to be.

Any more facts and arguments to answer the above question or refute would oblige yours respectfully,

Joseph Hodgson.

Pennsylvania Lutherans.

York, Pa., Aug. 27, 1877.

Editor Cynosure: I here give a few facts in regard to the Lutherans of this place. There are five congregations in and near the town. One of these is a German congregation connected with a synod in Missouri. The pastor says he is opposed to secret societies and that only one Freemason has been admitted by them. The other four congregations are well supplied with Masons and other lodge Jesuits. I have been informed, however, by a member, that one of the pastors has preached against secretism. Another pastor says he is not a Mason, but I have no evidence that he is opposed to the Jesuitical humbuggery of the secretists.

The Lutherans had a weekly religious paper here, called the *American Lutheran*, but it has gone, perhaps to the Grand Lodge below; for

its publisher was a Royal Arch Mason and its editor used to show me his Jesuitical contempt by pretending to hold his nose to keep from getting even one good smell of anti-secret sentiments. I suppose he learned such refined performances when he found Hiram Abiff's dead body.

I have scattered a great many anti-secret documents among the Lutherans and I am very much astonished that they do not take more interest in the great anti-secret or anti-Jesuitical reform. There can be no doubt that Jesuitism (with a lambskin apron on, as an emblem of innocence) has a powerful grip on the throat of this old Protestant denomination. They need another bold and fearless Martin Luther, to save them from the same old Roman Catholic tomfoolery which gave their ancestors so much trouble in the times of the Reformation.

Yours truly,

E. J. CHALFANT.

VAIN THREATS.

CROMWELL, Iowa, Aug. 11, 1877.

EDITOR CYNOSURE: Sometime since while defining my position on the secrecy question and Masonry in particular, a Mason said if he believed as I did he would publish the whole thing. "What," I said, "would you go into the street and tell it?" "Yes, I would." So I thought I would begin with my adviser first, with no other Mason present, and repeat about one-third of the obligation, to see if he would stand by his advice and not go back on his word as they say I have done.

It would be well enough for some of the Masons to learn what charity consists in, by looking into the book they swear upon. Therefore I would refer them to 1 Cor. 13:1st to 8th verses.

What a deluded set of men! They be blind leaders of the blind and all shall fall into the ditch. I define my position on the secrecy question by saying that I believe that Masonry is anti-Christ and that it is my privilege and my duty to oppose all secret oath-bound societies.

The following letter shows the kind of charity the Masonic brethren extend to an erring brother. Yours for the religion of Christ,

A. J. SMITH.

CROMWELL July 20 1877

MR SMITH *Sir* let me give you a little advice in regard to Masonry in the future we nevery want to here you repeat the oblogasun in the town of Cromwell or any thin concerning Masonry if you do it may be bad for you I only write you theas few lines to geive you some advice Pleas take it and keep your *mouth shet* Yours Truly

CREMEWELL.

OUR MAIL.

Prof. Jasper Starr, Plenitude, Anderson county, Texas, writes:

"A short time since you kindly sent me some samples of your paper with which I was well pleased. * * Its feature against the wicked selfishness of secret societies meets my hearty approval; and if this government fills its original design, your position must prove a successful reformation."

T. J. Muzzy, Wilton Center, Ill., writes:

"I am glad the conductors of the *Cynosure* make it so good."

L. B. Lathrop, Hollister, Cal, sends for two copies of Finney's book for two clergymen, he writes:

"—— —— is a young minister. He has taken seven degrees in Masonry. He is an Odd-fellow and a Good Templar. During my stay at the coast I made him sick of Masonry or I misjudge. At any rate he advanced to me the morey for Finney's Lectures. The other clergyman is a strong man of mature age and has a large church of 130 members. He has never joined any secret order, and has consented to read. I gave him some tracts and sermons and promised him Finney's Lectures. * I expect Bro. Cogswell here before long."

Earnest private work with individuals thins the enemy's ranks. Let us be diligent now. We have no promise of the future.

James Knox, Hebron, Thayer county, Neb, writes:

"One of the Masons told me that the tracts that I have been circulating had been the means of making a great many young men apply for initiation. My reply was: 'If I am helping your cause are you willing to help me send for some more tracts?' He did not choose to help. The fact is the tracts are working materially against the increase of lodge members."

John R. Wellington, Reeds Station, Delaware county, Ind., writes:

"Mr. Holt of Rush county, and Mr. Aucket of this county had a discussion upon the subject of secrecy on the 25th day of July. It was to have continued four days but on account of sickness they only put in two days and the next two days will be the third and fourth of October. * * It is a very hot place of Masons here. * * I will try to get some subscribers for the *Cynosure*."

Your inquiry about Mr. Ronayne has been given to him and he will doubtless answer you. Let us have a report of the discussion when it is over.

Linus Chittenden, Crystal Lake, Ill., writes:

"I am quite feeble in health. Mr. Ronoyne is expected in this county soon."

Home and Farm.

TO PROPAGATE ROSE SLIPS.

1. There are several methods of propagating rose-cuttings, but one of the simplest is to stick them in a saucer of sand. The wood to be used must be of the present season's growth, and the kind is not the strong rank growth; the small shoots are preferable. These should be cut into lengths of about four inches (the exact size is immaterial), having three or four eyes or dormant buds. There should be an eye at the bottom of the cutting, as it is at that point the roots are emitted, and not between the eyes. Procure some clean brown sand, such as is used by builders, put it in a saucer, wet it thoroughly, so that it shall be in the condition of mud, then place the cuttings in side by side, having previously cut off their leaves. Place the saucer in the sun, and mind that it must have water several times daily, when the sun is hot. The cutting will form what is called a "callous" at the bottom, from which the roots are emitted. Three or four weeks are generally necessary to get the cuttings well rooted, after which they may be carefully pulled from the soft sand (and be sure that it is soft, as the roots are very brittle), putting them in small pots of light, rich soil, and keeping them in a sunny place. Never let them suffer from want of moisture. If the pots can be sunk in the ground, so much the better. When the pot is filled with roots the young plants should be shifted to a pot a size larger. All varieties of roses do not root with equal readiness—the tea or ever-blooming roses being the easiest, and the mosses the most difficult. Rose cuttings may be struck at any time of the year and in any place, if the wood is young. They may be struck in a tumbler of sand, washing the sand carefully out in a basin when the roots appear. The "saucer system" of striking rose cuttings is applicable to cuttings of many plants which I have failed with by the ordinary methods. I would advise those who attempt it not to be impatient, and above all, not to forget that the hot sun soon causes the water in the saucer to evaporate.

MIND AND HEALTH.—The *Science of Health* says on this subject: "The mental condition has more influence upon the bodily health than is generally supposed. It is no doubt true that ailments of the body cause a depressing and morbid condition of the mind; but it is no less true that sorrowful and disagreeable emotions produce disease in persons who, uninfluenced by them, would be in sound health—or if disease is not produced, the functions are disordered. Not even physicians always consider the importance of this fact. Agreeable emotions set in motion nervous currents, which stimulate the blood, brain and every part of the system into healthful activity; while grief, disappointment of feeling, and brooding over present sorrows and past mistakes, depress all the vital forces. To be physically well one must, in general, be happy. The reverse is not always true; one may be happy and cheerful, and yet be a constant sufferer in body.

HOW TO PLACE THE BED.

Baron Reichenbach, who has devoted many years to the art of bed-making, maintains that you must not always lie on your bed as it is made, under penalty of abridging your life by a great number of years. If, says the Baron, a mere magnet exercises and influence on sensitive persons, the earth's magnetism must certainly make itself felt on the nervous life of man. Hence he insists on the salutary effects of the inhabitants of the Northern hemisphere lying with their heads to the north, and those of the Southern with their heads to the south. For travelers with short memories we may put the rule in general terms: In whatever hemisphere you may be, always sleep with your feet to the equator, and let your body lie "true as a needle to the pole." In giving this rule the Baron has simply told us how to live a hundred years; for the polar direction of the body is, it appears, of the utmost importance for the proper circulation of the blood, and we have Baron Reichenbach's authority for stating that many disturbances in the human organism have been cured by simply placing the bolster at a different point of the compass from that it had occupied before. Let such as have hitherto been in the habit of sleeping with their heads where their feet ought to be, take to heart the example of the late Dr. Fischweiter, Magdeburg, who died recently at the age of 109 years, and always attributed his long life to his faithful observance of the pole to pole position of sleeping. The most unhealthy position, we are told, is when the body lies due east and west. Some observers assure us that to sleep in such a posture is tantamount to committing slow suicide, and that diseases are often aggravated by deviations from the polar posture.

TOMATO SOUP.—Take six large tomatoes, boil in one pint of water until done; then take them off the stove and stir in one teaspoon of salaratus. Then add one quart of milk, and season with plenty of butter, pepper and salt. Let all come to a boil, when it is ready for use. We think it next thing to oyster soup. Try it.

GREASE UPON FLOORS.—An Iowa lady writes that grease can be readily drawn from an unpainted kitchen floor by putting plenty of soft soap on the grease spots and rubbing a hot flat iron through the soap. One application generally suffices; sometimes another is required, washing thoroughly afterwards.

BRAIN-WORKERS.—People who work only with their brains need more food than those who work only with their hands. Mental labor causes a greater waste of tissue than muscular toil. According to a careful estimate, three hours' hard study wears out the body more than a whole day of work at the anvil or on the farm. As the Germans say, "Without phosphorus, no thought." The consumption of that essential ingredient of the brain increases in proportion to the amount of labor required of the organ of thought. A calculation of the wear of the brain is made by an examination of the salts in the liquid secretions. In order to sustain the action of the brain, one-fifth of the blood is sent to it, though its average weight is only one-fortieth of the whole body. This fact alone goes to show that brain-workers—students and literary men—should have more and better food than mechanics and farm laborers.

HEATED BLOOD.—There are some precautions to be observed in working out of doors at this season, which may add much to comfort and preserve health, or save life. The most important is to avoid drinking cold water when heated. We have worked a whole day without drinking except at the regular resting spells, and know that it can be done by any one who will resist the desire to swallow copious draughts of water. The fluid dilutes the blood, weakens the system, greatly increases perspiration and in its turn excites thirst. To pour some cold water upon the wrists, and to bathe the temples, will reduce the temperature of the body very rapidly. As a protection to the head we wear a white handkerchief fastened to the hat behind, so as to fall loosely over the back of the neck. If one must drink, a small quantity of oat meal stirred in the water, will be wholesome and nutritious. The laws of health require careful observation. Decomposition is very active during hot weather, and all filth and refuse, of whatever kind, should be removed to the compost heap and well covered with earth. Sinks, cellars, drains, cesspools, and all such places, may be cheaply disinfected by pouring into them or sprinkling about them, a pailful of water in which a pound of copperas (sulphate of iron) has been dissolved. A quantity of ground plaster mixed with offensive liquid matter, or sprinkled about stable drains, or other bad smelling moist places, will be very serviceable.—*Agriculturist.*

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 6, 1877.

On to Dayton.

I said to a brother a few days ago, "If I could find any warrant in the Bible for a Christian's being discouraged I should be strongly tempted to feel disheartened." His prompt reply was, "you have no such warrant;" and I thought if with his incessant toil and constant reference to God's book he had failed to find it, there was no use in my looking.

But to-day appearances have changed in some respects, particularly in regard to work for our speakers along the lines to the National Anniversary. I have felt exceedingly desirous that a decisive forward movement should be made this year in connection with the Dayton meeting; and I felt that did our friends but appreciate the importance of the occasion they would not be slow to act. Some are begining to do so, and there are doubtless "more to follow" soon. Friends cannot fail to understand that by sending in their applications *in time* arrangements can be made to give them the services of first-class speakers at greatly reduced expenses and several have availed themselves of this favorable opportunity. One brother writes: "I will make appointments and give $10; others will give something." Another says: "We were locked out of every hall and church in the place, but thank God, we now have one of our own. Our hearts are warm and our hands are open. Come yourself or send us a first-class lecturer and we will do our share." Another says, "Put me down $5 and a donation to the Publishing House." Still another says, "$5 and what more we can raise." One more writes, "Send me a note for the Publishing House for one hundred dollars at ten per cent. and I will sign and return it."

Such words as these, dear brethren, put strength into our cause and heart into our lecturers, and should they prove as I trust they will, the harbingers of "more to follow," we may expect to see the light shining through a broad rent in the dark veil of secretism, which it will not be easy for our opponents to close up as they did after the Morgan murder. Our fathers fought nobly and made a wide breach in the enemy's wall and had they filled up the gap with some provision for "keeping the facts before the people," the dark orders would not have cast their gloomy shadows over our fair land as they do to-day. It is for us to profit by their mistakes as well as to draw inspiration from their heroic example.

But the thing to be done now is to send in your requests for lecturers *right away*. I want a line from the Canadas to Dayton for Bro. Barlow, who needs no introduction or word of commendation to the readers of the *Cynosure*. I cannot speak of all, but give me the points right away so that I can systematize the work, and in due time as noble a band of large large-hearted, earnest Christians as can be found anywhere will move on the lines of earth-works lying between their points of outset and Dayton. Not in palace cars with sword and banners like the "Sir Knights" who rob the people that they may feast and fatten upon the spoils, but in the humble Christian garb of honest toilers attended by a convoy of those unseen ones who encamp around about those that fear the Lord. They will visit your towns and hamlets and the far-famed and beautiful city of Dayton, not turn your nights into banquetings, dancing and mimic pageantry, and leave your children to suffer years under the demoralizing curse they leave behind when they depart; but they will come with songs of Zion, with fervent prayer, with earnest, truthful words; and departing will leave behind lasting inspirations which shall impell both you and your children after you to called them blessed. I am sure, brethren, you will see the importance of letting your wants be known at once.

I find my time taken up very closely with office and other work and I am writing this at the Chicago "Exposition" when perhaps I ought to be answering letters. Our hands have been full for the past few days preparing to have our cause fitly represented at this "Inter-State" gathering. Bro. Rufus Stratton is arranging his books and tracts at my left while I write. Over my head hangs a sign six by eighteen with the inscription, "*Books, Tracts and the Christian Cynosure opposed to secret societies*," Another will soon be in position: "*The National Christian Association; incorporated 1874, to employ the Press and the living agency against the secret orders*." I shall leave others more gifted in that line to speak of the portraits of distinguished Anti-masons, etc., that adorn our "niche" in this great building and simply add that when the Exposition opens formally at 6 P. M. to day, it will find the Anti-masonic flag at masthead, and men at their posts ready to grapple with any "sabered Knight" or "Puissant Sovereign" who may feel his ire stirred by the public display of that cratt by which he has his wealth or for any other cause wishes to try the mettle of men who know and dare defend their rights.

If you want lectures don't delay to make your wants known and economize your time and money and that of the lecturers also and oblige,

Yours truly, J. P. STODDARD.

CHICAGO, August 29.

The Knight Templars.

All last week the streets of Cleveland resounded with the tramp of reputed American citizens dressed in costly and fantastic trappings and bearing arms. It is said they were not gathered to celebrate their clothes, or for the pleasure of staring school boys, or to show how they could capture the nation by their skill in arms, nor anything else but to hold the triennial conclave of Knights Templar. For this purpose all Cleveland was turned into a hostelry, the railroads were conscripted, and the Sabbath desecrated all over the northwest to get ready for the grand display. These gentlemen say they are the legitimate representatives of an ancient order of Knights that flourished in the Dark Ages and was wiped out by the Pope and Philip of France in the 14th century. But as the Freemasons were descended from Adam, Enoch and Solomon through the stone layers and mortar makers of no one knows when, this order is said to be perpetuated in the butchers and bakers of now-a-days, especially when they get into good black clothes, under a big military hat and ostrich feathers, behind brilliant sashes and silver-washed buckles, with a sword and scabbard swanking around their unsophisticated and peaceful legs.

These "Knight Templars" are set down as the eleventh degree of the American Masonic rite, Thomas Smith Webb, inventor. A man can get into the order by swearing innumerable oaths, passing through the Blue lodge and Chapter Masonry, drinking some wine out of a human skull, putting the punishment for another man's sins into his bond for obedience to the order, and swearing to draw his sword in defence of the Christian religion and of widows, though he may hate that religion more than anything else on the face of the earth. These are the persons who were at Cleveland last week.

They spent the time there in dancing and banqueting, parading the streets with bands of music about every hundred feet of the line, performing military evolutions, congratulating each other on their good clothes and the popular impression of their numbers, electing officers and some other supernumerary matters. Apollo Commandery from Chicago, led by Norman T. Gassette, a prominent man in Baptist interests here aided by Deacon T. T. Gurney of the Congregational church, took the lead in all this parade and frivolity. Dr. V. L. Hurlburt of Chicago was made Grand Master. The most important item of business to be noted was a resolution that the order should no longer be called "Masons" but "Templars," which is a high-toned cut of all their hard-handed acquaintance of the lower degrees, and means simply a proclamation of aristocracy by virtue of title as well as of many oaths and lavish expenditures. It is a question these gentlemen may be compelled to answer at some day why they bear arms and drill as military yet as organizations have no submission to government. The Constitution allows our citizens to bear arms for service as military, obedient to the call of the State. What are these thousands of Knights getting ready for with all their oaths to defend the Christian religion?

Will Mormonism Collapse?

The death of Brigham Young last Thursday brings this question upon every lip. Ever since he succeeded by artifice in reaching the head of the Mormon church he has shown great ability without scruple as to the means employed to gain his ends, and by force of a superior will has so far held together the Mormons as a community. By leading them into the wilds of Utah his designs were made successful because of the isolation of the people. The railroad brought in a discordant Gentile element, which has become powerful enough to secure the moderate enforcement of national law, even to the execution of the Mormon Bishop Lee and the arrest of Young himself at the order of court.

But will the civil power or internal dissension destroy Mormonism? It is illegal by act of Congress, yet it is as strong to-day as ten years ago. All the various plans for suppressing polygamy have failed. Young's two sons have no ability to succeed to his arbitrary rule and the "twelve apostles" will fall into a quarrel before as many months have passed. Yet not by these means will the system be suppressed. It is a false religion like the lodge, and like a polyp or the hydra of Hercules, dismemberment is multiplication. The central system may split up, but Mormonism will be practiced and the stench of its abominations rise from the valleys of Utah until He, the brightness of whose coming shall destroy all these works, shall appear.

—Past Master Ronayne has received a stirring invitation to visit Marengo, Ill., again during the latter part of the present month to work the three degrees. Two of the gentlemen who took part in the public initiation a while since, Messrs. Sheldon and Frisbie, have been summoned before their lodge for the offense OF VISITING A CLANDESTINE LODGE—said clandestine being Ronayne's public exposition. They did not go, but propose instead to put up a tabernacle capable of holding two thousand people for the purpose of inducting the whole community at once into the shams of Masonry. It is a very interesting fact that Mr. Sheldon was led to renounce the lodge from reading Bro. Ronayne's "Letters to Keystone Lodge," in these columns.

This will be introduction enough for the very excellent one of the series in this number.

—A correspondent of the *Free Methodist* thinks brother Hinman's letter, telling of the refusal of the church officers in Aurora and Elgin to admit his lectures, of the nature of an attack by the *Cynosure* upon that body of Christians. The idea is a mistaken one if not worse. Suppose that it had been the Presbyterian, Baptist or Congregational church instead of the Free Methodist. Bro. Hinman criticized the worldly spirit which he believed to be lurking among a pious people, and which stood up to prevent the Satanic system of Freemasonry from being hit. How much more rational and Christ-like is the suggestion of Bro. Vorheis in his letter on another page that this matter be examined by the Aurora and Elgin churches, and the evil put away!

—Bro. Donaldson in his letter on Christian holiness misunderstands Bro. Hinman's position, if we read both correctly. In every important particular they are agreed. There are other articles on this great theme which will duly appear. There should be more written upon it, but far more study of the Word respecting it and daily practice of it in the life is needed. While asking for articles it must not be understood that a promise is made to print them all especially if they are personal or controversial.

—We have just received notice of the death of Hon. Seth M. Gates of Warsaw, New York, on Friday, August 24th. Thus has passed to rest another of the "old guard," who stood pre-eminent even in that company. As the notice before us makes no mention of an important portion of Mr. Gates' career, viz., his abandoning the lodge and subsequent efforts for its suppression, further notice will be postponed until next week when we hope to present his character as a reformer in its full and true light.

—Rev. B. T. Roberts of the *Earnest Christian*, and one of the Superintendents of the Free Methodist church, called for a few moments on us last week, while on his way to the Kansas Conference. Bro. Roberts is not in favor of stagnation on the Masonic question. A few queries and inferences regarding the Knight Templars in the Rochester papers caused a terrible swelling under the belts and buckles of that order.

—The convention to be held in Marshalltown, Iowa, immediately succeeding the expositions (see notice) is a meeting of great importance to Iowa. Let the State be well represented and the measures adopted carried through successfully.

—Mrs. Swisshelm proposes a new secret fraternity—a "United Brotherhood of Potato-growers," who shall combine to keep the price of potatoes at $1.50. Her argument for the organization and detail of its management form a curious satire on the "brotherhoods" and "unions," the development of whose secret plots have so lately convulsed the nation.

N. C. A. Receipts for Aug., 1877.

PUBLISHING HOUSE FUND:

E. Kent, Wethersfield, Ill.	$10 00
Ansel Lake, Grey Willow, Ill.	10 00
Rev. J. W. Lewis, New Bedford, Ill.	1 00

ILLINOIS FUND.

Mrs. S. B. Allen, Morrison	4 00
Ansel Lake, Grey Willow	5 00
Rent	107 16

INTEREST:

J. J. Hayden, note No. 47	5 00
Abram Falconer, " " 17	3 00
J. A. Morehous, " " 39	3 00
H. W. Clark, " " 162	60
Total	$148 76

H. L. Kellogg, Treas.

Religious Intelligence.

—The American Missionary Association meets this year in Syracuse, N. Y., October 23d to 25th.

—Rev. Daniel Shuck, long and favorably known for his connection with the Hartsville University, Ind., has gone to California where he will engage in home missionary work for the United Brethren church.

—Rev. Wm. S. Fulton is now supplying the pulpit of the United Presbyterian church in this city lately occupied by Rev. J. W. Bain. The *United Presbyterian* is good authority for saying that Bro. Bain remains with the denominational body in which he has been so useful.

—The U. P. Presbytery of southern Illinois at its late meeting passed earnest resolutions against secret societies and provided for a committee to assist in calling a local convention to co-operate with the National Anniversary at Dayton and send delegates.

—The Kansas United Brethren Conference met Aug. 2nd, Bishop Wright presiding. In the resolutions the Conference heartily welcomed Bishop Wright as their presiding officer; pledging every assistance in Christian effort. The action of the late General Conference was endorsed, and the discipline in regard to secret societies maintained while intemperance, tobacco using and Sabbath desecration were rebuked.

—The Christian people of Philadelphia do not view with indifference the opening of the Exhibition on the Lord's Day. The *Christian Instructor* and the *Statesman* condemn the change with other journals, and a ministerial association of that city have expressed themselves in regard to the matter as follows:

"*Resolved*, That we desire to place upon record and publish our most earnest and emphatic protest against the recent action of the managers of the Permanent Exhibition on the Lord's Day, believing, as we do, that such action is in violation of the laws of God, the laws of this Commonwealth, and detrimental to the interests of sound morality and religion."

—Mrs. A. H. Hoge, President of the Presbyterian Woman's Board of Foreign Missions, said in a recent address: "The Gospel was preached and sung in two hundred languages to-day, and the voice of prayer ascended in as many tongues, and 1,600,000 pages of Christian literature had been printed and scattered in heathen lands, and 12,000,000 Bibles distributed. Christian missions are the greatest success of modern times. There were 31,000 laborers of all kinds; Christian education was given to 600,000 youths of both sexes; 500,000 natives were communicants of Christian bodies; there were 2,500 Christian congregations, and a population of 1,500,000 that had adopted the Christian name. Over 90,000 Fijians gathered regularly for worship on the Lord's day who twenty years ago feasted on human flesh. In 1860 Madagascar had only a few scattered converts; now the Queen and her Prime Minister, and more than 200,000 of her subjects were adherents of Christianity. The largest parish in the world, numbering 4,500 members, was in Hilo, on the island of Hawaii, but fifty years removed from the most debasing savagery. In more than 300 islands of Polynesia heathenism has been entirely swept away by the Gospel. And all the work was being done at a cost of $6,000,000 per annum; while it cost the United States for the same period $600,000,000 for intoxicating liquors, and $34,000,000 for taxes on tobacco. The tax on dogs alone reached the same amount as the missionary contributions of the world—$6,000,000 annually.

An Evangelical minister, a graduate, seeks a pastorate with an earnest people who testify against such wrongs as secret societies, tobacco, etc. Reference, Geo. Anderson, Esq., Ellington, N. Y. Direct to Rev. A. B., box 135, Rutland, Ill.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

The National Christian Association.

President of the National Convention.—Pres. H. H. George, D. D., W. Geneva, Ohio

Secretaries.—Rev. W. H. French, D. D., Cincinnati, Ohio; H. L. Kellogg, Chicago.

President of the Corporate Body.—Rev. J. B. Walker, D. D., Wheaton, Ill.

Vice-President. — Philo Carpenter, Chicago.

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Recording Sec'y.—Thos. Hodge, Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 18 Wabash Ave., Chicago.

Treasurer.—H. L. Kellogg, 18 Wabash Ave., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the Churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

State Auxiliary Associations.

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Secretary, D. J. Ellsworth, Windsor.
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President, S. B. Allen, Westfield.
Rec. Secretary and Treasurer, H. L. Kellogg, 13 Wabash Ave., Chicago.
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Lecturer and Agent, D. P. Rathbun, Hickory Corners.

Communications for the Agent concerning lectures or the interests of the cause may be addressed to, or in care of, E. W. Bruce.

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Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, Christian Cynosure Office, Chicago.
For State Lecturers State Ass'n list.
Others who will lecture when desired:—
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. C. Graham, Viola, Mercer Co., Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
Josiah McCaskey, Fancy Creek, Wis.
C. F. Hawley, Damascoville, Ohio.
W. M. Givens, Center Point, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, Sandusky Co., O.
A. Mayn, Promise City, Wayne Co., Mich.
J. B. Cressinger, Sullivan, O.
C. F. Wiggins, Angola, Ind
E Ronayne, 104 Bremer St., Chicago.
W. M. Love, Baker, St. Clair Co. Mo
A D. Freeman, Downers Grove, Ill.
Jas. Springer, Springerton, Ill.
A. D. Carter, Deersville, Harrison Co O.
James McCleery, Monroe, Iowa.
R. Faurot, Kendallville, Ind.
J. W. Barlow, Ridgetown, Ont., C. W.

The Home Circle.

Elijah's Interview.

God not in the whirlwind, nor in the thunder, nor in the flame, but in the still, small voice.

On Horeb's rock the prophet stood—
The Lord before him past;
A hurricane, in angry mood,
Swept by him strong and fast;
The forest fell before its force,
The rocks were shivered in its course,
God was not in the blast;
'Twas but the whirlwind of his breath,
Announcing danger, wreck and death.

It ceased. The air grew mute—a cloud
Came, muffling up the sun,
When, through the mountain, deep and loud,
An earthquake thundered on;
The affrighted eagle sprang in air,
The wolf ran howling from its lair—
God was not in the storm;
'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again—and nature stood
And calmed her ruffled frame;
When swift from heaven a fiery flood
To earth devouring came;
Down to the depths the ocean fled—
The sickening sun looked wan and dead;
Yet God filled not the flame;
'Twas but the terror of his eye
That lightened through the troubled sky.

At last a voice, all still and small,
Rose sweetly on the ear;
Yet rose so shrill and clear, that all
In heaven and earth might hear;
It spoke of peace, it spoke of love,
It spoke as angels speak above:
And God himself was there;
For oh! it was a Father's voice,
That bade the trembling heart rejoice.

—Thomas Campbell.

The Place of "Must" in Training.

Formerly, discipline was the great feature—if not, indeed, the only feature—in the training of children. There was a time when children were not allowed to sit in the presence of their parents, or to speak to them unless they were first spoken to, or to have a place with their parents at the home table or in the church pew; when the approved mode of teaching was a primitive and very simple one. "They told a child to learn; and if he did not, they beat him." The school days of children were then spoken of as "when they were under the rod."

But all this is in the long past. For a century or more the progress of interest in and attention to the children has been steady and rapid. And now the best talent of the world is laid under contribution for the little ones. In the provisions of song and story and pictures, and toys and games, as well as in school buildings and school appliances and school methods, the place of the children is foremost. At home they certainly do not hesitate to sit down when and where they please or to speak without waiting to be spoken to.

Now that this state of things is, on the whole, a decided improvement over that which is displaced we do not have a doubt. Yet there is always a danger of losing sight of one important truth in the effort to give new and due prominence to another. Hence we call attention once more to the value of judicious discipline in the training of children. Children need to learn how to do things which they do not want to do, when those things ought to be done. Older people have to do a great many things from a sense of duty. Unless children are trained to recognize duty as more binding than inclination, they suffer all their lives through from their lack of discipline in this direction.

Children ought to be trained to get up in the morning at a proper hour for some other reason than that this is to be "the maddest, merriest day in all the glad new year." They ought to learn to go to bed at a fitting time whether they are sleepy or not. Their hours of eating, and the quality and quantity of their food, ought to be regulated by some other standard than their inclinations.

It is already seriously questioned by competent teachers if the kindergarten system is to meet every necessity of childhood training in study. There must be a place for tasks as tasks, for times of study under the pressure of stern duty, in the effort to train the young to do their right work properly. It is not enough to have children learn only lessons which they enjoy, and this at times and by methods which are peculiarly pleasing to them. President Porter has said, in substance, that the chief advantage of the college curriculum is, that it trains a young man to do what he does not like to do, at a time when he would not wish to do it, because he *must* do it, and do it just then. Any course of training for a young person that fails to accomplish thus much, is part of a sadly imperfect system.—*S. S. Times.*

Praise the Children.

Mother, when your little girl has put her whole baby heart into some little office she is striving to perform for you, when she has been unusually sweet tempered and good throughout the trying day, whisper approving words in the little ear; tell her in encouraging phrases (on the tip of every mother's tongue) what a treasure she is to you. Such praise will not be wasted. As a summer's sun upon a rose, words like these will fall upon the child-heart, making it richer with the fragrant insense of duty and of love.

Father, if your boy has learned his lessons right well; if the daily tasks he has set to do have been performed more thoroughly and faithfully than usual; if, in little ways, he has been more thoughtful of your comfort than is his wont—notice these things. Not silently, but by word of mouth, generously and cordially approving his conduct. Let him feel that his endeavors are fully appreciated, that no good or noble action on his part passes you unnoticed. Thus will you incite in him a desire to merit always your approbation, and be resolved to make himself more worthy each day of such a father's love.

Withhold not praise from your children when they can claim it is as their right. Used wisely, it is a healthy stimulant that cannot injure but, on the contrary, is productive of results good and lasting.—*Ex.*

Systematic Giving.

My boyhood's friend went with his young wife to India. After twenty-one years of patient toil on the island of Ceylon and in Southern Hindostan he returned home for two years of change in his life of untiring devotion. At my house in Illinois, as we were reviewing a quarter of a century's Christian experience, he asked "if I gave by system—keeping a strict account," etc., to which I was obliged, from his standpoint of systematic giving, to make a negative reply. In his most thorough, self-forgetting way, he asked, "Would you like to know how much the Lord has enabled me to give in thirteen years out of a foreign missionary's salary, averaging six in my family, our little Katy passing onward in the midst of the years?" Most gladly I said yes, knowing how thoroughly saving, economical and Christian all his habits of life had been. "Over *three thousand dollars in thirteen years*, and in a heathen land where an American's family feels the need of many things about the table and house to carry out common ideas of comfort that are not demanded in this country," was his reply.

The living of that missionary household must have been reduced to about $550 per annum. Is it strange that from that household a son is now in a New England college, fitting to follow his father and mother in luxurious mission work, another son, a faithful secretary of a western Y. M. C. A., and the only remaining child, following in private faithful walk?—*K. A. Burnell in Christian Giver.*

Let us let no day go without reading some portion of the Scriptures; and it is no great matter whether you read it before you pray in the morning, or just after; your own inclination and experience will direct you; but be sure it is done. You will find it very profitable to begin the day with such a converse with God. "When thou wakest, it shall talk with thee." (Prov. vi. 22, 23). See the command of Christ in John v. 39; and the command of God with a promise, in Joshua i. 8.

The Scripture discovers sin and the devil's devices and malice; it discovers duty and the love of God and Christ; and it discovers your strength and encouragements. There are the promises of assisting and crowning grace. By these the spirit acts, the devil is conquered and the soul is comforted. Through these the eyes of faith can see the love of Christ, the grace of God and the glory of heaven. In these are the food, the physic and the arms of the Christian's soul. These are the words of reconciliation, grace and truth, and the power of God to salvation; therefore, every day look into these, praying for the Spirit's teachings and fixing faith with what you read.—*Mason.*

Excessive Discipline.—Congregations often get into trouble by useless discipline of the members. There are men in the church who are never satisfied, but who, if they are let alone will fail to make a disturbance. When once they so far provoke the authorities that they will bring them up for trial on some local charge, they have it in their power to throw the whole community into a ferment. And it is the power they will never fail to use. It is disturbance they are after and the opportunity will not be thrown away. The fact that their notions and vagaries have been noticed gives them an importance and inflation that sets them to ecclesiastical ballooning and there is literally no telling where they will stop. Let such men alone and they will perish out of sight, as will also the causes about which they are exercised. Arraignment and trial and condemnation are as good to such men as a serenade and the presentation of a public testimonial, for they are thus pedestled before the public and have their names published in the newspapers, whereas if they are passed by in discreet silence with no attention paid to their views and declarations, they will find themselves whipped with a discipline that will send them into penitent obscurity.—*United Presbyterian.*

Controversy.

It is idle to affect to run down controversy so long as there is error abroad among men. It is mere prudery to be always groaning over the symptoms of irritability, which controversalists have exhibited, and bemoaning evermore their lack of a smooth oily tongue. All honor to the champions of God's Holy Word and glorious Gospel, who have waxed valient in the fight against the adversairies of both? All sympathy with them in their indignant sense of what touches the glory, and insults the majesty of Him whose battles they fight with large allowance for heats, into which, being men, they may suffer their zeal to hurry them! And all thankful joy in the success with which they wield the weapons of their keen logic, their learned study, their burning eloquence in baffling the sophistries of heresy and infidelity and rearing an impregnable defence around the battlements on which the banner is planted, which God "has given to them that fear Him, that it may be displayed because of the truth."—*Rev. R. S. Candlish, D. D.*

Don't be afraid to "show your colors." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you. The timid, vascillating course is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective.

Children's Corner.

Don't Let Mother Do It.

Daughter, don't let mother do it!
Do not let her slave and toil
While you sit, a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forehead—
Sprinkle silver in her hair?

Daughter, don't let mother do it!
Do not let her bake and broil
Through the long, bright summer hours;
Share with her the heavy toil.
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step which once was buoyant
Now is feeble, weak and slow.

Daughter, don't let mother do it!
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless;
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it!
You will never, never know
What were home without a mother
Till that mother lieth low—
Low beneath the budding daisies,
Free from earthly care and pain—
To the house so sad without her,
Never to return again.

—Selected.

Grandmother.

For a long time I did not understand it all. I thought that because grandmothers often were feeble and old-fashioned, they could never really feel as we children do; they needed no particular notice or enjoyment, for it was their nature to sit in rocking chairs and knit. They seemed quite different from the rest of the world, and not to be especially thought about: that is by girls who were as full of merry plans as we were..

Grandmother lived with us as father was her only son. We had a vague idea that she helped mother mend the clothes and knitted all father's winter stockings, besides some for the church society. We were supposed to love her, of course, and we were never openly rude, for indeed we had been taught to be polite to all aged persons. As for grandmother, she was one of those peaceful souls who never make any trouble, but just go on their own way so quietly that you hardly know that they are in the house. Mother sat with her sometimes, but we girls in our gay, busy pursuits, rarely thought of such a thing. She seemed to have no part in our existence.

It went on so for some time, till one day I happened at sundown to go into the sitting-room and there sat grandmother alone. She had fallen asleep in her chair by the window. The sun was just sinking out of sight, leaving a glory of light as he went, and in this glory I saw grandmother—saw her really for the first time in my life!

She had been reading her Bible, and then, as if there had been no need of reading more, since its treasures already lay shining in her soul, she had turned the book over upon her lap and leaned back to enjoy the evening.

I saw it all in a moment—her gentleness, her patience, her holiness. Then, while her love and beautiful dignity seemed to fold about me like a bright cloud, the sweet every-day lines in her face told me a secret, that even then in the wonderful sunset of life she was, O, how human! So human that she missed old faces and old scenes; so human that she needed a share of what God was giving us—friends, home interests, little surprises and expectations, loving offices, and above all, a recognition in the details of our fresh young lives.

Girls! when grandmother woke up, she found us all three stealing into the room; for God had helped me when I went to tell my sisters about it. Mary only kissed her and asked her if she had had a good nap; Susie picked her ball of yarn off the carpet where it had rolled and began to wind it, telling her a pleasant bit of news about one of the school girls; and I—well, I knelt down at grandmother's feet and just as I was going to cry, I gave her knees a good hard hug, and told her she was a darling.

That's all, girls. But it's been different ever since from what it was before.—*St. Nicholas.*

How Bobby Learned "F."

One morning Bobby's mamma looked out of the window to see if he was not coming home from schoo . She was watching for a happy little sailor boy, a

"Bobby Shaftoe fat and fair."

with white anchors on his c.llar, and a straw hat with long black ribbons. When he reached the gate, instead of looking up and nodding and smiling, he walked along with downcast eyes, st.bbing his morocco toes into the sand, and pouting out his lips like a little red trumpet. He came in, slammed the door behind him, and sat down with his back to his mother.

"Why, Bobby, what is the matter?" asked his mother.

Bobby burst into a flood of tears, and cried, "I's got the horridest, crossest old teacher in the world! She kept me in just cause I could'nt say F. It's the hardest letter there is!" And the sailor gave himself over to grief, and added, "She says if I don't know it 'fore to-morrow, she'll see that I do'; and that means that she'll give me thimble pie."

"What's thimble pie?" asked his mother.

"Why, it's snapping you on your head with a thimble—I dodged her to-day—Oh—Oh—I can't ever learn F in this world."

"How did you learn the other letters?" asked his mother.

"They didn't have such nice lessons in the big class as they did to-day, and I want to hear them."

Bobby smiled through his tears, and said, very cheerfully:

"This is the lesson. 'What's transparent?' and they answered, 'Transparent is something you can see through, like a pane of glass. Translucent? That lets in light; but you can't look through it, its like the ground glass in the front door, mamma. Opaque is like the wood part, that you can't look through anyway. If Miss Russel would only put me in that big class I'd know my lesson all the time. They say geography, too. 'Finally, one evening, at ten o'clock, Columbus saw a light gleaming across the water; and there's a picture of Columbus stepping out of a ship,"—

And again the dingy little face relapsed into clouds and rain; and Bobby sobbed, "I can't ever learn F."

"O Bobby," said his mother, "I know a lovely way to learn F. Go to Katy and get washed and brushed, and I'll teach you F in five minutes.

When he came back, sweet and clean, she said, lay a newspaper on the carpet, and put a sheet of white paper on that. Then take my new pencil and draw a long line on it. Then make a shorter line running from the top to the long one—this way—and then a little line halt way down the long one. That is F. Now ask for some strawberries, and put a row of them all along the lines with this darning needle; and when you have made a strawberry F you may eat it!"

Bobby made three strawberry F's, and had four berries left, of which his mamma made an exclamation point. He said if he could make another F out of his bits of nice cake, he did not think he should ever forget it, but his mamma thought there was no danger of his ever forgetting it without that.

The next day Bobby shouted F out so loudly that all the children laughed. He told his mamma in the afternoon that he was afraid he'd forget G if he didn't make that with strawberries, too. There were none in the house, so Jane gave him some cold peas. He remembered G very well after making it only once in peas.

Bobby is learning his letters very fast now, and trying to study geography, where there's a picture of monkeys hanging from the limbs of trees, an great white bears sitting on cakes of ice.—*Christian Mirror.*

If one were to go to the home of his neighbor and deface his pictures, pull up his flowers and cut holes in his best clothing, he would be indicted for crime and punished. But the offense is a small one compared with the habit of injurious criticism into which so many fall, whereby the lives and characters of their acquaintances are being constantly assaulted. It is not hard to plant a new flower and sew up a cut in a garment, but it is very difficult to mend the wrong done to a reputation.

A youth who starts out in life with an earnest determination to be honest, upright, faithful to all trust, punctual, attentive and above all God-fearing, has a promise of abundant success. Though he be without money or wealthy friends, he will be sure to gain all that he most desires.

The Sabbath School.

LESSON XXXVII.—Sept. 16, 1877. | POWER OF THE WORD.

SCRIPTURE.—Acts 19: 17-28. Commit to memory vs. 17-20. Primary verse 20.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came and confessed, and shewed their deeds.

19. Many of them also which used curious arts brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the Word of God and prevailed.

21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23. And the same time there arose no small stir about that way.

24. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft ye have our wealth.

26. Moreover ye see and hear, that not alone at Ephesus, but also throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshipeth.

28. And when they heard these sayings they were full of wrath and cried out, saying, Great is Diana of the Ephesians.

GOLDEN TEXT.—"For the Word of God is quick and powerful and sharper than any two-edged sword."—Heb. 4: 12.

TOPIC—The Sword of the Spirit.

HOME READINGS.

M. Ps. 119: 129-151 .. The Word Illuminates.
T Ps. 19: 1-14 ....The Word Converts.
W. John 17: 1 26 ....The Word Sanctifies.
Th. Eph. 5: 1-27 ...The Word Cleanses.
F. 1 Th. 2: 1-20....The Word Effectually Worketh.
S. Eph. 6: 1-18....The Word as a Weapon.
S. 2 Tim. 3: 1-17....The Word is Profitable.

The name of the Lord Jesus will be magnified every time that error is laid bare. As one by one the pretentions of false religionists are exposed, that name will shine out with growing lustre until it alone shall ride in the heaven of men's thoughts. Num. 14: 21; Ps. 22: 27; Is. 11: 9; 54: 13; Zech. 14: 9; 1 Cor. 8: 6; 15: 24, 25; Phil. 2: 10, 11.

The church of God should be pure. It should have in it no men who profess to be followers, but in secret are practicers of "curious arts." God wants no divided homage and will have none. Lev. 19: 2; 1 Sam. 7: 3; 1 K. 18: 21; Matt. 4: 10; 6: 24; Jas. 4: 4; 1 John 2: 15.

Confession of sin is enjoined upon every one who has done and is concealing a wrong. "He that covereth his sin shall not prosper." Lev. 26: 40-42; Job 33: 27, 28; Ps. 32: 1, 5; 66: 18; Pr. 28: 13; Is. 43: 25, 26; 1 John 1: 9.

The ire of the world never is aroused so much as when the promulgation of the Gospel interferes with its unlawful gains. "The love of money is the root of all evil" Josh. 7: 24, 25; 1 K. 21: 4; 2 K. 5: 25, 26; Pr. 1: 19; 15: 27; Matt. 26: 14-16; Acts 16: 19; 1 Tim. 6. 9-11 —*Nat'l S. S. Teacher.*

LESSONS.

1. Exaltation of Christ—the result of all true revivals, v. 17.

2. Secret sins may be cherished where they are least suspected. Let us beware. v. 18.

3. Confession and abandonment of sin are indispensable to a genuine reformation, vs. 18, 19.

4. Pernicious literature ought to be destroyed, v. 19.

5. Strength of principle may be measured by the sacrifices made under its influence, v. 19.

6. The liberalizing spirit of the Gospel. It frees from superstition.

7. The essential antagonism between true religion and idolatry, v. 26. Even when no direct attack is made, (v. 37,) the opposition is felt.

8. The love of money the root of all evil, vs. 25, 27. Only two persecutions by Gentiles recorded in Acts—(Philippi and Ephesus)—both springing from covetousness.

9. Selfishness loves to attach itself to a great principle, such as a higher regard for religion, and thus secure its own ends, v. 27.

10. The actor in such cases may think himself sincere.

11. The cause represented by trades-unions and mobs of workingmen is not always just and noble.—*Evangelical Repository,*

News of the Week.

—The past week has been full of battles in the East. The Turks were checked at Schipka pass with great loss. Fighting of more or less severity north of the Balkans has been going on with both wings of the Russian army, the Turks attacking, but no material advantage resulting to either army. The correspondents report further horrid atrocities by the Turkish troops upon the Russian wounded.

—The collapse of the State Savings Institution of this city last week Tuesday is an event in the history of savings banks in this country. The bank has been considered generally as among the safest in the State and has had over $3,000,000 of deposits. It has paid out heavily during the past month so that the amount lost by depositors is about $2,000,000. These are generally poor people whose credit is from $10 so $100. The trouble is laid to the President, D. D. Spencer, who took over half a million of the funds and left for parts unknown leaving his worthless notes as security.

—Brigham Young, the first President of the Mormon church died at Salt Lake City last Friday afternoon from a severe attack of cholera morbus. His body was placed in state the next day and on Sunday an immense concourse of people from all parts of the Territory assembled to attend the funeral. There were probably 12,000 or 15,000 in the tabernacle. The body was exhibited until 11 A. M. The religious services commenced at 12 and continued until 2. Remarks were made by Messrs. Woodruff, Hyde, Cannon and Taylor, eulogistic of deceased and the great work he had performed. The body was inclosed in a plain redwood coffin, and was borne to the grave by the employes of the late President. The cortege was preceded by a band, followed by the family, the different orders of priesthood, and adherents, all on foot. The order of Brigham Young as to the disposition of his remains, written in 1873, was read, but nothing from him as yet as to the succession of leadership or the disposition of his property. It is understood that the future control of the church will fall upon the twelve apostles, so-called.

Another account says: At 11:20 his family entered and filled eight rows of seats at the foot of the coffin, the large organ and band playing the pastoral symphony. On the first seat sat Brigham's youngest daughter by his first wife, fanning her mother, who sat second. Next to her sat Amelia Folsom, the seventeenth and favorite wife, and beyond and back were arranged the other wives, sons, daughters, sons-in-law, daughters-in-law, and grandchildren that reside in Salt Lake City and vicinity, numbering 235. Back of these were the high priests and the quorums of seventies. In the President's pulpit were Brigham Young, Jr., John W. Young, Daniel H. Wells, and Apostle Cannon. At 11:30 the family took a last farewell look at the remains, the first wife and Amelia being the chief mourners, and Amelia the only one at all demonstrative. She was led to and from the coffin by her father. The body was robed in the priestly or temple robes of the First Presidency, all white, even to the cap, which was something like the Pope's.

KNIGHTS OF PYTHIAS ILLUSTRATED.*

BY A PAST CHANCELLOR. A Full Illustrated Exposition of the Three Ranks of the order with the addition of the Amended, Perfected and Amplified Third Rank.
The Lodge Room, Signs, Countersigns, Grips, etc., are shown by Engravings.

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[CONTINUED.]

Prelate.—"Chancellor Commander, the Esquire has been obligated and cautioned.

Chancellor Commander (from his position at the head of the triangle.)—"Master at Arms, conduct hence this Esquire, equip him as becomes his rank and give him courteous guidance to the "Ten in Council," who shall for us decide what test of bravery the Esquire bears.

Attention, Knights! Break files at center base of triangle. [The four files break to the rear—see diagram—candidate and Master at Arms pass out—which being done, the Chancellor Commander orders:] Close triangle; return swords; about face; to posts march; be seated.

Master at Arms conducts candidate to ante-room, relieves him of his shield, clothes him with the uniform Belt of the Order, without sword or scabbard, and puts sandals on his feet. The Council of Ten being in readiness, of which he is notified by a single rap on the door by the "Warder of the Gate," the Master at Arms approaches and gives several loud raps in quick succession.

THE COUNCIL OF TEN

is composed of the following personages:

King, represented by the Prelate.

"Warder of the Gate," represented by the Inner Guard.

"Nine Councillors," known respectively as "First Councillor," "Second Councillor," etc.

The Council is held in the Lodge-room, or some chamber specially prepared. If the former, the lower end should be occupied by the Council, the King being seated in the Vice Chancellor's chair, facing the Councillors, who are seated in a semi-circle about him. The King and Councillors should be clothed in full uniform of the Order, or in suits of armor—all being either visored or masked.

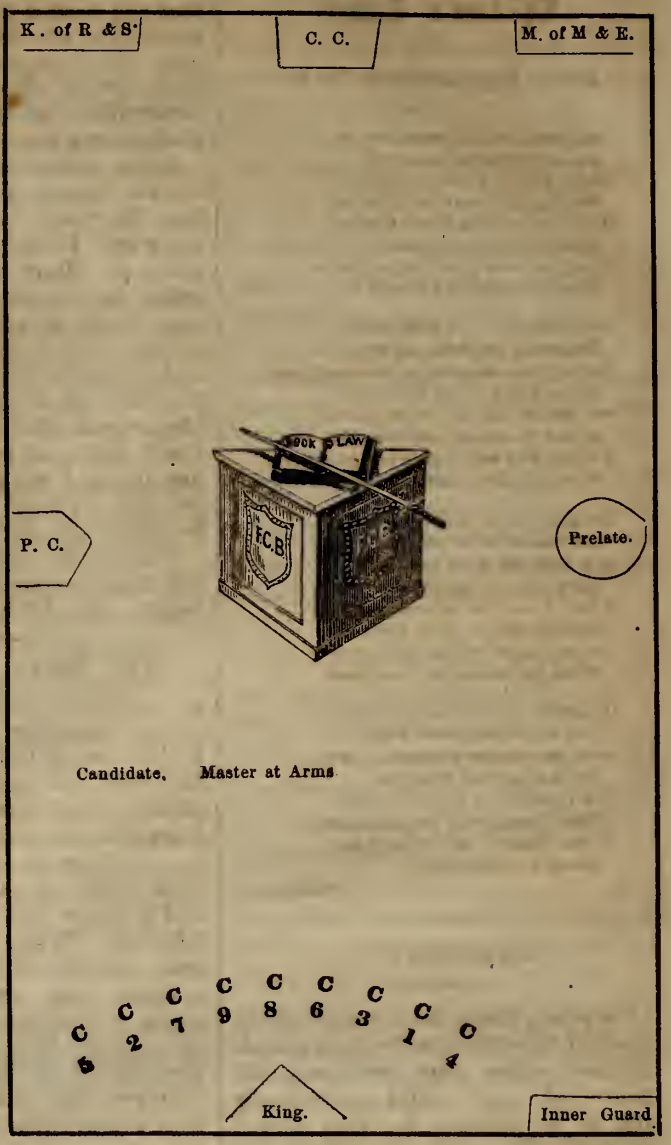


DIAGRAM OF LODGEROOM, ARRANGED AS USED BY COUNCIL OF TEN.

The Knights and visitors are seated as usual around the room, masked and in black robes or uniform of the order.

Councillors in full armor or uniform, seated, with visors down or masked.

CEREMONIES IN OPENING COUNCIL OF TEN.

Enter King of Council, (announced by the Warder of the Gate, "The King!" Councillors all arise and remain standing,) King ascends the throne, raising his visor.

King.—"Brethren, with knightly courtesy I greet you. Are all here?

Warder of the Gate (saluting).—"They are, most knightly King."

King.—"Up visors, gentlemen, that you and I may know each one the other."

(All raise their visors, or unmask.)

King.—"I see here now the nine true Knights who, with myself, do constitute the "Ten," from whose decision there is no appeal; whose edicts once sent forth are to the inmates of our Castle Hall established law. Questions of deep import exercise our mind, and in due time the matter shall be cognizant to all. I now declare this Council formed, and on my honor as a Knight, I pledge myself to secrecy, swearing the same by my extended sword."

King draws and extends his sword, and Knight Councillors drawing, cross their swords thereon, (or if unarmed, extend and lay their right hand thereon,) and say,

"And I," "and I," "and I," etc.

King.—"Amen."

(King withdraws his sword returns it to the scabbard, then takes his seat.)

King.—"Be seated. Warder, make fast our gates. Knights, in view of those who may the presence of this Council seek, 'twere well that each one drop the visor o'er his face."

(Loud knocking at the inner door.)

King.—"What means this boisterous clamor at our gate? One of you away and bring us tidings of the cause."

Warder of the Gate goes to the door, raises wicket, through which he receives a parchment; closes wicket and going to the center of the Council circle and directly in front of the King, and reports:

Warder of the Gate.—"Most knightly King, without I found a brave and valiant Knight, leading an Esquire in pilgrim garb, for whom he seeks the right to wear the high prized honor of the golden spur, and sends this voucher of his equity."

(Hands parchment to King, who peruses the same and says:)

King.—"As he is vouched for by our well tried friend as being made of honest, manly stuff, there stands no reason to withhold the boon, if we shall find him as endorsement states, a brave and worthy man. Admit him to the presence of the Ten."

The Warder of the Gate goes to and opens the door. Master at

Arms with candidate enters and assumes a position outside semicircle, at the center and opposite the King.

Master at Arms.—"Most knightly King and brothers of our band, I here present an Esquire I have known, bearing an honest name among his fellow men, and being gifted with patrician soul he seeks to rise above the common herd and prove himself a man of iron nerve—a fit companion for these well tried knights."

King.—"At your request, and without waste of speech, I bid this Council on the test decide; asking the pilgrim if he still persist?"

Candidate.—"I do."

First Councillor (rising and addressing the King and Council.)—"I would decree that he be made to spring from off the summit of yon beetling cliff, down to the fretful waves that surge below." (Resumes his seat.)

Second Councillor (rising).—"That were to bid him spring to certain death; the quick descent would filch his necessary wind, and we might lose a valiant knight thereby: rather let us stretch his naked frame over a furnace of white heated coals, and if his lips are parted by a moan, vote him not fit to sit within our Hall." (Resumes his seat.)

Third Councillor (rising).—"The last named test were scarce less fatal than the one before, the chance of life depending on the briefness of the ordeal. In lieu of these, I do propose that he be made to leap upon a score of tempered spikes, set in a solid slab of living oak; and when they pierce his naked, tender feet, let each one prime his ears to catch the groaning of each new born pain." (Resumes his seat.)

Fourth Councillor (who is seated at one extreme end of semicircle, rises and addresses King alone.)—"Most knightly King, methought I saw a shade of hesitation passing o'er the pilgrim's face; aye, more, I'll wager me it was most arrant fear, and by my spurs I doubt he hath this courage that he claims." (Resumes his seat.)

Fifth Councillor (seated at the other extreme of semicircle, rising and addressing the King and Council.)—"Aye, fear it was, most certainly, for with my eyes I saw him quail, and cast a troubled glance around as if for pity, which we as knightly councillors know naught of, save for distress and those of gentler sex." (Resumes his seat.)

King (to candidate, earnestly).—"It grieves me much that one so recommended, and deemed by his good guide both resolute and brave, should by a tremor show his dread of test. Pilgrim Esquire, ere you can wear the insignia of a Knight—the golden spur, denotive of your manhood and true courage—your feet must tread the drear and ofttimes dangerous path to Pythian honors, and you must show by acts that wear the native hue of bravery that you are worthy of the rank to which we can advance you. Despite your show of fear, you cannot now withdraw, but on the choosing of these Knights, must go where they dictate—and go alone, save that old Pluto bear you company, and as a guardian he were worse than none.

Sixth Councillor (rising, draws his sword, presents, and after the words "Most knightly King," comes to a carry.)—"Most knightly King, I would vouchsafe a word on this poor pilgrim's part, telling my story with all briefness that I may. At one time in the rage of battle, by a foeman's lance my horse and I were parted 'gainst our wills; and as I lay both spent and bleeding on the ground, a youth, a simple Page, passed by in course of duty, and looking back he saw me helpless on our mother earth, the life blood oozing from my gaping wounds: quickly he tore his doublet into strips and staunched their flow, then bore me off to safe and shady nook, and by his gentle care I live to-day. In view of this I registered a vow to help a Page, aye, Esquire or Knight, who needed aid, to succor him from ill; and 'fore this Esquire I renew my vow, and proffer him protection if he crave it." (Moves towards the candidate and remains standing, as if to assume his part in whatever it may be decreed he shall do.)

Seventh Councillor (rising and addressing the King).—"Most knightly King, the words just spoken honor him who gave them utterance, and yet it were not well that one so high in rank, so great on field of battle, so loved among his brother knights, should risk his life for this Esquire, with whom we have but slight acquaintance, and who, I doubt, can ever take the place of one so tried as our brave brother. Who wears the spurs should win them, and thus for caution's sake, and for prudential reasons I would urge that this man carve his way to the high honor he sees fit to claim. It would most seemly be (turning to the Council), that one and all reject, without debate, the offer made."

Council (all rising).—"We do reject it." (Council are all seated except Seventh Councillor.)

King.—"'Tis well, and be it understood, most valiant Knight, that you remain, (Seventh Councillor resumes his seat) while you Esquire, will win alone the spurs you seek to wear. And now brave Knights, by favor of our friend, let each man cast his lot; taking the colors as the tests were named—blue for the first, yellow the next and red the third."

Master at Arms distributes to King and each Councillor three slips of paper, blue, yellow and red respectively; then collects them in a suitable manner, each one depositing his red paper and retaining the other two. Master at Arms presents receptacle to King, who examines the ballot and says:

King.—"The third is chosen. Away with him and bid old Pluto put him to the test."

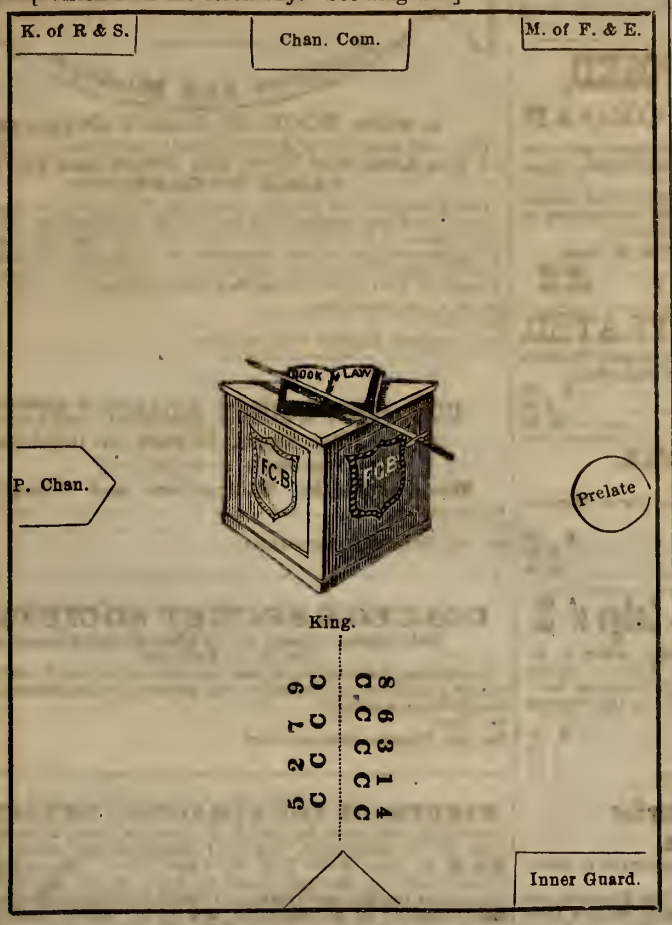
Master at Arms saluting King with sword, retires with candidate.

King (rising to his feet, drawing his sword and coming to a carry).—"By virtue of my will this Council stands dissolved."

The Council rise to their feet, and opening at the center, swing back and close up their lines, facing inward, at the same time drawing their swords, bringing them to a carry, and as the King moves down, present arms all together, (or if unarmed, make military salute). The King passes between the two ranks, and arriving at the end of the lines, faces about and salutes, when he orders:

King.—"Carry arms—about face—to your posts march, and be seated."

[Which ends the ceremony. See diagram.]



The Lodge-room darkened, made as nearly as possible to represent a wilderness. To the right of the Chancellor Commander's station is an elevation representing a mound, on which is laid a complete skeleton, (or its representation). To the left of the Vice Chancellor is placed a mock cauldron, in which is burned some red fire, round which are gathered some of the Knights robed in black, and apparently wrangling over the contents. The cue for igniting the red fire and grouping around the cauldron, is the utterance by Pluto, of the following words: "I left him there to fatten up the bloodhounds of this wilderness."

Pluto is seated in the center of the room, dressed in a suit of silver mail, cavalier cloak of black, trimmed with silver lace, suspended from left shoulder; helmet similar to that worn by the herald Mercury; and sword. [Pluto is represented by the Past Chaucellor or by some other qualified person.]

Master at Arms enters with candidate, clothed as when before the Council of Ten, walks slowly towards the center of the room and halts about one-half way between the door and Pluto.

Pluto (looking up as they enter).—"Who dares to break the stillness of eternal night by wandering past the limits of the earth to my most dread abode? Beats there a heart with slow and measured pulse when standing at the gate of Pluto's wild domain?"

Master at Arms.—"Imperial Prince, behold a well-tried 'Squire who craves the honors of his knightly spurs, and boasts himself a brave, courageous man. Ere we accord this honor that he craves, we do appeal to you, the potent king of this most barren waste, to test him to the quick, and if he lacks the courage that he boasts, let his flesh blister in yon furnace heat, till, dropping from the bones, it leaves a calcined record on the road, to warn others of the coward's fate."

Master at Arms, leaving the candidate standing there, retires out of sight.

Pluto (rising and approaching candidate).—"Welcome, thou denizen of earth. If thou art brave I will conduct thee safe, and recommend thee for thy knightly spurs; but if thy cheek show but a tinge of that white-livered hue that I have called the countersign of fear; if thy strong limbs but for a moment shake and tremble like an aspen in the road, bid them farewell to earth! (Takes candidate by the right arm.) Come, let us go, and as you tread, beware! for deadly adders swarm in your path, whose foul envenomed fangs would quickly still the beating of your heart."

Stoops as if catching something from the ground, and exhibits an imitation snake, that he had concealed on his person.

Pluto.—"See! here is one, that springing from the pregnant ground would, but for the power I hold, have fastened on your flesh; and still another (other snakes are seen on the floor that they are likely to tread on) creeps around my foot. Be brave, and all is well!"

[*To be Continued.*]

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Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and *prayed* for. The Copy was printed for the use of "*Occidental Sovereign Consistory S. P. R. S.*," 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill

TRACT NO. 10:

CHARACTER AND SYMBOLS OF FREEMASONRY.

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Address of Niagara County Association, New York.

TO THE PUBLIC;

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JUDGE WHITNEY AND MASONRY.

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HOWARD CROSBY, D. D.,

Chancellor of the University of New York, on SECRET SOCIETIES A double 2-page tract 25 cents per 100; $2.00 per 1000.

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ITS RELATION TO CIVIL GOVERNMENT AND THE CHRISTIAN RELIGION.

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MARKET REPORTS.

CHICAGO, Sept. 3, 1877.

GRAIN—Wheat—No. 2		1 11
" No. 3	1 04	1 05
" Rejected		86
" Minnesota	1 12	1 14
" Winter	1 12	1 16
Corn—No. 2	42	43¾
Rejected	39½	40
Oats—No. 2		24
Rejected		18
Rye—No. 2		58
Bran per ton		9 00
Flour—Winter	5 50	7 00
Spring	3 00	6 25
Hay—Timothy	8 00	9 00
Prairie	5 00	8 00
Mess Beef	10 00	11 50
Tallow	7¼	7¾
Lard per cwt		8 37½
Mess pork, per brl.		12 15
Butter medium to best	13	25
Cheese	8	11
Beans	1 50	3 00
Eggs	11	12
Seeds—Timothy	1 00	1 80
Clover	6 50	7 00
Flax	1 23	1 28
Potatoes new per bu	35	40
Broom corn	3½	7½
Hides green to dry flint	7	17
Lumber—Clear	28 00	34 00
Common	9 50	11 00
Shingles		2 50
WOOL—Washed	36	42
Unwashed	21	27
LIVE STOCK Cattle Choice	5 20	5 75
Good	4 75	5 10
Medium	4 00	4 50
Common	3 00	3 75
Hogs	4 60	5 40
Sheep	3 00	4 25

New York Market.

Flour	$3 00	9 50
Wheat—Spring	1 29	1 35
Winter	1 25	1 30
Corn	55	57
Oats	30	42
Rye		67
Lard		8¾
Mess pork		13 12
Butter	16	21
Cheese	5	11
Eggs	16	18
Wool	10	58

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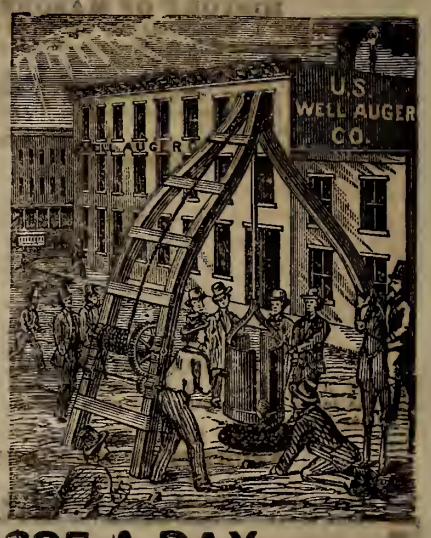

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VOL. IX., No. 50.—WHOLE NO. 390. WEEKLY (post paid) $2.20 A YEAR.

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

THE WISCONSIN STATE CONVENTION.

On account of the difficulty of holding this meeting at Baraboo at the time fixed it has been indefinitely postponed by order of the President.

KANSAS STATE ASSOCIATION.

The Kansas State Association opposed to secret orders, will hold its next annual Convention in Topeka, commencing on Monday, Sept. 24th, at 7 P. M., and will continue its sessions about two days. Able speakers will be in attendance, and will deliver public addresses on Monday and Tuesday evenings. The friends of anti-secrecy throughout the State, are urged to hold public meetings in their respective localities, have delegates appointed to said Convention, and secure as large an attendance as possible.

J. DODDS, Sec'y.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the Ex. Committee.

PETER RICH, Chairman

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

CENTRAL KANSAS ANTI-SECRECY ASSOCIATION

Will hold its next regular meeting at Sterling, Rice county, on the Atchison and Santa Fe railroad on September 28th and 29th beginning at 2 o'clock P. M. on the first day.

G. W. KELLER, Pres.
WM. L. HINSHAW, Sec'y.

Past Master Ronayne will be at Waverly, Iowa, from Monday to Wednesday, 17th, 18th and 19th inst., after which he expects to visit Birmingham, Van Buren county, Iowa, and work the degrees there on the 24th and succeeding days. On the 1st, 2nd and 3rd of October, Monday to Wednesday, he visits Marengo, where great preparations are under way and there will be doubtless a gathering worth going far to see. On the succeeding days of the same week he goes to Viola, Mercer county, Ill., and will work the degrees there for the first time in that locality.

Topics of the Time.

The reaction from strikes and broken banks and financial depression is coming with a wonderful rebound. Though the early days of August were spent in getting their trains in order, some of the railroads running west of Chicago report an increase of over a hundred thousand dollars in net profits over the corresponding month of 1876; and in some cases there is scarcely a better month's record on the books of the company. Business of all kinds feels a reviving touch as the grain product pours eastward. The corn crop promises well every where and the reports for the present month, if frost does not blight for another week, will show more than an average yield in large sections. While all rejoice at the prospect, yet it should be with fear, remembering whose hand has caused the earth to bring forth in abundance. Let not prosperity harden us that we should withhold from the Lord that which is due from our stewardship.

The hand of God has interposed to bring forward new and serious questions in the complicated affairs of France. On Monday of last week Thiers, the greatest scholar, historian and statesman in France died suddenly from an apoplectic stroke. The Republican ranks are in momentary confusion, for this unexpected blow has removed their nominal leader and almost the only bond that unites the extreme radicals with their more conservative party companions. Gambetta, impetuous and perhaps ill-balanced, the present idol of the Commune, has little hope of success as leader of the Republicans, but with Thiers as figurehead the election of this month was reasonably sure to go against the Jesuit and Bourbon. Hence the deep mourning of Republican France. Thiers was eighty years old, yet retaining a wonderful vigor. The son of a blacksmith, his precocious and versatile talents had elevated him through every grade of distinction as an author and a politician, and his impress is made upon the best institutions of France. Mankind will honor him for having remarkably combined in a long career talent, ambition, honesty and patriotism.

MacMahon attempted to make amends for his persecution of Gambetta through the civil courts, and his autocratic measures against the Republicans to secure their defeat, by proclaiming a state funeral and the most august honors for the dead ex-President. Madam Thiers, however, was unwilling that political advantages should be captured at the expense of her mourning, and the government retired, refusing to grant any privileges to the funeral except to be strictly watched by an immense police force. The burial services on Saturday were attended by no unlawful demonstrations, however, though the multitudes from city and country could hardly find space in the streets of Paris. Grevy and Jules Simon were the principal orators of the occasion. Thiers may yet be victorious in his death. The radicals who respected him living may be more united in the impending election crisis with those Republicans whom Thiers represented. A few days will determine the strength of their convictions. And they do well to be firm and united, for the attack of the Jesuits is directed not alone at the government, but also at that liberty of conscience which has for a few years gained rapidly in the Republic. An eminent minister writes to the English press: "Religious liberty in France is about to pass through a sorrowful eclipse. Only recently there has appeared an extraordinary circular from the Minister of the Interior on the subject of colportage, which must inevitably affect the colportage of the Bible. The days are evil; it is the hour of darkness; but God reigns, and public opinion continues calm, steadfast and immovable in its attachment to liberty."

The Philadelphia Exposition is not yet prospering though God is defied and all days the gates stand open. The *Christian Statesman* says: "A second Sabbath at the Sabbath-breaking Exhibition in this city drew a little less than ten thousand persons within its gates, or about one thousand less than on the previous day. We are pleased to observe a general expression of opinion by the religious press to the effect that Christian men cannot consistently participate in or encourage an Exhibition which is now laboring to establish itself in this city as a permanent and a pervasive force operating in hostility to the Sabbath. *Zion's Herald* (Methodist) says: 'We sincerely hope religious men will promptly follow the course of the Presbyterian Board of Publication and withdraw their goods if they form a part of the Exhibition, and thereby cease to countenance a decision which outrages the social Christian conscience, violates the law of the State as recorded on the statute-book and defies the law of God.'" At the Governor's reception a remarkable speech was made by Governor Young, of Ohio, commending the Sabbath opening as an assurance of the success of the Exhibition. This was said in the face of the fact that this Sabbath arrangement is in violation of the law of Pennsylvania and of every other State but Louisiana!

In broad contrast with this mismanagement and desecration is an order issued last week by General Manager H. B. Ledyard of the Michigan Central railroad, who is not only a God-fearing man but believes in putting his principles into his work. An order from him to heads of departments issued from Detroit, September 1st, reads: "I desire to call your attention to the necessity of decreasing the amount of work on Sunday which our employes are called upon to perform. Much of this work can be dispensed with. Our employes should, as far possible, be enabled to rest on Sunday. Each head of department will be expected to so regulate the work of his department that no work shall be do on that day except such as is absolutely necessary. Division superintendents and train-masters will, when practicable, arrange the runs of their men so that they can be home on Sunday." Not the least sincere in their rejoicing at this order will be the employes immediately affected by it.

The Great Masonic Virtue.

BY REV. J. W. RAYNOR.

The first point of Masonic obligation is the complete concealment of its secrets; hence Morris (Dict., page 421, Art. Secret-Breaking), defines: "Divulging secrets Masonically entrusted. Under the head of Discipline is given a catalogue of fifteen prime classes of unmasonic acts, of which this is one. The importance of secret-keeping is made the ground-work of all Masonic degrees."

This means that the first promise in the obligation of each degree is a promise of strict secrecy concerning that and former degrees. So the instructions in the manuals, under the heads of cardinal virtues enforce this point, *e. g.*

"*Of Temperance.*" "This virtue should be the practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons."

Again, "*Of Fortitude.*" "This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the lodge."

"*Of Prudence.*" "This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained."

The next point in the first obligation of Masonry is this: "I furthermore solemnly promise and swear that I will not write, print, stamp, stain, cut, carve, mark or engrave them, (i. e. Masonic secrets), upon anything movable or immovable," etc. By referring to Morris' Dictionary under these several words, "write," p. 515; "print," p. 378; "stamp," "stain," p. 451; "cut," p. 118; "carve," p. 75; "mark," p. 294; or "engrave," p. 159, we are told: "In the rituals of Blue Lodge Masonry, the initiate is strongly charged concerning the secrets of the society, not to 'write,' them, etc. upon anything which would convey their meaning, and thus lead to an improper discovery."

Bear in mind, that in every degree in Masonry the candidate is sworn under death-penalties of body mutilation and dismemberment, and in some of the higher degrees under added penalties of eternal damnation, and the importance of secrecy in Speculative Masonry becomes apparent. In the charge to the Entered Apprentice, Webb says: "Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons." In the same Monitor, (Webb's), it is also stated: "Secrecy is an indispensible element of Masonry."

Again: "If the secrets of Masonry are replete with such advantages to mankind, it may be asked, Why are they not divulged for the general good of society? To which it may be answered, Were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted, and, being familiar, like many other important matters, would soon lose their value and sink into disregard."

A foot-note to this extract says:

"A better reason than this is, that we, as Masons, have received them under a binding pledge to preserve them as secrets from the world, and cannot short of the most horrible falsehood, violate our covenant. This is well understood by the community at large, who stamped the seal of perjury so deeply into the forehead of those who, in the last generation, pretended to expose our mysteries to the world, that but few of them ever recovered from the disgrace."

Again, Mackey in his Jurisprudence, p. 27, says:

"The necessity of this law [viz., that every lodge when congregated should be duly tiled,] arises from the esoteric character of Masonry. As a secret institution, its portals must of course be guarded from the intrusion of the profane, and such a law must therefore always have been in force from the very beginning of the order."

Again Mackey in his Jurisprudence, p. 35, says:

"The secrecy of the institution is another and a most important landmark. There is some difficulty in precisely defining what is meant by a 'secret society.' If the term refers, as perhaps in strictly logical language it should, to those associations whose designs are concealed from the public eye, and whose members are unknown; which produce their results in darkness and whose operations are carefully hidden from the public gaze—then clearly Freemasonry is not a secret society."....

"But if by a secret society is meant—and this is the most popular understanding of the term—a society in which there is a certain amount of knowledge, whether it be of methods of recognition, or of legendary and traditional learning, which is imparted to those only who have passed through an established form of initiation, the form itself being also concealed or esoteric, then in this sense is Freemasonry undoubtedly a secret society. Now this form of secrecy is a form inherent in it, existing with it from its very foundation, and secured to it by its ancient landmarks. If divested of its secret character it would lose its identity, and would cease to be Freemasonry. Whatever objections may, therefore, be made to the institution on account of its secrecy, and however much some unskillful brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were the landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries—as an open society it would not last for as many years.

Misapprehensions about Holiness.

BY REV. H. H. HINMAN.

Every sermon, every prayer meeting and all religious efforts have for their object to promote holiness; but if with such efforts there is associated the idea that we ought not to expect to be holy in this life, all aspirations after holiness will be greatly discouraged. It is therefore of great practical importance that we should understand the truth as God has revealed it.

It is often said that a profession of entire sanctification is inconsistent with that humility and dependence on Christ which ought to characterize every Christian, and that hence no such profession ought to be made. But what is a professien of entire sanctification? Not that he who is sanctified has any goodness in him that is either self-originated or self-sustained. Not that he has any intrinsic merit over the vilest of sinners; but that, finding himself weak and helpless, unable to save himself, he has gone to Christ and committed "the keeping of his soul unto him as unto a faithful Creator and now finds that he is indeed able to keep him from falling and to present him faultless before the throne of his glory with exceeding joy."

The blind man who is conscious of his blindness, but has found a wise and loving friend to lead him ought not to be accused of boasting though he rejoices in his friend. So the Christian confessing his weakness may rightfully adopt the language of Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ by which the world is crucified unto me and I unto the world."

Again it is said that entire sanctification is inconsistent with growth in grace for that which is perfect can never be improved, and as we are required to "grow in grace," we cannot expect to be wholly sanctified. But did not Jesus grow in favor with God and man? and yet he was without sin. Indeed perfection, in the sense of completeness, is the most important condition of growth. The perfect animal or plant will be most likely to grow. That which is defective in any of its parts will probably be dwarfed. Growth in grace implies continued conformity to increasing light and knowledge. We grow in grace as we grow in the knowledge of Christ. Now entire conformity to all known obligation must precede any growth in grace and such growth can only exist so long as such entire obedience continues. We shall doubtless grow in heaven. The angels doubtless grow in grace and yet they are sinless. The young Christian "is new creature; old things have passed away and all things have become new," and yet he is a babe, a perfect child perhaps, and as such most likely to grow to the stature of a man. The Bible nowhere gives any intimation that growth in grace is a gradual breaking off of actual transgressions. There can be no such growth for "he that keepeth the whole law and yet offendeth in one point is guilty of all." He is not in a state of grace and hence he cannot grow in it.

The Old Union Club Organization

BY J. H. H. WOODWARD.

This was a secret organization formed and entered into originally by the Union men of Kentucky in the early part of the Rebellion, for the express purpose of opposing, counteracting and thwarting the objects and influence of that secret and dangerous disunion clique and oath-bound conspiracy known as the "Knights of the Golden Circle," which had spread over the whole South and had even permeated the Northern States of the Union, and which was also the principal lever employed by corrupt demagogues in carrying on their treasonable and nefarious designs for dismembering the Union. The Union Club Organization extended over a large portion of the United States and was the immediate progenitor of the two later organizations which rivalled and finally displaced it, and which are now known as the "Loyal League" and the "Grand Army of the Republic." It was an order organized upon a military basis, having a centralization of power. Thus there was a United States National Union Club with absolute power over all State Union Clubs, and each State Union Club had absolute power over all county and subordinate Union clubs existing within its own State jurisdiction. The State Union Club was composed of one representative from each county Union Club and each county Union Club was composed of one representative from each subordinate Union Club. The representative was *secretly* appointed to either body by the president of his county or subordinate Union Club, as the case might be, and was not made known to any other member of the Club. This was considered highly important at the time, and may really have been so, but if it was the fact and act were very Masonic in their nature and tendency to say the least. They were founded upon the principle of all tyranny that the further the power is removed from the people the better. Besides this obnoxious feature another of decided Masonic character was to be observed and felt in the arrogation of *absolute* power, which had for its excuse and justification the necessities and imperilments of the nation in the critical times then

existing. It is almost needless to add that such or similar pleas have ever been entered for an excuse and justification of usurped and unauthorized power in every country and age and among all peoples upon whom and where exercised. It is an apology for ignored wrong.

Among the professed objects of this organization were the aid and sustenance of the Union and the maintenance and enforcement of the Constitution and laws of the United States; the discovery of rebels, secession sympathisers and Knights of the Golden Circle, that they might not be merely reported to the proper authorities for surveillance or punishment, but when the Rebellion was over that it might be known whom to avoid as discreditable, dishonored, and disloyal citizens; also, when the lines of communcation were re-opened and re-established between the North and the South that we might be prepared to assist, so far as possible, all those loyal men of the South whose business should have been crippled or ruined by the Rebellion, that they might be enabled to reinstate themselves and again place their feet upon the rounds and mount the ladder of prosperity. These were commendable objects most certainly but how are they now being fulfilled and carried out? Are unrepentant rebels, secession sympathisers and Knights of the Golden Circle now esteemed and treated as discreditable, dishonored, and disloyal citizens? Are the Union men of the South, acknowledged, protected and aided and their infamous oppressors arraigned, tried and punished? Let history answer, and the conduct, in this regard, of our professed Republican President be closely observed and marked.

It is not necessary to further dwell upon the other professed and actual objects of this organization, bearing as they all did upon the subject and purposes of the then existing war, but the deference shown to the anti-secret sentiment of the country which was prevalent among a large body of the people as late as 1862 is worthy of especial remark. In the circular stating the objects of this society, which was put forth by the State Union Club of Ohio, and which was permitted to be read to all good Union men, whom it was desired to have for members of the organization the following disclaimer upon the subject of secrecy was inserted: "The objections that have been so justly urged against most secret societies can in no way be applied to this organization, especially when our glorious Union is at stake; and no true lover of his country can possibly object to it; but, on the contrary, will promptly come forward and unite himself with it, that there may be a concert of action among all patriots." This carefully devised paragraph had its weight most undoubtedly for thousands of men who detested the spirit and practices of secret associations generally, were induced to and did enter this organization from purely patriotic motives, and remained true to its purposes until its mission was ended and there was no further need for its perpetuation, but as its existence and deeds are now matter of the past the undersigned can see no possible harm to ensue from laying bare its prominent and distinguishing features but on the contrary much good that may result therefrom.

[*Continued next week.*]

The Oath of Knighthood.

Of the several oaths or obligations of this degree only one will be noticed here, namely that called the "fifth libation," or "sealed obligation." It consists in drinking wine out of a human skull. The candidate receives the cup (the upper part of a human skull) and repeats after the Grand Commander the following obligation: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul, both here and hereafter—and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I ever knowingly or willfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall, at any future period, take, in relation to any degree of Masonry or order of Knighthood. So help me God."

The object of this degree seems to be to make the oath stronger, or more binding, than those of the inferior degrees. In those the penalty attached consists in a bodily punishment in this life, in this degree it is a punishment of the soul in the future life. There each trangressor is punished only for his own individual unmasonic conduct; here all the sins committed by another person (the person whose skull this was) are, in addition to his own sins, heaped upon his head; and there one's obligation relates only to the degrees to which he has been raised; here it relates to all the degrees of Masonry and Knighthood, past, present and future: the mere bodily punishment in Masonry is now changed into a spiritual punishment—a punishment of the soul in the future life.

There are some questions suggested by this obligation and penalty, which every one who contemplates joining, or has joined the order of Knighthood, ought to ponder well and take seriously to heart. The great God alone has the authority to inflict the punishment of the soul in the other world. Now, where did Christ say, or is it said anywhere in the Bible, that this authority has been transferred to the order of Knighthood or its Grand Commander? If so, are you not in conscience bound to inquire and know the chapter and verse where the transfer is made? If not, is it not a gigantic fraud and blasphemy to administer the oath and a grievous sin to take it? A Masonic obligation is in its nature like a contract between two parties. Now, if you as one of the contracting parties obligate yourself to observe, upon certain conditions, your part of the contract, and the other party alters the terms of the contract without your concurrence, are you not, by this *ex parte* act, in justice absolved of the penalty? In this degree the penalty of any obligation in relation to Masonry or Knighthood is altered from 'bodily punishment' to 'punishment of the soul,' and in justice you cannot be bound by this altered contract. It is just and right that you be punished for your own sins, unless you are pardoned; but whence do you derive the justice of having the sins of another person heaped upon your head? Or what would it amount to as a penalty, if all the sins of the person ("whose skull this was,") though heaped upon your head, should be pardoned? It is hard to imagine what is the ground of the fifth libation. If these Sir Knights are indeed a Christian order, as they profess to be, the fifth libation may be an imitation, if it did not look like a burlesque of the Lord's Supper.—*Lutheran Standard.*

Nobles of the Mystic Shrine.

From our Protestant and secret society organ exchanges, we sometimes get a view of things which do not place any of the secret orders in a creditable light. We find many things to justify the wisdom of the church in condemning such organizations. We would need nothing stronger than the evidence of Protestant papers in antagonism to secrecy to convince us of the un-American, un-Christian and demoralizing tendency of these orders. Lately a new order has been established in this country. It claims to be an ancient Arabic order, and is known as "The Nobles of the Mystic Shrine." The Imperial Grand Council of the United States was formed June 6, 1876.

From a Masonic publication we obtain the following information concerning this order:

"The order was primarily instituted for the purpose of promoting the organization and perfection of the Arabic and Egyptian inquisitions, to dispense justice, and execute punishment upon criminals whom the tardy laws did not reach, to the measure of their crimes. Being designed to embrace the entire pale of the law, and composed of sterling and determined men, who would, upon a valid accusation, fearlessly try, judge, and, if convicted, execute the criminal within the hour, leaving no trace of their acts behind, this organization was perfected and carried into execution with the most startling results, and it is said to be the institution from which sprang the idea that ultimately developed into the famous vigilance committee, which did such prompt service and struck consternation and alarm to the hearts of the abandoned in California some years since. Temples were instituted in various cities throughout Europe many years ago, and now, although possessing all the powers, material and paraphernalia of the Inquisition, if required, still continue to thrive as social and charitable organizations, impressing upon its disciples its purifying tenets and attributes, while always on the alert to arouse into executive action should an emergency arise. In 1871 the ritual was brought to America by one of the transient foreign members of the representative, with instructions to place it only in the hands of prominent high-grade Masons, for establishment and exemplification as had been done in Europe. Owing to the fact of Masons being regarded as a choice of the best men in the land, and having already passed the ordeal of obligation, the order of Nobles of the Mystic Shrine would be regarded as safer with them than with the unobligated masses, and make it, *if necessity required*, a deliberating and executive body of an inquisitorial nature, as when originally inaugurated. Its history informs us that the order was organized primarily under the creed of 'Al Koran,' or the Koran of Arabia. First, because of the fidelity and firmness of those adherents to the Mohammedan faith. Second, *to divert attention from its true purpose*, ostensibly by promoting a perpetuation of the teachings of the Koran. Third, to render it attractive and impressive by their weird and mysterious symbolisms."

By this formula of its principles it appears to be of the character of the "Molly Maguires." It needs but the reading of the above description to show how unworthy such an organization can be, and yet its members must be Masons of the 32d or 33d degree. Such is the order of the Nobles of the Mystic Shrine.—*I. C. B. U. Journal (Catholic) Jan.. 1877.*

Napoleon I. on the Eastern Question.

To Lord Whitworth, when remonstrating with him against the rupture of the peace of Amiens, he said: " . . . . The Turkish empire threatens to fall. For my part I shall contribute to uphold it as long as possible. But if it falls to pieces I intend that France shall have her share. But be assured I shall not hasten events. . . . I wanted to establish a barrier against those barbarians (the Russians) by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king, but your imbeciles of ministers would not consent. A hundred years hence I shall be applauded; and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overcome and a prey to those northern barbarians, they will say, 'Napoleon was right!'"

At St. Helena Napoleon said, "I could have shared the Turkish empire with Russia; we have discussed the question more than once. Constantinople always saved it. This capital was the great embarrassment, the true stumbling-block. Russia wanted it, and I would not grant it. It is too precious a key; it alone is worth an empire; whoever possesses it can govern the world."

And again at St. Helena he said, "All the Emperor Alexander's thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first his proposals pleased me, because I thought it would enlighten the world, to drive these brutes, the Turks, out of Europe. But when I reflected upon its consequences, and saw what a tremendous weight of power it would give to Russia, on account of the number of Greeks in the Turkish dominion, who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted Constantinople, which I would not consent to, as it would destroy the equilibrium of power in Europe."—*Table Talk and Opinions of Napoleon I., pp. 42, 74, 80.*

If the devil wants to strike a parish with his sorest visitation, he gives it a lazy clergyman, a stupid school-master, and a godless physician.—*Luther.*

Our Foreign Letter.

Northern Germany—Leipsic and its Battle Monument—The Theses and Sacred Dust of Wittemberg—The German Capital—The Palaces of Potsdam and Reminiscences of Frederick the Great.

Traveling from southern and central Germany to northern Prussia is a little like exchanging the varied scenery of New England for the more level lands of the West. The soil is not particularly fertile, the fields are of somewhat larger extent and by no means destitute of woods, though the trees are generally of recent growth.

Although Leipsic does not hold a high place in the estimation of tourists it is nevertheless not devoid of interest. Like some other cities of Germany it has its peculiarities or specialties of which it is justly proud. It is the center of the book trade of Germany, and the seat of a university ancient and world-renowned. It is especially noted in history for the battle of Leipsic—a struggle said to be the most prolonged and sanguinary on record. Napoleon had from 140,000 to 150,000 men with which to oppose the allied forces of Prussians, Austrians, Russians and Swedes, who were 300,000 strong. The Russians lost 21,000 men, the Austrians 14,000, the Prussians 16,000. Upwards of 2,000 cannon were brought into the field. Napoleon, forced to retire with 90,000 men on the 19th of October, commenced his retreat to the Rhine. An interesting monument formed of projectiles found in Leipsic and its environs marks the first position which the allies gained within the city on that day. Leipsic numbers 127,000 inhabitants, and having increased rapidly in population in late years its many new and well built buildings give to a certain portion of the city a fresh, modern and attractive appearance.

Wittemberg, half way between Leipsic and Berlin attracts one chiefly by the historical associations of the Reformation that cluster so thickly around it. I wanted to see the house and place which were Luther's long home—the church to the doors of which he nailed his "95 theses," which startled Europe and awoke a world—and to pause a moment over his and Melancthon's tombs. The two reformers are interred beneath the floor of the above mentioned church—Luther upon the right and Melancthon on the left. A plain metallic cover and inscription mark their respective resting places. But in the city market rise two costly and artistic monuments and statues in bronze to their memory. The doors over which Luther nailed his theses were burned over a century ago (1760) and in their place are metallic doors with the original text of his theses wrought upon them in metallic letters. Wittemberg is prettily located on the Elbe and contains 12,500 inhabitants.

I hardly know what to say of Berlin. It differs from the other capitals of Europe. It numbers 968,634 inhabitants; is regularly built and extensive. It lacks in elegance and abounds in enterprise, and resembles more a grand commercial center than a regal city and the capital of an empire. For this very reason it pleases me. There was a briskness about the place not un-American, and the loads of merchandise outnumbered the cabs and carriages. All in all Berlin is a good index of the prosperity of that nation which to-day is the mightiest of continental Europe. Berlin has some large and handsome parks; quite a number of public buildings, some of which are of imposing appearance; also extensive art collections of considerable value, and two especially magnificent monuments. One of the latter is Rauch's masterly equestrian statue of Frederick the Great (in bronze), the grandest thing of the kind in Europe. The other is a most beautiful monument of Victory, 198 feet high, erected mainly to commemorate the victories of 1870 and '71. As pen pictures of such structures are usually wofully unsatisfactory I will not attempt to describe them. The impression they make on the beholder is strong and enduring. Since all capital cities are supposed to have their rivers I will just mention that Berlin is situated on both sides of the Spree.

Potsdam sixteen miles from Berlin contains palaces and parks upon which former kings of Prussia have expended much money and has been the customary place of residence for the most of them. In the vault under the pulpit of the Garrison church of Potsdam I stood thoughtfully for a few moments by the plain casket which contains the remains of Frederick the Great, and then hastened to the palaces which he erected and the lovely park which he laid out. In the palace of Sanssouci, which was his most constant abiding place, we were shown the apartments he occupied, (which are almost unaltered) the chair in which he died, still stained with the marks of his last bleeding, and the clock which he was accustomed to wind, and which is said to have stopped at the precise moment of his death, 2:20 o'clock, August 17, 1786. Below and before the palace in the park a great fountain was playing, sending up a large stream of water to the height of 112 feet. The whole park tastefully laid out and abounding in large forest trees, contains many lovely spots and places of interest. The view of Potsdam and its environs from an eminence behind the palace referred to is in every way charming and delightful. Near to this palace also, and partially concealed from it by a vine and shrub wall thirty or forty feet high, stands "the historical windmill" which a former subject, it is said, refused to sell to his King, Frederick the Great. From the descendants of that farmer royalty has obtained possession of the mill, and it now carefully *preserves* what in the person of Frederick it vainly sought to purchase in order to *remove*. At the west end of the park stands what is called the new palace, completed by Frederick in 1769. It has many richly decorated apartments and is a fine structure of brick and stone, adorned without by numerous statues.

B. T. Pettengill.

The Chicago Exposition.

The commodious stand of the National Christian Association at the Chicago Exhibition admits the friends of the cause to rest on their tour along the gallery. It has the portraits of several opponents of secret societies, some living and others gone before who being dead yet speak. There is Owen Lovejoy, the renowned oppponent of slavery which then existed in this free country according to law, but as the law contravened the first principles of legitimate civil government, viz., to be "a terror to evil doers, and a praise to them who do well," it became the duty of the nation to overthrow it. There is also the portrait of the distinguished and learned Sumner who suffered violence from "Bully Brooks" in the same cause and has left on record these words: "Freemasonry is a conspiracy against God and man and should never be allowed to exist in our free government." These words are a very precious legacy to this Republic and justify the utmost zeal of the advocates of emancipation from secret societies. There is also a portrait of Alexander Campbell, known so well thirty years ago as the earnest advocate of accepting the Bible alone as the religion of Protestants, and doing away with the human formulas as tests of Christianity. He too has left his record against secretism. The portrait of the author of "The Plan of Salvation," Hon. J. B. Walker, is also here. This work has had a world-wide circulation. The portrait of another living representative of anti-secretism is that of President Blanchard of Wheaton College of whom your readers may have heard. The portraits of Daniel Webster, Seward, the Adamses and other distinguished statesmen will be grouped when they can be had; their recorded testimony against secretism is very well known. We have, however, one of the Father of Our Country, George Washington whose portrait the Masons exhibit far and wide as a Freemason, but are very careful to "conceal and never reveal" the fact that although "snared" when young he all but utterly repudiated the whole thing and left on record his opinion of Masonry as "a benevolent institution which might be employed for the best or worst purposes," and that "for the most part it was mere child's play." This coupled with the statement made in his letter to Rev. Mr. Snyder, that—"The fact is, I preside over none [English lodges] nor have I been in one more than once or twice within the last thirty years." The Masons insinuate that Washington spoke in a double sense and that he did not say he presided over no lodge, but only over no *English* lodge. The national heart will not sanction this charge of "paltering in a double sense" against one whose glory it especially is to be honored as an upright man. But if Washington was an adhering Mason why did these two high Masons, Andrew Jackson and Ed. Livingston, vote against giving Washington a vote of thanks when he retired to private life? The tract just republished, being Gov. Ritner's communication to the Pennsylvania House of Representatives, settles this question and vindicates the honor of George Washington.

Here also is a map of the country showing that thirteen States have organized associations against secretism. Thirteen States! Glorious number! of "*great*, grand" portent! Shall we doubt the coming *independence* from the baneful domination of secretist brotherhoods?

Now look at this "target" for Masonic shot. What is it? Stoddard's map of thirty-degrees of Masonry!—a circle! a regular spider's web! They draw marked attention, and have this explanation given them occasionally: Here is the Masonic ladder to the center of the circles. These steps up require every candidate to go round until he swallows the oaths prescribed at every step. Mr. Stoddard has got the oaths enumerated at the top so that every step up becomes at top a lowering down of the candidate, and under a burden of accumulated oaths! There are three at the first step, six at the second, seventeen at the third, and so on until the high Mason of thirty-three steps has a load of over a hundred oaths upon his conscience! and then he appears in the center of the map, which to the eye of the Anti-mason resembles a huge web, where the central spiders control the degrees, and catch the winged insects suitable for their support! Once caught in the web (lodge) few have strength enough to escape from it and become an easy prey to their masters.

The mottoes and the display of the religious papers have an excellent effect. Besides those on one of the racks from the Carpenter Building Reading-room, there are a number hung up on the rear wall. Some visitors are evidently surprised that such a display could be made against the craft and allies, and lastly the bookcase which holds the publications and the counter on which they are shown, I only name, and conclude. Yours, &c., H.

Religious Intelligence.

—Revivals are going forward at widely separated points in the Southern States. At Victoria, in Texas, there has been a revival. The result is nearly one hundred persons professed to have found the Saviour. About forty have united with the Presbyterian church. In the Piedmont Presbyterian church, Franklin county, Va., 300 persons professed to obtain hope of salvation. At the court house nearly two hundred gave their names to the evangelist as having found peace in believing.

—A National Reform meeting for the religious amendment was held at Scroggsfield, Ohio, on Wednesday the 22d ult. The large United Presbyterian church of that place was well-filled during both afternoon and evening. Eight or nine ministers were present, of the Methodist, Presbyterian and United Presbyterian churches, and all expressed their hearty sympathy with the movement. Dr. A. M. Milligan, of Pittsburgh, Rev. Messrs. Simpson and Kennedy were the leading speakers.

—In the recent massacre of Christians at Eski-Saghra by the Bashi-Bazouks, and destruction of their property, over thirty churches and five hundred schools and colleges were burned. The district is one of the richest in that part of Turkey, and contained a large proportion of Christian inhabitants.

—Mr. Moody has declined a very urgent invitation to labor in Washington, D. C., this autumn, and will follow up the work begun last winter in Boston, in some of the other cities of New England. It is not quite certain yet at which of these he will begin.

—Mr. Edward Kimball of this city, whose name became somewhat well known a year since as Mr. Moody's former Sabbath-school teacher, has become the leader of a new evangel, the gospel of deliverance from church debts. He visited Peoria on Sabbath before last and the forenoon service was given over to him by the pastor, Mr. Stevens, in the Congregational church. This church began a couple of years ago to build a new stone house of worship. The bills began to accumulate until the expense of building was known to be about double the first estimate. The basement was finished and worship has been held therein for some time, the people having concluded to rest at that point before lifting at the $36,000 needed to finish. But Mr. Kimball dispelled this hope and with a peculiar resolution actually obtained the pledges of the trustees and members of the church for the whole amount before two o'clock. Dea. Moses Pettengill, well known in the West as a philanthropist and reformer, subscribed $3,000 of the amount. Mr. Kimball lifted a mission church out of a bad slough of a debt in the evening. He has been very successful in California and elsewhere in this way, over twenty churches having been sent on their ways rejoicing, through his agency.

Chicago Free Employment Bureau.

Editor Christian Cynosure—*My Dear Sir and Bro.:* The every where abundant crops must require more than the usual amount of help in securing them. For cutting and husking corn, digging potatoes and securing other crops, all before winter, farmers must have men of experience and industry. The Young Men's Christian Association of Chicago has for sixteen years supported a Bureau as a mutual exchange between employers and those in quest of work. For the past nine years there has been no change in the superintendent of this office.

It is approaching the season when many of the country people are visiting the city to attend the Exposition, and we cordially invite all to call on us in person or address us for any kind of male help they may need. Truly yours,

J. M. Hitchcock,
Sup't Y. M. C. A. Free Employment Bureau, 145 Fifth ave., Chicago.

Reform News.

The Indiana State Convention.

Albion, Ind., Sept. 3, 1877.

I send you the programme for our annual State meeting to be held at Plainfield, Hendricks Co., on the 17th, 18th and 19th of October, opening Wednesday evening at 7 o'clock.

Opening address by Rev. J. P. Stoddard or E. Ronayne.

THURSDAY.

9 A. M, business.
11 A. M., address by State Lecturer or Rev. W. C. Givens.
2 P. M., business.
3 P. M., address by Rev. W. P. McNary.
7 P. M., Ronayne, 1st degree.

FRIDAY.

9 A. M., business.
11 A. M., Ronayne on Masonic symbols.
2 P. M., business.
3 P. M., address by J. P. Stoddard or S. L. Cook.
7 P. M., Ronayne, 3rd degree.

I have received this from Bro. McNary and understand it to be adopted by the Executive Committee; think it is a good arrangement. Please insert it in the *Cynosure* and urge the friends to prepare to attend. We want a full meeting. In my travels I find many intending to go. I am busy; just returned last evening; start to-morrow to the south part of Whitley county, thence to Huntington county, thence perhaps to Jay county. I find our work more diffused and a disposition to hear. I have met with no disturbance, and try to teach lodge men good manners as I go along.

Yours truly, S. L. Cook.

D. P. Rathbun's Work in Michigan.

Bath, N. Y., Sept. 4, 1877.

Editor Christian Cynosure: I will say for the encouragement of the friends of reform in Michigan that the work is prospering, and that the time is not far in the distance when one lecturer will not be able to fill one half of the calls for lectures. I have had all that I could do and many calls I have not been able to respond to. I left Michigan the tenth of August for my home in Bath, N. Y., and when I left I had calls enough to keep me busy for a month. I have been able thus far to raise my salary, cash in hand. Some of the dear brethren lifted hard, and may God richly reward them. Bro. Legget of Allegan has paid sixty dollars within the past year; he paid me the last ten dollars a few weeks ago. I told him I feared he was doing too much, but he and his noble wife both said you must take it for it belongs to you. Many others have done nobly and say they are determined to remain faithful to this reform until they see the anti-Christ of Masonry fall. I am to remain with my family until the first of October, then I shall return, the Lord willing, for a winter's campaign against the lodge. The friends of Genesee Co. may expect me in their vicinity soon after I return. We hope the dear brethren of Goodrich and many other places in that county may be ready to give us work. Any wishing to correspond with me may write to me at Bath, Steuben Co., N. Y.

I would say to the executive committee that I am prepared to give an accurate financial report at our next meeting. Now, dear brethren, be prepared to give me at least three months steady work as soon as I return to Michigan. I feel much invigorated with my few weeks rest, and shall be prepared for labor I trust. Yours in this work,

D. P. Rathbun.

From Fremont County, Iowa.

Tabor, Iowa, Sept. 5, 1877.

Dear Bro. K.: After spending more than three weeks in Page county and speaking eighteen times to generally large and interested audiences, I came on the 1st inst. to this place, and met a very cordial reception from Prest. Brooks of Tabor College and Rev. John Todd, who for many years has been pastor of the large and influential Congregational church.

Tabor was first settled by a colony from Oberlin and vicinity, and was made up largely of Congregationalists of the more radical and progressive type, and in the main it retains the same characteristics. The college is said to be in a flourishing condition. The term has just opened with a good number in attendance. The Congregational church has recently completed a large, commodious, but plain brick building at a cost of $22,000, and on Sabbath, Sept 2d, it was filled, it being their regular communion season. A large, well conducted Sabbath-school and a very interesting prayer-meeting at 3 P. M. occupied most of the time until evening when by the request of the pastor I gave a lecture on Africa and the missionary work. On Monday, the 3d, I listened to a discourse on Ceylon and the missionary work there, by a lady just from that field, and in the evening I met a full house who gave every attention to a lecture of two hours on secret societies as related to Christianity. No where except at College Springs have I spoken to so large and appreciative an audience. Some Masons and Odd-fellows were present, but manifestly the sympathies of the large majority were with me. Nobody seemed displeased, except one Odd-fellow, who thought it hard to have his order classed with the Masons.

On Tuesday night there was also a full house and an attentive hearing. I spoke of Masonry in its relation to civil government for about two hours, and was cheered with a few words of sympathy from the pastor, and I have concluded my work here with a very high appreciation of Tabor and its people.

Still there is room and occasion for criticism. All the churches, including the Congregational, admit and have Freemasons in their membership. A pastor not long since gave an address in advocacy of Masonry in which he said that Masonry was at least as old as Solomon, and that one of its principal objects is to lead men to believe in and trust in Christ. The Anti-masons here seem to have imagined that they have no responsibility in this matter, except to keep themselves out of the lodge. There has been little or no discussion and no intelligent interest in the matter. May the Lord awaken them to a sense of their responsibilities. Yours for Christ, H. H. Hinman.

The Fellow Craft Degree in Carpenter Hall.

As was announced through the city for several days previous, Past Master Ronayne gave a thorough exposition of the second degree of Freemasonry in the Carpenter building last Tuesday evening. The room was crowded to overflowing with a respectable audience, a number of ladies being present and many of the West side churches being represented; a number of Masons also joined the throng desiring the privelege for once, no doubt, of sitting in a clandestine lodge. At the close of the preliminary remarks and just before the candidate was presented in Masonic regalia, a young lodger became terribly irate when Mr. Ronayne told how the craft deported after lodge had closed, and emptied his pepper-box of epithets upon the speaker. But the reply quieted his nerves, and especially as a strong hand on his collar put him with some energy upon his seat. Several other Masons could not restrain crying out in their agony of spirit; but on the whole the meeting was orderly and the audience heartily sympathized with the speaker, dispersing quietly at the close. These expositions are producing their proper effect among the citizens, which no parading of Knight Templars can efface.

Rev. J. P. Richards in Iowa.

Bro. Kellogg: After an absence from home of a three weeks lecturing tour in Iowa, I am prepared to give the *Cynosure* an account of my work.

Leaving my home on Aug. 7th to meet an engagement at Leon, the county seat of Decatur county, I met the friends and enemies of secrecy in Hildreth's Opera House, on Aug. 9th and discoursed to a good audience.

A lecture on secretism in that town was a new thing, and as the place is completely lodge-ridden, of course I had some obstacles to surmount.

But for the interruptions of three drunken Masons during the lecture, things would have gone well; but as 225 pounds avoirdupois could with difficulty be moved, I remained on the platform until the hour and a half had expired.

Mr. Elza Osborn, a young friend of the cause, was instrumental in getting a hearing on the subject in Leon, and is deserving of great praise for his perseverence. The outspoken friends of light, in Leon, are scarce; still I think from what I heard, that light has broken forth and that good will result from the discussion.

From Leon, I made my way to College Springs, where I met Bro. Hinman, who gave a good address in the U. P. church, on Sabbath evening, Aug. 12th, to a crowded house.

Leaving College Springs, I entered the pleasant town of Clarinda, Page county, which is also the county seat. Arrangements were made, and notice given that on Friday and Saturday evenings, Aug. 17th and 18th, lectures on secret societies would be delivered in the court-house. We had fair audiences both evenings, and at the close of both lectures a seceding Mason, a very good Free Methodist minister, took me by the hand wishing me God speed, and confirming all that I had declared in my lectures. I wish also to say, that in Bro. James Shambaugh and wife, I found two warm friends, not only to myself, but of our cause in Clarinda, and I shall not soon forget their kindness to me. On Thursday evening, August 16th, I met a fair audience at Pleasant Grove school house, three miles from Clarinda, on the Nodaway.

Leaving Clarinda I filled an appointment for Bro. Hinman at Avery, Monroe county, on August 20th to a full house and was kindly entertained by Wm. Huston and wife. August 21st another lecture in Covenanter church in Hickory Grove, to a good audience considering the state of the roads; my kind host and hostess being Henry Elder, Esq., and wife. August 22d another lecture in the U. P. church, in Bluff Creek township, to a good audience, all these being Bro. Hinman's appointments. With one exception the audiences were attentive and respectful, and I am satisfied that when the American people fully understand what a monster Freemasonry is the whole batch of secret societies will be voted out of sight. Let our friends stand by our lecturers and the *Cynosure*, helping in whatever way they can, and the cause must finally be a success.

Next week I propose visiting Columbus City and vicinity, Iowa; also to labor some in Cedar county, and while I am in that section of the country can respond to calls to lecture.

J. P. Richards.

The Good Effects of a State Convention.

West Newton, Ind., Aug. 25, '77.

It is now eight months since our annual meeting for the State of Indiana was held at West Newton, and the time is drawing near for the holding of another which is appointed for October 17th, 18th and 19th. As I have been noting the effect of our meeting upon the community, I thought I would report progress. The Masons have always boasted that every Anti-mason that lectured at West Newton had strengthened their cause, but not so after Ronayne. After the smoke cleared way from the battlefield and the venerable Knights beheld with horror the mutilated image of their great Diana exposed to the eyes of the unregenerate cowans, they were amazed and confounded, and since that time they have been very mute and boast of only one new member. One Mason has left the lodge and has promised his wife and friends never to go back, and the best of all is he tells the Masons so. A number of persons have told me they were satisfied now and more than disgusted with Masonry, and wonder how it is that men who claim to be Christians can remain in the lodge. One young woman remarked at the close of the meeting, "I will never marry a Mason." If the young women of America would make this their watchword they could do more to break up this wicked institution than all the Ronaynes in the land. The woman is the abused party. Masonry is an insult to the sex; it degrades woman and would make her an inferior being.

But the most encouraging feature in the work is the stand taken by the Methodists of West Newton. They are almost unanimous in refusing to support a minister at the next conference who is a Mason. This strikes at the seat of the evil, the church being the stronghold of Masonry. First cleanse the church of this slimy serpent and the battle will be half won.

Preston Allen.

There are many who know their own wisdom, but there are few who know their own folly.

Correspondence.

No Agreement with a Lie.

Ridge, O., Sept., 1877.

Editor Christian Cynosure: While passing through the short journey of life we observe the vile institutions of men, we see the "Abomination that maketh desolate set up," and men bowing to the foresworn scepter of "humbug lodge rule," living in abject slavery of the worst kind; not only to serve the mandates of the lodge, but to serve the devil at his will. All kinds of characters are found combined together and form a strict brotherhood that no good man would ever covet. Therefore, if a summons be sent, or a command be given to one of these subjects it must be obeyed, or else the oath, as they understand it, is violated, then the penalty inflicted, even if it be unto death.

Now then, there are many lodges composed largely of the worst characters, such as drunkards, liars, blacklegs and libertines, with a sprinkling of more honorable men. How can these extremes agree? We answer, they cannot; no more than water and oil can mix. Joined to them once it is hard to be separated from them. But they are commanded to "Come out from among them and be ye separate, saith the Lord." The grace of God is sufficient to cleanse them from all their sins, when they renounce all the hidden things of darkness. The best disposed man in the lodge is liable to be chosen or commanded to do an act that would make his blood curdle in his veins. All such things are abomination to the Lord and the Lord has said that he could not look upon sin with the least degree of allowance. The lodges have left hundreds, yea thousands of women and children in a desolate condition, and perhaps thousands more will be left the same way unless the monster is crushed. Lodge dues must be paid, even unto death, whether quarterage be paid to the church or not. If dues are not paid they are not good members, without reference to circumstances in life.

A blacksmith by trade, and a Freemason, lived in our community a few years ago. His wife died, leaving three children. He soon after married again, and though a church member in good standing, got into bad habits, which caused a separation between him and his wife. He finally broke up house-keeping and wandered about from place to place, and died at a public house, was taken by the Masons and buried with a pow-wow, and then it was sounded abroad through the country what a great deed of charity they had done, and many were ready to believe what a great thing it was to be a Mason. But lo! when the truth came to light, his widow came out with a card published in a public journal, stating that she had defrayed the funeral expenses herself, out of her own personal effects. So you can see where their boasted charity was. The children of the deceased are left to be cared for by their aged grandmother, in poor circumstances, without any aid whatever. The foregoing is a fair exemplification of their charity which they boast so much about. Shall we fold our arms together and be silent, while the monster man of sin, is claiming the kingdom of Christ as his own?

W. W. Stringer.

Shall we have the Songs, Bro. Clark?

Editor Cynosure: I wish to speak of a want which if supplied would add efficiency and interest to our reform labors. That is songs suited and adapted in music and sentiment to the anti-secret reformation, songs that will be attractive to the young, whose delight it will be daily to sing them. Each lecture should be preceded and concluded with lively songs adapted to the occasion. Have we not some friend that is competent to give us a production of this kind in cheap form?

E. G. Cooper.

Our Mail.

Theodore Graef, Taylorville, Ill., writes: "My heart is in the cause and I sigh and pray for the deliverance of Zion from the secret empire and anti-Christ."

Rev. J. S. Smith, Cannonsville, N. Y., writes:

"I have been an Anti-mason all my life. Was secretary of a county convention in Rensselaer county under Solomon Southwick. * * I shall await with interest the report of the Dayton Convention."

Rev. N. R. Luce, Clymer, N. Y., writes Aug. 31:

"Lectured last Wednesday evening to a full house at State Line, and with prospectively fine effect."

Elisha McCoy, Union City, Mich., writes:

"I want to help to do away with all kinds of fraud and deception that destroy the happiness of families; neighborhoods and nations. The man who thinks that Masonry will fit him for a home with the blest in Christ's kingdom, has made a mistake that eternity will not afford him time or place to correct. Christ's death makes full satisfaction for the sin of every son of fallen Adam and man can add nothing to it. I say to all Christians, Come out from among the Masons and tell them why you do so."

John Viall, Kearney Junction, Buffalo county, Neb., renews his subscription and writes:

"I cannot do without the *Cynosure* any better than you can do without the money. God bless you and make your paper an increasing power in the land for the putting down of the strongholds of Satan, is my constant prayer."

Rev. P. J. Thompson, has moved from Evans, Col., to Wichita, Sedgwick county, Kas., he writes:

"We installed three pastors in Neosho U. P. Presbytery this week."

Frank P. Park, Jacksonville, Ill., writes:

"My son likes to read the *Cynosure* very much. We are expecting to take a journey North soon and he wants you to send him for distribution *Cynosure* tract No. 28."

Will not other young men begin in the morning and toil all the day of this short life for Christ and his kingdom, and which is included in the above, for country. Young men you are needed. This reform demands your aid.

Home and Farm.

Take Care of Your Eyes.

The more you avoid glaring and glancing lights in the rooms you habitually sit in, the better. Therefore—although the following advice is certain to meet with no attention from the great majority—it is our laughably painful duty to recommend ladies to have as few mirrors and other looking-glasses, gilt picture frames and mouldings, bright colored curtains, and highly-polished furniture in their drawing-rooms as possible; and what they must have should be so placed as not to allow bright lights to be thrown upon them. Highly colored curtains are additionally injurious when the windows are open, so that various brilliant and dazzling colors are flung about the room by the incoming breeze. A very bright carpet is a very injurious thing, and when combined with a brightly painted ceiling, madness. These things may be a merry life for the eyes, but they are a short one. A rich-patterned, sober-toned carpet, and a soft sky-gray or stone-colored ceiling, are my own private fancy. The almost invariable whitewash of the British ceiling would be a constant injury but for the grave fact that the British isles are not overburdened with sunlight. But whether reading, writing, or working, or in any other way, it should always be done with an oblique light, and never with a horizontal light. As to the use of *lotions*, several prescriptions are given in the little book we commenced with, as well as in other works, but I forbear to transcribe any of them, excellent as they no doubt would be, because a lotion too strong, or too frequently applied, or not exactly the proper lotion for a special case or individual peculiarity, might do far more harm than good, unless used under professional supervision. The only exception is that of pure water. In cases of much inflammation, or difficulty of opening the eyelids in the morning, the water should be warm, and it may be mixed with warm milk; but in nearly all other cases it should be cold. All those who have been engaged in reading or writing during several hours at a stretch, and especially at night, should carefully bathe the eyes with cold water before going to bed, and the first thing in the morning's ablutions. "All artisans who work at a blazing fire ought often to wash their eyes with cold pure water; and so should all those who work in wool, particularly carders and spinners, and all those employed in woolen and cotton manufactures, for the fine dust, almost imperceptible, it may be called, which such works disperse, often produces cataracts, obstinate inflammations, swelled eyelids, etc." I once lived, during weeks at a time, on the banks of an opthalmic river in the interior of Australia; and numbers of settlers and shepherds, bushmen and diggers were afflicted every summer and autumn with sore eyes—so sore in some cases you might have thought they would never open them again. One day a squatter who owned a sheep station thereabouts rode up from Melbourne with a great air. He was a "swell squatter," who only now and then came to visit his snug little farm on the river, "to see how stock got on." I asked his advice for the sore eyes of his shepherds and others. "It serves them quite right!" said he. "I never have these sore eyes, and you, sir, will never have sore eyes. No gentleman ever has." Not exactly perceiving the nice distinction in this matter, I demurred. "It *is* a nice distinction," said he; "it is just *that*. You, no doubt, often wash your eyes with cold water. These fellows never do." There was, no doubt, much reason in this; but something else was the cause. Besides the dirtiness of neglecting the hot sand and dust in the eyes, flies often rushed into them, and were not soon or easily cleared out; there was, moreover, a very small river fly, who either bit or stung, and inflammation very speedily set in. I should have been very thankful at that time, for the sake of others (my horses included) as well as myself, to have received the following advice: Whenever a fly or other insect, a small flying-seed, quicklime, dust, or any other minute object, gets into the eye (i. e., under the eyelid), "do not adopt the common habit of rubbing or even of washin with water, but gently raise, or get a gentle hand to raise for you, the eyelid, and bend the head forward. In keeping thus the eyelid elevated, and the eye quiescent for a few moments, one feels a flow of tear starting from the organ which seldom fails to bring along with th cause of the pain, or at least carry it toward the corner of th eye next to the nose, from whence it may be removed by a fine handkerchief folded to a point. If this operation is not sufficient then a finger ought to be passed frequently, yet gently over the eyelid, from the exterior corner of the eye toward the great canthus (or interior corner), by which means the substance is made to descend toward the lachrymal glands, from whence it may be drawn with a fine hair pencil." If the irritating substance still remains, then we are instructed that "the upper eyelid must be taken as before, and kept elevated as much as possible, and the eye being then turned toward the nose, a very fine camel's hair pencil, dipped in cream, oil, or very fresh butter (without an atom of salt in it, remember) must be introduced between the eyelid and the body of the eye, beginning at the exterior corner and ending at the interior corner." If the very fine hair pencil is not successful, you will be almost certain to succeed with one rather larger. Should all these efforts fail, which is extremely unlikely if they are properly performed, do not set to work rubbing or washing the eye, as you must obtain professional assistance. Be sure to bathe the eye frequently in cold water as soon as, and for some time after, the irritating substance has been extracted.—*Fraser's Magazine.*

Freemasons in the United States and Canadas.

The tabular statement from which the following was taken was prepared, says the *Voice of Masonry*, by "Illustrious Bro. Josiah H. Drummond" for his report to the late "Supreme Council of Sovereign Grand Inspectors General" of which he last year was the head. This gentleman will be remembered as Mr. Blaines "illustrious brother" at the late Republican State Convention in Maine.

GRAND LODGES.	Members.	Raised.	Admitted and Restored.	Withdrawn	Expelled	Suspended.	Susp'd for non-paym't of dues.	Died.
Alabama	8,538	325	495	501	29	32	597	137
Arkansas	8,081	286	317	412	22	27	418	137
California	11,931	650	626	435	90	12	231	156
Colorado	1,413	99	128	60	2	3	46	10
Connecticut	15,011	468	118	142	4	5	193	145
Dakota								
Delaware	1,219	52	10	8	0		*21	15
District of Columbia	2,783	122	68	39	1	0	105	40
Florida	1,966	130	131	128	12		*88	47
Georgia	14,475	533	440	533	87		827	190
Idaho	389	49	16	19	0	3		6
Illinois	40,473	2,461	1,101	1,409	93		1,168	443
Indiana	27,879	1,751	460	1,312	168	61	418	375
Indian Territory	190	31	13	8	0	1	1	1
Iowa	17,890	1,319	729	933	32	22	221	136
Kansas	6,896	433	476	394	12		*143	63
Kentucky	21,237	1,168		973	33		1,191	294
Louisiana	6,449	211	158	165	2	315	22	115
Maine	19,402	730	911	297	6	3	163	216
Maryland	5,657	200		103	3		*133	74
Massachusetts	26,292	1,360	1,785	523	1	3	316	284
Michigan	26,704	1,351	522	857	60		*530	246
Minnesota	6,569	497	208	263	3	22	179	47
Mississippi	11,170	378	454	509	15	26	231	206
Missouri	23,379	935	876	884	81	62	282	301
Montana	677	22	26	51	1	4	3	7
Nebraska	2 761	175	317	106	7	19	88	20
Nevada	1,383	173	256	145	6	0	57	49
New Brunswick	2,246	162	33	76	3		*73	29
New Hampshire	7,674	285						
New Jersey	11 988	539	261	181	3	5	431	145
New York	81,882	4,253	1,512	1,179	63	15	3,789	924
North Carolina	11,917	337	179	176	21	20	532	115
Nova Scotia	3,404	319	67	127	0	3	86	43
Ohio†	30,608	1,810	1,391	1,114	91	41	1,134	367
Oregon	2,248	147	139	108	5	9	61	24
Pennsylvania	88,137	1,974	600	642			*946	427
Rhode Island	3,910	130	131	15	1	7	257	47
South Carolina	7,846	342		215			333	108
Tennessee	18,535	658	511	870	86	249	455	249
Texas	18,206	856	1,332	1,555	45		*451	275
Utah	341	28	13	32	0	0	30	3
Vermont	8,169	267	102	37	2	12	229	84
Virginia	8,992				7		32	109
Washington	720	58	45	49	1	4	25	11
West Virginia	3,431	270	130	117	7	1	107	34
Wisconsin	10,515	614	274	384	4	9	150	107
Wyoming	255	27	10	8	1	0	1	2
British Columbia	300	21	28	15	0	0	6	8
Canada	16,719	1,384	452	636	44	66	398	141
Manitoba	294	46	14	8	0	0	0	2
P. E. Island	557							
Quebec	2,716	276	104	167	0		58	35
Total	602,019	30,715	17,969	18,920	1,039	1,064	17,261	7,100

*Including suspensions of all kinds. †For 1875; no statistics this year.

EXPLANATION.—The first column gives the number of members in the order reported last year, except Ohio, which reports for 1875. The second shows the number of new Master Masons made; the third, the number restored after suspension or who handed in their demits and renewed active relations with the order; the fourth the number taking demits. In several cases suspensions of all kinds are included under "suspension for non-payment of dues." From these figures it appears that the number of Masons increased only about 3,300 from 1875 to 1876, over 36,000 took demits or did not pay their dues, and about 1,000 more took demits than renewed their connection or were taken back for other reasons. In all these grand lodges 6,142 applicants were black-balled during the year.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 13, 1877.

Editorial Correspondence — Progress of the Cause.

Fountaindale, Ill., Sept. 3.

To our Readers:

On Sabbath before last, August 25th, I preached in a small village, on the Chicago and Fulton railway, where the secret orders had never been disturbed by the presence of a lecturer against them. Both deacons of the Congregational church are Masons, and an Odd-fellows lodge is just opened to sell the wares of Satan to such as have not been gulled and swindled by Masonry. They begin by maintaining and watching over a sick son-in-law of one of the Congregational deacons, whose industrious family will now have to contribute regularly to two secret orders, besides the church whose constitution requires these very deacons, in virtue of their office, to take all proper care of the poor. Their families now belong to and support two abusive rivals of the church of Christ. An amiable and industrious son of one of these deacons kindly carried us out five miles into the country on Saturday, and I found him so pleased with the fact that the Odd-fellows give his brother-in-law two dollars a week and watchers, which fact is duly trumpeted, that he himself thinks of joining. The church where myself and family worship have for years given a blind sister more money than these Odd-fellows give this deacon's son-in-law, and I never heard it boasted or spoken of by an outsider.

On Sabbath morning I went without an appointment to the village Congregational church, yet as it was known I was there the pastor insisted on my preaching twice, which I did, and the Methodist and Baptist churches both attended my preaching holding extempore union meetings on the occasion, and besides, addressed a Ladies' Temperance Union in a hall, by their request, having three full meetings that day.

When, at the close of the morning service, the union meeting was announced for the night, I arose and said that if I preached to them at night I wished to explain the relation of the secret orders, in this and other countries, to the gospel of Christ, and should do so if no one objected. No one did object, but the M. E. minister who was with me in the pulpit whispered to me that he "would like to hear (me) on that subject." He came in the evening, assisted me in the services, and pronounced a hearty amen at the close of a strong appeal and denunciation of Masonry and Odd-fellowship. This Methodist brother, I was told by the citizens there, is a Mason! He looked anxious and concerned, yet somewhat relieved when I told how a Methodist minister in Hopkinton, Mass., thanked me for reading to him how President Finney of Oberlin came out of the lodge, saying, "Brother, I am a Mason and have longed to be rid of the vile thing, but never till now saw my way out."

On Monday I came to Sycamore in DeKalb county, where a prominent Methodist said the official board of his church were about to send word to conference never to send them another Masonic preacher. He said also he knew of several M. E. churches whose official boards were doing the same thing.

Yesterday (Sept. 2d) I preached here at two country churches, viz., Middle Creek church (Presbyterian) and Seward church (Congregational) some six or eight miles apart. The congregations were full and very interesting, with large Sabbath schools. The Presbyterian brother is said to be a Mason, but both pastors treated me with the utmost urbanity. Both insisted on my speaking from their pulpits, though I went to both without an appointment. Both pastors are earnest and interesting men, and though their people are more or less drawn into the secret lodges, neither of these brethren expressed the least anxiety or concern about what I should preach. Rev. Mr. Wright, of the Seward church, is a young pastor recently from the Seminary. His congregation has grown from a handful to a crowd, and he is popular and pleased with his work.

We must cultivate the rural districts. As soon as we get back from the cities and large towns where the blackleg population swarm, the industry and intelligence of the people make the lodges weak. Thomas Jefferson said: "The cultivators of the soil are the chosen people of God, if he ever had a chosen people on earth; and the number of them in any community is a good enough barometer to determine the proportion of its sound to its unsound parts."

This sentiment of Jefferson, though somewhat irreligious in its wording, is yet true in fact to a great extent. Certain it is, however, that the leaven of light and truth is in the American mind, and as the facts of this letter show, is working.

I am stopping in the interesting family of our good friend Evan Jones, Esq., who gives a good account of Mr. Ronayne's labors in this vicinity and of the encouraging results.

Yours in Christ.

J. B.

Conventions are at hand. Their stated officers cannot make them successful without the co-operation of the reformers throughout the States. Let every man be found at his post. Notice that the Wisconsin convention has been withdrawn temporarily. It will be held later in the season.

Hon. Seth M. Gates.

The death of this eminent citizen of New York was noticed last week as having occurred on the 24th ult. at his home in Warsaw. The funeral was attended by large delegations from various points in western New York, many from Rochester and Batavia coming by special train. From the lengthy reports in Buffalo and Rochester papers has been taken the following interesting sketch of his life:

Hon. Seth Merrill Gates died at his residence in Warsaw, Wyoming county, yesterday morning, after nearly completing his seventy-seventh year. He was the son of the late Seth Gates of the same county, and was born in Winfield, Herkimer county, N. Y., October 16, 1800. He came to Western New York in 1806, with his parents, who settled in the town of Sheldon, in Wyoming county. On arriving to manhood he chose the profession of the law, having studied with Hon. Heman J. Redfield, of Genesee county, and when admitted to practice he formed a copartnership with Hon. A. P. Hascall of Le Roy. He was elected to the Assembly in 1832 from Genesee county as an Anti-mason. During this session he was instrumental in procuring the first railroad in Western New York, being that portion of the present New York Central from Rochester to Attica. In 1838 he purchased and published the Le Roy *Gazette*. During the same year Mr. Gates was elected to congress as an anti-slavery Whig, and was re-elected in 1840. He took an active part in the controversies of that period on the slavery question, co-operating with such men as Adams, Giddings, Slade and Gerrit Smith. He sustained Adams in his memorable struggle for the right of petition. The World's Convention of London in 1840 having issued an address upon this topic, Mr. Gates transmitted copies thereof to the Governors of the several States under his official frank. For this offense he was widely denounced throughout the South. Several of the executives referred to the matter in subsequent messages, and a prominent admirer of the institution of slavery from Georgia published a flaming document offering $500 for the delivery of the guilty member of Congress, dead or alive.

Upon the expiration of his Congressional services he took up his residence in Warsaw, forming a partnership with the late F. C. D. McKay. He soon retired from the practice of the law, and entered into mercantile and other pursuits, which he continued to follow until the time of his death. He was appointed postmaster by Mr. Lincoln in 1861, and was reappointed by Mr. Johnson. He took an active interest in the organization of the Free-Soil party in 1848, when Van Buren and Adams were candidates for President and Vice President, and he was placed upon the ticket for Lieutenant Governor, headed by Gen. John A. Dix.

At the close of the 27th Congress, at the request of John Quincy Adams, he drew up a protest against the annexation of Texas, proving it to be a plan of the slaveholders to extend the area of slavery. The paper was signed by many of the members of Congress, was largely circulated as a campaign document throughout the North, and is alluded to in our later histories, as the beginning of the formal contest in Congress between freedom and slavery. A second stroke of paralysis in 1841 warned him of a constitutional weakness, and his physicians told him he must give up public life and leave his profession of the law. Without any false parade of disappointment or complaints of a "broken life," he did this, devoting himself quietly to the interests of his family, and of the church he loved, and to the moral welfare of the community in which he made his home.

Mr. Gates' record as an Anti-mason is not less honorable and pronounced than as an Abolitionist and temperance reformer, though the fact is scarcely mentioned in the press reports. From his own letters written at various times during twenty years past we learn that he became a Freemason at the solicitation of fellow clerks in a law office a short time before Morgan's abduction and murder. In a letter written July 11, 1856, and published soon after, he says of this institution:

"I was disgusted with its rude ceremonies and abominable obligations, on taking the first degree; but was assured this was only as the hod-carrier's office to that of the Master Mason, and that when I took the third degree I would be satisfied. Lured on by these assurances and the respectable men with whom I was surrounded, and being also assured that it would conduce greatly to the benefit and advantages of a young man just coming into business I went on to the third degree."

Soon followed the abduction of Morgan and Miller, with both of whom Mr. Gates was personally acquainted. As deputy sheriff he attempted the arrest of Johns, the high Mason from Canada who led the mob that dragged Miller to Leroy. With Mr. Talbot, prosecuting attorney, he went through the crowd after his man, but Johns was not to be found. He was in the midst of the exciting scenes that followed, and found Masons everywhere, he says, justifying the outrages in the lodge and in conversation among themselves, while openly they denied both the truthfulness of Morgan's publications and the agency of the lodge in the abduction. "I found such an outrageous system of falsehood," he writes, "abounding in reference to the whole matter, as to lead me to see the pernicious influence of the obligations, and to abandon and renounce the whole thing; and I declared then, as I do now, that the revelations by Morgan of the secrets of Masonry were literally true and correct." His law partner, Hon. Agustus P. Hascall, a ruling elder in the church, who had taken twenty-one degrees also exposed the secrets of the order, publicly declaring the correctness of Morgan's work. Mr. Gates was then living in Leroy; and soon after, when secretary of the lodge, Mr. Hascall being Master, they two carried a vote surrendering the charter of the lodge which thereupon ceased to exist. In 1832 Mr. Gates was elected to the Legislature of his State, by the Anti-masonic party and there con-

ducted himself with such marked ability that he was continued in higher political stations for many years. Freemasonry seemed dead and when he wrote twenty years ago seemed still to be so, Odd-fellowship having sprung up to some extent in its stead.

In 1871 Mr. Gates was called upon very unexpectedly to himself to resist the stealthy encroachments of the lodge in his own church (the Congregational) at Warsaw. He tells us of the fight and the victory in a letter to the New York State Christian Association in convention at Rochester, Dec. 12th to 14th, 1871:

"I had a very severe time of it here, but by dint of hard work and getting our church fully waked up to what was going on, I got the victory to some extent; and at all events I got an opportunity to give the murderous old institution a thorough currying down, and told my experience very fully, and carried the church with me by an overwhelming vote right in the face and eyes of a contrary report made by the pastor and three other members of a committee. The pastor made his report to strike out of our new manual just published, an old resolution against secret societies. I rose and made a written report in favor of retaining it, and then spoke half an hour and my minority report was adopted with only a very few votes against it."

Mr. Gates' excellent letter to the National Convention at Monmouth in 1873 is published in tract form and has been widely circulated. In 1856 he wrote, "It is a poor, a sad, a sorry compliment to any Christian's intelligence and piety, to see him leaving Christ's gospel and church to tag around after Masonry and the lodge." No shade of doubt ever crossed his mind of his convictions on this subject. In 1873 he says:

"Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution, I wish once more in my advanced age, to lift my warning voice publicly against it, and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers."

He held firmly to this truth to the last, and the studied and careful effort to exclude the mention of this subject in the funeral discourse or the sketches of his life by the press serves to heighten the effect of his grand testimony, and show forth the true nobility of his character as an honest Christian man.

To this character the funeral sermon witnessed in these terms:

To say that Mr. Gates was not only interested, but also well informed and pronounced on all important questions, is, to you who knew him, very much like saying that ice is cold and fire hot. Of a nature positive and determined, with an instinctive hatred of meanness and dishonesty and wrong—and a love for the opposite qualities—it is easily seen how, in the questions which arose in his lifetime, which involved a moral element, whether pertaining to the nation or to his own State, his voice would be heard and with no uncertain sound. The thing that he felt to be *right* he sustained, the thing that he felt to be *wrong* was that which he opposed with all his power. Every good cause for half a century, has had in him a friend.

—Bro. Stoddard writes of an interesting work in central Iowa, but his letter is too late for this number. He will probably return here this week.—Bro. Hinman returned to Wheaton last Saturday after several weeks of hopeful work in Iowa. A brief rest and he will work toward Dayton.—With such an excellent report from Michigan, the friends in that State may claim the banner. Bro. Rathbun returns soon, see his letter.—Nor is Dr. Cook neglectful of his field. The Indiana State meeting promises to be a grand rally for the reform.

A Mass Convention will be held at Galion, O., October 3d and 4th to form an auxiliary association. Drs. Wishart, French and George and Rev. J. P. Stoddard are expected.

Also a similar meeting will be held at Merton's Corners, Morrow county, O, Oct. 5th.

News of the Week.

—The Chicago City Council have arranged to begin the construction of the new city hall immediately.

—The examination into the affairs of the broken State Savings Bank is still proceeding with the hope that about 40 per cent. may be realized by depositors. The management seems to have been reckless if not criminal for years and an effort will probably be made to arrest the president and other culpable officials who are supposed to be in Canada.

—The dedication of the John Brown monument at Ossawatomie, Kan., took place on the 30th ult. Ten thousand people attended. Senator Ingalls, Charles Langston and others made addresses. Resolutions were passed requesting the Legislature of the State of Kansas to make an appropriation to procure the statue of John Brown in bronze or marble, to be placed in the National Hall of Statuary in the National Capitol at Washington as a gift to the nation, and asserting that it is the duty of the Kansas State Historical Society to take measures at the earliest practical moment to collect and put upon record personal recollections of the associates of John Brown respecting his career in Kansas.

Brigham Young died on Wednesday, the 29th ult.—a mistake in the report last week.

—The main building of the Soldiers' Orphan Home at Knightstown, Ind., was destroyed by fire Saturday night. The children were all saved but the building and contents are lost.

—Pres. Hayes is on another extended visit with members of his Cabinet. He left Washington for a soldiers' reunion at Marietta, O., last week, and spent the Sabbath at his old home in Fremont. He will be at Cincinnati next Sabbath and on Monday, September 17th, he will be at the opening of the Exposition at Louisville, Ky., where he will be joined by the Postmaster General and other Cabinet officers, and will be in Nashville on the 19th, Chattanooga on the 20th, and Knoxville, Tenn., on the 21st. The President will return to Washington the latter part of the month, via Virginia, visiting Richmond and other prominent cities in that State.

—Last week was one of the most important in the war in Turkey. Having repelled the attack from the south at Schipka pass, the Russians met an advance on their eastern line, and while withdrawing from their advanced position on the river Lom they were enable to contract their force and take a stand which will probably prevent a further advance of Mehemet Ali. During this time preparations have been going on for the recapture of Plevna. Loftcha, or Lovatz, was captured by hard fighting on Monday and Osman Pasha was flanked on the south. A strong Roumanian force was posted on the road westward to intercept reinforcements from Widin and the struggle began on Thursday. An artillery fight was kept up for three days, the Russians gaining important positions with comparatively small loss. On Sunday it is reported the attack was made on all sides of Plevna and continued through the day. At night the Turks were driven out in great disorder with heavy loss by both armies. This victory will probably open the way for operations south of the Balkans again. The Turkish loss at Schipka was enormous. Three thousand wounded from Suleiman Pasha's army have reached Adrianople; 4,000 are at Kazanlik, and at Schipka the wounded and dead lie all over the hillsides.

Front view of the Carpenter Donation, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise $30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 13 Wabash Ave., Chicago.

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Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of——dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Home Circle.

Fiddling and Dancing.

In conversation with a Christian brother not long since, we were told by him of a dream he once had, which was so illustrative of temptation that we repeat it as nearly as our memory has it for the benefit of others.

The brother said that he thought he was in a room sitting near to a man who was engaged in fiddling, and who was much absorbed in his music, his whole being seemed to moving to the music of the violin. The melody was very captivating, and the strains so bewitching that the brother could hardly keep his seat he felt so much like dancing. But as he observed more closely he saw that the person who was producing such rapturous strains of music had a cloven foot, and a little horn on each side of his head, with other appendages also showing themselves, although he had evidently taken some pains to hide them from sight.

When these were discovered the brother was less inclined to dance than before. The person seemed to perceive his disinclination and turned to him and urged him to dance, and tried to put even more irresistable power into the music, in order to get him to dance. But the brother turned and said, "No, sir; I'll not dance to the devil's music."

Seeing his temptation was of no avail, the fiddler soon ceased playing and then offered his violin to the brother, saying, "You play." "O, no," was the reply, "I can't play; I don't know how." "Never mind that; try it," said the man; and he urged it upon him. The brother took the violin without much thought and slowly putting it to his shoulder began to draw the bow across the strings, when, to his astonishment, sweet strains of music came forth. Much pleased at the thought that he could play, he kept on for a few minutes, wondering that the violin should be so musical, when on looking up suddenly, he saw the person who gave him the violin standing on the floor and dancing with all his might to the music he was making on the fiddle. "Well," thought he, "I refused to dance when the devil fiddled, but here I have been fiddling for the devil to dance." He ceased instantly and at that moment awoke from his dream.

He told us that dream had been a lesson to him in after years. Oftentimes when tempted to foliow others in evil ways he had refused, but at the same time he had found himself too frequently leading others on by an example that was not right. While he would not follow the devil he found himself too ready to lead where the devil would follow.

Men who are church members are too often entrapped in this way. They will not go to horseraces, or gambling saloons, because Satan is leader there. But they will set up their festivals for church purposes, and have their church lotteries, and invite Satan to come and dance while they fiddle. Young Christian people will often refuse to go to pleasure parties where Satan controls the pleasure, but they will at the same time engage in getting up entertainments which are times for Satan to dance. Persons of Christian deportment will be very careful how they associate with the ungodly and listen to their wicked talk, yet they will sometimes tell vulgar stories to make the ungodly laugh.

What cares Satan or the world which way you have it? Whether men fiddle or dance for Satan, it is all the same to him. They become his associates, and are in the same condemnation. The only safe way is to keep the heart entirely separate from worldly things, and follow only Jesus. Whatever the Saviour would do, that we may do likewise, but shun all else.—*Advent Christian Times.*

United Prayer.

For ten long years Mrs. H. prayed for her infidel husband. She knew that the Lord heard, and that he was "faithful that promised"; but as yet the answer did not come. Her husband seemed as far from God as when, in the joy of her new-found hope, she had told him of how "God so loved," and asked him to join her in a life of loving service. Yet the Lord was leading her gently, that she might know and do his will. One evening, at the church prayer-meeting her heart was more than usually burdened, and near the close of the service, she arose timidly and said: "For many years, dear friends, I have longed to ask you to help me pray. It is not customary with us for ladies to speak in the meeting, and I have feared to be intrusive, but I can forbear no longer. Will you pray for my husband?"

Every heart was touched. A good brother immediately led in prayer, then another and another and another took up the petition. Mr. H. was well-known and much loved in the community, and they poured out their hearts before the Lord, pleading, "as one pleadeth for a friend." Last of all, a colored brother bowed in prayer, and in humble confidence seemed to enter into the very presence of Jehovah. Just after Mrs. H. had made her request, her husband, as was his custom, came to the chapel to accompany her home. Finding that the service had not yet closed, he entered, unobserved, and took a seat near the door.

"Tell me, wife," he said, as they were leaving the vestibule, "who was the gentleman they were praying for just now?"

"He is the husband of one of the sisters of the church," replied Mrs. H..

"Wife," he said again, as they ascended the steps at home, "who was it they were praying for?"

"The husband of one of the sisters, Charles."

"Well, wife," he replied, "that man will certainly be converted; I never heard such prayers before."

Again, as they were preparing for the night, he remarked: "Those were wonderful prayers, wife. Can you tell me the gentleman's name?"

"He was the husband of one of the ladies present," replied Mrs. H., and then she retired to her closet for prayer and praise. At midnight she heard her husband's voice again. "Wife, wife! God heard those prayers; I cannot sleep, wife. Will you pray for me? Can the Lord show mercy to me, wife?"

There was joy in the presence of the angels that night. When the faithful pastor called the next morning he found Mr. H. "praising and blessing God." Blessed words of Jesus, "When two of you shall agree, touching anything that ye shall ask, it shall be done of my Father."—*Advocate and Guardian.*

The Bible in Japan.

The following interesting incident is quoted by some of our exchanges as from a reliable European journal: "Six Japanese girls were sent over to America to be educated. One of them took a situation as governess in the family, where she read the English Bible. She wrote under deep conviction to her father, urging him to procure a copy of the Bible and read it. He, thinking it was a whim of his child, dismissed the subject from his mind and destroyed the letter. This was ten years ago. Some seven years later he went as a Commissioner for Japan to the Austrian Exhibition. There he saw the Bible stand, and was impressed with wonder that so much should be made of any single book, and that it should be thought worth translating into so many languages. He purchased a copy in Chinese and read it with curiosity. Curiosity deepened into interest, and by degrees he became convinced of the truth of all the Book taught. In his journey through Europe he made his own observations of the three prevailing forms of Christianity—the Romish, Greek and Protestant faiths. He was satisfied that the last of these came nearest to the teaching and spirit of the Book itself. On his return to Yeddo he applied to the American missionaries for baptism. Hearing of the step he had taken, his daughter wrote him from America to suggest that, as he had the means at his disposal, he should purchase a heathen temple for purposes of Christian worship. He did so, and in the temple thus purchased the Christian missionaries now meet for worship."

Luther's Description of the Christian.

A Christian is a child of God, a brother of Christ, a temple of the Holy Ghost, an heir of the kingdom, a companion of the angels, a lord of the world and a partaker of the Divine nature. The Christian's honor is Christ in heaven, and Christ's honor is a Christian on earth. He is a dear child of God, clothed in Christ's righteousness, living in holy fear and cheerful obedience before the Father. He shines as a light in the world and as a rose among the thorns; he is a wonderfully beautiful creature of God's grace, in whom the holy angels rejoice and whom they continually accompany with joy. He is a miracle to the world, a terror to the devils, an ornament to the church, a desire of heaven. His heart is all ablaze, his eyes full of tears, his mouth full of sighs, and his hands full of good works.

A Relic.

Among the few remains of Sir John Franklin, that were found far up in the polar regions, there was a leaf of the "Student's Manual," by Dr. John Todd, the only relic of a book. From the way in which the leaf was turned down, the following portion of a dialogue was prominent: "Are you not afraid to die?" "No! No!" "Why does the uncertainty of another state give you no concern?" "Because God has said to me, 'Fear not. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.'" This leaf is preserved in the museum of Greenwich hospital, in England, among the relics of Sir John Franklin.

There are some natures that only tempests can bring out. We have read somewhere of an old castle in Germany with two towers that stood up far apart, between which an old baron had stretched large wires, thus making an æolian harp. There were the wires suspended, and the summer breezes played through them; but there was no vibration. Common winds, not having power enough to move them, went through them without a whistle. But when there came along great tempest winds, and the forests rocked, and the heaven was black, and the air resounded, these winds, with giant touch, swept through the wires, which began to ring and roar, and pour out terrific melodies.

And so God stretches cords in the human soul, and ordinary influences do not make them vibrate; but now and then great tempests sweep through them, and men are conscious that tones are produced in them which could not have been produced except by some such handling as that.

It is for this reason that God's

tried ones are so often found "joyful in tribulation," and it is from such experiences that they learn to appreciate the exhortation of the apostle James—"My brethren, count it all joy when ye fall into divers temptations."—*Baptist Weekly.*

The times are such that it is almost impossible for a man to go to heaven without getting a nickname by the way. Yet it is better to go to heaven with a nickname than to go to hell without one.—*T.*

"I cannot be poor," said Bernard, "so long as God is rich, for all his riches are mine."

Children's Corner

Not in Vain.

O little bird in the far forest,
Singing from morning till night,
O lily, in lonely green valley,
Blooming so fresh and bright,—

O moss on the high, hoar mountain,
O diamond, deep hidden below,
O wild, sweet rose of the woodland,
What courage, what faith you show!

Sing on, little bird, your sweet matins,
Sing on, for he heareth you still,
Who so counteth and careth for sparrows,
That none falleth against his will.

Bloom on, O lonely field lily,
For he watches and guards you from dearth,
Who hath fashioned your garments fairer,
Than the robes of the kings of the earth.

Grow green, O moss of the mountain,
So near to the loving sky,
Clothe the dark, gray rocks with thy beauty,
For beauty can never die.

Shine on in the darkness, O diamond,
Bloom sweet, O rose of the glen,
Not in vain are your light and your freshness,
Though hid from the gaze of men.

Not in vain is the faith that is silent,
Or the good deed in secret done,
For of him who beholdeth all things
Is the meed of well-doing won.

—Selected.

Words to Young People.

Little girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it which girls and women ought to care for very much indeed. You know that hundreds of years ago in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house the parents present the boys very proudly, but they send the girls out of sight as far as possible. They don't want any body to know that they have little daughters in their home.

Gradually in the Middle Ages woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at all feasts, wore beautiful robes of stuff called samite and camelot, and gave medicine to the sick. She learned surgery too, and when the soldiers and knights came home from battle, wounded and faint, she knew how to set the broken bones and bind up the bruised part. So everybody treated her politely, and the sort of manners which then came to be popular in place of the old roughness and rudeness took the general name of courtesy.

The Bible bids us to be courteous. Do you want to know the highest and loveliest style of courtesy which you can practice at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honor preferring one another." Suppose you try to live with these words for your motto, say for a whole week to come.—*S. S. Times.*

How the Little Girl Proved It.

Hereafter the language of mathematics will have to be more exact. A female teacher said that on one occasion she had in her school a class of little beginners—children of four and five years—and that in inducting them into the rudiments of arithmetic, she sought to simplify things as much as possible. There they had the ten numerals on their ten fingers, and in adding or substracting the simple numbers, they could reckon upon those digits. The thing worked to a charm, and the little ones readily learned thus to solve the first problems of the great science.

One day the class was out for recitation, and subtraction was the theme.

"Five from five leaves how many?" was by-and-by asked of a bright-eyed miss.

The little thing up with her fingers and went at it. For a time she seemed exceedingly puzzled, but at length her eyes snapped, and she lifted her head confidently.

"Five!" she said, with most assured emphasis.

Curious to know how she had arrived at that solution the teacher asked her to explain.

"Why," replied the child, holding out her two hands, and placing them side by side, "zere's five on 'at hand and five on 'at. Now I take away 'ese five from 'ose five and—'ere zey 'be—five!"

About as fine a piece of ocular demonstration in the way of a logical dilemma as you will often meet.

To "head off" such sharp little discoverers and accountants, it will be in order to say, "five from itself, how many?"

A Fly's Toilet.

The toilet of the fly is as carefully attended to as that of the most frivolous of human insects. With a contempt for the looking-glass—an article which he reserves for the most ignoble uses—he brushes himself up and wabbles his little round head, chuck full of vanity, wherever he happens to be. Sometimes after a long day of dissipation and flirting, with his six small legs and little round body all solid with sirup, and butter, and cream, he passes out of the dining-room and wings his way to the clean white cord along which the morning glories climb, and in this retired spot, heedless of the crafty spider that is practising gymnastics a inches few above him he proceeds to purify and sweeten himself for the refreshing repose and soft dreams of the balmy summer night, so necessary to one who is expected to be early at breakfast.

It is a wonderful toilet. Resting himself on his front and middle legs, he throws his hind legs rapidly over his body, binding down his frail wings for an instant with the pressure, then raking them over with a backward motion, which he repeats until they are bright and clear. Then he pushes the two legs along his body under the wings, giving that queer structure a thorough currying, every now and then throwing the legs out and rubbing them together to remove what he has collected from his corporeal surface. Next he goes to work upon his van. Resting on his hind legs and middle legs, he raises his two fore-legs and begins a vigorous scraping of his head and shoulders, using his proboscis exery little while to push the accumulation from his limbs. At times he is so energetic that it seems as if he was trying to pull his head off, but no fly ever committed suicide. Some of his motions very much resemble those of pussy at her toilet. It is plain even to the naked eye, that he does his work thoroughly, for when he is finished he looks like a new fly,s o clean and neat has he made himself within a few minutes. The white cord is defiled, but Floppy is himself again, and he bids the morning glories a very good evening.

It is one thing to be childlike, and another to be childish.—*Jones.*

The Sabbath School.

LESSON XXXVIII.—Sept. 23, 1877.—PAUL AT MILETUS.

SCRIPTURE.—Acts 20: 17-32. Commit to memory vs. 23-27.

17. And from Miletus he sent to Ephesus, and called the elders of the church.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19. Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21. Testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that I am pure from the blood of all men.

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

GOLDEN TEXT.—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. iv. 5.

Almost a whole year passed by after the "uproar" at Ephesus before the incident recorded in the present lesson—a year full of labors and experiences to the apostle. First he went to Macedonia, where he directed the collection for the poor saints of Judea, and gave the brethren much exhortation, and (probably at Philippi) wrote his 2d Epistle to the Corinthians. Then he seems to have made a missionary excursion into Illyricum. (Rom. xv. 19.) After that, according to previous intention, he visited Corinth, where, as the guest of Gaius, he remained three months, settling the difficulties of the church there, and writing (probably) his Epistles to the Galatians and Romans. 1 Cor. xvi. 5-7. Then, accompanied by a number of brethren, v. 4 he journeyed back through Macedonia to Philippi, where he spent the days of unleavened bread. Finally he took a ship, in which, except for a short distance, (v. 13) he proceeded to Troas, Assos, Mitylene, Chios, (Scio), Trogyllium and Miletus—all points on the eastern shore of the Aegean Sea (Archipelago) or or some of its adjacent islands. At Troas he spent a week, and on the Lord's day held a service remarkable for its length, and for an incident which is fully recorded by the inspired historian, (vs. 6 12). Paul's aim was to reach Jerusalem before Pentecost. Hence he could not stop for any length of time at Ephesus, (v. 16). Still he was very anxious to see his Ephesian friends once more in the flesh; and as Miletus was only 36 miles south of the Asiatic capital, he requested the elders of the church in that place to make him a hasty visit, which they did. The meeting occurred, probably, on Sabbath, April 23d, A. D. 58. Many circumstances combined to make this interview very affecting, and the Spirit has seen fit to leave us an account of it more than usually minute.—*Evangelical Repository.*

HOME READINGS.

M.	Num.	12: 1-16.... "Faithful in all Mine House."
T.	Dan	6: 1-28.... Faithful in Danger.
W.	Matt.	24: 24-51.... Faithful in Service.
Th.	Luke	16: 1-31 ... Faithful in little things.
F.	Acts	7: 49-60.... Faithful to the last.
S.	2 Tim.	4: 1- 8 ... Faithful at all times.
S.	Rev.	3: 1-17.... Faithful unto death.

Nat'l S. S. Teacher.

SCRIPTURE COMMENTARY.

V. 17.—For Paul determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him to be at Jerusalem the day of Pentacost, v. 16.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel whom thou knowest to be the elders of the people and officers over them, Num. 11:16.

But the eye of their God was upon the elders of the Jews that they could not cause them to cease till the matter came to Darius, Ez. 5: 5.

That thou shouldest set in order the things that are wanting and ordain elders in every city, Titus 1: 5.

And when they were come to Jerusalem they were received of the church and of the apostles and elders, Acts 15: 4.

V. 18.—After these things Paul departed from Athens and came to Corinth (Acts 18: 1) and he continued there a year and six months (v. 11),..tarried there yet a good while and then took his leave of the brethren and sailed thence into Syria (v. 18),..and he came to Ephesus (v. 19), 19:1, 10.

And this continued by the space of two years; so that all they which dwelt in Asia heard the words of the Lord Jesus, Acts 19: 10.

By the space of three years I ceased not to warn every one night and day with tears, Acts 20: 31.

Be instant in season and out of season, 2 Tim. 4: 2.

V. 19.—Be clothed with humility, 1 Pe. 5:5; Col. 3: 12.

In lowliness of mind let each esteem others better than themselves, Phil. 2: 3.

Who am less than the least of all saints, Eph. 3: 8; 1 Cor. 15: 9.

For out of much affliction and anguish of heart I wrote unto you with many tears, 2 Cor. 2: 4. As sorrowful yet alway rejoicing, 6: 10.

And when the Jews laid wait for him, v. 3. They watched the gates day and night to kill him, Acts 9. 23, 24; 23: 12; 25: 3. In perils by mine own countrymen, 2 Cor. 11: 26.

V. 20.—See v. 27. And thou shalt speak my words unto them whether they will hear or whether they will forbear. Ex. 2: 7; John 17: 8; 1 Cor. 2: 4; Col. 1: 28; Gal. 1: 10; Matt. 28: 20.

The kingdom of heaven is like unto leaven, Matt. 13: 33. Preach the Gospel to every creature. Mark 16: 15; Acts 2: 46; 2 Tim. 3: 6.

V. 21.—But now commandeth all men everywhere to repent. Acts 17: 30; 13: 4; Mark 1: 15.

V. 23.—Paul purposed in spirit, when he had passed through Macedonia and Achaia to go to Jerusalem. Acts 19: 21; 18: 5; 21: 14; 16: 6; Rom. 8: 15; Luke 4: 1, 14, 18.

Ye know not what shall be on the morrow. Jas. 4: 13-15; Matt. 10: 29 31.

V. 23.—For I will show him how great things he must suffer for my name's sake. Acts 9: 16, 21: 11; 1 Thess 3 3.

V. 24.—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21: 13; Rom. 8: 35; 2 Cor. 4: 16; Matt. 10: 24-28.

I have fought a good fight. 2 Tim. 4:7; Heb. 12:2, 17; 1 Pe. 1:7, 8; 4:13.

An apostle, not of man, neither by man, but by Jesus Christ. Gal. 1:1; Tit. 1:3.

V. 25.—See v. 28, and John 16:20, 22; Col. 2:1.

V. 26.—Ye are witnesses and God also. 1 Thess. 2:10; Ez. 33 9; Col. 1:28.

All things that I have heard of my Father I have made known unto you. John 15:15.

V. 27.—Take heed unto thyself and unto the doctrine. 1 Tim. 4: 12-16; 3:2-7; 6:11, 12.

Feed the flock of God which is among you taking the oversight thereof. 1 Pe. 5:1 4; John 21:15-17; Prov. 10:21; 1 Tim. 5:17; John 20 22, 23; Acts 11:30; 14:23; 15:4, 23; 16:4; Jas. 5:14.

Ye are bought with a price. 1 Cor 6:20; Eph. 1:7; 1 Pe 1:19.

V. 28.—There shall be false teachers among you. 2 Pe. 3:1 3; John 10:2; Mat. 7:15

V. 29 and 30.—2 Pe. 2:18 20; 1 Tim. 1:20; 1 John 2. 19; Rev 12:4.

V 31.—They that sow in tears shall reap in joy. Ps. 126:5, 6; Jer. 13:17; 2 Cor. 11:27, 28.

V. 32.—Sanctify them through thy truth: thy word is truth. John 17: 17; 1 Pe. 2:2; Jude 24.

Partakers of the inheritance of the saints in light. Col. 1:12; 1 Pe. 1:4; Acts 26:18.

Died at Wardville, Ont., in the 82d year of his age Peter C. Dunlap. He was born in New York State. His father was a minister of the Associate Reformed church. The Rev. Dr. Proudfit was often a visitor at his father's parsonage. It made the old man feel young again to tell how when the aged Dr. Proudfit came to assist his father at the sacraments he would have the pleasure of sleeping in his bosom. In those days stoves were not plentiful. This good old man liked best to have Peter in his bosom. Peter, too, thought he would like to be a minister. With this view he studied, but his physician warned him not to persist. His studies were abandoned for a farmer's life. He bought a farm in Long Island, New York, where he lived till his wife died. He then retired and came to live with his daughter in Canada, where he breathed his last.

It is worthy of remark that he remembered the excitement at the time of Captain Wm. Morgan's abduction and murder. He was in the midst of all this excitement. On coming to Canada he brought with him William Morgan's chest, which he valued very highly. His son-in-law, who was a Mason and a great upholder of the lodge, bought this precious relic of him for $10, or forty pieces of silver. It was employed in the lodge for burying the arcana in. But some years ago a fire broke out in the village and the chest and the secrets hid in it all perished together. What a meeting will Captain Morgan and his abductors have as they come one after another to stand before God's judgment seat! Then the tale so dark will be made all plain. "The *fire* will try every man's work of what sort it is." Better to stand the test there than down here. God shall reverse many of man's decisions.

J. D.

—Abram Stratton, father of Rev. L. N. Stratton of the *Wesleyan*, died about two weeks since at his home in Wyanet, Ill., of a paralytic shock from which he had been suffering for nearly a year. Bro. Stratton attended the funeral with Prof. S. F. Stratton of Wheaton, his brother, who was studying at the East. "A just and honest man" is the record left from his useful life.

KNIGHTS OF PYTHIAS ILLUSTRATED.*

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[CONTINUED.]

[An imitation mound with skeleton thereon.]

"Look on yon mound; there lies the framework of a coward soul, who wandering round with me as you do now, trembled to hear the howling of wild beasts. This show of fear invoked my wrath, and with a swoop of my avenging sword, I left him there to fatten up the bloodhounds of this wilderness."

[The cauldron is set on fire.]

"Ah! yonder leaps the red and lurid flame! (A mock cauldron with colored fire, surrounded by masked knights robed in black, is seen at further end of Lodge-room.) Note how it licks around that coward's bones, and boils the water of his stagnant blood! My sable band hold royal feast over a victim that I slew last night; see how they quarrel o'er his livered blood, and wrangle for a dish full of his brains! Ere yet the hand of death had stopped the twitching of his livid limbs, and while he writhed beneath the fatal blow, they plucked his hair out by the roots, twisted his nails from out their fleshy bed and rubbed saltpetre on his gaping wounds.

"Ho! one of you, come quickly hither and produce the test!"

[Vice Chancellor, who is robed in black and masked, approaches and presents the test. Pluto takes it.]

"I have provided here, by order of the 'Ten,' a goodly combination of tough wood and steel; take it yourself that you may see the points."

[Hands it to candidate, who takes and examines it.]

Pluto.—"Of its keen sharpness are you well assured?" (Pluto tries it with his sword.)

Candidate answers.

Pluto to Vice Chancellor.—"Begone, and place it on the testing spot!"

[Vice Chancellor takes it from the candidate, carries it to the testing spot, where it is put in position in full view of the candidate, and the change made by the Vice Chancellor at the proper time and quietly as possible.]

[Pluto, in an unconcerned and careless manner, turns the candidate with his back to the testing spot, and placing his hands upon the candidate's shoulders, looks him square in the eyes to attract his attention while saying:]

Pluto.—"Come, let me gaze into your eyes, those well springs of the soul, from which outflash the hidden secrets of the heart! When Adam fell from his primeval bliss, tempted by me through unsuspecting Eve, I made him deaf to Gabriel's cautioning tongue, lest he might stop, considering, on the brink, and waxing brave, upset my plans for peopling this wild waste. Thus much is left of my angelic mould, that to the brave I give my knightly hand to bear them safe o'er this unhallowed soil: but to the man of weak and reedy nerve I leave the wooing of my untamed imps that seek an introduction to his blood."

[At this moment the curtain at the chair of the Chancellor Commander is drawn aside and the Chancellor Commander is seen, dressed in a scarlet robe, with a white cross upon his breast, a gilt crown upon his head and a gilt cross, as a sceptre, in his hand. Pluto, turning, sees him, (trembling,) says:]

Pluto.—"Before that awful emblem of my great defeat I bow in mute despair, and leaving you in guardianship of him whose word to me is law, I vanish from your sight."

[Pluto retires out of sight, as noiselessly as possible, and lays aside his robes, etc.]

Chancellor Commander descending from and leaving his station, takes the candidate by the left arm, so as to keep him away from the test while the board with iron spikes is slily replaced with one with rubber spikes, addresses him while leading him around finally to the testing spot, as follows:

Chancellor Commander.—"Esquire, it was decreed by the Grand Council who essayed you here, that as a proof of your obedience and unflinching nerve, you jump with naked feet upon that instrument of torture. I bid you now make bare each tender foot, and at the instant that I orders give, leap on those bristling points."

[Master at Arms assists him to take off his sandals and ascend the eminence.]

Chancellor Commander, (to the Knights).—"Come, one and all, and bear him witness in the act, and if he fail, conduct ye as ye will."

[Knights assemble around without further command, with swords at a carry. All being ready, the Chancellor Commander continuing, says:]

Chancellor Commander.—"Now, if you are a brave and steel souled man, Leap down!"

[In case he refuses, after a third command, the Chancellor Commander steps forward, puts his foot on it and then requires the candidate to do it; both feet must go on.]

Chancellor Commander (returning to his station).—"Attention Knights! return swords; about face; posts march; be seated."

[After the ceremonies, the candidate puts on his sandals and is conducted to the station of the Chancellor Commander, the costumes of each having been laid aside, or not, as may be desired.]

Chancellor Commander (to candidate).—"My friend, the ceremonies you have passed through were not conceived in idle sport to trifle with your feelings, but to convey a practical lesson to your mind in a manner so impressive as not to be easily effaced. You was brought into the presence of our armed council to remind you that good men are always clad in the bright armor of Truth and Virtue, from which the shafts of Vice and Falsehood fall harmlessly to the ground.

"You was vouched for by a friend to show the necessity of an upright life if we would enter into the habitations of the good beyond the grave. A lesson of Friendship was given you when standing alone and unprotected, by one to you unknown, who volunteered to bear, in your behalf, the test on which the Council might decide; but Caution to the rescue came and bade you go alone, lest we might lose the counsels of a well-tried Knight, for the rash promptings of a reckless but well-meaning mind.

"Then you was led through a wilderness, to remind you of life's journey; that we have no abiding city here, nor is the prospect sufficiently inviting to induce us to seek to wander here forever, even if we could.

"You was beset by snakes and adders to remind you of the trials and temptations of life; and in the fleshless form exhibited to you, you saw the penalty of Cowardice. Such is the punishment that awaits the soul that lacks the moral courage to stand bravely out, catching the shafts of Error upon the shield of Purity, and hewing Falsehood with the sword of Truth.

"You was then shown a scene indicative of the evil passions of man—evincing his readiness to rejoice in the downfall of his neighbor. The sudden vanishing of your conductor before the symbol of the cross, was to convey to your mind that there is a time when the evil doer will blanch before the stern face of justice, although his wickedness may seem to prosper for a season.

"Lastly, you was led to a place where your faith was put to the extremest test; you was there taught a lesson of obedience, but greater than all, you was shown that if you have only the moral heroism and stamina to face manfully the dangers that apparently surround you, you will find them mere shadows that vanish at the first blow.

"Such are the moral convictions we have striven to print indelibly on your mind, and we trust that your intercourse with the world at large will prove the lessons have not been in vain.

"Master at Arms, conduct our friend to the chair of the Vice Chancellor for further insight to our mysteries." (Master at Arms does so.)

Master at Arms (to Vice Chancellor).—"Obedient to command, Vice Chancellor, I present this candidate to you to be instructed in our secret work."

[If he obeyed command to jump on the spikes the Vice Chancellor says:]

Vice Chancellor.—"As a brave man I extend you cordial greeting, and now proceed to give you knowledge of our secret work, that you may know that he who wears the spurs has fairly won them"

[If he was not obedient the Vice Chancellor says:]

Vice Chancellor.—"As a brave and obedient man I cannot give you cordial greeting, yet will, in consideration of the many trials you have undergone, proceed to give you knowledge of our secret work, that you may know that he who wears the spurs should fairly win them."

SIGN OF BRAVERY OR COURTESY, THIRD RANK.

Form a triangle with forearms extending horizontally from you, points of fingers and thumbs together and spread out; heel of hands about five inches apart. See cut. This is called the visor sign.

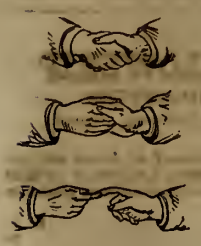
VISOR SIGN ON ENTERING LODGE.

On entering to salute the Chancellor Commander, raise visor so as to touch the breast with the forefingers, the thumbs pointing downward. Hands are then separated and with a gentle wave are brought to the side.

VISOR SIGN ON RETIRING FROM LODGE.

On retiring approach the Altar, face the Chancellor Commander and turn the visor (hands) down, so that the thumbs point up and the fingers down and then bring hands to side with a gentle wave.

The Countersign, given by the Chancellor Commander, is same as sign or a wave of the hand. The Password, given at the inner door, is **Confidence**. The Alarm at the inner door is two raps. The Grip is given in this manner:



GRIP, THIRD RANK.

Take each other by the right hand as for ordinary hand shake. When withdrawing hands press each other's forefinger with thumb and forefinger, gently, the whole length of finger, slightly crooking the ends of the forefingers and hooking or pressing them together at the points.

Vice Chancellor.—"Master at Arms, you will now conduct our newly tried and instructed brother to the Chancellor Commander for final examination, instruction and enrollment on the roster of this Lodge, as having that Rank. (He does so.)

Master at Arms.—"Chancellor Commander, by direction of the Vice Chancellor of this Lodge, I present to you Brother John Brown, who has been instructed in the sign, countersign, password and grip of the Third or Chivalric Rank of Knight, for final examination, instruction and enrollment on the roster of this Lodge as having that Rank."

Chancellor Commander.—"Brother John Brown, as an evidence of the attention paid to the instruction already given you, you will be kind enough to satisfy me that you are in possession of the sign.

Candidate gives the Visor Sign which he says is turned up on entering and down on retiring; the Countersign, same or a wave of the hand; the Password, **Confidence**; the Alarm, two raps; the Grip, shake hands in ordinary manner, then press each other's forefinger, whole length of finger, gently, hooking the forefingers slightly as the hands are withdrawn.

Chancellor Commander.—"Master at Arms, repair with our friend to the centre of our Castle Hall; place him in due position to be dubbed a Knight."

[Master at Arms places candidate in centre of hall, and causes him to kneel upon the right knee at the altar.]

Master at Arms.—"Chancellor Commander your orders have been obeyed."

Chancellor Commander.—"Attention, Knights! (all rise) Handle swords; draw swords; carry arms; forward and form triangle around candidate!" (See diagram, page 63.)

[Knights, with swords at "carry," surround the candidate on three sides, forming, as near as possible, a triangle. The Chancellor Commander approaches and strikes candidate with the flat of his sword on right shoulder three times, saying:]

Chancellor Commander.—"In the name of the Order Universal (one rap) and by power in me vested (one rap) as Chancellor Commander of this Lodge, (one rap) I bid thee rise and stand erect a Pythian Knight, (candidate rises) and in the presence of your conferes, I command you to be invested with the spurs your rank now entitles you to wear."

[Master at Arms invests candidate with a spur on each heel.]

Chancellor Commander.—"Attention, Knights! Present arms! (if armed, if not) Salute!"

[Knights present swords, (if armed,) if not, salute, by bringing right hand to head as if making a military salute.]

Chancellor Commander (returning to his station).—"Carry arms; return swords; about face; to your posts march!" (Knights march to their ordinary places in Lodge-room.)

Chancellor Commander.—"Knights! about face; be seated!"

[The candidate and Master at Arms remain standing in centre of hall.]

Chancellor Commander.—"Master at Arms, you will present the newly tried and made brother at the Chancellor Commander's station." (He does so.)

Chancellor Commander.—"Knight John Brown, you have now passed through the Third or Chivalric Rank of Knight, and the highest that can be given you in this Lodge. The motto thereof is **Bravery**, you have been severely tested, and passed the ordeal unscathed, exemplifying in part your confidence in and willingness to adhere to all lawful mandates. **Bravery** is defined as courage, heroism, undaunted spirit, intrepidity and gallantry though there are other meanings to the term. There is a moral as well as a physical courage; the lesson inculcated in this instance embraces them both. You are expected to be brave and courageous in upholding the rights of a brother; maintaining the dignity of the order, or its tenets of Friendship, Charity and Benevolence, and though the uninitiated and skeptical person should deride, condemn or mock, ever stand ready to defend it and them from slur or sarcasm; not that they would in any manner take from it or its teachings the honor due, but let the world know that any shaft aimed thereat is as though received by yourself. Aiding thus in upholding our rights, usages and customs as a chivalric order, you strengthen and sustain our glorious principles, and more closely unite yourself with those who are linked together in the holy ties of brotherly love. Courage enables you to encounter difficulties and dangers with firmness and without fear of depression of spirits; it is also a constituent part of fortitude, which implies patience to bear continued suffering. Constitutional courage often forsakes its possessor in the hour of danger, but courage which arises from a sense of duty, like that of the noble Pythias when addressing the tyrant Dionysius:"

"As thou'rt a husband and father, hear me—
Let Damon go and see his wife and child
Before he dies—for four hours respite him—
Put me in chains; plunge me into his dungeon
As pledge for his return; do this—but this—
And may the gods themselves build up thy greatness
As high as their own heaven."

"Courage like this, when coupled with friendship, acts uniformly.

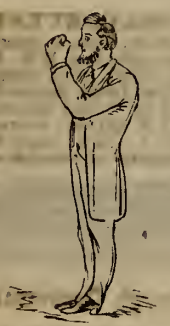
"Brother Knight John Brown, I have no fear but that you will prove yourself in like manner, Friendly, Cautious and Brave—ever ready to extend the strong hand of fellowship toward your brethren, and to stand by the courageous. In token whereof I greet you in **Friendship**, (gives grip of first rank) in **Caution**, (gives grip of second rank) in **Bravery**, (gives grip of third rank.) The Sign of recognition or Challenge Sign is:

SIGN OF RECOGNITION OR CHALLENGE SIGN, THIRD RANK.

Place left hand over the heart; right hand open, palm down and about the height of the hips, indicating the position your hands were in when you took the obligation.

The answer is the same, indicating the same, it being simply the position your hands were in when assuming the obligation of the First, or Initiatory Rank of Page.

The Voting Sign is:

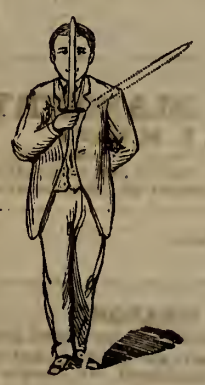


VOTING SIGN.

Clench the left hand and raise it about as high as the eyes.

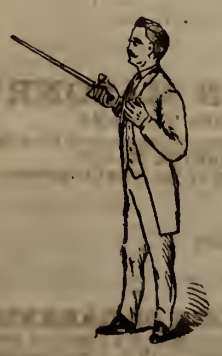
The Semi-Annual Password, as its name indicates, and which is given at the outer door, (the Rank Passwords are not,) is (Onward; for the last half of 1877) whispers it in his ear.

The Parry Sign is:



PARRY.—Hold sword erect (in right hand) and move point from right to left as if to parry or ward off a blow..

The Grand Honors are given thus:



Place the left hand on the heart and sword at a "present."

Supreme Honors same as Grand honors

Chancellor Commander.—"Keeper of Records and Seal, you will now present the roster of this Lodge to our Brother Knight John Brown for enrollment.

[Which being done, the Chancellor Commander says:]

Chancellor Commander.—"Master at Arms, you will now face the newly charged Brother Knight to the Lodge, and clothe him in the proper regalia or insignia of the Third, Chivalric and Honorable Rank of Knight." (Master at Arms does so.)

[*To be Continued.*]

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GRAIN—Wheat—No. 2	1 13	1 14
" No. 3	1 09	1 10
" Rejected		93
" Minnesota	1 16	1 17
" Winter		1 23
orn—No. 2	45	45⅛
Rejected		44
Oats—No. 2	23¾	25¼
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Rye—No. 2		55
Bran per ton		9 00
Flour—Winter	5 50	7 25
Spring	2 75	6 25
Hay—Timothy	8 00	9 00
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		8 75
Mess pork, per brl	12 25	12 62½
Butter medium to best	18	27
Cheese		11
Beans	1 75	2 25
Apples per brl	1 25	1 00
Poultry—Chickens per doz	1 50	3 50
Turkeys per lb		09
Eggs	14	15
Seeds—Timothy	1 00	1 31½
Clover	6 25	6 40
Flax	1 27	1 30
Potatoes new per bu	35	40
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

THE TENTH NAT'L CONVENTION.

of the National Christian Association will be held in Dayton, Ohio, Oct. 23rd to 25th next, beginning on the evening of Tuesday, Oct. 23rd with a preliminary meeting for social converse and prayer in the afternoon of the same day. Let every friend of the reform do what he may be able for the success of this meeting: by arranging his affairs so as to be present; or, assisting to send a delegate; by having the editor of his local paper print the notice of the meeting; by suggesting some topic for practical discussion to the programme committee; but, above all, by prayer to God for his blessing upon the meeting. Let every local or auxiliary association arrange to be represented.

KANSAS STATE ASSOCIATION.

The Kansas State Association opposed to secret orders, will hold its next annual Convention in Topeka, commencing on Monday, Sept. 24th, at 7 P. M., and will continue its sessions about two days. Able speakers will be in attendance, and will deliver public addresses on Monday and Tuesday evenings. The friends of anti-secrecy throughout the State, are urged to hold public meetings in their respective localities, have delegates appointed to said Convention, and secure as large an attendance as possible.

J. DODDS, Sec'y.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the Ex. Committee.

PETER RICH, Chairman

THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

THE WISCONSIN STATE CONVENTION.

On account of the difficulty of holding this meeting at Baraboo at the time fixed it has been indefinitely postponed by order of the President.

CENTRAL KANSAS ANTI-SECRECY ASSOCIATION

Will hold its next regular meeting at Sterling, Rice county, on the Atchison and Santa Fe railroad on September 28th and 29th beginning at 2 o'clock P. M. on the first day.

G. W. KELLER, Pres.
WM. L HINSHAW, Sec'y.

Past Master Ronayne will be at Waverly, Iowa, from Monday to Wednesday, 17th, 18th and 19th inst., after which he expects to visit Birmingham, Van Buren county, Iowa, and work the degrees there on the 24th and succeeding days. On the 1st, 2nd and 3rd of October, Monday to Wednesday, he visits Marengo, where great preparations are under way and there will be doubtless a gathering worth going far to see. On the succeeding days of the same week he goes to Viola, Mercer county, Ill., and will work the degrees there for the first time in that locality.

A MASS CONVENTION will be held at Galion, O., October 3d and 4th to form an auxiliary association. Drs. Wishart, French and George and Rev. J. P. Stoddard are expected.

Also a similar meeting will be held at Morton's Corners, Morrow county, O., Oct. 5th.

Topics of the Time.

From the Sabbath on earth to an eternal rest in heaven—thus passed away Levi Coffin, the friend of the slave, on last Lord's Day. Of that underground railroad, among whose officers and conductors were Seth M. Gates, Owen and Elijah Lovejoy, George Thompson, Parson Cross and others, he was by common consent known as the President. Three thousand three hundred fugitive slaves were aided by him on their way to freedom, housed, fed, clothed and passed on safely to the next station. During the war his great-hearted generosity still followed the black man and thousands obtained relief through his efforts. In 1864 he visited Europe in behalf of his freedmen clients and aroused a large sympathy for them which came across the water in liberal donations for their education. With them and in heaven his memory will be blessed as one who loved and labored for those whom Christ has called "the least of these my brethren."

In the midst of election struggles France has given a useful example to all Republics, all nations of earth. She has proscribed Freemasonry. No doubt this is another link binding MacMahon to Rome and he is only obedient to the Pope in proclaiming the ban, as the Pope is to that other secret order—Jesuitism. No doubt, too, he finds the order strengthening the Commune, and so directs a blow at a political enemy. Nevertheless, if the French President can banish the order for such reasons, from a land where it has been strong from the first, and is not hindered by the fact of its being hostile to every national principle and revered tradition, with how much more reason should America throw of this yoke of folly, impiety and despotism!

While McMahon strikes at the anti-Catholic lodge and its friend the Commune, he would please both Catholic and Freemason by a blow at the Protestants, and has therefore appointed the Sabbath, October 14th, as the day for holding the pending general election. He may hope to cut off by this means the small Protestant vote which would not be likely to favor him. The election will be one of unusual excitement, and whatever regard for the Sabbath may exist in France it will for the time be forgotten in political strife. It is a fearful spectacle thus to see a great nation given up to irreligion. The order forecasts also the management of the forthcoming international exposition now preparing for next year at Paris. It will be what such displays have ever been in profligate Paris—a scene of Sabbath desecration.

The bloody struggle in the East is furnishing the best of arguments for the suppression of national dueling, and the adoption of some plan of arbitration by which national difficulties may be peaceably settled. The horrors of war grow blacker daily. Among the latest dispatches is this sickening record: "There is a reign of terror from Adrianople to the Balkans. All the respectable male Bulgarians are hunted down by the order or connivance of the authorities. Fever has broken out in Suleiman Pasha's camp. Every house in Kazanlik is a hospital. The place reeks with a fever stench. All the country from Schipka to Yeni-Saghra can only be ridden over with camphor in one's mouth. Dead bodies are lying on the roadsides and in the fields and gardens. From four to six hundred bodies are in Yeni-Saghra, and have been there ever since the battle some weeks since."

To war in Europe and famine in Asia is added volcanic disturbances in South America. A letter from Peru tells of the eruption of Cotopaxi on the 25th of June. The craters all vomited at once streams of water upon the Callao side, which swept everything in its course. Down the rivers Saquinal, Cutchico and Aluques poured other torrents devastating the land, destroying farming lands, sweeping away mills and dwellings, herds and men. The total loss of life is placed at one thousand souls.

Stanley's contribution to the map of Africa is at last complete. After nearly a year of suspense since he was last heard from, in the fertile region of central Africa among its vast interior seas, a dispatch was published on Monday telling of his arrival on the west coast in August by the river Congo. This expedition, the honors and expenses of whose discoveries are borne by the New York *Herald* and the London *Daily Telegraph*, left the lake region on the 15th of last November and pushed westward into the heart of an unexplored country, following the course of the Lualuba river. The density of the forests formed an almost insurmountable barrier, to which was added the unceasing attacks of cannibal natives who hung about the expedition picking off its men with poisoned arrows. Stanley finally took to the river in canoes and fought his way on through forests and around cataracts until he came to a tribe that were armed with guns, with whom he could make no treaty and a desperate battle followed. Stanley's losses were very severe, only a hundred and fifteen of his party reaching the coast. The benefits of his explorations, though dearly purchased, will be sure to follow soon in the occupation of interior Africa by mission stations and trading posts.

It is said the Pope, who is improving in health, has definitely resolved to restore the Roman hierarchy in Scotland. Cardinal Manning will shortly go to Rome on a confidential mission in that connection. The land of Knox will not welcome the return of its old enemy, while a landmark of the Reformation remains.

Our Foreign Letter.

Peculiarities of European Hotels—Some for the traveler and some for his money—Schleswig-Holstein—Land of the Danes—Copenhagen.

A little dispute I have had about an item in my bill leads me to say a word about European hotels. Many things about them that seemed strange at first, by their constant occurrence have ceased to be so. I have become accustomed when in cities frequented by foreigners — especially English and Americans — to receiving bills of formidable length, in characters, owing to language and writing, unintelligible, and containing overcharges and also items not had at all. In the more out-of-the-way places the bills are shorter, moderate, and generally correct. There is no lack of servants at the hotels. The stranger from over the water is immediately pleased at the world of politeness shown him. He is welcomed warmly and too much cannot be done for him. He is a novice and is flattered, and really begins to entertain extended ideas about the brotherhood of man. His ideas of the existence of disinterested politeness however often receives a sudden shock when he discovers that all this is prompted by the desire of receiving certain petty emoluments, from the elegant and artistic head waiter, who expects for his assiduous attentions a franc or shilling, to humbler menials who are content with a few ha'pence or sous. An early experience in this line comes to mind. With some resolution and a little anxiety I asked for my bill. It was ready, having been previously ordered, and the landlady, in the absence of her husband, handed it to me, finding it convenient in doing so to touch a spring that rung a bell. The bill, not quite so low as I had expected, was, on the whole, reasonable, and I handed the money. Suddenly I became aware that waitress No. 1 was pleasantly standing near, and waitress No. 2 smiling benignantly upon me from her slightly elevated position on the stairs near by. The porter had my valise in hand and the head of the bootblack was just appearing up the lower stairway. All this was rather vexatious and embarrassing to one not happening to have an abundance of small change in his pocket. The feeing custom differs somewhat in different countries. I imagine it to be quite as bad in England as anywhere, Italy perhaps excepted, and on the whole, least obnoxious in Germany. I may be wrong, however, for a little experience with a little mingled politeness and "cheek" soon enables the unencumbered traveler to avoid more small outlays than might be expected. One gets along the nicest when he comes upon a hotel suddenly and alone, and leaves in like manner. On arriving at Munich with a small party, the utmost officiousness was exhibited. Five servants with difficulty enabled me to reach my room. One took my valise, another would have my overcoat and umbrella; the third one lead the way with a light, a fourth unlocked the door, and the fifth arranged the room and wished to know, as it was chilly, if I would have a fire. This case is illustrative, yet in my experience, as was the other, slightly exceptional. The universal use of candles for light, and the lack of soap in European hotels strike the stranger as peculiarities. No matter if he stop at a palatial hotel or an humble inn in an obscure village, his light is in all cases the same—a candle—while the prices of the article vary considerably according to the style of hotel he puts up at, from five cents to a quarter of a dollar. At Paris on being shown to my room the maid asked me if I wished soap. I informed her that I was accustomed to the article, and being rather the worse for my journey that it would be very acceptable. On settling, there appeared in the bill, soap, 15 cents. Seeing that I was somewhat verdant they kindly informed me that I had better take the soap along as I would find none in any of the continental hotels.

My course from Berlin was to the northwest through Holstein and Schleswig, two duchies lying between Hamburg and Denmark. The scenery was uninteresting, and the land boggy. Pastures were common, and cattle in limited numbers grazing upon them. The population was scattering, and villages, so far as I could judge from the railroad, few and far between. Entering Jutland, the western and largest portion of Denmark there was some improvement. The land was more uneven, and more pleasing. Soon we reached Fredericia and were ferried across the "Little Belt" in a steamer a few miles to the island of Funen, where we again took the cars. The land of Funen resembles northern Prussia in miniature. The productions are largely grain and grass. The few larger towns excepted, all the houses of Denmark I saw along the line of the road had thatched roofs. Both in Jutland and Funen, peat beds were common. The peat was cut into brick-like blocks, and dried first in squares on the ground, then in rows several feet high, and when sufficiently dried then neatly built into open, cone-shaped piles. The beds though numerous were not extensive. They resembled Liliputian brick yards, and diminutive hay fields according as their peat happened to be newly dug up or was well cured. Fifty-one and a half miles across Funen and we arrived at Nyburg, where we went aboard a fine little steamer, for an hour's ride across the "Great Belt," taking the cars again at Korsor on the island of Zealand. The scenery of Jutland, Funen and Zealand respectively in this journey across Denmark from west to east might be fittingly styled as bad, better, charming. Zealand is beautiful—is a garden. Her tiny forests and fields have a richness of verdure very suggestive of England.

A delightful ride of sixty-eight and a half miles from Korsor and we reached Copenhagen. I will own that curiosity alone brought me here. It was a place of which, except a little of its history, I knew nothing. I had not once heard the name mentioned by the many tourists whom I had met on the continent, although I have since found that many come here. Copenhagen, as all know, is the capital of Denmark, that little kingdom in the north of Europe, which like its counterpart, Greece, in the south of Europe, is all angles, peninsulas, and islands. The city lies on both sides of a narrow, river-like strait that separates Zealand from a small island between it and a larger near island of Amager also near. Copenhagen proper has 195,000 inhabitants, and including the suburb of Fredericksburg has 216,000. Its location is magnificent, having verdant Zealand on side, and I might say, the sea on the three other sides. There is a neatness and taste about the streets and houses that I have seen nowhere else in Europe. I had thought it impossible for roofs of red tile to be anything else but unseemly. But here even the tiles are of a pattern so clever, that, broad, thin and neatly fitted together, they appear almost handsome. I am in the center of the city and yet a few minutes' walk will bring me according as I desire either to the delightful, wooded walks of her suburbs or to the sea. The streets are of moderate width. There are public squares also within the city of good style. In this respect Copenhagen presents a paradox; without seeming to be so she is densely populous and though covering little space is compact only, not cramped. She has some showy buildings and many handsome shops. The masts of numerous ships and boats in her harbor and canals are indicative also of her importance as a maratime city, and her streets are ever active and business-like. She can boast also one great name in art, Thorwaldsen, the great sculptor of modern times—a complete collection of whose works, either in the shape of the originals or in casts taken from them is in the Thorwaldsen museum. There is something about the city that makes it a satisfaction to be here. Although it is midsummer, it is delightfully cool, so as even to require additional clothing. The air from the sea, pure and invigorating, makes a walk by the water or through the near woods, so green, richly enjoyable, especially after days of rapid sight-seeing and travel. The capital of a small kingdom, her people unusually bright and intelligent, are quietly polite and unassuming, and but little disposition is manifested to make off of foreigners. My stay here has been exceedingly pleasant, and reluctantly do I say to lovely Copenhagen, Good bye.

B. T. Pettengill.

The Hard Times—Remedy.

BY B. T. ROBERTS.

I have recently made an extensive tour through the country, from New Jersey to Minnesota. I have had my eyes open and have come in contact with many of the better class of the common people. Every where the signs of distress and financial ruin are unmistakable. Thousands of men willing to work are unable to find employment. Large manufacturing establishments, filled with costly machinery, are as quiet as the grave. Those which are running, are running to only about one-third of their capacity. Many persons who, a few years ago, were in affluence are now in want. We doubt whether such wide spread ruin ever came upon a people since the world stood, in so short a period —in a time of health, peace and plenty. The recent strikes were but eruptions of a dangerous, inward disease. And the evil is constantly and rapidly on the increase. There have been more failures the last six months than in any six months since the panic began. Unless an efficient remedy is speedily applied, the next six months will witness still more. The causes which are now at work will bring about a general bankruptcy of all who are in debt. This class comprises nearly all by whom the business of the country is done. Property of all kinds is fast losing its marketable value.

To apply the proper remedy, we must ascertain the cause. Many predict better times because we have abundant harvests. But when, within the past ten years, have our harvests failed? God has given us plenty. You cannot cure a starved consumptive by giving him good food in abundance. You only render him a little more comfortable for the time being. The body politic is thoroughly diseased. Scarcity of food would add to the horror of the situation; but plenty does not remove it. What practical difference does it make to a man who has no money, and no possible means to obtain any, whether flour is twelve dollars a barrel or six dollars a barrel? It aggravates the situation to see people starving in the midst of plenty.

Nor is the cause of hard times found in present or past extravagance. This is a common, but mistaken opinion. We are opposed to extravagance in every form. But extravagance does not destroy business; it promotes it. The most that can be claimed is that it distributes the wealth that thrift accumulates. The extravagant proprietor becomes a workman; and the prudent workman becomes a proprietor.

The cause of the hard times is found mainly in the

WRONG FINANCIAL POLICY OF THE GOVERNMENT.

As long as our public debt was largely distributed among the people, in the form of currency, we had

good times. Business was active; every willing hand found employment. Public burdens were cheerfully borne. As fast as this currency has been called in, and bonds bearing interest and payable in gold have been issued in its place, general depression has followed. Many millions of dollars have been taken from the currency of this country, where it was doing business, employing labor and paying taxes, and put in bonds, where it does no business, and pays no taxes, and employs no labor, and produces nothing but interest to the holders and misery to the country. This of itself is enough to make hard times.

France passed through an exhaustive foreign and civil war. She has not only her own war debt to pay, but that of Germany also. Yet France is financially the most prosperous nation in the world. Her people are not more skillful or industrious than ours; her soil not more fertile; her mineral resources nothing like as great. But France has, for each inhabitant, dollars of currency where we have one.

The depressionist says, "There is is plenty of money. The banks are full of it—ready to loan on good security." If business was entirely dead, there would be too much money. Dead men need no money. Business is now so paralyzed that it requires less and less as it is gradually dying out. Many who, a few years ago, used a hundred dollars a day, now manage to get along with one or less. When we had an abundance of currency for each individual, it was kept in circulation. Now that we have a scarcity it is locked up in the vaults of the rich. Take a soldier who can easily march twenty miles a day with his accoutrements upon his back. Starve him until he can just drag himself five with the utmost exertion. To say that he does not not need more food because he does not use the strength he has, would be as sensible as to say that the business of the country does not need more money because, in its dying condition, it does not employ what there is. To make the strength of one ox available another is needed.

As the evil was brought upon us by the action of the general government, the people look to the general government for its removal. It should

1. *Remonetize silver.* The act of Congress making silver no longer a legal tender, was passed by stealth. The people knew nothing of it. If not done by mistake, it was a stupendous fraud. If done on purpose it must have been in the interest of the bondholders. This law should be at once repealed.

The idea of a gold basis for currency is a legal fiction which never was realized and never will be. There is not gold enough to meet the demands of business. In the best of times, whenever the banks have been generally called on for gold, they have always suspended. The Bank of England—the notes of which are current throughout the civilized world—is not upon a gold basis. Of its eighteen million pounds sterling of circulation it is required by law to redeem in gold but four millions. Fourteen millions are secured by the credit of the government. The proper basis for currency is property and not gold. The Latin word for money, *pecunia*, from which comes our word "pecuniary," is from *pecus*, a herd, which the money represented. The figure of an ox was at first impressed upon coins. A sheep or an ox has an intrinsic value—gold has but little. Iron has much more intrinsic value than gold. You cannot keep house without iron. You can without gold. When Captain Cook offered the savages, for a certain quantity of provisions, a guinea or a nail, they wisely chose the nail. For the nail was of greater service. Gold is of use chiefly as ornament. Its value is almost wholly fictitious. It is derived from common consent rather than from the necessary uses to which it can be applied.

In that higher civilization which we seek to promote, in which the ornaments are the virtues of the soul, gold loses its value. But money based on property represents that which warms and feeds us. The attempt to bring our currency upon a gold basis is not only visionary, but it works

GREAT INJUSTICE

to a large and worthy class of our people. This includes the large number who have bought property and paid for it in part at prices which it was worth when Government had made currency abundant. Thousands of homes were purchased in every city and all over the country under these conditions. Now, to compel these people to pay their debts in currency so scarce that their property will not bring in this appreciated currency only from one-half to one-quarter of what they paid for it, is an act of the grossest injustice. Thousands in this way are being turned out homeless and penniless. Take an illustration which finds it parallel in every business circle. A friend was in the tanning business—first as clerk, then partner, then sole proprietor. He understood his business; was industrious, temperate and frugal. For years he prospered. He employed constantly two hundred men. Four years ago, at a fair estimate, he was worth two hundred thousand dollars. He owned two large tanneries for which he gave fifty thousand dollars. His homestead cost twenty-five thousand dollars. He owed on his tanneries and fixtures twenty thousand dollars. The panic came on. His customers began to fail. Payments grew more difficult. Stock declined. To bridge over, he raised ten thousand dollars by mortgaging his homestead. But matters kept growing worse. Skill and industry and economy availed not. The tanneries were sold on foreclosure for one thousand dollars each, and judgment entered for the balance. The homestead went for ten thousand dollars; but the purchaser cannot re-sell to get his money; or rent to get his interest. This, in its general outlines, is the history of thousands of the most active and energetic. Continue to tighten the vice and it will be the history of tens of thousands more.

Who but the fanatical depressionist, can fail to see that it is as unjust to compel the people to pay their debts in an appreciated currency as it would be to pay the bondholders in a depreciated currency? Is the whole machinery of this government to be employed mainly to give the Shylocks their pound of flesh?

[*Concluded next week.*]

The Old Union Club Organization.

BY J. H. H. WOODWBRD.

[Continued from last week.]

This organization, like all secret oath-bound institutions, had its signs, grips and passwords, by which one brother of the order could tell another in the dark as well as in the light. For its lodges or clubs it had entering and retiring passwords which had always to be given in a whisper. If attacked by disloyal parties at night or at other times, or if he wished to seize upon such parties and desired aid, he was authorized to shout it out, and to continue to repeat it at intervals of a few minutes each, until aid reached him. This cry was to be answered by every brother who heard it, by shouting back the responsive cry, and rushing to the assistance of him who raised the signal for relief or help. This was an imperitive duty and in no way to be evaded by any member who heard the cry, no matter at what he might be engaged at the time. If he failed to respond and grant the necessary assistance or relief he laid himself liable to charges, discipline and punishment. In this connection and right here, the conviction forces itself upon the mind, that this provision for a possible contingency was borrowed from Masonry. That it was born of Masonic thought, and in itself is not materially different from the proceedings to be observed in the case of Masonic appeal for assistance in an emergency of imminent personal danger and pressing need. That it was and is the counterpart in all essential particulars of the Masonic "O Lord, my God, is there no help for the widow's son?" That such it really was and is cannot be reasonably denied.

There was also a traveling password used by the members of this organization which was imparted as follows: A strange brother visiting a subordinate Union Club in another State than his own, would be waited upon by the President or representative of such Union Club, who would examine him in the manual and badge signs, and see that he wore the badge (though concealed) authorized by his State Union Club. If found correct in these, the President or representative would say: "Have you the traveling password?" The strange brother would reply "I have," and pronounce the first letter of the password; the party examining would pronounce the next letter; then the visitor the next; and so on, each alternately, until the whole word was spelled, and thus the ceremony of strict trial and due examination satisfactorily concluded. In this lettering of the password it can not fail to be remarked that the imprints of the Masonic finger are again plainly discernible. There is no gainsaying the image of the beast in this device, and we can but conclude had there been no Masonry there would have been no lettering of passwords in the Union Club organization, and perhaps no such organization or the slightest necessity for it.

The officers of a State or subordinate Union Club were a president, vice-president, recording secretary, corresponding secretary, treasurer, marshall and sentinel—exactly seven in number, and exactly corresponsive in that respect with the number of officers who constitute a perfect lodge of Masons in the scale of cabalistic and pretendedly divine numbers—furnishing another evidence of Masonic finger-work.

We now pass to the ritual. All candidates for membership in a Union Club were required to answer the following questions, which were propounded by the marshall before initiation:

1. Are you opposed to secession or disunion?
2. Do you acknowledge that your first and highest allegiance is due to the government of the United States of America?
3. Are you willing to take such an oath of allegiance to the United States of America?
4. Are you willing to pledge yourself to resist to the extent of your power, all attempts to subvert or overthrow the Constitution of the United States?

These questions answered in the affirmative, the candidate after a report of the fact by the marshall to the president of the club, was conducted into the clubroom, where the following Christless prayer was offered up:

"O, Eternal God! Supreme Ruler, Governor and Architect of the Universe! [How Masonic!] we humbly beseech thee to protect the people of these United States in general and especially the members of this organization. Wilt thou be pleased to direct and prosper all our consultations to the advancement of thy glory, the good of thy country, the safety, honor and welfare of thy people; and may all things be ordered and settled by the Legislative and and Executive branches of our Government upon the best and surest foundations, so that peace and happiness, truth and justice, [incompatible with the toleration of Masonry] may be established among us for all generations. Wilt thou be pleased to guide and direct us as thou didst our fathers in the Revolution. With

the strength of thine Almighty arm thou didst uphold and sustain them through all their trials, and at last didst crown them with victory. May charity and brotherly love [Masonic tenets] cement us; may we be united, with our principles founded upon the teachings of thy Holy Word, and may thy Good Spirit guide, strengthen and comfort us, now and forever. Amen."

After the conclusion of this prayer, the candidates were addressed by the President of the club, thus:

"GENTLEMEN: It is a strange and sad necessity which impels American citizens to band themselves together to sustain the Constitution and the Union; but the government under which we live is threatened with destruction. Washington enjoined upon us that 'the unity of the government, which constitutes us one people, is a main pillar in the edifice of our real independence; the support of our tranquility at home, our peace abroad—of our safety—of our prosperity—of that very liberty which we so highly prize.' He charges that we should 'properly estimate the immense value of our National Union to our collective and individual happiness; that we should cherish a cordial, habitual and immovable attachment to it, accustoming ourselves to think and speak of it as the palladium of our political safety and prosperity; watching for its preservation with jealous anxiety, discountenancing whatever may suggest even a suspicion that it can, in any event, be abandoned.' He tells us again, that 'to the efficiency and permanency of the Union a government for the whole is indispensible. No alliances however strict, between the parts is an adequate substitute.' It is to sustain this government that we are banded together; and for this purpose you are now required to take a solemn obligation."

Here the candidates in standing position, with their left hands resting on the national flag, and their right hands raised and extended toward heaven, take upon themselves each one and all the following:

OBLIGATION.—"I, A. B., here in the presence of God and these witnesses, do solemnly swear, without any mental reservation whatever that I will stand by the Union, the Constitution of the United States of America and the Laws; that I will to the extent of my power defend and protect this flag from the assaults of all its enemies, and resist all attempts to subvert or overthrow the Constitution of the United States of America."

At this point all the members present in the clubroom audibly respond: "To this we pledge ourselves."

After which the candidates proceed severally, each for himself, to further obligate himself thus:

"I further solemnly affirm that I will never introduce the name of any person to become a member of this organization until I am fully satisfied that he is an unconditional union man; that whenever I hear the rallying cry of this organization, I will promptly respond to it, and hasten at once to the party or parties uttering the cry, giving such aid as may be required, to the extent of my ability and power; and also that I will never make known, in any manner, to any person or persons, any of the signs, passwords or proceedings of this Union Club, under such penalty as the club to which I belong may award."

This penalty clause smacks of Masonry hugely, and must be considered in its relation with the absolute power claimed by the order to arrive at a just conception of its full bearing and significance. If the decree of the club for a violation of the secrets of the order was death, the oath promises a compliance with the decree. There is no getting around this fact. And there can be nothing more Masonic than such a pledge, decree and punishment as this. In respect to the rallying cry, the oath in plain terms prescribes the full duty of the Union Club initiate. Let us therefore contrast it with the pledge of a Master Mason in regard to the grand hailing sign of distress of his order and see if there is any appreciable difference between the two oaths. The Master Mason swears: "That he will not give this sign except in real distress, or in case of the most imminent danger, or within a regularly constituted lodge of Master Masons, or in some secure place for Masonic instruction; and that should he ever see it given by a worthy brother in distress, or hear the words accompanying it, he would fly to that brother's relief should there be a greater probability of saving his life than of the swearer losing his own." Upon this we remark that judging by the force and meaning of words and language we pronounce the two pledges as like as father and son, or two peas from the same pod. That if there is any essential difference it is not distinguishable. That the Union Club pledge is but the outgrowth of the original Masonic pledge. That the one is the father and the other the child of the same thought and breath.

The President of the club, after the obligation had been administered to the candidates, then delivered the following final address to them:

"The oath which you have now taken, of your own free will and accord, [probably true but what a theft from Masonry,] cannot rest lightly upon your conscience; neither can it be violated without leaving the stain of perjury upon your soul. [He does not tell us how this can be, considering that the whole oath was extra-judicial and in no way authorized by law.] Our country is now in disorder and confusion; scenes of commotion and contest are threatened in our midst, and perhaps may come; but we cannot, we must not, we dare not omit to do that which in our judgment the safety of the Union requires. Not regardless of consequences we must yet meet consequences; seeing the hazard that surrounds the discharge of public duty, it must yet be discharged. Let us, then, cheerfully shun no responsibility justly devolving upon us here or elsewhere, in attempting to maintain the Union. Let us cheerfully partake of its fortunes and its fate. Let us be ready to perform our appropriate part, whenever and wherever the occasion may call us, and take our chances among those upon whom the blows may fall first and fall thickest. Above all, remember the words of the immortal Clay: 'If Kentucky to-morrow unfurls the banner of resistance, I never will fight under that banner. I owe a paramount allegiance to the whole Union—a subordinate one to my own State.' Be faithful then to your country, for your interests are indissolubly connected with hers; be faithful to these your brethren, for your life and theirs may be involved in this contest; be faithful to posterity, for the blessings you have enjoyed in this government are but held in trust for them. Be faithful and true!"

Response by all the members: "We will!"

The President then presents the constitution and oath to the candidates for their signatures, which being affixed completes the initiation.

That an adhering Mason could take the above oath and answer in the affirmative the four questions propounded by the marshall in the ante-room, without a mental reservation in favor of Masonry is not possible, and very few of that class, if any, ever took the obligation of the Union Club initiate and answered the questions referred to, without making such a mental reservation, or without disregarding the oaths and duties of a member of the Union Club, where its interests conflicted with those of Masonry. Two masters cannot be well served in all things at the same time, and experience demonstrates the fact that Masonry gains the supremacy in all conflicts with antagonized interests. How absurd, therefore, is the oath of the Mason in all outside secret societies! It should ever be regarded with suspicion and taken at an immense discount for sincerity.

In conclusion it may be observed that in all States where this organization extended, county Union Clubs were not organized, and where this was not the case, the State Union Clubs were composed of representatives direct from subordinate local clubs, and the business between the State clubs and their subordinates was conducted directly. The writer was initiated in this organization in Cincinnati, Ohio, in the early part of the winter of 1861-2, and knows well whereof he speaks. He can say from experience that this institution while it accomplished some good, fell far short in many respects from carrying out its professed objects. Secret societies did not save the Union, nor will they ever preserve it. They should on all occasions be discountenanced and frowned down.

The Chinese of San Francisco have petitioned the Board of Education for a school. They say in their memorial: "Your honorable State levies poll and other taxes for the support of education, and makes no difference between natives and foreigners. If from the first Chinese and Americans had been placed on the same footing in the schools it would have been in accordance with right and justice, and there would have been subsequently no distinction; but your honorable State has established schools of all grades and have not admitted Chinese, which is contrary to the original intention, (that they should be open to all). We therefore respectfully and earnestly beg that you will open schools for the benefit of the Chinese, and that you will appoint Mr. Kerr, who is familiar with our language, to have charge. Thus the original excellent design will be realized, and the learning of your honorable country will be disseminated."

Recently, in London, three men made a wager as to which of them could drink the greatest quantity of whisky. After they had consumed three bottles amongst them, one of them drank off the fourth. He immediately became insensible, and notwithstanding every medical effort, expired in two hours afterward.

The *Health Reformer* for September has a full description of the mammoth Sanitarium which is being erected at Battle Creek, Mich.; with a fine engraving of the building, in addition to the usual amount of invaluable information relating to human improvement, mentally, morally and physically. The subscription price is $1.00 a year. Specimen copies sent free. Published a Battle Creek, Mich.

Reform News.

MARSHALL COUNTY, IOWA, ABLAZE.

MARSHALL, Iowa, Sept. 7, 1877.

I reached Quarry on the first instant and have spoken seven times in this county. I have met a goodly number of old friends and many others whom I had never before seen. At Marshalltown last evening our audience was not large but very respectful and attentive. The prospect is better for this evneing when I am to speak in the same hall.

Some of the clergy of Marshalltown are secretly in favor of free speech and equal rights, and in favor, too, it is supposed of preaching and laboring against sin; but I have not found or learned of any one yet that has faith enough in God to stand right up and boldly advocate what they know to be right and denounce what they know to be wrong in the face of lodge opposition. Of course saloons, gambling, licetiousness and fraud are strong and bold and piety at a very low ebb under such preaching. It is sad to see the devil dictating to the professed ministers of Christ what they shall not preach, but such is the case not only here but to an alarming extent all over our land. Is it possible for a minister thus to obey the behests of the lodge without denying Christ? Does he not say, "I have more confidence in the lodge than in the true church and I fear the devil more than my Divine Master?" And do not the people who sustain such ministers endorse and uphold them in their cowardice and treason?

Many earnest prayers are going up, and many warm friends will gather from the rural districts to

give Bro. Ronayne a hearty welcome next week. I would gladly remain longer, as calls for help in this region are numerous, but I feel that after the middle of next week I must return to Chicago for a few days and push on eastward toward our Dayton gathering. I feel a deep and earnest wrestling of soul for the success of that meeting, and I trust that every brother and sister friendly is praying and working for it. I hope to receive numerous requests for lectures to add to my list on my return. Some of our lecturers are ready to start now and others will be in time.

GREEN MOUNTAIN, Iowa, Sept. 10, 1877.

I spoke here on Saturday evening to a very attentive audience. Yesterday the rain was incessant and the people did not come out to church. My headquarters have been with Bro. Hopkins, who has "dared to be a Daniel" and stand almost alone in this reform while the "Patrons" were sweeping almost every thing before them. I think our good brother enjoys a quiet satisfaction in seeing his neighbors coming back to that freedom which he never relinquished for the supreme felicity of being led "blind-folded over the style," etc.; and I have no doubt that his intelligent neighbors, including his beloved pastor, honor him the more for his manly, fearless course.

The county convention at Marshalltown on Saturday was attended by about forty representative men from different towns, and a county ticket put in nomination. The secretists were evidently not pleased with the movement, and showed very plainly that they feared lest they should not be able to control and give direction to the politics of this county in the lodge.

There is much interest felt in the initiations by Bro. Ronayne, the first of which is to be given this evening. The State meeting to be held on the 12th makes it necessary for me to remain over until that time, after which I shall start eastward, D. V. J. P. STODDARD.

MARSHALLTOWN MASONIC MOB.

September 14, 1877.

Marshalltown has long had the reputation of being a Masonic stronghold and it has been more than intimated in that region that to speak against the "craft" in that enterprising town of six thousand inhabitants would be to get into trouble. While visiting the rural districts, when any mention was made about speaking in the county seat, the "knowing ones" would look wise and give outsiders to understand that such an attempt would be a perilous undertaking. The Antimasons, however, went right on and hired a hall and made arrangements, just as though Marshalltown "had n't seceded" from the State government of Iowa and joined the Masonic rebellion, and invited Bro. Ronayne to exemplify the three degrees of Masonry in public in Whitten's hall on the evenings of September 10th, 11th and 12th.

The hall was well filled on the first evening with an audience of the most respectable and intelligent ladies and gentlemen of the place, according to the statements in the city papers. Very little interruption occurred and every thing passed off in a quiet and orderly manner.

The citizens testified to their appreciation of Bro. R.'s first effort by filling the hall at an early hour to witness the work of the second degree of Masonry. As on the previous evening the exercises were opened with prayer, and Bro. R. took the stand and began his introductory remarks, when a band which had been playing a little distance up the street, took a position opposite the hall and opened a windy blast which greatly annoyed the meeting, but no particular attention was given to it and the speaker proceeded. Finding that they were "wasting their sweetness" to little purpose at "long range" they advanced to the foot of the stairs directly under the windows at the rear of the stage, and the contest began in earnest. On the one side was a single individual leaning upon the strong Arm with the "sword of the Spirit" in his hand, and on the other ten or a dozen musicians armed with fife, drum and brazen horns, who had been hired and paid with lodge money to break up the meeting. The contest was spirited and as the speaker rose in the fervor and resistless might with which he was girded it became apparent that he was more than a match for his opponents. But the devil (or his disciples) had staked heavily on the game, and as defeat seemed imminent other expedients must be tried. Just opposite the hall windows, across a ten-foot alley, was a billiard room whose large windows furnished a convenient "pass" for a flank movement, and hither a part of these "noble sons" of Iowa and "hirelings" of the craft took position.

And now came what sportsmen call the "home stretch." All the gas and wind of that gusty region seemed concentrated for a decisive bellow, and while from front and rear came a perfect "blizzard" hurled with that desperation which seizes men bent on "victory or death," accomplices were rattling at the doors and crying FIRE! FIRE! until it was utterly impossible to distinguish aught amid the confusion of sounds.

Both audience and speaker deserve great credit, and especially the ladies, for the manner in which they received this desperate charge. Not a "soldier broke ranks." Appearances indicated that the "hirelings" were being strongly reinforced and "set on" by the "secret *benevolent* and *patriotic* orders," and as the "city fathers" were either asleep or dead or held back by the "strong grip of the lion's paw" on the throat of the mayor and marshall, and as the State of Iowa had no officials in those parts who were willing, or who dared, or *did appear* to vindicate her laws it was deemed best to adjourn the meeting until the next day at two o'clock, which was accordingly done amid much confusion. I requested the rioters to desist for a few moments and allow us to close with a word of prayer and the benediction, as our gathering was a religious meeting, but even this pittance was denied by the "ancient and honorable order."

Comments are unnecessary. The riot is itself the likeness of that conspiracy which detests the equality of human rights and demands unquestioning obedience from society, the state and the church; and it is only the conflict in miniature which the National Christian Association is striving to prevent from becoming general by exposing those secret combinations which are treasonable and thoroughly anti-Christian.

The length of this article and what remains yet to be said renders it necessary that I should defer the further report of proceedings until next week, simply saying that the worst is yet to come. On the following evening the lives of from seven to eight hundred of Marshalltown's best citizens were placed in the most imminent peril by the "benevolent" order, and it was only by the merciful interposition of God that we escaped a most fearful disaster. Of this I will speak in my next. With devout gratitude to God for his preserving care and in humble trust and waiting for "his appearing in the clouds of heaven" and in anticipation of a happy and joyous meeting in Dayton, Ohio, and a triumphal meeting with an "innumerable company of the white-robed in glory,"

I am your fellow servant,
J. P. STODDARD.

IOWA STATE POLITICAL CONVENTION.

Pursuant to a call issued by a committee on political action appointed by a convention held at Oskaloosa, a convention assembled at Whitten's Hall, Marshalltown, Iowa, at 11:30 A. M., Sept. 12th, to compare views and take such action in regard to State officers and other political measures as should after due consideration be deemed for the best interests of the lawful industries and honest citizens of the State of Iowa. The meeting was not large, but was composed of that kind of material which constituted the Abolition party when the foundations of emancipation were laid by a few earnest, praying men and women who were branded as fanatics and "nigger-worshipers."

Theron Palmeter, Esq., of Cerro Gordo county, chairman of the central committee on political action called the meeting to order. Levi Marshall of Marshall county, was elected President and T. K. Bufkin of Jasper county, Secretary. Mr. Palmeter then made a brief statement of the condition of the work in the State and the objects of the convention. Letters were read from M. S. Drury, President of the State Anti-secrecy Association, who was detained by the sickness of a son, and from others in different parts of the State expressing sympathy with the objects of the convention, and offering suggestions as to the wisest measures to be adopted. After the appointment of such committees as were deemed necessary the convention took a recess until 2 o'clock P. M.

The Hall being occupied by Bro. E. Ronayne at that hour on the second degree of Freemasonry and as the members of the convention wished to witness the initiation, it was informally agreed not to call the convention to order until the close of the exposition.

At 4:30 the convention reassembled and in the absence of the President, Joseph McCleery, Esq., was called to the chair and business was resumed. A report from the committee appointed to present names of candidates for State officers was called for and submitted by the chairman, T. Palmeter, Esq., and received by the convention. The committee recommended the following gentlemen:

For Governor, Elias Jessup of Mahaska county.

For Lieut. Governor, Frederick Nelson of Page county.

For Superintendent of Public Instruction, Pres. E. B. Kephart of Linn county.

The committee asked the convention to make a nomination for judge as they were unable to agree upon a suitable candidate. The report was taken up and considered item by item. Considerable discussion occurred on the nominee for Governor, as it was well known that he had been an active member of a secret temperance order and the evidence of his having fully abandoned that society was not such as to satisfy a majority of the convention. All seemed to feel that Mr. Jessup was a competent and worthy man and had the convention been fully assured that he had wholly absolved himself from this entangling alliance he would have been heartily endorsed and earnestly sustained.

But the convention had met not to sacrifice but to maintain a consistent and conscientious testimony against Freemasonry and all kindred and tributary orders and therefore could not indorse any man upon whom rested the least shadow of suspicion. As Mr. Jessup is a well-known temperance advocate, the convention did not wish to place impediments in the way of his election by those who have put him forward as a temperance nominee, and so it was voted not to put a candidate in

nomination for Governor, hoping that Mr. Jessup would define his position *fully* at an early day and that it would be such that not only the temperance men and women of the State but the consistent anti-secrecy voters could give him their hearty support. The recommendations of the committee for Lieutenant Governor and for Superintendent of Public Instruction were adopted unanimously. The Judgeship was left vacant.

The committee on resolutions being called for submitted the following report, which was after some discussion on the sixth and eighth resolutions, adopted:

WHEREAS, Existing political parties have failed to protect the honest industries of our State against the frauds and rings formed to rob them of their just rights; and

WHEREAS, Our taxes have been greatly increased through the agency of dishonest or incompetent town, county and State officials; and

WHEREAS, We see no reasonable prospect of securing redress for past grievances or protection from future injustice through any existing political organization; therefore

Resolved, That we, a portion of the citizens and voters of the State of Iowa, unite to form an organization upon the basis of the political equality of all free citizens and adopt the following as declarative of our views upon the present living issues before the people:

1. We hold and maintain that active connection with Freemasonry or any kindred secret order disqualifies a man for occupying any office of trust, honor or profit in the administration of our government.

2. We hold and maintain that total abstinence from all intoxicating liquors is the only true and safe rule on the temperance question, and that prohibition is the most speedy and effective means of suppressing and removing the fearful evil of intemperance, and that to vote for any man for any office whatever whom we do not know or believe to be clear from any responsible connection with manufacture, use as a beverage, or sale of intoxicating drinks, would be to endorse his conduct and become partakers of his guilt.

3. We hold an maintain that the time has arrived when honest men should separate from corrupt party control and unite to secure the election of honest temperance officers to positions of honor and trust in our government, and we do hereby cordially invite our fellow-citizens without regard to former party connection, and who indorse the foregoing preamble and resolutions, to cooperate with us in placing the offices of our republican State in the hands of men who will administer our government upon the principle of partiality to none but equal justice to all.

4. We hold, moreover, that the charters of Masonic lodges granted by our Federal and State legislatures ought to be withdrawn and their oaths suppressed.

5. That all secret lodges or orders affecting the independence of our government, and practically claiming that their ends and laws are more sacred and binding than the laws of the land, are treasonable, dangerous and destructive of liberties, legislatures and courts.

6. That the civil equality secured to all American citizens, by articles 13, 14 and 15 of our amended Constitution as worded, includes all, without regard to sex and should be faithfully carried out and preserved inviolate.

7. That arbitration of differences with nations, is the most direct and sure method of securing and perpetuating a permanent peace.

8. The abolition of the electoral colleges and a direct vote for President and Vice President of the United States.

Resolved, That a copy of the proceedings of this meeting be forwarded to the different papers of the county for publication.

Correspondence.

THE LUTHERAN GENERAL COUNCIL "MAKING HISTORY" AT LIMA, O.

DEAR CYNOSURE: When this venerable body met in Ft. Wayne a few years ago, one of its prominent members declared most emphatically that the "General Council is making history!" It is very true, and the manner and the means it uses in so doing will be shown by this article. Great deeds usually require powerful agents to execute them. The Council in Ohio, acting in the same harness with Masonry, can furnish the agents; this is clearly seen by all those who have watched them "making history" at Lima. The Lutheran church in that city had a prosperous congregation, but Masonry was the cause of a division, and the General Council aided and abetted the schismatic party and furnished it with a pastor. The Masonic faction unjustly gained possession of the church property and have permission to hold it until the case is decided by Supreme Court.

Rev. Bartholomew, the pastor against whom this faction was led out, resides on an adjoining lot, and regardless of circumstances almost every thing possible is done to grieve and annoy this gentleman and his family. On the night of the 10th of June, 1876, two persons, one of whom was the pastor, who is either a Mason or a jack Mason, were in the church until 10:15 P. M., when they locked the door and hastily departed, leaving the kerosene lamps all burning. Mrs. Bartholomew, a lady of unquestionable piety, a faithful wife and a devoted mother, being in feeble health was injuriously shocked by this suspicious conduct in and around the church. The lamps being left burning she feared an explosion, and the anticipated destruction of the church and her dwelling so wrought upon her mind that she could not rest until the condition of the church as left by the pastor and his *friend* could be established by a witness. Many other annoyances followed too numerous to be mentioned here, but all seemingly intended to cause Pastor B. to leave his present home and remove to some other place where he would be unable to keep track of the workings of this Masonic faction.

On the 9th of March, 1877, another event occurred which we will not describe, but will quote from a little book published in Cincinnati. In speaking of the devilish deeds of Masonry the author says: "It perpetrated a crime upon a dying woman a short time since, of which a cannibal knowingly would never have been guilty. The lady outraged was the wife of Rev. A. S. Bartholomew of Lima, Ohio. The offense consisted in tolling a church bell of eight hundred pounds weight about seventy feet from the bed, upon which she lay sick unto death at the very moment the deed of hell was being consummated. She was so nervous that the very first stroke of the bell caused her to count the total number made, which was two hundred and sixty-four, and all delivered in the brief space of thirty minutes. There was no occasion for the ringing of the bell save that of pure demonaical maliciousness. It was done to annoy and to injure and that only. At the last stroke the bell was rent like the veil of the temple at the hour of the crucifixion—it *broke*, was hopelessly ruined and had to be taken down and cast away. It never tolled again, and that poor, dying woman, almost gone at the time, ejaculated with the last stroke the very words employed by the dying Saviour when his life was ebbing away upon the cross, 'Father, forgive them, they know not what they do.' Was not the destruction of that bell a judgment and warning note from Almighty God? Verily, it hath that appearance. Mr. B. and his worthy family had committed the unpardonable crime at a previous period in their lives of questioning the integrity, justice and mock piety of this damnable institution [of Freemasonry]. That was the sum total of their offense, hence their persecution by the fraternity as Christ was persecuted by the unrepentant, sin-cursed Jews. But God judgeth all; and time maketh all things even."

On Wednesday, April 4th at 3:30 Mrs. B., after kindly forgiving all those who so Satanically injured and annoyed her, sweetly fell asleep in Jesus. While, in the presence of death, quiet reigned in that house of mourning, and kind parishioners vied with each other in comforting and assisting the deeply stricken family, the Masonic craft, and the council preacher used their efforts to augment the sorrow accompanying the death of a beloved wife and a cherished mother. Three men, a deposed Lutheran minister, a Masonic saloonist, and the Council preacher, came to one of the trustees of the true Lutheran congregation and offered the use of the church which they so wrongfully occupy, for the holding of the funeral services. Their offer was not accepted. The Council preacher, Rev. J. G. Neiffer, then went to a high Mason, known to be a personal friend of Pastor B., and induced him to accompany him on a visit ostensibly to again offer the use of the church for the funeral. The two men were met by the above trustee before they reached the door and informed that their offer was rejected and that the service would be held in the temporary church, which is about, if not altogether, as capacious as the old church. Rev. Neiffer's audacity was not yet blunted, and, remarking that he "wanted to see him (Pastor B.) anyhow," led the way, the Mason following, and without any ceremony they opened the dining-room door, marched in and laid their hats upon a stand. Then, turning to one of Pastor Bartholomew's deacons Neiffer said: "We came to offer the use of our church to hold the funeral services in." "You sir, offer insult to injury," was the reply. The foul spirit was still unsatiated, and, turning to Pastor Bartholomew's eldest son, he said: "I want to see your father." "Well, he don't want to see you; you have almost broken his heart already," was the response. Eye witnesses state that, as the preacher and the Masonic lodge agent passed down the walk leading from the door the Council preacher indulged in laughter.

On Monday the 16th of April, the schismatic party, including their pastor, met to clean the church yard; after collecting a large mass of dead grass and other rubbish, instead of removing it into the street and burning it there, as upon former occasions, they took it into the back yard of the church and made a large heap the burning of which caused a dense smoke which the wind carried directly into the back door of pastor Bartholomew's house, injuring newly washed clothing on the line. When the fume was densest one man remarked: "Smoke him out." They were not yet contented, and the devil aided them still further. On the evening of the 19th of April immediately after pastor B. and family arose from their evening devotions, and before they had time to be seated, their house was egged. The next morning Rev. Neiffer and five of his parishioners, principally Masons, made their appearance as near the pastor's residence as was advisable and all eyes were turned toward the place where the eggs had been thrown. After gazing at the evil work for awhile they dispersed. Query: If they were innocent of the deed what brought them there to hold such an inspection so soon afterward?

We have also been very authentically informed that when this church case was taken to court, the ring-leader of the faction, being a high Mason, presented the matter to his lodge and asked for assistance in carrying on the suit. They gave him a hearing and came to the following conclusion: "As a lodge we cannot help you, but as individuals we can." Then several members of this honorable (?) craft

pledged their aid, and thus they assisted in attempting to rob a Christian congregation of its church property, and endeavored to fulfill the Masonic obligation to assist a brother right or wrong.

Several years ago this same Mason declared that he would break up every Joint Synod congregation in Allen county; and, using the well-known Philadelphia "confidence man" as his tool he is making desperate efforts to' execute his threat as will be seen by the following statement. The Joint Synod congregation at Elida, Ohio, is now completing a beautiful and costly church, and while laboring under the burden of a heavy debt, this clerical wolf is prowling about the fold, preaching in a Methodist church near by, and in various ways endeavoring to start a congregation in opposition to the peaceable and prosperous church now erecting the new edifice. That this is the council preacher's design is plain, for Elida is a very small village and the congregation already there can take ample care of all those inclined to the Lutheran faith.

Reader, you have now seen how the council is "making history" at Lima, and learned also what men will do when ridden by the black monster secretism. Let both individuals and the church take warning from these things, and, standing aloof from Masonry, thus be free from its awful "grip of the lion's paw." SPECTATOR.

OUR MAIL.

John McLane, Keokuk, Iowa, writes:

"If there is any place on the face of the earth that needs a lecturer it is Keokuk. I wish we could get Mr. Ronayne here to lecture, I think he would open a few blind eyes."

Mrs. Eleanor Cook, Albion, Ind., states that after reading the *Cynosures* she lends them to all her neighbors who will read them and when returned she mails them enclosing a tract, to persons north, south, east and west. Through Indiana, Michigan, Iowa, Ohio and Pennsylvania. She writes:

"My daily prayers go with them. Dear friends the work is too great for human arm, but let us call unitedly on the Lord God of Elijah and he will hear and give success. The work is his. The Psalmist says: 'It is time for thee to work;' but the Lord has his own time appointed. I do hope that there will be power, light and truth from above at Dayton."

E. S. Bunce, Letts, Louisa county, Iowa writes:

"I am in a hotbed of secrecy. Have every possible opposition, but withal, our cause is gaining ground slowly. We have a few faithful workers."

Hiram Harvey, Janesville, Wis., writes:

"I think the *Cynosure* the best paper I have ever seen."

Mrs. Louisa Hull, Perry, Wyoming Co., N. Y., writes:

"I see the Ku-Klux spirit creeping snake like over our beautiful country, and shall do all I can to stop its progress, and enlighten the women as well as the men."

Rev. H. H. Hinman, writes from College Springs, Iowa:

"The grasshoppers are very abundant. They go and come on short notice. They have done as yet but little damage; but they keep up a constant fear and doubt. Most manifestly this is the voice of the Lord saying 'Look unto me.' 'Trust ye in the Lord.' I think some are heeding it."

Home and Farm.

HOGS WANT SULPHUR.—Whether hogs require sulphur as an essential to their health, or whether it is sought by them as a condiment, may not be known for a certainty. But one thing is sure, they devour it with greed whenever it is to be found. It is for this purpose, probably, that they cut large quantities of soft coal, which contains a large amount of sulphur. Perhaps this is the most economical method of supplying hogs with sulphur during the winter, when they require a good deal of carbon. But in the summer it is better to feed it to them in substances which contain less carbon on account of their producing less heat. Mustard is one of the best things for this purpose, and some of this should be sown in every pasture into which hogs are turned. If hogs are kept in, or in small yards, it is well to supply them with the wild mustard that grows in the fields or highways, or to cultivate some of the better varieties for them. They will eat it, leaves, flowers, seeds and stalk.—*Christian at Work.*

SHADOWS FROM THE WALLS OF DEATH.—Dr. R. C. Kedsie, from the Committee on Poisons, presented a book of specimens of arsenical wall papers, gathered from various sources, which he had inscribed Shadows from the Walls of Death. In connection with the subject, he cited several cases of poisoning from such papers, and that one sample of the paper presented no less than 1.16 grains of arsenic to the square foot of surface. He also submitted examination of 17 specimens of syrup, only two of which were pure cane syrup. The others were more or less diluted with starch syrup and contained various proportions of lime, copperas and sulphuric acid.—*The Sanitarian.*

The Kansas Agricultural College last year instituted careful experiments to determine the relative advantage of planting corn in hills and drills. The plants in the drills were cultivated ten inches apart and in hills the same number of stalks to the acre. Both were treated in the same way, hoeing once and cultivating twice. The corn was husked in November, and that in drills yielded seventy-one bushels to the acre, while that in hills yielded sixty-two and a half bushels.

G. Lewis, in the Cincinnati *Gazette*, says: "For some years past I have been in the habit of saving my seed corn at gathering time. While unloading I keep a basket on the wagon and when I see an ear that suits me I toss it in and empty the basketfuls into the oat-bin—on the oats I intend to sow in the spring. The mice have always gone downward and worked on the oats instead of the corn and the oats extract the moisture from the corn and preserve it. I always take my corn off the oats (before I get ready to sow the latter), and shell it. Fifteen or twenty bushels of oats will cure six or eight bushels of corn and not injure the oats. The only object well-matured corn, thoroughly cu ed."

In washing oil-cloths, never use any soap or a scrub-brush. It will destroy in a short time an oil-cloth that should last for years. Use instead warm water and a soft cloth or flannel, and wipe off with water and skim-milk. Keep the best of soap on hand; but by a fair trial it will be seen that full two-thirds more soap is used than is beneficial.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 20, 1877.

A NEW CHRISTIAN TABERNACLE.—The people in the vicinity of Marengo and Union, Illinois, who are opposed to the organized deism and idolatry of the Gentiles, are about to erect a plain tabernacle of undressed lumber, in Marengo, for Mr. Ronayne to exemplify the secret ritual of the lodge to more people than churches will accommodate. The enterprise is in the hands of Mr. Teeple of Marengo, and Dr. Sheldon of Union, who are thorough and capable men and Americans, and will put the matter forward rapidly. As this is the first building of the kind in the history of the reform, it will send its waves of thought to the extremities of the continent. The tabernacle built by Moses in the Arabian wilderness, was based on exactly the same principle with this. It was the religion of Christ against the lodge-worships of the nations; a religion with a Saviour in it, against the Christless Gentile shams.

WHEATON COLLEGE.—In spite of the shameless and unprecedented efforts to keep students away from this institution it opens with a much larger number than last year; and as the Faculty and Board are now a unit, the prospects of the College were never brighter if ever so bright as at the present time. The lodge and its weak and worldly tools and ignorant or sinful accomplices having failed to make any impression on the College Board seem given up of God to insult the Board and to make direct and open efforts to divert funds and pupils from their own town, to the detriment of all its interests. A few honorable men have been misled by false information but they are being undeceived. One hundred and fifteen students (instead of sixty as reported by enemies) have reported to the treasurer, and there are almost daily new arrivals. But we request a continuance of the prayers of God's people who have remembered us in the bitter and repeated assaults of men under whose tongue is "the poison of asps." For we wrestle not against flesh and blood but against wicked spirits guided by the "god of this world," and in ourselves we have no might against them.

THE AMERICAN PARTY.—The people of College Springs, Iowa, have held a mass convention and print in their call the 4th article of the American Platform on the repeal of all lodge charters. The Odd-fellows there say they have no charter from the State, but only from their Grand Lodge; therefore the State cannot repeal it.

ANS.—Yes; but the State charters their Grand Lodge on which the local lodges all rest; and repealing the Grand Lodge repeals all the lodges chartered by it, *i. e.*, strips them of all legal character, and puts them in a class with other unauthorized assemblages. They also say, "The State has no right to repeal a charter unless violated." This is not true. Courts cannot declare charters forfeit unless they are violated; but legislatures can, for good reasons, repeal their own acts. On this ground many Masonic charters were repealed after the death of Morgan. Multitudes of charters have been repealed or modified, for a multitude of diverse reasons. The only interference of courts would be to guard the rights of property acquired under such repealed charters. Do the College Springs Odd-fellows imagine they have a lodge which can defy the State because independent of it?

CONGREGATIONALISM.

The National Congregational Council, which aspires to represent the churches called "Congregational" in this country, meets at Detroit, October 17th, proximo. Its only permanent officer from the beginning is A. H. Quint, D. D., who was "Grand Chaplain" of Massachusetts Masons when first chosen at Oberlin, and who has since, at his home in New Bedford, in a speech there printed, defiantly gloried in his membership in the lodge. The preacher this year is Zachary Eddy, D. D., who was stripped and sworn into Masonry in Warsaw, N. Y., while pastor of Hon. Seth M. Gates, one of the original one hundred seceding Masons at Leroy, N. Y., 1828. All Dr. Eddy had to do, to inform himself concerning Masonry was to have asked this venerable man and member of his church. Yet he submitted to the impious degradation of initiation to please the lodge in that place. This man is to enlighten the Congregational denomination of this country in their National Council.

Now, as all that marks this denomination as peculiar is their Puritan origin and polity; and as that polity and the very name of Puritan rests on what Bancroft (Vol. I., p. 279) calls "The austere principle that not even a ceremony shall be tolerated unless it is enjoined by the Word of God;" this people are Antimasons by origin, by creed, by history, by everything which should hold honorable or Christian men to the faith of their fathers. There is no pretense that the fundamental principle of their order was a superstition, an error or mistake. When they oppose Popery and Unitarianism they fall back on the Bible doctrine of their fathers, and, of course, condemn the traditions, deism and despotism of the lodge, if there is the least particle of honesty or meaning in what they say. Besides, Western Congregationalists have generally and repeatedly condemned the lodges, by resolution in their State bodies for the last thirty years.

Now to meet at the call and under the leadership of an unrepentant Mason, who publicly and defiantly glories in his shame, is to go back on their dead and coffined ancestry and on all their church principles and polity, and to disgrace themselves and their denomination with all fair-minded men cognizant of the facts.

It is now too late to inaugurate a general movement on this body by petitions. If there were time, thousands and tens of thousands of Congregational names could be sent up from Ohio, Illinois, Wisconsin, Michigan and other States, asking this National Council to purge itself from the loathsome abomination of the lodge. Masons and their jacks cannot and will not be tolerated much longer in the lead of this communion, without leading to a rupture such as threw off two hundred and forty deistic churches under the name of Unitarians in Massachusetts.

We suggest that the readers of the *Cynosure* who live in and near Detroit, meet instantly, without delay, and procure a presentation of the question in the Council meeting there next month. Dr. Leonard Bacon has given an unequivocal censure and condemnation of Freemasonry in the Chicago *Advance*, and if a paper in respectful terms and a Christian spirit should be drawn up, respectably signed and given to Dr. Bacon he would surely present it to the Council. He is neither a timid man or inconsistent. He would have gone for abolitionism long before he did but for the iron pressure of slavery on New Haven and Yale College, and but for the no-Bible, no-Sabbath and no-government theories and heresies of Garrison, Wright and others. Let this matter be attended to without delay and the result reported at Dayton, Ohio, October 23d, 24th and 25th, the week following.

Of one hundred and sixty Congregational churches in Ohio, one hundred and fifteen have changed their ministers in the last four years! The Congregational churches in Illinois and States adjacent are little if any better. The fact is there is so much truth out concerning the blasphemy, idolatry, impurity, swindling, and other sins and crimes of Freemasons, that Congregational ministers who keep silence and allow their young men to be sworn and swindled into these lodges, preach with a load of guilt on their consciences, and so are weak. Then the lodges distrust the Congregational churches and commonly take two methods to cripple them, viz., they throw in Masons enough to silence the pulpit, by controlling the subscription list; and, at the same time, give their decided support to the Masonic churches in the vicinity. They praise the Masonic preachers and denominations and quietly fly-blow those churches whose denominations tinctured with the reform, and thus the Congregational clergy are between the upper and nether millstones, viz., the testimony of their State Associations, backed by the consciences of their best members, and that portion of their people who are confederate with or controlled by the Masons and their jacks. Dr. Bacon, who is a far-seeing and sincere Congregationalist, sees this; and though too much governed by worldly policy to faithfully apply the needed remedy, he will allow it to be applied and rejoice in the result when the lodges fall.

THE UNITED BRETHREN: IS IT AN APOLOGY?

Early this month the Methodist Episcopal Conference (Cincinnati) met at Xenia, Ohio. Rev. Dr. H. Garst of the United Brethren, bore the greetings of his Miami Conference to his Methodist brethren and gave as causes of the slower growth of his church the following: "Our early labor in the German language, which was circumscribed; our radical opposition to slavery, excluding slaveholders from our communion; and our radical opposition to secret societies, which was maintained until some of our members thought the church a little more than perpendicular."

We confess some alarm at the above utterance of Dr. Garst, and beg the *Telescope* editor (Bro. Hott) to explain it or disavow it. Dr. Garst was addressing a conferenc e which was pro-slavery while slaves were owned and sold, and which is now pro-Masonic. It strikes us that Dr. Garst grossly misrepresented his own church in the above apologetic paragraph. If he was speaking for the deceptive and disloyal *U. B. Tribune*, doubtless the upholders of that false sheet do think the Brethren church guilty of an extravagant opposition to the secret deistical orders which are seeking its subversion or dismemberment But before the sainted Bishop Edwards' monument is completed, is his memory to be branded with the sneer that he was "more than perpendicular" in his calm and holy opposition to the blasphemy and idolatry of the lodge?

If so, will Dr. Garst explain to the readers of the *Telescope* why he did not deal justly by his own church and honestly by his Masonic Methodist brethren before him, by giving an exactly "perpendicular" testimony against their Masonic oaths, and blasphemies? A calm, Christian and gentlemanly statement of the position of his church was his clear duty to God, his church and his Methodist brethren.

Some thirty-five or more years ago that Methodist Conference was met in Cincinnati, when Rev. Wm. Strickland objected to passing the character of the preacher on the Marietta circuit who had allowed a

whole family of Methodists to be sold by a member of his charge without remonstrance or objection. Bishop Soule, afterward of the Church South, was in the chair. He slid the case by; the preacher was not even reproved, and the marketed Methodists are to meet that Conference at the judgment seat of Christ who said, "Inasmuch as ye have done [or not done] to the least of these my brethren, ye have done it unto me."

Is the church of the United Brethren in Christ prepared to apologize to such a body for its holy and true testimonies? We are sure they are not.

—We have a strong and striking article on college secret societies, written by J. W. Woods, Esq., of Baraboo, Wis., years since, when he was a member of the University of Michigan. We shall make room for it soon.

—Brethren Stoddard and Hinman have returned from Iowa and expect soon to turn eastward rallying a host toward Dayton during the next four weeks. The violent measures to break up the Marshalltown meetings will make a part of our reform history. The account begun on another page will be completed next week. Past Master Ronayne is yet in Iowa.

—The Presbytery of Westmoreland, Pennsylvania, U. P. church, meeting at Mt. Pleasant, September 4th, introduced a reform discussion which all no doubt felt to be profitable and timely. Says the *Christian Instructor:*

"The evening session was almost wholly devoted to conference on secret orders. The present opportunity and necessity of speaking out in opposition to them—as subversive to the best interests of: 1st. The family; 2d. The church, and 3d. The state—as seen in the late disturbances in our land. The general subject, in its present phases, was presented by Rev. S. B. McBride; the first special topic was discussed by Rev. James Kelso; the second by Rev. A. I. Young, and the third by Rev. W. H. Vincent. In the genial discussion which followed, remarks were made by Revs. Rankin, Taggart and Stevenson. The conference was largely attended. The discussion was a fair, candid, but earnest and pointed, presentation of the evil tendencies and influences of these associations. The request from the Secretary of the National Christian Association for a delegate to the convention at Dayton, Ohio, October 23d-25th, was taken up, and Rev. A. I. Young appointed principal, and Rev. W. H Vincent alternate."

—The able article on the social and financial questions which have had a recent prominence from Bro. B. T. Roberts of the *Earnest Christian*, Rochester, will be read with satisfaction by many, while to others the ideas may be new, as advocating principles held by the "Greenback" party. We are glad to have them presented by so able a pen. While there is no doubt that some of the reforms advocated by this party are fundamental and beneficial, we cannot turn aside for the present from our proper work to engage in a general financial discussion.

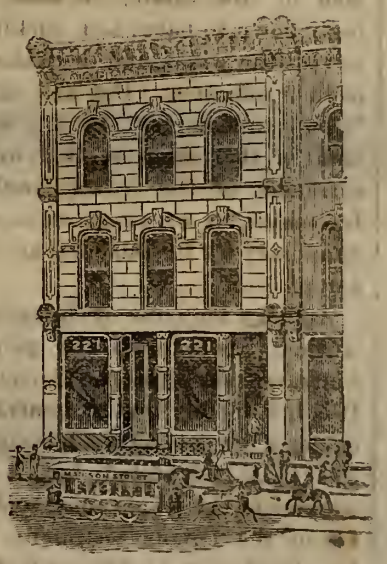
N. C. A. Eyes and Ears at the Exposition.

CHICAGO, Sept., 1877.

"I'm not a Mason," said a farmer as he saw the tracts at our stand, "I'm not a Mason, but I think that any man who takes an oath and breaks it is unworthy of belief." "Would not that depend on the character of the oath?" was the rejoinder. "If the oath was a sin should he continue in it or not repent of it?" and Lev. 5:4 stared him in the face, while he was assured that "Swear not at all," certainly applied to all such oaths. He then got hold of the grange exposure and sought to recover his lost ground, confessing that he was in fact a granger; and, declaring it a very good thing, retreated beyond the range of our guns, toward the unsuspected torpedoes which will destroy him unless he changes his course; and yet that deluded man's father had been an Anti-mason in the Morgan days! A strange blindness has come over many minds. What does it portend? How avoid the consequences?

Three young men just arrived from Cleveland. Had seen and traveled with the Knight Templars—were enthusiastic in their favor—and with some surprise asked if those who exposed Masonry were not afraid of being killed! Poor fledglings! They had not yet been schooled into the virtues of a silent tongue. They were so full that they could not see why sensible looking people like our venerable chief in charge, could have anything against such a good society! The father of one of the young men is a Methodist class-leader, active both in the church and the lodge! The Catholics were the only people opposed to the lodge, and why is it that all the great men of our country are Masons if it is bad? No, Masonry must be good. The responses to these various points were made as they arose. It was a very natural thing for *sensible* people to oppose Masonry, for it was a delusion and a snare to thousands of young men. It was quite impossible for a man to "serve two masters," and it was as impossible for a Methodist as for a Catholic to support Masonry *consistently* with his duties to the church. Our great men were not all Masons. Was Daniel Webster or Sumner, the Adamses or Seward, or—"Hold on," they cried, "we don't know about these; but is not President Hayes a Mason? and Grant and all the great men now? and there are Mr.—— and Mr. ——" mentioning some Chicago dealers in factory cotton and other notions, as the Masonic great men of our nation, and then it cropped out that the son of the Methodist class-leader and Mason had already been indoctrinated so far in the delusive influence that he declared he would rather "*take his chances with Masons*" than believe our doctrine that "There is no other name given under heaven among men whereby we may be saved than that is given which is Christ Jesus." I would say, however, that the young man spoke under a little excitement and might not see the full meaning of his language.

A gentleman seemed interested in our tracts, and staying longer than some others, was politely offered a chair which he accepted, and soon began to ask questions in a style which revealed a purpose. A Mason surely! but no. "I never was a Mason," he said, "but I'm an Odd-fellow." "Oh, then here's a book for twenty-five cents which will show you as much as you have been told for your five dollars." "Five dollars! It has cost me over three hundred dollars. Three hundred, and the benefit I have had is worth it!" It came out that he was a detective. As to Masonry, Why did we meddle with it? Why not advocate our own principles without interfering with others? I charged Masonry with interfering with Christianity—giving the common proofs, and he, promising to call again, bade us good-bye.



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The Home Circle.

"God the Weaver."

The weaver at his loom is sitting,
Throws his shuttle to and fro:
Foot and treadle,
Hand and pedal,
Upward, downward,
Hither, thither,
How the weaver makes them go!
As the weaver wills they go!

Up and down the web is plying,
And across the woof is flying,
What a rattling!
What a battling!
What a shuffling!
What a scuffling!
As the weaver makes his shuttle,
Hither, thither, scud and scuttle.

See the mystic weaver sitting,
High in heaven—his loom below;
Up and down the treadles go;
Takes for web the world's long ages,
Takes for woof its kings and sages,
Takes the nobles and their pages,
Takes all stations and all stages;
Thrones are bobbins in his shuttle,
Armies make them scud and scuttle;
Web into the woof must flow,
Up and down the nations go,
As the weaver wills they go!

Calmly see the mystic weaver
Throw his shuttle to and fro;
Mid the noise and wild confusion,
Well the weaver seems to know
What each motion,
And commotion,
What each fusion,
And confusion,
In the grand result will show!

Glorious wonder! what a weaving!
To the dull beyond believing,
Such no fabled ages know;
Only faith can see the mystery,
How along the aisle of history—
Where the feet of sages go,
Lovellest to the purest eyes,
Grand the mystic tapet lies:
Soft and smooth and even spreading,
As if made for angels treading:
Tinted circles, touching ever,
Inwrought figures, fading never;
Every figure has its paidings,
Brighter form and softer shadings,
Each illuminated: what a riddle!—
From across that gems the middle.

'Tis a saying—some reject it—
That its light is all reflected;
That the tapets hues are given
By a sun that shines in heaven.
'Tis believed by all believing
That Great God himself is weaving;
Bringing out the world's dark mystery
In the light of Faith and history;
And as web and woof diminish,
Comes the grand and glorious finish,
When begin the golden ages,
Long foretold by seers and sages!

—Selected.

Apologists for Error.

There seems an unusual disposition on the part of many writers and public teachers of our times to put in a sort of plea or apology for error. They have an idea that this is the best way to refute it. Their philosophy is that kindness always wins, and therefore the true way of reclaiming the errorist is to be tolerant of his views. Now if the human heart were always right with God, and truth depended only on the intellect, this theory might be well enough. But unfortunately it leaves out of view some of the most important facts connected with our condition in this world. All experience and history prove that there is no natural love of moral and religious truth; while all Christian moralists and philosophers know that moral and religious truth is far more dependent for its reception on the state of the heart than on the strength of the intellect. The trouble with the natural man is that he does not love the truth of God; and this native bias to evil is perpetually leading him in error.

A single declaration of the Great Teacher is sufficient to overthrow this whole theory of attracting men to virtue and a holy life by concession to their foibles, lowering the claims of the Divine law, and apologizing for their errors. "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." If this indictment, by Him who knew better than all others what was in man, be true, what are we to think of those Christian writers and teachers, whose policy is to flatter and caress the world, tolerant of its errors, half-sympathizing with its sins, applauding its false philosophy, and joining in the hero-worship of its great scientific or political leaders.

Christianity is of celestial birth, and has a sublime and glorious mission to accomplish on earth. She can well afford to condescend to men of low estate, to bend lovingly down to babes and sucklings; to visit the widow and the fatherless in their affliction. But she cannot "stoop to conquer" by any abatement of the claims of God, by any surrender of the crown jewels of Immanuel, by any compromise with, or apology for fundamental and dangerous error.

Apology for error is betrayal of truth. It is in direct and palpable contravention of all the Scriptures. It is not merely that it contradicts one or a few passages of Scripture, like that just stated; but it runs counter to the whole spirit and letter of the Divine testimony, from the beginning to the end of the Bible. Where has God ever apologized for error, or unbelief? Where has the loving, and even weeping Saviour of sinners ever uttered one syllable of apology for their errors and their unbelief? If there is one sin which above all others he singles out for special reproof and condemnation, it is the sin of unbelief.

"And when he the Comforter is come, he shall reprove the world of sin because they believe not on me."

To apologize for error is to connive at sin. Erroneous views of revealed truth, connected as they for the most part are, with the pride of reason and the opposition of an unbelieving heart, are of the nature of sin. They spring from sin as their root, and they bear the fruits of sin in their results. No doctrine is more clearly taught by our Saviour, and by all the sacred writers than this. All sinful actions, all outward transgressions of the law, all the worst forms of vice and crime flow forth from a wicked heart of unbelief, as from a bitter fountain. As all truth is unto goodness, and must be held in the firm grasp of faith, in order that the man of God may be perfect and thoroughly furnished unto all good works, so any and every departure from the truth as God has revealed it, is of the nature of transgression, and will, sooner or later, lead to still greater departures and transgressions. Hence the importance of holding fast the truth, and contending earnestly for every jot and tittle of it. No man is safe while departing from the truth. There is danger in holding the truth in uprighteousness and living without a holy life corresponding to the truth. But while this is true, will any man dare to say there is no danger in departing from the truth, without which there can be no holy life? What then is apology for error but apology for sin?

But again to apologize for error does no good. All such concessions and compromises end in injury, both to truth and godliness. All such defences of Christianity are worthless. The throwing down of the barriers against sin, and the opening of the gates for error and unbelief only lets the enemy in. Error and unbelief are not satisfied in that way. Any parley with them, any concession to their demands, only encourages and emboldens to further demands and still larger encroachments. Critical and scientific unbelief is never satisfied short of an unconditional surrender of the whole citadel of Christianity.

This is strikingly illustrated through all the history of modern rationalism. Every deep thinker in that line of discovery has always proved to be a man of progress. There is no standing still. Each new discovery that the old beliefs of the past are in their opinion without foundation, only provokes to further conquests. Modern rationalism from Spinoza down to Tyndall has been a horse leech which has never ceased to cry—Give, give. And what have those timid defenders and apologists of Christianity ever gained by all their concessions to the clamor, except contempt for their pains in patching up a truce. And after all former concessions, are they ready now to yield to the last demand and concede that even atheism is entirely consistent with Christianity?—*Prof. Halsey in the Interior.*

A man named George Martin, who keeps a tavern on Washington street, Sherbrooke, recently drove to a farm he owns in the vicinity, taking with him a bottle of whisky, and a son aged under six years. After treating his hands he left the child in the barn, with the remains of the whisky—supposed to have been about a pint. On his return the whisky bottle was empty, and the poor boy lay stupidly drunk and insensible upon the barn floor. In spite of everything that could be done, and without one interval of consciousness, the poor child died in a little over twenty-four hours, with all the distinctive symptoms of alcohol poisoning.—*Montreal Witness.*

Triumph of Plastic Surgery.

Diffenbach, of Berlin, was the advanced guard of a famous band of surgeons that are now astonishing the world with their triumphs in plastic surgery—for he really deserves the credit of having revived the wonderful art of restoring lost noses and other organs, almost as good as new. He was so full of his art that he was ever on the *qui vive* for a subject; and we remember well one day of being told that the great master had noticed a lady in society the evening before who wore a high ruffled collar around her neck, evidently to hide deformity. He requested a private interview with her, saw what is supposed to be a hopeless case, obtained her consent to an operation, and in a few weeks she graced the same circles with a neck as beautiful as that of any lady there.

The fame of this case spread abroad so that in a short time a Polish countess came to him with a head that was little more than a skeleton skull, the fleshy parts having been almost entirely eaten away by scrofula. His skillful hand first gave her a nose and forehead, then cheeks, palate, and lips, and, finally, forsooth, even eyelids; so that she was soon made happy in the ability to appear in society. Nose-making, or rhinoplasty, soon became the *furore;* and Graefe and Diffenbach restored thousands of these lost organs, so much missed on the human face divine. Diffenbach became the hero of peace, but was carried to an early grave, accompanied, literally, by mourning thousands.

His bold operations, however, inspired others all over Europe, and the triumphs of plastic surgery, as now witnessed in the medical schools and hospitals of the continent, are among the most surprising attainments of modern science. It was long a principle of this art that the parts to be transplanted for the formation of defective organs must not be totally separated from the original attachment; a little link of skin must be preserved in order to keep up the stream of nourishment and nervous energy. But Reverdin of the French Academy, showed a few years ago that this fear is groundless. He would take pieces of skin from distant parts of the body, and even from other bodies, and lay them upon wounds and sores where they would soon form an attachment and become part of the body. He was like the gardener inserting a noble graft on a wild stock. This discovery of the French physician has now become a settled fact, and is daily practiced in the hospitals, causing but little pain in procuring the new graft, and generally none at all to part to which it is applied.

The operator seizes with a pair of pinchers a little fold of loose healthy skin, cuts it off so that the nervous and vascular parts are laid bare and transfers it thus to the defective

spot, where he would form new life. It is then fastened securely down with strips of adhesive plaster, and the operation is finished. In about eight or twelve hours the currents of blood begin to commingle, and in twenty-hours the transplanted part has become a portion of the original organism. In another twenty-four hours the outlines of the inlaid section begin to throw out shoots, with the intent to form a seam connection with the surrounding parts. In this way defective surfaces of large extent can be covered by small sections of skin, which will soon join by shoots and fully cover the diseased surface. In this way, also, ulcers on the legs, of considerable size, and of years' standing, have been cured in a few months.

Lesser, of Griefswald, recently took a layer of skin from a sailor and with it covered a large exposed carbuncle on the neck of an old man; others have takeu skin from recently amputated limbs, while Nussbaum actually used pieces takfrom a corpse that had been dead some six or eight hours. Sections of skin have been taken from a negro and ingrafted on white flesh, and not only soon healed but gradually lost their dark color.

But the climax is capped by the experiment of Debreuil, who has succeeded in turning the skin of animals into that of the human subject. He took two sections from the body of a guinea-pig, and placed one on his foot and the other on the cheek of an old woman, and with such success that they grew fast in a little while; but the external skin and the hair gradually peeled off and left a clean and healthy surface. Even oculists have lately begun to use this process for the eyes, taking parts from the eye of the rabbit and transferring them to the human eye. Some years ago a Vienna oculist undertook to cure the opacity of the cornea, which totally intercepts sight, by removing it and inserting that of an animal. This was unsucessful in the case of the human subject. But he succeeded in transplanting the cornea from the eye of one rabbit to that of another, and into that of a cat. This success, however, was only transient as they became dim in a few weeks. But they are still continuing their experiments and will perhaps, finally succeed in giving to men the eyes of animals when their own fail.

One of them claims very satisfactory results in using the cornea of the young pig for the human eye, while another does better with that of the sheep. But the trouble with all is the fact that the operation is not lasting. Nussbaum of Munich, is actually trying to insert a glass lens in place of the cornea; and he succeeded in the case of a rabbit in having the parts heal around it. But so far the goal is not attained, though a great step is gained in proving that foreign parts, even those of the lower animals, can be ingrafted into the human flesh.—*Prof. Wells in New York Christian Advocate.*

"God is as usefully served by repose," wrote Luther to Melancthon, "and indeed man never serves him better than by keeping himself tranquil. It is for this reason God willed that the Sabbath should be so strictly observed."

Children's Corner.

Duty of Early Piety.

Go thou in life's fair morning,
Go in the bloom of youth,
And buy, for thy adorning,
The precious pearl of truth.
Secure this heavenly treasure,
And bind it on thy heart;
And let not worldly pleasure
E'er cause it to depart.

Go, where the day-star shineth;
Go, where thy heart is light;
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast and buy it;
'Tis worth all earthly things—
Rubies, and gold, and diamonds,
Sceptres, and crowns of kings.

Go, ere the clouds of sorrow
Steal o'er the bloom of youth;
Defer not till to-morrow—
Go now and buy the truth.
Go seek thy Great Creator,
Learn early to be wise;
Go, place upon his altar
A morning sacrifice!

A Beautiful Allegory.

Once on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said:

"What is the matter, little leaf?"

"The wind," said the leaf, "just told me that one day it would pull me off, and throw me to the ground to die."

The twig told it to the branch and the branch told it to the tree.

And when the tree heard it, it rustled all over, and sent word back to the leaf:

"Do not be afraid; hold on tightly and you shall not go off till you want to."

And so the leaf stopped sighing, and went on singing and rustling. And so it grew all summer long till October. And when the bright days of autumn came, the leaf saw all the leaves around becoming very beautiful. Some were yellow, and some were striped with colors. Then it asked the tree what it meant. And the tree said:

"All these leaves are getting ready to fly away, and they have put on these colors because of their joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it. And when it was very gay in colors, it saw that the branches of the tree had no colors in them, and so the leaf said:

"O, branch why are you lead-colored and we golden?"

"We must keep on our work clothes," said the tree, "for our work is not yet done; but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fence, among hundreds of other leaves, and it never waked up to tell us what it dreamed about.

A Curious Bird Story.

L. Page and son have been cutting wood on Albright's place in the foothills near San Jose. They had noticed for several days that a number of birds remained constantly upon a tree near them, some going and coming from time to time. Upon cutting down the tree they discovered a limb with a hollow cavity, some two feet in length and three or four inches in diameter, in which were two full-grown birds of some goodly-sized species. There was a small aperture through which the birds were supplied with food from their mates. The limb was cut and the birds liberated. They were neither of them able to fly, having evidently never been out of their imprisonment. How they came inside is a question. It is more than probable that the mother bird was small, and though able to make her nest in the hollow of the tree and rear her young could not extricate them, and they did not gain strength to help themselves until the hollow had so closed that escape was impossible. Those who examined the birds think they are about two years old. They have been fed from their birth by their bird fellows through the aperture in the limb of the tree. A nobler instance of devotion even the human family never exhibited.—*San Jose Mercury.*

A Bear in School.

Many years ago a bear was caught by a stout lad near the borders of Lake Winnipisogee, in New Hampshire, carried it into town and, after proper drilling, became the playfellow of the boys of the village, and often accompanied them to the school house.

After passing a few months in civilized society, he made his escape to the woods, and after a few years was almost forgotten. The school house meantime had fallen from the school-mistress's hands; and instead of large boys learning to read and cipher, small boys and girls were taught in the same place, knitting and spelling. One winter's day, after a mild fall of snow, the door had been left open by some urchin's going out, when, to the unspeakable horror of the spectacled dame and her fourscore hopeful scholars, an enormous bear walked in, in the most familiar manner in the world and took a seat by the fire.

Huddling over their benches as fast as they could, the children crowded about their school-mistress, who had fled to the fartherest corner of the room; and there stood crying and pushing to escape the horrors of being eaten first. The bear sat snuffing and warming himself by the fire, however, showing great signs of satisfaction by putting off his meal until he had warmed himself thoroughly.

The screams of the children continued, but the school-house was far from any other habitation, and the bear did not seem at all embarrassed by the outcry. After sitting and turning himself about for sometime, Bruin got up on his hind legs and shoving to the door, began to take down one by one, the hats, bonnets and satchels that hung on several rows of pegs behind it. His memory had not deceived him, for they contained as of old, the children's dinners, and he had arrived before the holidays.

Having satisfied himself with their cheese, bread, pies, doughnuts and apples, Bruin smelt at the mistress' desk, but finding it locked, gave himself a shake of resignation, opened the door and disappeared. The alarm was given and the amiable creature pursued and killed, very much to the regret of the townspeople, when it was discovered by some marks on his body that it was their old friend and playfellow.

The Sabbath School.

LESSON XXXIX.—Sept. 30, 1877. QUARTERLY REVIEW.

GOLDEN TEXT.—"For whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Col. 3: 23.

TOPIC.—The Word carried to the Gentiles.

HOME READINGS.

M.	Acts 13: 1-13	Paul in Cyprus.
	Acts 13: 26-41	Paul at Antioch.
T.	Acts 13: 42-52	Turning to the Gentiles.
	Acts 14: 8-21	Paul at Lystra.
W.	Acts 15: 22-31	The Yoke Broken.
	Acts 16: 1-15	Paul sent to Macedonia.
Th.	Acts 16: 22-34	Paul and Silas in Prison.
	Acts 17: 1-4	Thessalonians & Bereans.
F.	Acts 17: 22-34	Paul at Athens.
	Acts 18: 1	Paul at Corinth.
S.	Acts 19: 1-12	Paul at Ephesus.
	Acts 19: 17-28	Power of the Word.
S.	Acts 20: 17-31	Paul at Miletus.

International Series of Bible Lessons for 1878.

STUDIES ABOUT THE KINGDOM OF JUDAH.

FIRST QUARTER.

Jan.	6.	Rehoboam, First King of Judah. 2 Chron. xii. 1-12.
"	13.	Asa Faithful to his God. 2 Chron xiv. 1-11.
"	20.	The Covenant Renewed. 2 Chron. xv. 8-15.
"	27.	Jehoshaphat's Prosperity. 2 Chron. xvii. 1-10.
Feb.	3.	Jehoshaphat Reproved. 2 Chron. xix. 1-9.
"	10.	Jehoshaphat Helped of God. 2 Chron. xx. 14-22.
"	17.	Joash Repairing the Temple. 2 Chron. xxiv 4-13.
"	24.	Uzziah's Pride Punished. 2 Chron xxvi 16-23.
Mar.	3.	Ahaz's Persistent Wickedness. 2 Chron. xxviii 19-27.
"	10.	Hezekiah's Good Reign. 2 Chron. xxix 1-11.
"	17.	Hezekiah and the Assyrians.. 2 Chron. xxxii 9-21.
"	24.	Manasseh brought to Repentance. 2 Chron. xxxiii 9-16.
"	31	Review of the Lessons for the Quarter; or a Missionary, a Temperance, or other Lesson selected by the school.

SECOND QUARTER.

Apr.	7.	Josiah's Early Piety. 2 Chron xxxiv 1-8.
"	14.	The Scriptures Found and Searched. 2 Chron. xxxiv 14-22.
"	21.	Jeremiah in Prison. Jer. xxxii 1-9.
"	28.	The Rechabites, Jer. xxxv 12-19.
May	5.	The Captivity of Judah. Jer. lii 1-11.
"	12.	The Captives in Babylon. Dan. i 8-17.
"	19.	Nebuchadnezzar's Dream. Dan. ii 36-46.
"	26.	The Fiery Furnace. Dan. iii 21-27.
June	2.	The Handwriting on the Wall. Dan. v. 22-31.
"	9.	Daniel in the Lion's Den. Dan. vi 14, 23.
"	16	Messiah's Kingdom. Dan. vii 9-14.
"	23.	The Decree of Cyrus. 2 Chron. xxxvi 22-23.
"	30.	Review of the Lessons for the Quarter; or a Missionary, a Temperance, or other Lesson, selected by the school.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

THIRD QUARTER.

July	7.	Birth of Christ the Lord. Luke ii 8-20
"	14.	The Childhood of Jesus. Luke ii 40-52
"	21.	Ministry of John the Baptist. Luke iii 15-22.
"	28.	Jesus at Nazareth. Luke iv 16-30
Aug.	4.	The Draught of Fishes. Luke v 1-11
"	11.	The Centurion's Faith. Luke vii 1-10
"	18.	The Widow of Nain. Luke vii 11-17
"	25.	The Friend of Sinners. Luke vii 40-50
Sept.	1.	Return of the Seventy. Luke x 17-24
"	8.	The Good Samaritan. Luke x 30-37
"	15.	Importunity in Prayer. Luke xi 5-13
"	22.	Warning against Covetousness. Luke xii 13-23
"	29.	Review of the Lessons for the Quarter; or a Missionary, a Temperance, or other Lesson, selected by the school.

FOURTH QUARTER.

Oct.	6.	Warning against Formalism. Luke xiii 22-30
"	13.	The Gospel Feast. Luke xiv 15-24
"	20.	The Prodigal Son. Luke xv 11-24
"	27.	The Rich Man and Lazarus. Luke xvi 19-31.
Nov.	3.	The Ten Lepers. Luke xvii 11-19
"	10.	Whom the Lord Receives. Luke xviii 9-17.
"	17.	Zaccheus, the Publican. Luke xix 1-10.
"	24.	Judaism Overthrown. Luke xxi 8-24.
Dec.	1.	The Lord's Supper. Luke xxii 10-23.
"	8.	The Cross. Luke xxiii 33-46.
"	15.	The Walk to Emmaus. Luke xxiv 13-31.
"	22.	The Saviour's Last Words. Luke xxiv 44-53.
"	29.	Review of the Lessons for the Quarter; or a Missionary, a Temperance, or other Lesson, selected by the school.

Religious Intelligence.

—Prof. Howard Miller of Pennsylvania is making a census of the Dunker or Brethren church. He estimates the number of members to be about 45,000 in this country.

—The Centenary Methodist church has expressed its desire for the pastoral services of Dr. Thomas, now of Aurora, whose Masonry and very liberal views in religion are well known.

—Of the American population of San Francisco, numbering about 100,000, only 15,000 it is stated, attend public worship This accounts perhaps for much of the anti-Chinese spirit exhibited there

—President Clark, of the Amherst Agricultural College in Massachusetts, who has just returned from Japan, delivered an address a few nights ago in which he said that the Japanese will be great auxiliaries of mission work in China, because they are ready to embrace Christianity and can speak the Chinese language.

—There has been a most remarkable display of hostility of late in Spezia, in Spain, from the priestly party to the circulation of the Word of God. The earnest preacher, who conducted the services in honor of Mary, closed the series of his discourses by an *Auto da fe* in the court of the vestry of the Spezia Cathedral. There were invited the most faithful of the Paolotti, and there were afresh enacted all the ceremonies that Torquemada used in the times of the Inquisition; and, unable to burn men, they sought to satisfy their earnest desires by burning all the copies of the Wofd of God they could gather up in the city and in the villages near Spezia. Other good works were added to make the fire more fierce and the warning to Protestants the greater. It is said that as the flames arose the cry was heard, "Burn the Protestants!' The Gospel is making itself to be felt and the large distribution of Testaments and religious tracts in Spezia has doubtless greatly contributed to this evidence of violent opposition.—*Interior.*

News of the Week.

—The courts have appointed a receiver for the broken down State Savings Institution. Spencer, the late President has been tracked to Glasgow.

—Senator Morton was again very low last week, but is getting stronger again. He was visited by President Hayes on Thursday.

—Gov. Wade Hampton of South Carolina, attended the Rockford, Ill., fair last week and made an address. This was the fair that invited Jeff. Davis a year or two ago.

—Indian Inspector Vandever telegraphs Sept. 13 from Messilla, New Mexico, to the Commissioner of Indian Affairs as follows: "The Warm Spring Indians left their reservation and have murdered thirteen persons. Jeffords, former agent of the Chirleahuas, stirred them up to insubordination. He can be convicted on Indian testimony of furnishing whiskey to the Indians."

—Fung Pak, a prominent Chinese merchant, has gone to Hong Kong to carry out the request made by Colonel Bee, and endorsed by the Chinese companies, to visit the districts from whence his people emigrate for California for the purpose of checking or limiting any further immigration.

—A terrible disaster in the English Channel occurred last week. The British ship Avalanche, Captain Williams, from London, Sept. 4, for New Zealand, came in collision with the British ship Forest, Captain Lockhart, from London, for New York, off Portland, and both vessels foundered. The Forest was in ballast and had a crew numbering twenty one. Captain Lockhart, chief mate, and seven others were saved. The Avalanche had a crew of thirty-two and fifty passengers. The third officer and two seamen only were saved. Over 100 lives were lost by this disaster.

—The battles before Plevna last week were severe and bloody. The Turks have not been driven from their strong positions though the Russians have attacked in force, some 50,000 or 60,000 engaged on each side. The Russians report a loss of 300 officers and 12,500 men, 3,000 of whom were killed in the attacks on Plevna. The Turks have fought under cover and at less sacrifice of life, though some important positions have been taken from them. At Lovatz the Russians buried 2,200 dead Turks.

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[CONTINUED.]

Master at Arms.—"Chancellor Commander, your orders have been obeyed."

Chancellor Commander (two raps).—"Officers, members and visitors of —— Lodge, No. —, Knights of Pythias, permit me to introduce to you Brother Knight John Brown, who has been regularly initiated in the First, Initiatory or Page, proved in the Second, Armorial or Esquire's, and fully charged in the Third, Chivalric or Knight's Rank of this Order, in the usual ritualistic and ceremonial for, (examined in accordance with the law—should such be the case,) and enrolled as a member of —— Lodge, No. —, Knights of Pythias.

"Brethren, join with me in extending a hearty, sincere and chivalric welcome to our Brother Knight."

Chancellor Commander (one rap)—'Lodge will be at ease until the sound of the gavel at the Chancellor Commander's station."

[All gather around and shake hands.]

OFFICIAL VISITATIONS.

FORM OF CEREMONIALS TO BE USED IN SUPREME OR GRAND OFFICIAL VISITATIONS.

The Supreme or Grand Officer, being accompanied by (some one qualified to act as) the Supreme or Grand Guide enter the ante room in the regular way, when, after clothing themselves in the proper regalia or insignia of their rank, the Guide goes to the inner door and works his way into the Lodge in the ordinary manner, when, after the sign is taken up by the Chancellor Commander, or presiding officer, the Guide, while standing at the Altar, says:

Supreme Guide.—"Chancellor Commander, as the Supreme (or Grand, as the case may be) Guide, I am here to inform you that the Supreme (or Graud)—give the rank of the officer—is in waiting in the ante room, preparatory to making an official visitation to this Lodge.* You will therefore have your Lodge in readiness and instructed to give him the proper honors due his office when entering the Lodge."

Chancellor Commander (standing).—"Supreme (or Grand) Guide, in the name of this Lodge I thank you for your courteous notification, and will see that the proper honors are given."

The Guide then gives the countersign and retires. When the Lodge is ready the Guide is notified by the Guide of the Lodge, who comes out for that purpose and then goes in again. The Guide and Officer go to the inner door and give the proper alarm.

Inner Guard (raises the wicket and says in a loud voice).—"Who comes here?"

Guide.—"The Supreme (or Grand) Guide, accompanied by the (naming the officer), in his official capacity for visitation."

The Inner Guard closes the wicket and reports it to the Vice Chancellor; the Vice Chancellor, rising, reports it to the Chancellor Commander.

Chancellor Commander.—"It is my order as Chancellor Commander, that you admit them without further challenge."

Vice Chancellor (to Inner Guard).—"Brother Inner Guard, it is the order of the Chancellor Commander that you admit them without further challenge."

(Inner Guard opens the door and they enter.)

Chancellor Commander (two raps).—"Brethren, assist me in giving the Grand (or Supreme) honors."

All do so, the Guide and Officer going to the Altar, give the proper sign of the rank, which is responded to by the Chancellor Commander, when the Guide escorts the Visiting Officer to the Chancellor Commander's station, at his right hand; the Chancellor Commander hands the Officer the gauntlet—or gavel of authority, who takes it and orders "Recover," when the honors are dropped—or swords brought to a carry—and if armed, says, "Return swords," then gives three raps, when all are seated, the Supreme or Grand Guide in a chair at the right of the Lodge Master at Arms, when the object of the visit is explained and gone into. When ready to retire, he delivers the gavel to the Chancellor Commander, who accepts, (and having been informed of their intention of retiring,) gives two raps and says:

Chancellor Commander.—"Brethren, assist me in giving the Supreme (or Grand) honors," and the Supreme or Grand Officer, accompanied by his Guide, goes to the Altar—while the honors are being given, gives countersign and retires, when the Chancellor Commander orders, "Recover!" "return swords!" and seats the Lodge in the usual manner.

*If the Visiting Officer is a detailed one, his Guide will, at this point, read his commission as such, and in case he comes without a Guide, he may call into service any Past officer or competent member to act as such for him.

AMPLIFIED THIRD RANK CONCLUDED.

PUBLISHERS' PREFACE.

"At the devil's booth are all things sold;
Each ounce of dross costs its ounce of gold.
For a cap and bells our lives we pay,
Bubbles we earn with a whole soul's tasking,
'Tis heaven alone that is given away;
'Tis only God may be had for the asking."

LOWELL.

Little did we think, when reading in youth, of the follies, false methods and narrow views of the Knighthood of the "Dark Ages" so truthfully caricatured in the History of Don Quixote; mentally contrasting them with Christian civilization founded on the Holy Bible; that in our time in our own land an army of Knights more foolish, blind and guilty than those burlesqued by Don Quixote would voluntarily enroll their names and parade the streets of our cities.

Like Masonry and Odd Fellowship, this order makes use of the Bible but like the former it puts the implements of the order on top of the Bible (the first rank excepted.) The fact that the very name "Book of Law" is the term which the great apostle of Masonry, Albert G. Mackey applies to the sacred book on the altar which he says: "is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe," (Mackey's Jurisprudence p. 33,) gives good reason for the conclusion that this term was chosen in order that the Bible may be conveniently replaced by any other sacred book when the order is established in heathen or Mohamedan countries.

HISTORICAL SKETCH OF THE KNIGHTS OF PYTHIAS.

This secret order which now claims a membership of 100,000 and whose supreme council of the world "composed only of Officers and Ex-Officers of Grand Lodges, which Aug. 14th, 1877, met in Cleveland, Ohio, about 2,000 strong, had its origin in the fertile brain of an ambitious adventurer by the name of J. H. Rathbone. As of the Grange, Washington, D. C., was its birth place and Washington Lodge No. 1, was formally organized Feb. 23d, 1864, though a preliminary meeting for the purpose was held the 19th, four days before. The ritual prepared previously by J. H. Rathbone, was adopted and a committee was appointed to prepare an addition thereto with Rathbone as Chairman. In four days more they met again adopted the additional ritual and appointed a committee to prepare still more ritual which with some revisions formed the three Ranks of the order. March 24th, steps were taken to organize a Grand Lodge, and April 8th, the Grand Lodge of the District of Columbia was organized and they were ready to sell Secrets at wholesale and retail.

Whether the founder of the order, J. H. Rathbone, had expected to have the monopoly of the business of selling the Secrets of the order or not he seems to have been displeased at the formation or perhaps the management of the Grand Lodge, for he resigned his office as Venerable Patriarch and even his membership in the order, but two weeks afterwards. He is soon heard of as again revising the ritual of the order.

Within four months after the organization of Washington Lodge No. 1, two other lodges had been started there and one in Alexandria, Va.

Within six months from the formation of the "Mother Lodge" it with all but one of the children were dead and the Grand Lodge also. In 1866 the members of Franklin Lodge No. 2, Washington D. C., the only surviving lodge started another lodge in the city and the Grand Lodge was also, resusitated soon after. July 1867 the total membership was still but 694, but in three months increased to 1330, and March 10th the District of Columbia Grand Lodge issued charters for the Grand Lodges of Maryland and New Jersey.

August 11th, 1868 the Supreme Grand Lodge of the world was organized at Washington D. C., and at its first session afterwards at Richmond, Va., March 9th, 1869 the membership was reported at over 35,000 with nearly 200 lodges, eight Grand Lodges and an income of $194,573,25, and the year following had increased to 52,000 members, 465 lodges and sixteen Grand Lodges, the total receipt being $541,219,34, at the close of the year 1870 the membership is reported at 84,000.

With this apparent prosperity there had been some fierce wrangling, quite at variance with the great friendship the order professes to inculcate. Even the Civil Courts were several times appealed to, to decide questions of disputed authority and 1870 found two Grand Lodges in both Maryland and New Jersey and a bitter war in the Supreme Lodge of the World, on the question of Rathbone's new rank and a new Obligation ordered by the Supreme Lodge to be administered to every member of the order, which thousands refused to take.

For several years the order has been used by political tricksters nine-tenths of them high Masons to such an extent as to thoroughly disgust its most intelligent members in many localities and its managers are forced to admit a net loss of 5,942 during the past year, while it is undoubtedly true that a very large number still reported as members will never again enter their "Castle Halls."

That this little volume may be blessed of God in the utter demolition of this dark order is the hope and prayer of

The Publishers.

NOTE:—In the book the "remarks" on each rank will follow the rank in its appropiate place.

REMARKS ON FIRST RANK.

"Man-like it is to fall into sin,
Fiend-like it is to dwell therein."

With charity we suppose that the great multitude of the Knights of Pythias are neither wilfully ignorant nor willing to remain guilty.

Will these members of the order, as well as others who read this revelation, carefully compare it with the "Book of Law, the Holy Bible," and if the two are antagonistic, withhold their sympathy and financial and moral support from the order of the Knights of Pythias, as an institution containing germs whose development will prove fatal to the privileges which they most highly prize.

The Knights have one excellent principle, if they mean what they say, viz: the adoption of the Holy Bible as their book of law.

Compare the practices of this order with the precepts of the Bible. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isaiah 8: 20.

"If therefore the light that is in thee be darkness, how great is that darkness." Luke 6: 23.

The lodge members in preparing to receive a candidate for initiation in the first rank array themselves in *Masks and Black Robes.* The Book of Law says, "provide things honest in the sight of all men." Romans 12: 17.

Is not such a preparation contrary to the "simplicity and godly sincerity" in which Paul rejoiced? 2 Cor. 1: 12, and from which he feared Christians would be led away by Satan? "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." See. 2 Cor. 11: 3.

These remarks apply with equal force to the manner in which the candidate is introduced.

His blindfolded eyes; his white robe; the raps at the lodge room door; the questions and answers following; the slow and solemn parade about the lodge room, all show that it is contrary to the honest yea, yea and nay, nay inculcated by God's word.

But the most fundamental and fatal feature of the order, stamping it an enemy of mankind, by ignoring Christ, may be found in embryo in this question asked in the early part of the

initiation. "Do you believe in the existence of a Supreme Being?"

"He that honoureth not the Son, honoureth not the Father which hath sent Him." John 5: 23.

Thus early in their ritual the Knights favorably recognize a man-devised Deism, and ignore Christ who is "the power of God and the wisdom of God." 1 Cor. 1: 24.

This order has a form of godliness but denies the power thereof. (see also prayers on opening and closing the lodge.) The Book of Law commands:—"*From such turn away.*" 2 Tim 3: 5.

The friendship inculcated by this order will be noticed at the close of the *second* rank.

The obligations of the three ranks partake of one spirit and will be noticed at the close of the amplified third rank.

REMARKS ON SECOND RANK.

Towards the close of the first rank the Chancellor Commander remarks: Friendship has for ages been looked upon as the Corner Stone of every Secret Society.

The editor of the *Peoria Transcript*, a shrewd business man, said of Masonry: "It is organized selfishness." Such we believe to be the opinion of this order, not only of honest persons outside of the Knights of Pythias but also of its own members.

What a narrow friendship is that which restricts its professed benefits to a favored few!

Not only are all women excluded from the order but at the session of the "Supreme Lodge of the World" at Richmond, Va., commencing March 9th, 1869 the application for a charter by a body of colored citizens of Philadelphia, "praying that they might be permitted to have and enjoy the great privileges and benefits of the Knights of Pythias," was refused."

"Thou shalt love thy neighbor as thyself." Matt 22: 39; is the rule of the Holy Scriptures. Christ gave His best and greatest blessings to "whosoever" would receive them. Like His heart all hearts should burn with a tender friendship for every member of the human family, and as we "have opportunity" we should, like the good-Samaritan, help the needy wherever found.

Knights of Pythias offer their friendship to a select few. It is a spurious imitation of true friendship more fatal to the best interests of mankind than counterfeit money is to the interests of honorable commercial transactions.

The signs and grips which a candidate receives at the close of his obligation (and which he must conceal even from those nearest and dearest to him, if not members of the order) are put by the Bible into very bad company.

"A naughty person, a wicked man walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

Frowardness is in his heart, he deviseth mischief continually; he soweth discord." Prov. 6: 12-14.

Life is too short, too solemn to be spent in counterfeiting anything valuable. Let us turn to Christ and with the grace which he gives to those who ask, exemplify by our own lives, and strengthen in every human being that we can influence, *Christian or Bible* friendship.

"*Caution*" is unquestionably needful and wise and were it properly exercised the Knights of Pythias and other secret orders would find a far smaller number who would submit to their wretched mummeries and tricks.

But who can fail to see that not a wise caution but suspicion and distrust is really what is taught by the low mean trick of a systematic effort of a body of men to confuse another, and having succeeded in doing so to jerk him from his chair to the floor, blow the desk at which he is seated in pieces and then reproach him with violating his obligation and vote to suspend him perpetually from membership. Could they possibly take a better method to convince the initiate that their pretended friendship is a sham and he must be on a sharp lookout for other tricks?

REMARKS ON THIRD RANK

Of the injurious effects produced by the grand titles used by the order of Knights, we give the result of the opinion of the citizens of the United States as expressed in their National Constitution. Sec. 9: paragraph 7.

"No title of nobility shall be granted by the United States; and no person holding any office of profit or trust under them, shall without the consent of Congress, accept of any present, emolument, office or title of any kind whatever, from any King, Prince or foreign State."

The offensive boasting of *Bravery* taught in the third degree must be repugnant to every truly brave and well balanced mind.

"Though I were perfect yet would I not know my Soul." Job 9;21

"Where is boasting then? It is excluded." Rom. 3; 27.

In the last days when perilous times come men shall be "boasters" * * * See 2 Tim. 3: 1, 2.

The bravery test in the third degree, reminds us of a story illustrating the estimate placed on such unnecessary tests of courage by a genuine Knight of the olden time.

He with his lady love were seated together witnessing a fight of furious, hungry wild beasts in the arena below. The lady's glove fell into the arena. Said she, if you are loving and brave, bring me my glove. His pride led him to show his courage by entering the fearful arena and recovering the glove amidst shouts of applause from the crowds of shallow spectators ranged around. But the generous impulses of his soul were so severely shocked by the criminal wickedness and want of sensibility of a request to jeopardize his life for the recovery of a glove that he was constrained to show his scorn for such a spirit by throwing the glove into the lady's face and leaving her forever.

The deceit connected with the bravery test aggravates rather than lessens the contemptible nature of the spike farce in the third rank.

Can any candid, noble nature uphold an institution after becoming aware that it systematically practices such chicanery?

Remarks on Amplified Third Rank.

The essential part of the ceremonies of each rank is the OBLIGATION.

In each rank the candidate is asked whether or not he is willing to take a solemn and binding obligation to keep forever secret the mysteries of the rank.

"Let me read it first?" The candidate might reasonably reply. I am commanded to prove all things in the Book of Law, the Holy Bible." (1 Thess. 5, 21.)

"No! you cannot; but I as Chancellor Commander assure you that it will in no wise affect your religion or your politics."

"What guarantee have I that your assurance is good? You wear your title by virtue of the votes of men who have dishonored the God of truth by not confessing His Son, and the Bible warns us not to trust in man".

"Thus saith the Lord: Cursed be the man that trusteth in man." Jer 17: 5.

"When the Lord shall stretch out his hand, both he that helpeth shall fall and he that is holpn shall all down, and they all shall fail together." Isaiah 31: 3.

"I must read the Obligation first, no prudent business man would sign a paper without first reading it." "The prudent man looketh well to his going." Prov. 14: 15.

"We have all taken the oath. You know us, if you cannot conform to our usages you may retire."

The obligations are Oaths; oaths hid from the candidate except as he takes their requirements upon himself; and, "If a soul swear pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath and it be hid from him; when he knoweth of it, then *he shall be guilty* in one of these." Leviticus 5; 14.

Whether, then, the obligations of the Knights of Pythias are bad or good each person taking them can here read the Divine verdict upon the act "GUILTY."

However, with this exposition in hand the oaths are not hid from us, and we have an opportunity to compare them with God's Word. The readers of this ritual can judge successfully whether or not the obligations conflict with the politics or religion of a Christian patriot, a person who recognizes God in Christ as the ruler of the state and also of the church.

The first paragraph of each oath binds to absolute secrecy during life from all but a small though miscellaneous set of men, concerning the mysteries (passwords, grips, signs, etc.,) of the Knights of Pythias.

If you are not a Christian, The Book of Law, God's Holy Word "*Now* commandeth all men everywhere to repent." Acts 17: 30 Christ says "come unto me." Matt. 11: 28. "Turn ye: turn ye." Ezekiel 33: 11.

The fact that you are a rebellious child does not release you from Christ's requirements. Give up your rebellion.

Christ says: "Follow me," Matt. 16: 24; 4: 19; 9: 9. 19: 21. Luke 18: 22; 5: 27; 9: 59. John 12: 26; 21: 22; 1: 43. And no one can follow Christ in combining with a number of fellow men in the concealment of matters of pretended or general interest. Christ "spake openly to the World." He says: "In secret have I said nothing" John 18: 20.

Friend, the Book of Law shows that the first part of each obligation comes into direct antagonism with your duty. The assurance of the Chancellor Commander to the entrary not withstanding.

How men can be Republicans in sentiment and yet take ows of obedience to an irresponsible despotic aristocracy in secret lodges is a strange anomaly.

That such a rash vow is often repented at leisure the fact that forty-three thousand Knights in the State of Pennsylvania out of forty-five thousand, broke it by refusing obedience to an edict of the Grand Lodge, thus incurring, if the obligation is binding, the fearful self-imposed penalty of suffering all the anguish and torments possible for man to suffer, shows.

It is an historical fact that the Knights of the Dark Ages used to obtain oaths of persons by false pretenses and then make their dupes believe it to be their duty to fulfil them. A practice which gave rise to fearful abuses.

But in the darkness of this modern Knighthood there is a gleam of light. The Knights do not in the obligations fulfil their assurance of non-interference with the politics and religion of the candidate, and since they fail in fulfilling their part of the agreement, of course the covenant is void.

Still those taking these oaths are guilty. They have sinned by taking obligations that were hid from them, see Leviticus 5: 4—6; and also in promising to obey obligations at variance with the will of Christ as revealed in the Bible. And a person who finds himself in this sad condition should confess his sin. "He shall confess that he hath sinned in one of these." "If we confess our sins; he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13.

The amplified form of the third rank, we believe no right minded person can read without horror. In the face of God's commands against swearing, unpremeditated profanity is awful; but words fail us when we contemplate a system which puts oaths into its regular order of exercises. The personification of Pluto the God of the infernal regions, (Satan) might be expected in such an assembly. And when the Knights who practice the amplified form of initiation, have concluded their demoniacal rites and "attend" while the prelate implores the blessing of Deity on their deliberations, can we avoid the fearful conclusion that the god of the lower regions rather than the dishonored, disobeyed, insulted Lord of the Holy Bible, attends and accepts their worship?

"I say, that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils." 1 Cor. 10: 20-21.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11-12.

"Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness." Isaiah 5: 20.

"Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon" Isaiah 55: 7.

"Then spake Jesus again unto them, saying: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

OBITUARY.

ABRAM STRATTON, of whose death brief mention was made last week came to Bureau county, Illinois, in 1829, from Ulster county, New York, on the shores of the Hudson. He carried a knapsack on his back and a song in his heart, and all the way west of Detroit found no road except an Indian trail. Chicago was then Fort Dearborn, and a small garrison of soldiers defended the trading post there established. After visiting various parts of the State, young Stratton returned on foot to New York, and the following summer shipped his few effects westward by the lakes. He came on foot again to St. Joseph, Michigan, late in the autumn of 1830, and as no vessels were going at that season to Fort Dearborn he hired two Frenchman and a pirogue with a long tow line, and loading up his boxes, they towed them around to the fort. While waiting in Chicago, the inefficient means for crossing the river suggested an improvement which, with the proprietor of the only house and hotel in the place, he put in execution by establishing the first ferry in the future city, which was plied between what are now the North and South Sides. Three weeks were spent in securing a yoke of cattle and building a sled. His camping out, his being followed by the wolves; later, his cabin and companionships his flight three times before the Indians during the Black Hawk war with his young and courageous wife, whom he had found in the county of Peoria in 1829, and to whom he was married in 1831, make up a history as wild and adventurous as anything in the history of this country. Being a man of unusual fortitude, cool and deliberate judgment, of a judicial turn of mind; and having a habit of looking upon every fact and circumstance from a common-sense stand-point his opinions always carried great weight with his fellow citizens. The editor of the *Bureau County Republican* says of him: "He was known throughout this section of the State as a kind and courteous gentleman." One incident is mentioned of him of which many similar crowd his busy life. One man whom he had showed over his claim afterward dropped a remark to another party that implied that he would like Stratton's claim. The night before the land office was opened at Galena this suspicious stranger passed Stratton's cabin northward and probably reached "Dad Joe's," twelve miles on the way, that night. Encouraged by his wife, young Stratton buckled on his belt that night for a long walk, and, though Galena was seventy miles away, when the land office was thrown open at 9 o'clock the next morning but one in walked Abram Stratton and secured his land.

Favoring the work of the church, he was a faithful and prominent member of the same, and he gave three of his sons a classical course in college. One is editor of the *American Wesleyan*, Syracuse, N. Y.; another Professor of Natural Sciences in Wheaton College; a third is a Christian worker and a merchant in Wyanet, Ill., and the fourth is at home caring for the interests of the estate. One married daughter resides near. An immense concourse attended his funeral on Friday, Aug 31 at Princeton, Ill., and buried out of sight one of the oldest landmarks of that part of the State, and who had helped so much to make it what it is.

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"	No. 3	1 06	1 10
"	Rejected		92
"	Minnesota	1 10½	1 14
"	Winter		1 28
Corn—No. 2		43¾	
	Rejected	42½	43
Oats—No. 2			24⅜
	Rejected		21½
Rye—No. 2			55¼
Bran per ton			10 50
Flour—Winter		5 50	7 20
	Spring	2 75	6 25
Hay—Timothy		8 00	9 00
	Prairie	5 00	8 00
Mess Beef		10 00	11 00
Tallow			7½
Lard per cwt			8 75
Mess pork, per brl		12 50	12 62½
Butter medium to best		18	28
Cheese			11
Beans		1 75	2 25
Apples per brl		1 25	2 50
Poultry—Chickens per doz		1 50	3 50
	Turkeys per lb		09
Eggs		14	14½
Seeds—Timothy		1 29	1 40
	Clover		5 75
	Flax	1 20	1 28
Potatoes new per bu		35	40
Broomcorn		3	7
Stone	green to dry flint	8¼	15
Lumber—Clear		28 00	34 00
	Common	9 50	11 00
	Shingles		2 50
WOOL—Washed		34	40
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THE ANNUAL CONVENTION

OF THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES IN DAYTON, O., OCTOBER 23D, 24TH AND 25TH.

It is now only a month until the proposed assembling of our National Convention. In view of the weighty importance of the work before us, there is an urgent demand that every friend of the cause should, at once, arouse to lend what help he can. Let every pastor, in whatever branch of the church, who has sympathy, consult his congregation, or the friends in the congregation, and, if possible secure one or more delegates to attend. Let every neighborhood where are a half dozen anti-secret friends set to work to send a representative. If it be possible every lecturer in the field from Maine to Kansas should turn his face toward Dayton, taking as may seem to him the best route, lecturing as he comes, and at every meeting appointing one or more to attend; and not only should there be an appointment made, but steps should be taken to provide a part, or the whole of the expenses of such a delegation. Committees of active, interested young ladies will be efficient in raising expenses and thus securing the attendance of delegates.

If every friend of the cause will take an interest, lend his or her help, come, or assist in sending some one, no hall in Dayton will hold our convention; and such a gathering would have a most telling effect upon the craft. We ought to show the fraternities that we are in earnest, willing to sacrifice time and money to bear testimony to the truth and honor of Him "who in secret said nothing."

There are many friends of the cause in Dayton, and no doubt free entertainment will be provided for many, if not all.

Able addresses may be expected and such business and discussions as must greatly interest all the lovers of light and opponents of the secret works of darkness. Let there be an awakening then of the friends of anti-secrecy all over the nation.

Brethren in Christ, your names, your faces and your votes will give strength and moral support to the earnest, devoted and self-sacrificing laborers in the field. Your presence will give an impulse to this advancing cause. Let our convention be the largest and most influential ever held in the land.

H. H. GEORGE,
Pres't of the National Convention.

P. S. Will the *Religious Telescope* and other papers in sympathy please copy.

Notices.

INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the Ex. Committee.

PETER RICH, Chairman

A MASS CONVENTION will be held at Galion, O., October 3d and 4th to form an auxiliary association. Drs. Wishart, French and George and Rev. J. P. Stoddard are expected.

Also a similar meeting will be held at Morton's Corners, Morrow county, O., Oct. 5th.

Past Master Ronayne will give an exposition of the three degrees of Masonry at Marengo, Illinois, on the 1st, 2d and 3d of October, Monday to Wednesday. A new tabernacle to seat 2,000 persons is being built for the meetings and all the vicinity will be aroused with the interest of the occasion. The remainder of the week Mr. Ronayne spends in Viola, Mercer county, Ill., where he works the degrees.

Topics of the Time.

Wendell Phillips has been nominated by the workingmen for Governor of Massachusetts. He has published a letter condemning the late strike and proposing arbitration as the remedy. Arbitration under compulsion would not be arbitration, but it is true that a voluntary resort to such a measure has been and always will be the sure preventive of such terrible outbreaks as the country has lately experienced. One of the chief obstacles in the way of arbitration of railroad labor has been the Engineer's Brotherhood which is said to be in approaching dissolution, the reaction of the strike having been fatal to it. The railway managers, by such measures as have been adopted on the Michigan Central and Reading roads, of Sabbath rest and of a beneficiary arrangement in case of death, have it in their power to prevent the formation of such orders in the future. The lessons of the past eight weeks should have made them wise in this respect.

The smashing of savings banks is coming to be a melancholy fashion in Chicago. A few weeks since the "State Savings" collapsed, owing two million dollars to twenty thousand persons, most of them already poor. Last Wednesday the "Merchants, Farmers and Mechanics" bank followed into the courts, and as we are making up our forms, a third, the "Fidelity," is said to have succumbed. The first and last named were regarded as very strong banks, fully able to stand any run that might be made by panic-stricken depositors. The other was a smaller institution, but believed to be managed with integrity, and though it has closed that belief is generally unshaken. These failures have fallen with terrible weight on ten thousand families, many of whom must call upon the public this winter or perish; while death has already begun to gather in the suicides, made insane by their losses. The argument for postal savings banks controlled by the government will be reinforced by every failure. The English workingman has a safe place of deposit with a sense of patriotism besides in making his small loan to his government. The "hard times" reduction of all values have been largely the cause of these disastrous failures, though the managers of the State Savings were undoubtedly guilty of great fraud and have fled to Europe from the officers of law and the vengeance of their creditors.

The tour of President Hayes with members of his Cabinet through Ohio, Indiana, Kentucky, Tennessee and Georgia is nearly closed. He turned back from Atlanta to Knoxville, Tenn., on Saturday, having been received with enthusiasm in every place through which the party passed. The effects of the visit upon the people in removing the rancor of political strife is regarded as highly satisfactory and the President has not fallen into any follies of speech in referring to the war, with perhaps one or two exceptions. The addition of Wade Hampton to the party at Louisville is regarded with some scruples by many, while more with a better reason will not hold him guiltlesss for playing into the hands of the Oddfellows at Nashville while laying the corner-stone of the new Custom House. The Chicago farce was repeated. The ceremony was under the auspices of the Grand Lodge of that order. After getting through their performance the architect of the building handed a silver trowel to the Grand Master, he passed it to the President who spread the bit of mortar, placed the stone and declared it laid.

McMahon seems to have reached the limit of folly in a manifesto issued last week. If the prosecution of the popular Gambetta, resulting of course in his conviction, was not enough this proclamation places him in a strange light before all civilized nations. Too long to reproduce here a brief remark by the correspondent of the London *Times* will give its animus. He speaks of the closing sentences as in flat contradiction to the manifesto itself and to all political rules observed by modern civil society. It says, in other words, "I shall accept the decision of the nation if it conforms to mine; I shall brave it if it is contrary to mine." If this sentence exists such as I give it, it can only be a kind of provocation aiming at the spreading of irritation and discouragement throughout the nation. How can the same man say he respects the republic and that he braves the elections? How can he in the same breath declare that he respects the constitution and that he places himself above it.

A Supposed Case.

A few men form a ring and get possession of a railroad, cheating all the original members of the company out of their stock. As this act is not exactly in accord with the Decalogue, or with the received opinions of good society, the ring will need some moral support to sustain itself in the face of the community. It needs the countenance of good, honest men; but how shall it proceed to get it?

Now farmers, as a class, are good, honest men—church-goers, many of them—and if they could be induced to sustain the ring all would be well; all could go to church together, and the ring keep the road and run it for its own benefit, with an odor of piety. But how are farmers to be made to countenance the fraud?

It is easily done. A secret lodge of farmers is established by one of the ring called, an "agent," in every town of the State; and in order to render it interesting and attractive, as well as innocent and pious, farmers' ambitious wives and pretty daughters are made members of the lodge, and decorated with fine ribbons, the badges of office.

A tangible advantage is gained by the farmer who joins the lodge, in the way of cheapening all his purchases. If he wants a stove, a plow, a barrel of sugar, a chest of tea, a clock, or anything else, he makes it known to the clerk of the lodge, by a true grip; the clerk writes to the "agent," a member of the ring, and the article is laid down at the farmer's door, free of all railroad charge for transportation. The ring get the road and moral support, and the farmer gets a saving of some dollars a year. His wife and daughter get office, position, cheapened articles of dress, wherein they gain a sly advantage over their uninitiated female fellow citizens (a great charm to some minds) and above all they have acquired secret grips and signs by which to hold covert intercourse with strange men, *and be received by them as friends.*

We met a farmer the other day who had thus sold himself for forty dollars; for that was the sum that he had saved by becoming the member of a lodge. I think that he had sold himself cheap; for the American farmer ought to have a price so high that no ring could buy him. He ought to be like those three men who captured Major Andre and would not let him off at any price. The farmer did not say that he would vote for the "agent" for governor, but I fear that he would. He had not voted the American ticket when we last saw him, though he had once been a member of an Anti-masonic society. He was honest in one respect; he had no idea of what use was being made of his vote, and his influence.

Is there anything new under the sun? Three thousand years ago or more, some emigrants, disgusted with the vices and shams of Babylon and Nineveh, left for the new lands in the west, where the moral air was possibly purer. While leading innocent, moral lives there one of the sons becomes lustful for food, and another becomes tricky, and the result was the sale of a man for a mess of pottage.

Yet what shall a man profit if he gains the whole world and sells himself? What is the vote of a man worth who is caught with a bait of forty dollars? How long can American institutions stand based upon such votes?

Everybody by this time has heard what the Pinkston family suffered from secret society men in Louisiana. It should be reflected that every man who sells himself to a secret society has contributed to that horrible outrage. He may get forty dollars for himself; but what is the consequence to others? No American man has a moral right to sell himself to a lodge at any price. He is bound to me, and every other American man, to help sustain American institutions, which he cannot do if he binds himself to a secret lodge, whose head may be in Rome for ought he knows.

The case of Lord Ripon is one in point. He was Grand Master of Masonry in England, and as such negotiated the sham treaty of Washington to reconcile Americans to the loss of their commerce. For this work he was made a Marquis, and then forthwith he became a Jesuit. He sold himself to the lodge; and then, when the hoodwink was removed, he found himself in Rome.

AMERICAN.

Testimony of the Fathers.

BY REV. J. M. BISHOP.

A correspondent of the *People's Register*, at Chambersburg, Pa., in a late issue in giving the proceedings of a convention recently held at Harrisburg, says: "Ex-bishop Erb takes the ground that the voice of the society [U. B. in Christ] was originally designed to do no more than exclude members of the order of Freemasons."

Whether this correspondent has correctly reported what our venerable brother said at that meeting, we know not, but as we heard him say the same in substance in an address before an annual conference held at Springville, Cumberland county, Pa., in Feb., 1876, and as he is often quoted by some of our younger members as evidence that the opposition of our church to what are known as the minor secret orders is of recent origin, and that it was never contemplated by the fathers, we think this subject is entitled to some consideration.

We wish to call the attention of our venerable brother to a speech made by him before the General Conference at Germantown, Ohio, May, 1849, and published in the *Religious Telescope* of May 30th of that year, in which he spoke somewhat differently. The subject before the conference was a resolution to make our rule on secrecy to bear against the Sons of Temperance and other newly fledged secret orders as well as against Freemasonry. Upon this resolution many strong speeches were made by the fathers then present, none of whom spoke more decidedly than the venerable ex-Bishop Erb. His speech is thus reported:

"The offence came by the Sons of Temperance if an offence there was. We had been in opposition to secrecy before the organization of the order, and if they had given the offence by joining us and would not retract, hang the mill stone about their neck."

It is further stated by a surviving member of the Germantown General Conference that ex-Bishop Erb said a snake was a snake whether it was a little one or a big one. The resolution passed by 33 yeas, 2 nays, and 2 neutral. Among the former stands prominently the name of Jacob Erb.

Now how stands the testimony of the fathers? Which is right, Jacob Erb's testimony now or Jacob Erb's testimony then? Which has changed in relation to secrecy, the church or some of its ministers? And where would many of the younger fathers be to-day if in 1849 they had associated themselves with the Sons of Temperance? They would long since have been drowned, without the advantage of the old proverb "catching at a straw," as Father Erb's mill stone would have effectually prevented that grapple.

Chambersburg, Pa., Sept. 15.

Misapprehensions about Holiness—III.

BY REV. H. H. HINMAN.

An article in the *Presbyterian Quarterly and Princeton Review* by Dr. L. H. Atwater, ably discusses the doctrine of the higher life, and attempts to establish the following points:

1. That the doctrine of holiness as held by its advocates is unscriptural.

2. That it lowers the standard of Divine law to mere human capacity, thereby substituting an uncertain and false standard in the place of the Law of God; and

3. It, therefore, destroys all true conception of holiness and discourages all aspirations after real holiness.

I desire briefly to examine the last two propositions.

There can be no other standard of obligation than the Divine law. The only question is, What does the law require? "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This is the law as addressed to a child, a man or an angel. It measures every one's obligation by his ability. It does not require the child to love God with the heart of a man, or an angel, but with all *his* heart. The measure by which we are to compare our lives is the perfect example of Christ. As he loved his Father with all his heart, so should we love him (not with his) but with all *our* hearts. As he lived in conformity to every known obligation, so should we. As he consecrated his entire being unto God, so should we consecrate ours. What I believe Jesus would do if circumstanced as I am, that is the measure of my duty. Divine law is all embraced in a single principle—love. "For love is the fulfilling of the law." Rom. 13: 10.

Christ was holy because he was perfectly obedient to all known obligation, and the little child who is perfectly obedient to all known obligation is as truly holy as Christ is holy. His love is infinitely less in what it comprehends, but is as perfect as the love of Christ.

But is there not a sin of ignorance? Are not men responsible for what they might know if they would? Certainly they are, and a refusal to receive the truth implies the highest form of guilt. The wicked walk in darkness because they reject Christ. He is the "true Light that lighteth every man that cometh into the world." "He that followeth him, shall not walk in darkness but shall have the light of life." The condemnation of the wicked is that they reject this light. "They love darkness rather than light because their deeds was evil." John 3: 19. But this is not true of those who are in Christ,—"For in him is no darkness at all. If we say we have fellowship with him and walk in darkness we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Christ cleanseth us from all sin." 1 John 1: 5–7.

This then is the standard of holy living, that we abide in Christ and walk in accordance with all the light that he gives us. There can be no other standard. Whoever sets up another, sets up one of impossible attainment and which is calculated to discourage all honest effort to be holy. To teach that men must necessarily live in sin while they live, is practically to give them license to sin as long as they live.

But to teach that God requires perfect obedience to all known duty as measured by every man's knowledge and capacity, and that nothing more nor less than this can be required, is not to lower the standard of obligation nor destroy a true conception of holiness, but rather to correctly define them. To teach that what God has commanded of us he will graciously help us to perform; that "he that spared not his own Son shall with him freely

give us all things;" and that in our perfect weakness we may go to Christ and find that in "the Lord Jehovah there is everlasting strength," is not to be "pharisaical or uncharitable," as Dr. Atwater says; but rather to stand with Christ and be on the Rock.

The Follies of Irreligion.

Now look at some of the objections which are urged most pertinaciously.

1. There is what we may call the church and state objection. The introduction of the Bible into the schools, it is said, makes the state a meddler with the religious affairs of the people, which is contrary to the settled policy of this government. The objection sounds very plausible but it is utterly fallacious. The union of the church and state involves the patronage by the state of a particular church, and its interference in the regulation of doctrinal and ecclesiastical matters. This we deny the competency of the state to do. We deny its right to do it; and the Constitution strictly and very properly prohibits it. But that does not imply that the state shall not recognize any religion at all. It has recognized religion, the religion of the Bible. It has recognized the Bible itself. It is founded upon the principles of the Bible. It appeals to the truths of the Bible, and to the God of the Bible; and to admit the Bible to the schools is no more a church and state measure than to swear upon it in the courts.

2. There is the taxation objection. We are told that it is oppressive to tax a man for the support of a system of education which he does not approve of. That is, you must not be taxed for anything that does not suit you. The police system does not suit the gamblers, therefore they must not be taxed for it. If you do not like the court house, the bridges, the highways, it is oppressive to tax you for them. If you disapprove of the whole school system, it is oppressive to tax you for it. This is really the point of the present objection so far as the Romish church is concerned, and they make no secret of it. But the objection destroys itself. The Romanist demands that the Bible be excluded because he does not approve of its use. Very well. My rights are equal to his, and I disapprove of its exclusion; therefore, upon the very ground of this objection, it is a persecution of me to exclude it.

3. There is the right of the minority objection. This is urged by many who personally want the Bible in the schools. The Bible is the best of books, they say. It is the best of educators. It is the choicest of classics. It deserves a place in the schools. It ought to be kept there; but we must not keep it there against the protest of objectors. That is, you have no right to do what ought to be done because somebody objects! What rare causistry is that! The 13,000,000 majority says to the 3,000,000 minority "We will rule; but we will rule just as you say. We believe that so and so is best; but if you do not think so we will not do it. We ought to take such and such a course; but we will not unless it is perfectly agreeable to you." This government is not one of minorities, but of majorities. The majority is bound, indeed, to consider the interests of all; but it must decide what these interests demand, not upon the judgment of the minority, but upon its own. There can be but one majority. There may be a thousand minorities demanding all sorts of things, impossible things, opposite things.

Furthermore, if the Bible must be excluded upon the demand of a minority, so must any other book. Here comes a Darwinist and says, "I object to your text-books of natural history, because they do not teach evolution." Then they must be excluded. Here comes an Englishman who objects to your text-book of history because of its strictures upon his country. A Southerner protests against your reading books, because they contain the speeches of Webster and Sumner. You may find somebody to object to any book you may have, or any method of instruction. To set up the will of a minority as the law of government, is to repudiate republicanism, and set up an aristocracy in its place, not the aristocracy of refinement and culture, but that of ignorance and stupidity.—*Rev. Geo. Huntingdon.*

College Secretism.

What do we mean by college secret societies? It is an organization composed of college graduates and under-graduates, under the name of a literary society, but really for the purposes of conviviality. After two years spent in one of the best schools of Ohio, and twenty years spent in observing the evil influences accruing from said societies, I can affirm that literary culture, as an end to be reached through these organizations, is a fraud. The simple truth is, that under the garb of secrecy, young men club together in order to have a good time, and often, regardless of the means employed, they bind themselves together by the most solemn promises, and the initiation to these societies is usually accompanied by scenes which are a disgrace to any institution of learning. Their influence frequently interferes with discipline of the school. They also destroy independence of character and action and brotherly love. Surely scenes of pleasure where the wine cup is passed and cards are shuffled, are not friendly to that methodical use of time and relish for habits of close application whereby alone any respectable progress can be made in knowledge. I apprehend there is little in wine suppers, in moonlight larks, or in practical jokes to fasten a love for study, or is consistent with literary advancement. Indeed, so conspicuous are the dire effects of these secret cliques in lowering the standard of education in our schools that vigorous efforts are being made in many quarters to destroy them root and branch. Great as are the baneful influences of these societies upon intellectual progress, they are far greater within the sphere of morals. The salutary checks thrown around the youth by a Christian home are torn away and the road opened for the development of the most degrading elements of man's nature. Were it necessary I could multiply examples of those who through the evil of these secret organizations have gone forth from college walls most pitiable wrecks. One of the brightest minds of my class went out in deep darkness through the instrumentality of this great curse of our noble institutions of learning. I had in mind at the start to mention more of the evil tendencies of these college secret humbugs but this article already is too long. Let all those who love the youth of our land and who desire to see them lay down fair, open, Christian principles as a foundation on which to rear a noble superstructure of character and life, rally against this great evil which dares to lift up its head so imprudently and boldly in our seminaries of learning. Then the avenues to a scientific and religious education will be made easy, and our sons and daughters will ascend higher up the temple of fame.—*Mediapolis Enterprise.*

Mormonism and Freemasonry.

There is more of a sameness existing between these two institutions than most people are aware of. The oaths and part of the initiatory ceremonies are the same, or about the same. Joseph Smith, the originator of Mormonism, was himself a Freemason, and with the help of some of his coadjutors, initiated the most of his church into Masonry, and so continued until the Grand Lodge of Illinois revoked their charter while they were at Nauvoo. They did this because Jo. Smith declared that "God had revealed to him a great key-word, which had been lost." Likely this was the word that was lost by killing Hiram Abiff.

In J. H. Beadle's book on Mormonism we find something like this: "Much of it will be recognized as extracts from 'Morgan's Freemasonry Expose,' by those familiar with that work." I ask why Smith would resort to an expose to get this knowledge, he being a Free and Accepted Mason. We will quote again from Beadle: "But Antimasonry was, just then, (about the time when Smith was founding his church,) the great political excitement of New York, and the infant church was easily drawn into that furious and baseless crusade." In this sentence we find the reason why Mr. Beadle did not give the oaths of Mormonism while rsceiving their members into different degrees, as he gave all the other secrets connected with their initiatory ceremonies. The truth is, he himself had had administered about the same oath in Freemasonry.

In the third degree of Mormonism, after the candidates receive a short address by Michael—a conglomeration of Freemasonry and some other heathenish ceremonies—they are placed one at a time at full length upon their backs on an altar, having a keen edged knife drawn the throat for a testimony of their faith. They then all join hands, kneel down, "and slowly repeat after Jehovah another oath." The penalty for the violation of this oath is, the violator is to have "his bowels slit across and the entrails fed to swine," with other penalties equally as detestable as those of Freemasonry.

This degree of Mormonism corresponds with the third degree of Masonry. There are about four estates or degrees in the Mormon endowment, and to a greater or less extent they correspond with the same in Freemasonry. The probability is that Jo. Smith got the first idea of forming the Mormon church in a Freemason lodge.—*A. B. Peters in Telescope.*

No man becomes at once, and of a sudden, either a fiend or a saint. His descent into a lower, like his ascent into a higher condition, is gradual—always accomplished, tho' more rapidly in some cases than in others step by step.—*Guthrie.*

The Hard Times—Remedy.

BY B. T. ROBERTS.

[Continued from last week.]

2. *Abolish the National Bank Currency.* This perhaps cannot be done at once, as the banks have, by law, acquired certain rights. But it should be done as fast as possible without injustice. The issuing of money is no part of banking. Some of our best banks issue no money. Our Constitution vests in Congress the right to coin money. This right is jealously guarded as one of the prerogatives of the Supreme Government throughout the civilized world. Our best writers on constitutional law agree that the phrase "To coin money" applies to paper as well as to metallic currency.

Judge Farrar in his "Manuel of the Constitution," § 568, says:

"Congress is not restricted as to the materials they may make use of or their worth or value, independent of their authorized use as money; nor is it required that they should have any such value. Even the operation of converting them into money is described only by the verb 'to coin,' which, if it means anything in addition to the act of converting it into money, includes only the Government stamp, by which the act is authenticated.

Daniel Webster (Works, vol. 1, p. 315), says:

"It is clear that the power to regulate commerce among the States carries with it, not impliedly, but necessarily and directly, a full power of regulating the essential element of commerce, namely, the currency of the country, the money which constitues the life and soul of commerce."

In his "Money and the Mechanism of Exchange," p. 317, ad sequiter, Professor Jevons says:

"The issue of notes is more analagous to the royal function of coinage than to the ordinary commercial operation of drawing bills. We ought to talk of COINING NOTES, as John Law did; for though the design is impressed on paper instead of metal, the function of the note is exactly the same as that of a representative token. As to the right to issue promises, it no more exists than the right to establish private mints. As almost every one has long agreed to place the coinage of money in the hands of the Executive Government, so I believe that the issue of paper, representative of money, should continue to be practically in the hands of the government, or its agents acting under the strictest legislative control."

In what respect is money issued by National Banks, on the credit of the country, better than money issued directly by the Government? Why lock up in National Banks hundreds of millions of dollars which ought to be at work, employing labor and paying taxes? Why should the Government pay these banks twenty millions of dollars a year interest on bonds held for the redemption of bills which the Government itself should issue? It is a cunning system—which robs taxpayers for the benefit of the rich—which ought to be abolished. The Government should call in at least

a portion of its bonds, and issue in their place all the money needed by the demands of an active business. This money should be made a legal tender for all dues to the Government as well as from man to man. You then would have no need for gold except to take to foreign countries. And as the balance of trade is in our favor, gold would accumulate. The Government should keep in reserve a sufficient quantity of coin to exchange for paper money with all who need it. This money should be made convertible into bonds, bearing a low rate of interest, in sums of twenty-five dollars upwards. This would give us a flexible currency. It would not then be in the power of unscrupulous men or corporations to bring on a financial crisis whenever they choose. Our currency would then be on a solid basis. It would then rest upon the entire property of the country.

It is asked, "What right have we as a nation, or as any bank, or individual, to force into the circulation as money its notes upon which it pays no interest?" We answer that right belonging to the nation is implied in the right to coin money. The very idea of a Government implies rights which do not belong to the individual.

3. *Repeal the bankrupt law.* It is cumbrous and expensive. It disturbs business by injuring credit. It encourages wild ventures by providing an easy escape in case of failure. It divides the debtor's assets among the lawyers; generally leaving the creditors but the merest pittance. It should be at once repealed.

4. *Remove restrictions upon foreign trade.* I have been a life-long protectionist. But protection is no longer needed. We already manufacture more than we can consume. We must open foreign markets. If we expect others to buy of us, we must buy of them.

But we need also free trade to produce an equilibrium of values among us. Prices are regulated too much by artificial combinations; and too little by the natural method of supply and demand. Manufacturers conspire to raise the price of their goods; and the workmen conspire to raise the price of their labor. These combinations possess most of the odious features of monopoly. They have become so strong that they greatly influence, and in some instances, control legislation. By raising prices above the natural standard, they render it impossible for our manufacturers to compete with others in the markets of the world. All such artificial interferences with business prove destructive in the end. Business never can permanently prosper so long as prices are controlled by these artificial methods. All combinations to raise the price of goods or labor are conspiracies against the public welfare. I see no practical method of breaking up these combinations but by free trade. This, by throwing us open to the competition of the world, will bring back prices to a natural standard.

These are, in brief, remedies for the hard times which, if wisely applied, will prove effective. The people are groaning under burdens which are fast becoming intolerable. They look to the Administration for relief. Unless afforded, they will seek it in a change of rulers, so soon as a change can can be peacefully effected. They can no longer be amused with dead issues. Congress must not spend its time in idle discussions about the President's southern policy. We want a national policy that will set our people to work, our mills to running, and whiten the ocean with our fleets.

I have acted with the Republican party from its beginning. But I express the convictions of many, when I say I can act with it no longer, unless it makes a wise and honest effort to meet the emergencies of the hour.

Rochester, N. Y.

Christian Reforms.

Report of the Committee on Reforms Adopted at the Recent Session of the New York Annual Conference of the Free Methodist Church, held in Wilkesbarre, Pa., and ordered to be printed in the Cynosure.

We are, as a church, deeply interested in three great departments of reform, namely, temperance, anti-secretism, and last, though by no means least, reform from the worldly conformity so conspicuous in the prevailing religion. In regard to this reform we think as a denomination, we have taken advanced ground. Some other denominations are equally radical and active as our own, in temperance and anti-secretism, and we are glad that some are adopting strong measures against the use of tobacco by their preachers; but we know of none who come up to our convictions and practices against fashionable and extravagant attire, costly and splendid church edifices, and the various carnal contrivances to procure money for religious ends. We believe that God has raised up the Free Methodist church to bear no unequivocal witness against these evils. We exhort our brethren to jealously guard against any innovation among us in these respects. Let us be warned by the history of denominations, once as strict as our own, who, yielding little by little, are now foremost in the race of worldliness.

We are more than ever interested in the temperance reform, from the fact that it has assumed so marked a Christian phase. The movement inaugurated, more especially by Mr. Murphy, has our hearty sympathy and support. The blessing of God appears to attend it in the reformation and salvation from sin of many victims of intemperance. We reaffirm the position so often declared by us as a people, that grace is the true basis of reform; therefore the supreme aim should be to secure that change of heart which involves a salvation from all wrong.

We see no reason to change our oft expressed opinion against organized secretism. Corrupt and selfish human nature must naturally and inevitably lead men into secret organization to plan and plot for their own interests, even though at the expense of others. A powerful temptation is thus brought to bear, especially in the great secret organizations, to control church and state and to put under ban all who do not sustain them, and to crush any who may oppose.

Our feelings are excited to abhorrence against Freemasonry, not only on account of its barbarous oaths, murderous penalties and Christless, religious mummeries, but also, as we learn of the religious, or rather sacrilegious, ceremony of baptising four children, recently performed in Jersey City, by a deputy Grand of a lodge of perfection, or symbolic lodge of the Ancient Scottish Rite.

A large region of country has been intensely agitated of late by the revolt of multitudes of railroad employes and miners against the companies employing them. This has resulted in the loss of many lives, in the destruction of millions of dollars worth of property, in the paralysis of some of the most important departments of business, and in great loss to the laborers engaged in it.

While we condemn the capitalists and the great business corporations for oppressing the hireling in his wages, we also condemn the action of the laborers. We think that this excitement and violence is largely due to the workings and suggestions of certain secret organizations, patronized by many of these laborers, which form a kind of communism, which, when fully developed, can only bring ruin to its members, and great injury to the public. We protest against this communism, and exhort our people to give no heed to its mandates, but to firmly discountenance it.

We would call attention to the efforts being made by a number of the most influential clergymen and reformers in our Republic, for an express recognition of the Lord God in the Constitution of the United States. We would second these efforts. We consider this omission of the name of God in the Constitution, and this neglect and refusal to recognize him as the Supreme Jehovah, as a black stain on our national government, and as bordering on impiety, if not actually impious. We regard it as of a piece with those works of the devil exhibited in rank infidelity, and of those by which Satan would through papal machinations, crowd true recognition of Deity out of our public schools, by excluding from them the Bible.

Reform News.

Masonic Mob Violence in Iowa.

221 W. Madison Street,
Chicago, Sept. 19, 1877.

In my last I spoke of the suppression of free speech by lodge hirelings at Marshalltown, Iowa, on the evening of September 11th. In this the lodge-men evidently "reckoned without their host" as was evident from the frequent and unqualified expressions of disapproval to be heard from all quarters. The managing ones learned that the citizens of Marshalltown, who had never been subdued and demoralized by the degrading rites of initiation or bound with clandestine oaths, were not so readily controlled as their own unfortunate dupes, and that public sentiment was decidedly against the proceedings of the previous evening. Those who heard asserted the right to form their own opinions of the speaker and of the performance which they saw, and even official squinting at the "silly, absurd or insane" character of the speaker failed to silence and subdue their indignant spirits. Impelled by a sense of duty or spurred to action by public sentiment which threatened the safety of his pet institution the Mayor, on the morning of the 12th, issued the following proclamation:

PROCLAMATION!

To the Citizens of Marshalltown.

The right of all persons to assemble peaceably together for any meeting not dangerous to public quiet, must be maintained. These are therefore to command all persons not to disturb any assemblage within the city by any unusual noise, or by any playing of instruments for the express purpose of annoying any such assemblage. However silly, absurd or insane a public speaker may be, so long as he keeps within the scope of the law, he must be protected by the law.

In witness whereof, I have hereunto fixed my hand and seal [seal.] this 12th day of September, A. D. 1877.

R. Howe Taylor, *Mayor.*

At 2 p. m. Bro. Ronayne resumed work on the second degree. The audience listened with marked attention and at the close quietly dispersed without being molested. A committee of citizens waited on the Mayor and the Sheriff of the county and requested protection from the rioters at the evening session and received assurance from both these officials that the right of the people of Marshalltown to peaceably assemble should be maintained. The Sheriff for some reason, however, said, "I do not want to go inside the hall but will remain just outside the door."

Promptly at the hour both Sheriff and Marshall were at their post of "Outside Guardians" and the "clandestine" lodge was duly "tyled" by a man armed with the proper implement of his office, and as promptly the hall was filled with men and women anxious to witness the work of

the third degree of Freemasonry.

When Bro. R. had nearly completed his introductory remarks and was about to bring in the candidate, suddenly, without any premonition, we were in total darkness. The gas meters were found to be all right, and the burners were relighted and Mr. Ronayne proceeded. A moment later and darkness again prevailed. It was evident that the lodge employing the band on the previous evening had in some way obtained control of the gas pipes and that we could not depend on that light any farther. The gentlemanly proprietor of the hall did everything in his power to assist and very soon procured lamps, so that the exercises proceeded without further interruption. All retired in good order, and, except a few craftsmen, in excellent spirits; feeling that a decided advantage had been gained and our reform work planted in the very heart of this Masonic stronghold.

But few persons on leaving the hall that night realized from what imminent peril they had so narrowly escaped, and not until the following day was it generally known. An examination revealed the fact that some party unknown had crawled in at a cellar window and had dug down some two feet to the main gas pipe; and, removing a plug, had allowed the gas to escape as rapidly as it would rush out of a hole one inch in diameter. Of course the cellar was very soon filled with the escaping gas and had any one entered it with a light to search for the difficulty, a fearful explosion must have followed. The building if not blown up must have burned and many of its occupants have perished in the flames. Had those present realized the danger at the time as they do now, it would have hardly been possible to prevent a stampede in which not a few would have been injured or killed; but by a merciful Providence all escaped. But no thanks to the lodge or its "hired" emissaries, who were ready to use any means as it appears, however foul, to defeat the object of the meeting and suppress the freedom of speech in Marshalltown.

Who is justly chargeable with these outrageous proceedings? It is a well known fact that the band was hired and as one of the members told me, "well paid" for their work on the previous evening by Masons in the advanced degrees; and it is no injustice or far-fetched inference to suppose that the wretch who entered the cellar was hired and paid by the same parties. He was working in the same interest and seeking to reach the same result as the other "hirelings" who openly assailed the meeting, viz., the suppression of free speech, in direct violation of civil law for the glory of the "craft."

Why did the Sheriff in conversation with the committee decline entering the hall? Was he as a high Mason in the secret of the plot? He must have had some reason for this *unusual* reluctance to discharge the duties of his office by decining to enter the hall should the public safety require his presence. It is devoutly to be hoped that he would not be a party to such a hellish scheme, even though the "craft" demanded, and his lodge oath bound him to do it. But why this reluctance to go inside the hall, if he did not know or strongly suspect that something unusual was to occur? The affair, when you put *this* and *that* together, has a very dark and ugly look about it. It is due to the people whose rights were assailed and whose lives were jeopardized, and to the Sheriff himself, if innocent, that he should explain why he was unwilling to enter a hall where hundreds of the most respectable ladies and gentlemen of the city were assembled. If he refuses to do so, I maintain that it will be no injustice to hold him responsible for being privy to a most infamous plot to sacrifice scores of human beings at the behest and in the interests of that secret banditti called Fremasonry.

Friends of freedom in Marshalltown and throughout our whole country, is it not our duty and has not the time come when we should drive this treason-engendering enemy from our churches and sternly rebuke him at the ballot box? Increasing thousands are saying, Yes. Let us emphasize this declaration at Dayton, and by the help of God strike terror into the hearts of the dark hosts and cause their minions to quake with fear and hide themselves for shame.

J. P. Stoddard.

Presbyterial Conference at Mt. Pleasant, Pa.

Editor Cynosure: While renewing my subscription to your valuable reform journal, a thought has suggested the addition of an encouraging item or two from your cause in western Pennsylvania.

One encouraging feature is the readiness with which our thoughtful people listen to the discussion of these works of darkness which they conceive to have been the source of our late communistic disturbances; and the diligence with which they search to see if what your reform has been urging against secretism be true.

At a meeting of the Westmoreland Presbytery, U. P. church, held in this place, on the 4th and 5th inst., this subject was brought up for conference on Tuesday evening and ably discussed by that very learned and respectable body of ministers. The question discussed was: "Secret societies detrimental to the family, to the church and to the state."

Rev. McBride stated the question and prepared the discussion, followed by Rev. Kelso on the first topic. Rev. Young very clearly and forcibly presented the religious aspect of these societies showing them to be deistical and anti-Christian. His arguments were logical and his conclusions drawn from a wide induction of facts, proving, that by intentionally omitting and expunging the name of Christ from their creed, ritual and worship, they thereby become the enemies of Christ, although they profess to be his friends.

Mr. Vincent discussed the third topic alleging that the orders subverted good order, defied law and thwarted justice. He evinced much acquaintance with, and much study of the tendencies of these societies and their influence in courts and legislatures and the estimation in which Germany, England and other nations hold them. Mr. Vincent is an irrisistible debater, and so fair and gentlemanly as to win the applause even of his enemies.

Other members of the body participated in the discussion until a late hour, holding the people spell-bound by the unveiling of the mystery of iniquity which the craft labor so assiduously to conceal or to clothe in the garments of morality.

The impression made was good and many listeners have since declared themselves fully convinced that the lodge is neither the cradle of patriotism nor the friend of Christianity.

As usual, and as is to be expected, some of the craft declare themselves misrepresented, as a moralist will declare himself misrepresented by the pulpit that preaches that men who are not openly for Christ are against him. This is the misfortune of many candid lodgemen, that they have been blinded by the god of this world and made to believe a lie. Let us not speak censoriously of men but patiently expose these snares by which good men are deceived; holding up the truth as it is in Jesus with power and much assurance and with the Holy Ghost.

Rev. Young was elected delegate to the convention to be held in Dayton, Ohio, in October.

I am sorry to find so few taking the *Cynosure*, and have urged many advocating its teachings to subscribe. This is an encouragement which all sacrificing workers in the cause owe to the organ of the National Christian Association opposed to secret societies.

Yours truly,

F. Fisher.

Gentry Co., Mo., Christian Association.

In accordance with previous announcement, some of the friends of the reform movement, met at the M. E. church, in Albany on Tuesday, September 4, 1877. The meeting was opened by prayer and officers elected pro tem. Rev. E. G. Cooper was made President and J. P. Needels Secretary. The subject first discussed was the propriety of amending the constitution, which proceeding was attended to with interest. The election of officers for the year was next considered, which are as follows:

President—T. L. Gulick.

Vice President—Lemuel Beauchamp.

Secretary—John P. Needels.

Corresponding Secretary—George W. Needels.

Treasurer—E. G. Cooper.

Executive Committee—G. W. Needels, William Madden, E. G. Cooper, G. Sylvester.

G. W. Needels was voted to attend the National Convention as delegate, at Dayton, Ohio, on October 23, 1877. The business meeting was concluded with short, spicy and interesting speeches from a number present, encouraging and strengthening the faith of those who have so nobly stood in front since the beginning of the reform. Several dollars were given and pledged to help on the cause, which means more than mere sympathy.—*Am. Freeman.*

From Bro. Richards' Iowa Work.

Bowensburgh, Ill., Sept. 14.

Dear Bro. K.: During the past week, having engagements for three lectures in the U. P. church at Columbus City, Iowa, I repaired thither, and lectured on Tuesday evening, September 4th, Wednesday P. M. at 3 o'clock and Thursday evening to good audiences, which increased in numbers from the first to the last, on Thursday being unusually large.

The people of Columbus City manifested their interest in our reform, by being promptly on hand, and giving the best of attention to the discussion. The lecture elicited a good degree of discussion, not only on the streets of Columbus City but also at Columbus Junction, one and a half miles distant, and I think will do good.

Credit is due to the Rev. James Brown, D.D., of Columbus City, for his energy in giving thorough notice of the meetings. Rev. Bro. Elsey also was active in getting up a meeting in his church (Rehoboth) seven miles southeast of Columbus City, for Friday evening, September 7th, where we had a very good audience.

At the close of the last lecture at Columbus City, the following resolution was prepared and its adoption moved by Dr. Brown, seconded Father James Currie:

Columbus City, Sept. 6.

Resolved, That we have heard with interest and satisfaction the lectures of Rev. J. P. Richards in this place, in exposure of the origin, character and designs of secret associations. His lectures, by fact and argument, establish clearly their anti-Christian character, and their evil and dangerous tendency in a republican government, and we recommend him and his labors to the friends of the cause he represents and wish him God speed in his work.

[Signed.] Rev. Jas. Brown, D.D.
James Currie.

Adopted.

Correspondence.

A Good Day's Work.

Cameron, Marshall Co., W. Va., Sept. 6, 1877.

Yesterday I worked harder for the cause than I had previously done. The county superintendent of Green county, Pa., had an examination of teachers at a church about eight miles from my residence. Being president of the board of directors for one of the townships for which this particular examination was being held, I felt a desire to be present in the interest of our schools; but I was moved by a much stronger desire to do some anti-secret work in the distribution of tracts, and looking up parties outside of my own immediate neighborhood through whom anti-secret work might be done; especially did I desire to reach the teachers of youth. Furthermore I felt it a duty to make good use of my time and opportunities, as it was a sacrifice that did not "cost me naught;" for not having an idle horse to ride I was compelled to take one out of the plow in this busy time and turn the other loose, and set the plowman to doing chores, making the day cost me about three dollars cash.

I found the church about full of ladies and gentlemen and the examination in progress. They were mostly strangers to me. But at the noon recess after greeting the few families faces present, I cast about a little, and by and by, sat down on a board by the side of an anti-secret friend, drawing out a roll of tracts provided for the occasion, and he and I began to look over them a little, much as if they concerned merely our two selves. Immediately, as I expected, we were surrounded by a company of lookers on. Now was my time for work. I looked up to the bystanders and familiarly remarked that I and my friend were just looking over a few tracts that contained valuable information on secret societies, and if they felt interested in the subject I should be glad to offer them some of them. The group were about all secretists of some sort, but most accepted the tracts. One refused to touch a tract; another refused at first, then gave in a little and wanted several. This was the spokesman of the party and began at once the defence of the orders and an onslaught upon the characters and motives of the publishers of such documents. He asked me if I had ever joined any of these orders. I replied in the negative. He then assured me that nobody knew the secrets of these societies but those that had joined them, and that if they should expose them they could not be believed, and that I was opposing what I knew nothing about. Presently he declared that he knew the Masonic oaths, and these quotations were not true, I asked him if he had ever joined the Masons. No, he said. (He had told me that he was a "Knight of the Stars.") I then reminded him that he had just informed us that no one who had not taken these oaths knew anything about them. A few moments later I distributed a number of tracts to a group of ladies who received them gladly, and immediately began to read them and to comment upon them with a degree of intelligence that surprised and gratified me much. I would have much more of this day's work if I had space.

J. W. Moss.

President Hayes at Cincinnati.

Cincinnati, O., Sept. 17, 1877.

Editor Christian Cynosure—*Dear Sir:* Saturday night witnessed the reception of President Hayes here. The city papers are replete with glowing accounts of the doings; but the truth is, it was quite a tame affair considering the wealth and population of Cincinnati and its environs. There were less than one thousand persons in the escort from the depot to the Gibson House.

In the Sept. 6th issue of the Cincinnati *Enquirer* the following special dispatch appeared:

"A Body Guard for President Hayes.—Tiffin, O., September 5.—The De Molay Commandery of Knights Templar of this city, have been invited to act as body-guard for President Hayes at Fremont, Sept. 14th. They will accept."

It would be interesting reading matter to know if they discharged their duty as announced in the telegram. I find nothing said about it in the papers. Masonry did not turn out in her toggery in our streets, but nevertheless had her hand quite up in the affair as it transpired. The Gibson House was the point selected for the speechifying and attendant buncombe of the occasion. From every window of the house streamed a flag, and these flags were generally accepted by the multitude as the banners of all nations, but the well skilled eyes could here and there detect some Masonic devices—not square and compass most certainly, for such would have been just too plain—but others of a less conspicuous character such as the Templar's cross, the dragon and so on.

The Gibson House is situated on the west side of Walnut street, about midway of the block, between Fourth and Fifth streets. Walnut street runs north and south. In front of this house, commencing at a point on a line with its north wall and extending along the curbings of the sidewalk southwardly to Fourth street, were improvised gas jets surmounted with glass shades, elevated to about the height of a lamp post. These jets were arranged in three grand divisions. Masonry always has an eye to an arrangement which will embody a ternary allusion, so as to keep in mind her three symbolic degrees and the ruling power of her craft. The central division was a trifle more elevated than were the other two. In the middle of the center division was to be seen an illuminated five pointed star, the symbol of the talismanic power of the institution and the ever constant reminder of the five points of Masonic fellowship. On either side of this five pointed star were five jets—symbolic of Masonic light, in the cabalism of numbers—united making ten, which Mackey informs us denotes perfection and the consummation of all things. The five pointed star is made up of a triple triangle, which is a figure of five lines uniting into five points, and in the Pythagorean mysteries was an emblem of health. Masonry just at this time appears to be in a pretty healthy condition. The triangle being a symbol of *deity* in the Masonic nomenclature, becomes intensified in its reference when multiplied by the sacred number three; hence the five pointed star is ever looked to by the craft as the central blazing sun of Masonry and as a power above all power. Directly under this star President Hayes had to walk to enter the Gibson House. The arrangement was significant for the President as Chief Magistrate of the nation is the embodiment of all the power there is in the people as a corporate and political body, but above him and them is a power under which he walks which is supposed not to be seen by the world though perfectly visible to all who are schooled in its mysteries.

The southern division of gas jets were just eighty-one in number. This is the symbolic age of a Knight of St. Andrew or Patriach of the Crusades, which is the twenty-ninth grade of the so-called Ancient and Accepted Rite, and the eleventh conferred in a Grand Consistory. It is made up of nine times nine. Nine in the science of cabalism denotes *perfect* or *finished*, because nine months is the required period of gestation for a human being before birth. Now we are informed by Masonry that Enoch built nine arches under ground at the site afterwards occupied by King Solomon's Temple, and that at the bottom of all those arches were buried and concealed the Masonic mysteries, which were afterwards accidentally found and dragged to light. In the degree of the Knight of St. Andrew each arch is made to represent a birth, so that when a Mason has attained the light of that degree he has been born nine times, and as nine is the numerical representative for a birth the symbolic age of the Knight of St. Andrew becomes eighty-one. See it? Just as plain as a nose on a man's face, ain't it? Wonder if President Hayes has yet been inducted into all this? If not it will be strange if he finally escapes. The north division contained twenty-four gas jets; this is composed of three times eight, and eight is Masonically considered the symbol of a cube, and a cube represents a god and these cubes three gods, the exact number of persons in the Masonic godhead, and the number constituting the ruling power of her lodges, to-wit: a Worshipful Master and two Wardens. Of these twenty-four gas jets three were set a little off from the other twenty-one and a little closer together so as to give special significance to the whole twenty-four. These three jets were at the extreme north end of their division, and may be considered as the head of the whole column. Their allusion is explained by the cube.

I met a Mason and he not seeing Masonic devices on the globes, had not noticed the divisions and numerical arrangements of the jets until I called his attention to them. So soon as he saw them he acknowledged the corn and dropped the subject, except to make a brief and unimportant allusion to the Masonic flags. How subtle and cunning is Masonic craft! This matter apparently so unimportant, yet reads volumes. From it is to be drawn line upon line and precept upon precept. It is not to be wondered that the Mason boasts that his light is shining in darkness and the darkness comprehendeth it not, for such is truly the fact.

From here the President goes to Louisville, where he and his party will receive a more resplendent ovation and reception. It is worthy to remark, that every man on the committee of invitation that went to Washington and tendered him and his Cabinet the hospitalities of Louisville were Freemasons.

With these simple statements of facts I close my letter, leaving you to draw your own conclusions. Respectfully, J. H. H. Woodward.

They will not Hear.

Waitsburg, Wash. Ter., Aug. 31, 1877.

Editor Christian Cynosure: In a previous article to the *Cynosure* I stated some facts concerning the progress and deceptive workings of secret societies in this western country. I will here give a few more thoughts which may be of some interest to your readers. If there is any one thing more binding on Christians than another, it is surely the necessity and duty of seeking to know the whole truth "as it is in Christ Jesus." And especially is this so of the Christian ministry.

Last June, during the session of a Baptist Association, held at Pilot Rock, Umatilla county, Oregon, there were certain steps taken by that Association which clearly developed the true nature and spirit of secretism.

Dr. S. Simpson, one of God's truest servants, whose uprightness and Christian integrity cannot be disputed, also a member of that Association, informed me that he presented a resolution to that body of ministers, simply asking them, as Christian ministers, to investigate the subject of secretism in the light

of the Bible, and know for themselves "whether it be of God, or whether it be of men." But to the sad misfortune of the church of Christ, the resolution was almost unanimously rejected, and not even the discussion of its merits allowed in the Association.

I relate this circumstance, not to throw any unjust insinuations on the Baptist denomination but to show the tyrannical and oppressive spirit of secretism.

Can we be true servants in the Master's vineyard, and be ignorant of the cunning devices of our Master's enemies? Can we be true ministers of Christ and not seek to know the truth "as it is in Christ Jesus," and say by our actions we won't investigate, we won't know the truth? I think Jesus would surely say no! In order to successfully combat the "cunning craftiness" of Satan we have the following instruction: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) To study is to investigate, and "hold fast that which is good."

Let every true minister cry separation, and preach "Salvation in Christ alone." And let the daily watchword be "Come out from among them and be ye *separate!*"

J. C. SPOONEMORE.

Our Mail.

Rev. J. H. Keys, Onarga, Iroquois county, Ill., writes:

"As a Methodist minister, I fully endorse the position you have taken against all secret orders and combinations."

Andrew Alpaugh, Yates City, Ill., writes:

"Please send me another bundle of your papers containing Masonry at a Glance. I have calls for it every day. My shop is the only place in town where such papers can be procured; and I have been expelled from the Masonic and Oddfellow's lodges for having such papers in my possession."

The tyrannical spirit of Masonry shows itself in binding men not only to keep Masonic secrets but also to prevent others from revealing them when possible.

P. P. Swan, Oakwood, Oakland county, Mich., writes:

"When we read the *Cynosure* we give it to others to read hoping to do some good in that way."

His wife adds:

"I think your paper has just the right ring. May the sound of it go forth into all the land, that our nation may become free from the chains of Masonry."

Elijah Bacon, Chrisman, Illinois, eighty years old last March, renews his subscription for two and a half years; sends five dollars to the lecture fund and writes."

"I always have written without the help of glasses. I believe that I am the only man in this town who unfalteringly votes the American ticket."

Rev. A. Hard, Painted Post, N. Y., writes of the fund for the Publishing House:

"That must be raised."

Alex. Littlefield, Remington, Ind., writes:

"Carry the warfare to the very strongholds of Satan, and may God make your little paper a power to the pulling down of everything that exalteth itself above 'Our Prince Immanuel,' who must be crowned Lord of all and King of Kings. 'He shall reign until he has put all enemies under his feet.' O that glorious, soul-inspiring hymn

'Crown him Lord of all!'

How can any one sing it and not be inspired with more than human fervor and zeal? How can a Christian who may have been inveigled into any of Satan's man-traps, sing it and not feel that he can break his fetters and be a freeman in Christ Jesus once more; daring all the vengeance of men and devils combined, if he can but assist at that grand coronation and sit down at the marriage feast of the Lamb?"

Home and Farm.

A Wife's Power.

The power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be forever unknown. A good wife is to a man wisdom, courage and strength; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision, economy. There is no outward prosperity that can counteract indolence, extravagance and folly at home. No spirit can long endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action, but to sustain him he needs a tranquil mind; and especially if he is an intellectual man, with a whole heart, he needs his moral forces in the conflict of life.

To recover his composure, home must be a place of peace, of cheerfulness and of comfort. There his soul renews its strength and goes forth with fresh vigor to encounter the labor and troubles of life. But if at home he finds no rest, and is there met with bad temper, sullenlenness, jealousy or gloom, or is assailed by complaints and censure, hope vanishes and he sinks into despair. Such is the case with many who, it might seem, have no conflicts or trials of life; for such is the wife's power.—*Sel.*

New Remedy for Burns and Scalds.

Dr. G. F. Waters, of Boston, recently tested before the meeting of the Massachusetts Dental Society a new remedy for burns and scalds, consisting of the application of bicarbonate of soda, the simple cooking soda used in all families. The doctor dipped a sponge into boiling hot water, and squeezed it over his right wrist, the water flowing almost completely around the arm, and nearly encircling it with a severe scald two inches in width. Not content with this, he dipped the sponge a second time, and pressed it closely on the under side of his wrist for thirty seconds. He then applied bicarbonate of soda to the scalded surface, and laid over it a wet cloth, and the intense pain was banished as if by magic. On the next day after this severe test, the scald, with the exception of the part purposely made most severe, was practically healed, only a slight discoloration of the skin showing where the scalding water had flowed—this, too, without a second application of the soda. The flesh on the under side of the wrist had been cooked down to the sweat-glands, and the scald was one which ordinarily would have caused an open and painful wound of long duration. The only treatment of this, however, after the first application of the soda, was to keep the part moist with a wet cloth; and no pain was experienced, and it was but a few days before this severe wound was seen to be rapidly healing.

Winter Clothing for Children.

An exchange says: The same frosty but kindly agency which clothes October landscapes in gorgeous beauty impels the opening of chests and drawers where, since June, in fragrant cedar or aromatic camphor, our heavy flannels and woolen garments have reposed secure from the moth. The deep reds, bright scarlets, and warm browns, that offend the eye in midsummer look inviting enough now, and the soft, thick flannels seem to possess almost a human touch of warmth and comfort. While the price of coal has fallen, that of woolen goods has not much advanced, and even the poor may indulge the expectation of getting through the winter quite comfortably. But if the choice lay between clothes and coal, investment in clothes would be more economical. Everybody knows now, or ought to know, that he who wears abundance of clothing to retain the bodily heat requires less food to keep up warmth than does the scantily-clad person, and they who lack both clothes and heat-producing foods must be large consumers of fuel, or suffer. Since children cannot be expected to have correct judgment with respect to the amount, style, and distribution on their persons of their clothing, those who are older must exercise judgment for them, and dress them comfortably regardless of the fashions. It is not uncommon to find little girls of fond and indulgent mammas so attired as to invite attacks of croup, pneumonia and diphtheria.

With dresses barely reaching the knee, a single covering of hose from the knee to the ankle, and nothing thicker next the person than cotton flannel or muslin, it is no wonder that so many little girls die, or what is scarce one degree removed from death, grow up sickly and incapable of discharging in any fit manner the duties of wife and mother. While their brothers are clad in flannel from neck to toe and wear heavy suits of cloth, they, poor things, are often kept in short and cold white dresses, with thin shoes and thin stockings, though frequently wearing on their heads fur caps, and about their shoulders warm wrappings. The more uniform the covering of the body can be, as to warmth and weight, the more effectually are sanitary conditions complied with. Hence the multiplication of waists and bands and gathers about the middle of the body is not in accordance with the laws of hygiene. If wrappings are doubled anywhere, let them be so on the extremities. Boerhave's three golden maxims of health were, "Keep the head cool, the feet warm and the bowels open." We cannot expect children's feet to be warm during winter unless they are sufficiently covered. In this view the present fashion of "knee pants" for boys is unhygienic. Mothers who carefully observe their children's health know very well that boys who wear long pants suffer much less from coughs and colds than do the little fellows in "knickerbockers" and those mammas who keep their boys in short clothes should supplement their "suits" with leggins, which are both healthful and stylish. These come in a great variety of fabric—knitted cloth, velveteen, and gossamer rubber lined with canton flannel. Girls also need these leggins quite as much as boys do, and the same is true of women who are obliged to be out in all weathers.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 27, 1877.

A Solemn and Earnest Appeal to Congregationalists.

Dear Brethren: "Whose are the fathers;" and by whom, according to history, popular government has come and remains on earth, we beseech you to suffer this word of exhortation.

The National Congregational Council meeting at Detroit, October 17th, next month, was organized, as you know, at Oberlin, Ohio. Two prominent men were there, C. G. Finney and A. H. Quint; one now a saint in heaven, the other the only permanent officer of the Council. President Finney spoke to you, by request, on the baptism of the Holy Ghost. Dr. Quint, as I am informed by a worthy minister of Christ in Oberlin, smoked tobacco with a secession or anti-war Democrat with whom he companied. President Finney was received by the Council standing and with uncovered heads. Dr. Quint was elected to the virtual control and guidance of the National Council, by making him sole keeper of records and correspondence.

President Finney, as you know, while an unregenerate lawyer, was made a Freemason, but has said to many of you, as he said to me in these words: "As soon as I was converted to Christ, my moral nature loathed it." And in his book which you all have read, or can read without the cost of buying it; he solemnly says that it is preposterous to believe an adhering Freemason on his oath, since he is sworn to conceal, and by adhering affirms his obligation to conceal whatever concerns Masons or Masonry. This book was published before that National Congregational Council was formed; and if you believed that President Finney lied and slandered Freemasonry by calling it a "swindle," "blasphemy," etc., then every member of that Council, who, knowing or believing Mr. Finney's statements to be false, arose reverently and received him with uncovered head, was himself guilty of sacrilege, blasphemy and hypocrisy; and must answer to God for confounding the church of Christ and insulting the angels who guard it.

But if, on the contrary, Mr. Finney argues for and states the truth concerning the lodge which he had joined, and, of course, knew thoroughly; then Dr. Quint is a forsworn hypocrite, guilty, to borrow Mr. Finney's words, of a "perpetual lie" and so utterly unfit to be secretary of the National Congregational Council, or even to sit in communion with the churches of Christ! This last point is put with great clearness and force in President Finney's book.

I have heard no answer, palliation, or excuse for Dr. Quint, except some suggestions by Dr. Roy and others, that he (Quint) is not much of a Freemason, that he does not advise his people to join the lodge, etc., etc.

Let us see how much of a Freemason he is.

At a Ladies Missionary Society meeting, New Bedford, Massachusetts, January, 1872, Rev. T. C. Jerome made the leading address, and with other excellent things, said:

"Masonry is not *free*, and we have an *odd* rather than an even fellowship, where half the world is certainly shut out. Are the women not worthy such societies or are such societies unworthy of them?"

Dr. Quint, in reply, said "He was proud of being the Grand Chaplain of the Grand Lodge of Masons, and anybody who don't like it can't help himself."—*New Bedford Republican.*"

See a full report in *Cynosure*, June 28, 1877. This was five years ago, a few months after his election as Secretary of the National Council.

Again, September 18th inst., a soldiers' monument was unveiled in Boston. And though the Masons, as such, took no part in the war, and boasted that Masonic signs would bring favors from rebels; and their chief organ, *The Voice of Masonry*, in the heat of the war condemned Northern Masons for obeying their officers, and charging on rebel Masons, saying, "Masonry knows nothing about this flag and that flag," yet the lodge came forward to honor the soldiers who fell in the war.

The Boston Herald has this paragraph on Dr. Quint, September 17th, the day before the unveiling of the monument:

"Rev. A. H. Quint, D.D., Masonic Grand Chaplain, will be unable to parade with any of the military organizations with which he is connected, on account of his participation in the Masonic dedicatory exercises. He was first chaplain-in-chief of the Grand Army of the Republic under its national organization, and performs his share of the Masonic services with the understanding that he be allowed to wear the badges of his Grand Army office."

And, on the next day, this Dr. Quint made a Masonic invocation excluding Christ.

Now we request our Michigan brethren and readers to take effectual means to report the proceedings of the Congregational Council at Detroit, October 17th, and especially to give us the vote on Dr. Quint's re-election as Secretary of that body, and, if possible, the names of those voting for him. If the memory of our fathers and of the Saviour of the world are to be insulted by continuing to put forward this person to represent American Congregationalism, there will soon be, both here and in Europe, two sorts of Congregationalists who cannot walk together in church fellowship.

The Praise of Men—Paul and Brigham Young.

Paul wrote fourteen epistles, received by the most enlightened nations as a portion of their Bible. His eloquence, his sound morals and powerful diversified character place him, as a man, among the leaders of the human race in the march of enlightment and elevation; yet

"His ashes flew
No marble tells us whither."

He is supposed to have been beheaded by Nero; but his funeral, if he had any, and his grave, like that of Moses, is unknown.

Brigham Young, no well-informed person doubts, ordered and approved the Mountain Meadow massacre; was red with other murders; was president of what was called "a latter day church of Christ;" yet repealed and scouted Christ's law of marriage, and human equality and Christian civilization. His followers were avowed rebels to a man in the late slavery rebellion, scoffing and insulting the national flag, and defying its authority. Yet the American press, even, with exceptions, the religious press, instead of treating him as a successful brigand or adroit bandit, chronicles his "last words," his lying in state and his funeral, thronged by thousands, as of some "veiled prophet" or Moslem chief.

Mormonism is Masonry. Joseph Smith, was often at the hotel of Samuel D. Greene, while he was a member of Batavia lodge, with William Morgan. He (Smith) learned his theory despotism of from the sworn submission of the lodge; his doctrine of assassination, from the bloody obligations of the order; and its practice, from the continuous murder of Hiram Abiff. The Endowment House is the human hell where devils are manufactured and drilled to run that system whose god is Satan; whose homes are harems; and its Constantinople, Salt Lake. And the only difference between our Masonry and Mormonism is that Jo. Smith, and Young after him, made their lodge clandestine, and directed it to a specific end like the Ku Klux Klan or the Golden Circle of the South. The power of Mormonism over mind, like that of Islamism, and every Satan worship, is in its rites. There lies its sorcery and charm. The "god of this world" gave Brigham Young, exactly what he promised Christ, viz., "The kingdoms of this world (so far as he went) and the glory of them," and on the same terms, viz., his worship: and whoever loves the praise of men more than the praise of God, is traveling the same road with Mormon and Moslem.

Godless School Books.—Stopping lately at the house of an excellent minister, his little children brought us their new school reading book. Looking it through, while we read "The Kitten says mew" and "The Dog wags his tail;" and, further on, learned how a good boy got a horse and cart; we observed that the name and idea of God was excluded and every thought or word which could lead to him. We are glad to insert the following action of the Wesleyans, passed by the Illinois Annual Conference of the Wesleyan Methodist Connection of America, in conference assembled, September 13, 1877:

Resolved, That this conference refuse to handle or use those books now being published for our common schools excluding the name of God and his Christ; and we ask all Christian people, and well-wishers of our Republic to unite with us in this action.

Elder Wm. Pinkney, Sec.
Elder J. L. Clark, Pres.

The Argument of Numbers.

The New York *Independent* foots up the denominational opposition to secret orders in the following paragraph:

It will be a surprise to many to learn that about half of all the Christian communicants in the United States, including Roman Catholics, belong to denominations which are opposed to secret societies. If the number of communicants in this country be placed at fourteen millions, nearly seven millions can be classed as opposed to secret societies, as follows:

Roman Catholics, say	6,000 000
Lutherans, say	500,000
United Brethren in Christ	144,000
United Presbyterians	78 000
Friends	60,000
German Brethren, or Dunkers, say	50,000
Mennonites	40.000
American Wesleyans	20.000
Free Methodists	6 000
Total	6,898,000

This table will be seen to be incomplete in the omission of the Reformed and Associate Presbyterians, while the Disciple church, the Seventh Day Baptists, the Adventists and Winebrennarians are with few exceptions opposed to the lodge. A very large proportion of the membership in the Baptist, Congregational and Presbyterian churches, and in the Methodist, aside from the pastors, are of the same persuasion. So that, omitting the Roman Catholics, who, while they oppose secretism outside of their pale, suffer secret orders under the control of the hierarchy, the proportion of one half the Christian communicants in the country holds good. The question is to bring together the influence and prayers of these Christians. Did they flow together efficiently the wheel would soon begin to turn which would grind the lodge to powder.

The Publishing House Fund.—A number of responses to Bro. Lewis' call for ONE DOLLAR subscriptions to this fund have been received from Prof. E. J. Payne, Wasioja, Minn.; John Lazenby, Jacksonville, Ill.; A. M. Durfee, Sherman, N. Y.; John Viall, Kearney Junction, Neb.; A. Hartzell, Golden, Col., while others have given larger sums. It is a good way to share in a noble enterprise for the advancement of the kingdom of Christ and at small sacrifice. During October before the National Convention meets let us have a Publishing House Dollar List numbering thousands.

ON TO DAYTON!—Bro. Dillon writes that a local committee has taken in hand the arrangements for entertaining the National Convention. Calls for lecturers are coming in and he is responding as far as possible. Reduced rates will be obtained on the railroads if possible and proper announcement made. Secretary Stoddard started for appointments in Ohio on Tuesday. He will work rapidly toward Dayton, and be in co-operation with the friends at that point.

—The call for tracts at the Chicago Exposition has exhausted the funds for that purpose in the hands of our publishers, Ezra A. Cook & Co., and friends are desired to contribute more and oftener to this good work. It is stated that 25,000 persons visited the Exposition on Saturday last, and the amount of good done by the distribution of 16,000 pages of tracts cannot be estimated. See the notice on 16th page.

—Rev. H. H. Hinman started eastward from Chicago on his way to Dayton on Friday evening last. His first point of work is at Etna Green, Kosciusko county, Indiana. We shall hear frequently of his labors and successes before the anniversary, and trust from a dozen other workers also.

N. C. A. EYES AND EARS AT THE EXPOSITION.

In some respects the location of the N. C. A. stand could not be better. The stairway near us, the fine view of the waterfall, and the convenient access to the elevator, are all favorable, while the birds-eye view of many machines at work below is better than on the lower floor.

Good fortune also attends us in having next us an attractive display at the stand of Professor A. E. Willis, who is well known as a practical phrenologist and lecturer through the country, and his interesting volume on Human Nature and Physiognomy with illustrations of eyes, mouth, etc., has peculiar charms for those who seek thus how to know human character. The many who pause to look at his illustrations and get their characters recorded, are a very likely class to look over our tracts, etc., and thus obtain a correct impression regarding the special and all-important work of the National Christian Association.

Some ladies approach. One had sympathy for our cause when she saw the tracts, but said she, "This lady's husband is a Mason." "Yes, and I've taken a degree myself," was responded. And so our position was politely announced in the blandest manner in this syllogism: "Masonry is a religion." That part being assented to—"It is not the Christian religion." This was also accepted. Then the conclusion came. "Therefore no Christian should be a Mason." Some glances, a trivial remark or two then onward and away.

A Presbyterian minister said he was in sympathy with us, but if he should come out as an Anti-mason it would split up and ruin his church. He knew however the injury that secret societies were doing and hoped soon to see more clearly what duty demanded and to follow that path.

Another of a different type now demands attention. "Hold the Fort!" The enemy makes a bold assault. The commander is a keen-eyed, wiry, black-haired, active man whose repeater rifle (alias tongue) is fired with great rapidity. He was not a Mason, did not believe in any God. Matter is eternal. Christ and the twelve apostles, etc., never existed. They were merely a form of the ancient mythical faith representing the sun and months, etc. The sun rose daily, that was what Christ's rising from the grave meant. Man could trace effects to causes but landed only in the unknown.

His musketry rattled, but we were unable to see any damage, and a discharge from the fort leveled his banners.

A Presbyterian minister from Canada on his way to Colorado heard some points of doctrine read from Mackey and was surprised. He accepted some tracts and a pamphlet.

A "son of a Methodist minister" defended Masonry, but acknowledged very soon that he had given up his early faith and if he was a good Mason would be content. Christianity and the Bible he had given up and he had read Tom Paine, etc., before he became a Mason, therefore, Masonry must not be charged with his scepticism! Thus the sceptic and Christian become brethren in the lodge and have not Christ to reign over them. T. H.

OBITUARY.

MICHAEL ARTMAN.—This aged and tried friend of reform died Aug. 29th at his home in Hillsdale, Mich., aged seventy-seven years and four days. Mrs. Artman writes of his sickness and death: "His disease was enlargement of the heart, causing dropsy. He was confined to the house some six or seven weeks previous to his death, but not to his bed. He was ready and willing to go at any time; so when the summons came he passed away very easy. He did not feel willing that any of our resident clergy, they all being secret society men, should preach at his funeral; and so an anti-secret society man, Elder Limbocker, of Litchfield, was called on, and he came and conducted the funeral services accordingly, which were held in the Freewill Baptist church."

ROBBINS BURRILL, brother of Dea. Willard Burrill of Oberlin, died recently at his home in Sheffield, Ohio. He was one who had, for Christ's sake and a testimony against evil, come out from the lodge, giving his name for a place on the roll of seceders.

THE CAUSE IN MISSOURI.

Bro. Needels of the Albany *Freeman*, has published the following notice to friends in Missouri, respecting their present co-operation:

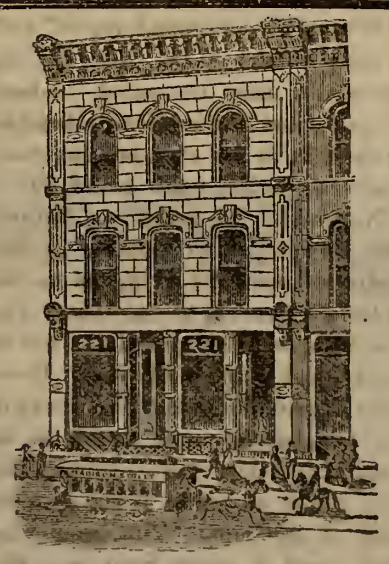
At a meeting of the Executive Committee of the Christian Association Opposed to Secret Societies, of the State of Missouri, held August 11, 1877, it was thought best, for several reasons, not to hold a State Convention the present season.

The committee arranged for another meeting to be held at Avalon, Livingston county, Missouri, October 29, 1877. It is desired that all the officers of the State Association be present at that meeting and attend to the business of the Association the same as if a Convention had been held. The employing of a State Agent, and much other matter of importance will be to attend to.

The Executive Committee in the absence of the Association elected A. W. Geeslin as delegate and representative of the State Association to the Convention of the National Association to meet at Dayton, Ohio, October 23, 1877. And now you are requested to do what you can yourself, and engage the co-operation of the friends of our reform to raise the money to bear his expenses to the Convention. Hand it to the United Brethren minister who will take it to Conference, as Bro. Geeslin will go from there to the Convention.

There is much before us to do this year, and we must of necessity do with might that which comes first before us. And relying upon God that rules in the heavens, and that will reign upon the earth, we shall succeed.

G. W. NEEDELS, Cor. Sec'y.



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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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The Home Circle.

The Bright Days in Fall.

'Tis fall,
And calm, gold days
Are dreaming in the skies.
With amber light the far woods blaze,
The shadeless corn lands wear a listless haze,
The river level as the dun mead lies.
Her spell Enchantment lays
On glimmering hills—bright bays—
Wide ocean-ways—
On all.

'Tis calm
Before the end,
In nature as in life
'Tis bright at eventide. I wend
My way through woods where gold and crimson blend,
Through corridors where endless groups extend;
I sigh to think how soon the strife
Of piping winds shall rend
Each leaf and end
The charm.

So years
Grow calm and bright
With a resplendent light,
And discipline ends, and want and care;
'Tis autumn in the heart. The blight
Hangs o'er the leaf. The storms prepare,
And soon beyond the light
Lone winter's night
Appears.

'Tis sweet
In winter days
To mark warm rifts of light
In hedges old, where ardent sunsets blaze
Athwart the crimson seas. 'Tis a delight
On disappearing suns to gaze:
When spring her robe displays,
To follow through warm ways,
Where'er she stays
Her feet.

Then frost
May drain the streams,
But spring is in the heart; her form
We see; she lingers in our dreams.
The snows may fall, and loud may pipe the storm,
The winds return after the sequent calm
We heed them little after spring's first beams
Have lent the earth their charm;
Then winter seems
As past.

'Tis thus
With life; 'tis not
What we are now that joy imparts,
But the near prospect of our future lot.
In fall, approaching winter chills our hearts,
And near spring days the blank storm is forgot.
Like rare fruits by voyagers sought,
Ever from foreign marts
Sweet joys are brought
To us.

At last,
When life is old,
And vanished are its dreams,
Will prospects bright or dark unfold?
Will happy summers lift their fronded palms
In low horizons of fair seas of gold,
Or mystery's voiceless night enfold
Us in its dubious arms,
And leave a cold
Dead past?

The heart
True joy can know
Only when heaven seems near,
And faith sees a horizon dawn and glow
Beyond the scenes that fade and disappear;
When heavenly hills beyond earth's ranges low
Lift their gold summits fair and clear,
And joy—though earth turn sere
And falls the snow—
Impart.

—Hezekiah Butterworth.

Law and Grace.

HEBREWS VII.

The second time when the Bible became a new book to me, was when I discovered that the same covenant which, in Hebrews viii. 12, provides for our sin and our iniquities being "remembered no more," provides also, in verse 10, for our loving and obeying the commandments of our God. I saw that sanctification was by faith, as well as justification. That the same Saviour who delivers from the guilt of sin, delivers also from its power. And that the very righteousness which the law demanded, but failed to procure, was made possible and easy by grace.

Thus a second time the Bible became a new book to me; and from beginning to end I saw unveiled on its pages the blessed secret of living and walking by faith, under the new covenant of grace. Texts which before had no meaning, now became full of light to me. I marveled at my blindness in the past, and could not conceive with what eyes I had been all along reading it; for I had missed the grandest part of the gospel. It had been an unspeakable blessing to me to be delivered from the guilt of my sin, but it was infinitely more glorious to be delivered from its power. For to me the consequences of sin were not as dreadful as the fact of the sin itself; and to know that Christ came to deliver from this bondage was news indeed.

Many Christians try to live Christian lives under the covenant of works. They trust Christ for the forgiveness of their sins, and let him do it all, because they know they cannot help in this matter. But when it comes to their daily living, they feel as if the could and ought to help. It seems to them Christ has saved them from their guilt, and has started them out in their new life with certain powers of their own, which they are responsible for making the most of. And they seek by fleshly resolutions and efforts of their own, with the help of the Lord, to conquer their temptations and "keep the commandments," and to walk worthy of the high calling wherewith they are called, instead of living and bearing fruit altogether by faith in an ever-present Saviour (Gal. ii., 29; John xv., 4, 5).

No wonder the result is a failure. For we are just as helpless in the matter of our daily living as we are in the forgiveness of our sins. The one must be all of grace, and not of works, just as the other was. Resolutions and efforts and the works of the law, can no more enable us to walk in practical righteousness than they could secure to us the forgiveness of our sins. The same grace that saved us, must keep us. The same Saviour who bore our guilt for us, must do our daily work for us also. We cannot be Christians as to pardon and then be Jews as to living.

The covenant of grace is grace throughout. Now I would put the practical question to you each one. How have you lived, or tried to live your Christian life? You received Christ by faith at first, how have you walked in him—by faith or by effort? Under which covenant are you living now—the covenant of law, or the covenant of grace? For the two cannot be dovetailed together. They are in absolute contrast. They begin from exactly opposite points of the compass. In the covenant of grace, Christ does every thing, and we simply trust all to him to do. In the covenant of works, we do it all ourselves. You understand this, as to conversion, and I dare say have, many of you, preached it very eloquently and convincingly to the poor, struggling sinner, when he has been seeking to be saved by works. But have you ever thought that you yourself, on a little different plane, have been seeking to be saved by works? I mean saved from the bondage of sin! With myself my Christian life for many years was all works. It was *do, do, do*, from morning until night, I verily thought that if I did not do it, it would never be done. Grace had made me alive, I knew, but I thought that the law must keep me alive. I must strive in my own strength!

I have no doubt many of you are just like me. You honestly think it is the right way. But, dear friends, it is the Jewish way, not the Christian. The new covenant takes hold of the matter at the other end. It is not your working in order to make yourself right, but it is Christ making you right in order that you may work. He puts his laws into your minds and writes them on your hearts. He takes away your stony heart and gives you a heart of flesh; and he causes you to walk in his statutes, and promises that you shall keep his judgments and do them. He works in you to will and to do of his good pleasure. And your part in the whole matter is simply to yield yourself up to his working and trust him. As you have received him, so are you to walk in him. You received him by faith and you are to walk in him by faith also. From beginning to end of our Christian experience we are poor sinners, and nothing at all, and Jesus Christ is our all in all.

Now, dear Christian, will you let him? Will you hand yourself over utterly into his care and keeping, and yield yourself up to his working? Will you say, "Lord, I am helpless, I can do nothing against these enemies who come out against me. My only hope is in thee. Do thou fight for me and deliver me."

And then will you trust him to do it? Do you believe he is able? Do you believe he is willing? Can you leave it in his hand?—*Mrs. R. Peasall Smith.*

Evenings at Home.

It is well for the women of the household to remember that the pleasant evenings at home are strong antidotes to the practice of looking for enjoyment abroad and seeking for pleasure in by and forbidden places; for relaxation and recreation will be indulged in somehow by most men, and happy are they who find in the home circle the diversion they need. A lively game, and interesting book read aloud, or, in musical families, a new song to be practiced, will furnish pastime that will make an evening pass pleasantly.

A little forethought during the day, a little pulling of wires that need not appear, will make the thing easy; and different ways and means may be provided for making the evening hours pass pleasantly and a time to be looked forward to with pleasant anticipations.

We visited once in a large family where it was the duty of each sister, in turn, to provide the evening's occupation, and there was a pleasant rivalry between them as to whose evening should be the most enjoyable. The brothers entered fully into the spirit of the simple home entertainment, and were as loth to be obliged to spend the evening away from home as their sisters and parents were sorry to have them absent. Every one spoke of this family as an uncommonly united one, for each and every member showed such a strong attachment for the home to which each one contributed so much pleasure.—*Ex.*

The Schools and the Press.

The periodicals and newspapers printed in the United States very nearly equal those of all the rest of the educated world. In 1870 it was estimated that 7642 were published in Europe, Asia and Africa, and in our own country 5871. Since that time our publications have increased, it is supposed, nearly to an equality with those of all the world besides, and our forty millions of people read as much as all the rest of the hundreds of millions upon the same globe who can read at all. To our free institutions much of this inquisitive spirit is due; but to the common-school system we owe the capacity of gratifying our curiosity and cultivating a general knowledge of the condition of our fellow-men. It is estimated that the number of copies of newspapers and periodicals printed in Great Britain in 1870 was 350,000,000, and an equal number in France. The census returns show that in the same year 1,500,000,000 copies were printed in the United States. Our readers consume and pay for a periodical literature twice as great as that of the two populous centres of European civilization; and the census reports show how closely the progress of a demand for newspapers is connected with the advance of the common schools. Where there are no public schools, there are no newspapers; where the teacher leads the way, the press follows. In uneducated Georgia, for example, with a population of nearly 1,200,000, there are only 123 newspapers and periodicals; in Massachusetts, with a population of nearly 1,500,000, there are 280. The circulation of the newspapers of Georgia is 14,447,388; of Massachusetts. 107,691,952. In educated Ohio the annual circulation was, in 1870, 93,000,000 in a population of 2,662,-681. In uneducated Texas, five-fold as large as Ohio, with a population of 884,000, the circulation was 5,813,-432. Only seven copies of a news-

paper are printed yearly in Texas for each inhabitant; in Ohio, 35; in Massachusetts, 74; in New York, 113; in Pennsylvania, 67. The total number of publications in North Carolina, we are told, would allow only one paper to each inhabitant every three months; New York prints 113 copies a year for each of its people.

California stands next in this proportion, and allows 83 copies a year to each inhabitant. Its people probably consume at home more newspapers in proportion to their numbers than any part of the world—a proof that the emigrants to the Golden State have been well educated, and their common schools effective. It would, indeed, be ungenerous to pursue further this contrast between the literature and intelligence of the different portions of our country. Temporary obstacles have divided us in this particular. We may reasonably trust that the common schools will win at last an equal victory and control in every section of the Union.—*Eugene Lawrence in Harper's Magazine.*

Children's Corner.

PROVIDENCE.

"Ah! what will become of the lily,
When the summer-time is dead?
Must she lay her spotless robes away,
And hide in the dust her head?"

"My child, the hand that bows her head
Can lift it up anew;
And weave another shining robe
Of sunshine and of dew."

"But, father, what will the sparrows do?
Though they chirp so blithe and bold,
When the shelter of the leaves is gone
They must perish with the cold."

"The sparrows are little things, my child,
And the cold is hard to bear;
Yet never one of these shall fall
Without the Father's care."

"But how will the tender lambs be clothed?
For you know the shepherd said
He must take their fleeces all away,
For us to wear instead."

"They are warm enough to-day, my child,
And so soon their fleeces grow,
They each will have another one
Before they feel the snow."

"I know you will keep me father,
That I shall be clothed and fed,
But suppose that I were lost from home,
Or, suppose that you were dead?"

"My child; there is One who seeks you,
No matter where you roam;
And you may not stray so far away
That He cannot bring you home.

"For you have a better Father,
In a better home above;
And the very hairs of your precious head
Are numbered by His love."

—PHOEBE CARY.

FREDERICK THE GREAT, AND WHY HE WAS CALLED SO.

BY AMASA LORD.

The present kingdom of Prussia is less than two hundred years old. At the commencement of the eighteenth century, there existed on the southern shores of the Baltic, the marquisate of Brandenburg, about as large as the State of Massachusetts and the small dukedom of Prussia. The Marquis of Brandenburg having come into possession of the duchy of Prussia, succeeded in having the united provinces recognized as a kingdom, with himself as king, and took the title of Frederick I. In 1714 he died and was succeeded by his son, Frederick William I. Previous to his accession to the throne, Frederick William had married his cousin, daughter of George, Elector of Hanover, who subsequently became George I. of England. On the 24th of January, 1712, a son was born to them, who afterwards became Frederick William II., or Frederick the Great—great not in wisdom or goodness, but "great like Cæsar, stained with blood."

When Frederick was a boy, "he was gentle, affectionate, fond of music and books, and clung to his sister Wilhelmina with almost feminine love." But he afterwards became a cruel fiend. One reason for this was that his father was a bloody tyrant, and trained his son to imitate his conduct. Frederick William I. was very desirous that his son whom he called by the diminutive Fritz, should develop warlike taste, deeming the disposition which he had exhibited unmanly, and soon began to despise and hate the child. Still he resolved to leave no efforts untried to make a soldier of his boy. When Fritz was six years old his father organized a company of high born lads to be placed under his command as colonel. When he was seven he was placed under the care of tutors who were directed to press forward his military education with the most merciless rigor. Said his father to them:

"You have, in the highest measure, to make it your care to infuse into my son a true love for the soldier business and to impress on him that there is nothing in the world which can bring a prince renown and honor like the sword; so he would be a despised creature before all men, if he did not love it and seek his sole glory therein."

When the boy had attained his fourteenth year, his father appointed him captain of one of the companies of the Potsdam Grenadier guards, composed of giants, the shortest of whom were nearly seven feet high, and the tallest nearly nine. When he was about seventeen, he was taken on a visit to the court of the king of Poland, which, at that time was exceedingly dissolute. He fell before the great temptations which he there encountered, and it was a fall from which he never recovered. His moral nature received a wound which poisoned all his days. On his return to Potsdam, where was one of the royal palaces, his dissipated habits clung to him and he chose for his companions those who were in sympathy with his newly acquired tastes and character.

Frederick William I., the father of Frederick the Great, was a tyrant not only over his other subjects, but in his own family. He treated them not merely with abusive language, but with personal violence. When the Crown Prince was eighteen years of age, he openly flogged him and then, adding mockery to his cruelty, said:

"Had I been so treated by my father, I would have blown my brains out. But this fellow has no honor—he takes all that comes."

Fritz, goaded to madness, attempted by the aid of a friend (Lieutenant Katte), to escape to England. He was arrested. The King in his rage seized him by the collar, hustled him about, tore out handfuls of his hair, and smote him on his face with his cane. He assumed that his son, being an officer in the army, was a deserter and merited death. He imprisoned him in a strong fortress to await his trial. He assailed Wilhelmina with the utmost ferocity, because she was in sympathy with her brother. "I hope," said he, "to have evidence to convict the rascal Fritz, and the wretch Wilhelmina, and to cut their heads off." "Katte," he exclaimed, "is guilty of high treason. He shall die by the hands of the headsman."

A scaffold was erected in the yard of the castle, where Fritz, then a slender, fragile boy of eighteen, was imprisoned. Katte was taken to the scaffold on the death cart. Four grenadiers held Fritz to the window to compel him to see his friend beheaded. Fritz fainted as Katte's head rolled from the scaffold. A similar fate had been designed for him by his father, but the Emperor of Germany and the kings of Poland and Sweden interfered and his life was spared.

Such were the influences under which the character of Frederick the Great was formed. On the 8th of January, 1733, he was by moral compulsion married to Elizabeth, daughter of the Duke of Brunswick. She was beautiful, amiable, accomplished, and of irreproachable character. But the Crown Prince was cold, severe and unloving. With undisguised reluctance he took the hand of his innocent bride and ever after treated her with the most cruel neglect.

[*Continued next week.*]

"Johnnie," said a man, winking slyly to a clerk of his acquaintance in a dry goods store, "you must give me an extra measure; your master is not in."

Johnnie looked up in the man's face very seriously and said, "*My Master is always in.*"

Johnnie's Master was the all-seeing God. Let us all, when we are tempted to do wrong, adopt Johnnie's motto—"My Master is always in." It will save us all from many a sin, and from so much sorrow. —*S. S. World.*

The Sabbath School.

LESSON XL.—October 7, 1877.—PAUL AT CESAREA.

SCRIPTURE.—Acts 21: 8-15. Commit vs. 10-14.

8. And the next day we that were of Paul's company departed and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9. And the same man had four daughters, virgins, which did prophesy.

10. And as we tarried there many days, there came down from Judea a certain prophet named Agabus.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15. And after those days we took up our carriages, and went up to Jerusalem.

GOLDEN TEXT.—"But none of these things move me, neither count I my life dear unto myself." Acts 20: 24.

HOME READINGS.

Acts 8: 4-8 and 26-40....Philip the Evangelist.
Acts 19: 22-27 ....Paul Bound in Spirit.
Acts 22: 22-30 ....Paul Bound with Thongs.
Mat. 5: 10-12 and Jas. 1: 2-4 ... Joy in Temptation.
2 Cor. 4: 5-18....It is a Light Affliction.
Rom. 8: 35-39....What can Separate?

Cesarea was a city on the west coast of Palestine on the line of the great road from Tyre to Egypt, distant from Jerusalem about 70 miles. It was at this time the head of Judea. It was the official residence of the Herodian kings and of Festus, Felix and the other Roman procurators of Judea.

Philip the evangelist is first mentioned in Acts vi. as one of the seven appointed to oversee the daily distribution of food. He appeared as a precursor of Paul in work as Stephen was in teaching. After preaching in Samaria and meeting the Ethiopian eunuch he finally came to Cesarea. He had not seen Paul probably for 25 years.

Prophesy, in a general sense was the foretelling of future events; but in the New Testament it is used also to denote the power of making known the will of God, as did Agabus and the daughters of Philip; hence a prophet might be a simple teacher in religion, an instructor sent from God.

SCRIPTURE COMMENTARY.

V. 8.—And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe and Timotheus; and of Asia, Tychicus and Trophimus. These going before, tarried for us at Troas. Acts 20: 4, 5.

Cesarea is mentioned Acts 8: 40; 9: 30; 10: 24; 11: 11; 12: 19; 18. 22; 21: 16; 23: 23; 25 1, 4.

And into whatsoever city or town ye shall enter, inquire who in it is worthy and there abide till ye go thence. Mat. 10: 11; Acts 9: 42.

Philip—Wherefore, brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Acts 6: 3-6. But watch thou; do the work of an evangelist. 2 Tim. 4: 5; Eph. 4: 11.

V. 9.—And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy. Joel 2: 28, 29. Acts 2: 4; 13: 1; 15: 32; 1 Cor. 12: 28; Rev. 18: 20; 13: 1, 24, 31.

V. 10.—Then answered Peter and said unto Jesus, Lord it is good for us to be here. Mat. 17: 4; Gen. 30: 27.

Agabus—Acts 11: 27, 28.

V. 11.—The Holy Ghost witnesseth in every city saying that bonds and afflictions abide me. Acts 20: 23; Jer. 18: 11.

But holy men of God spake as they were moved by the Holy Ghost. 1 Pe. 1: 21; 2 Sam. 23: 1; Lu. 1: 70.

The Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, v. 27. And Felix willing to do the Jews a pleasure left Paul bound. Acts 24: 27; 25: 9-12.

V. 12.—Then Peter took him and began to rebuke him, saying, Be it far from thee [or, Pity thyself] Lord; this shall not be unto thee. Mat. 16: 22; Acts 16: 6, 7.

V. 13.—Strengthen thy brethren. Luke 22: 32; Ps. 31: 24; 2 Tim. 4: 16, 17; Acts 20: 28. None of these things move me. Acts 20: 24; Mat. 16: 24, 25; Luke 14: 26; Rom. 8: 25; 2 Cor. 4: 16.

V. 14.—Thy will be done. Mat. 6: 10; 26: 42; Jas. 4: 15.

V. 15.—And when he had landed at Cesarea, and had gone up and saluted the church. Acts 18: 22.

"All men forsook me," is Paul's own account of himself, "But the Lord stood with me and strengthened me." Here is a golden hint for the young who are put to their mettle in refusing a sinful fashion or in bearing a jibe at their conscientious scruples. The young man who can be laughed into a glass of wine, or a game of cards, or a ball-room, may set himself down as a pitiable coward who can be pushed back by a straw. If he is more afraid of a companion's sneer than of God's frown, he is doomed.—*Theo. Cuyler.*

THE BIBLE IN THE PUBLIC SCHOOLS.

THE DUTY OF THE STATE TO ENFORCE THE EDUCATION OF ITS CHILDREN IN THE MORALITY OF THE BIBLE—SERMON BY THE REV. A. M. MILLIGAN, D.D., AUGUST 5, 1877.

TEXT.—"And these words which I command thee, thou shalt teach them diligently to thy children.—Deut. vi. 6, 7.

I hold it to be the duty of the ministry to improve passing providences, and interpret them in the light of God's Word, and when providences are thus fairly interpreted the lesson they teach is the Word of the Lord to the community to whom it is sent. Two weeks ago today this city was in the hands of a mob of wild, infuriated men, breaking into houses and freight cars, pillaging and burning property to the value of millions, and murdering the citizens and soldiers of the State. Last Sabbath in this pulpit I deduced from this providence the lesson that a nation or a city cannot be guarded from danger without Divine protection. Ps. 127:1: "Except the Lord keep the city the watchman waketh but in vain."

But there is another lesson in this providence to which I ask your attention to-day, in answer to the question, How was such a mob possible in the city of Pittsburgh? What were the elements of which it was constituted, and how came they here? I answer that whatever other characteristics may belong to that mob, there was one feature common to every man engaged in that riot and its destructive work; he had not the fear of God before his eyes. I do not apply this passage in the sense of his being a believer, for a man may have the fear of God in a way to restrain his passions, who is not a believer in the highest sense of that term, while no man can be a perfectly safe member of society who is not held in restraint by the fear of God.

But I see the term *providence* as applied to our calamity, and the idea that its teaching can be interpreted, criticised by the press, and by those who ought to know better. Do they forget the Scripture, "Is there evil in the city and the Lord hath not done it?" or Joseph's words to his brethren who had sold him into Egypt, "It was not you that sent me hither, but God." Or this, "The king's heart is in the hand of the Lord, and he turneth it whithersoever he will, as the rivers of water." If it be a providence, is it blind? Has it no meaning? Does God visit chastisement upon his people without giving them any means of understanding what he is correcting them for? What is the Bible for, with its multiform connections of cause and effect, of sins and their penalties, of providences and their meaning, but "that the man of God may be thoroughly furnished" to interpret at least the great lessons of God's dealings? Besides are there not laws in the moral as well as in the physical world? Has not God declared that "what a man soweth that shall he also reap?" And if we "sow the wind we shall reap the whirlwind." And if we have sown the wind and the whirlwind comes, is it not right to infer that it is the result of our sowing? I, therefore, infer that as we have had scenes enacted in our midst which men controlled by the fear of God are incapable of enacting; that our troubles are the result of having in our community a class of men who have not been trained up in the fear of the Lord; and I infer that in order to the safety of the citizens it must educate them to reverence and obey the commandments of God, and thus, by bringing itself and its citizens in obedience to God, to bring themselves under God's protection and secure safety.

The command of my text is addressed to Israel, not as individuals, but in their national, organic character as a moral person, an individual—*Thou* shalt teach them diligently to *thy* children. The precepts of the Bible that are addressed to individuals are for individuals, those addressed to families are for families, and those addressed to nations are for nations. Therefore I take the command of my text to be addressed to nations, to this nation. The nation should employ means to secure the education of its children. By the expression *these words* in my text is meant "the commandments, the statutes and the judgments" mentioned in the first verse of the chapter, that is, the law of God is applicable to nations. All parts of the Word of God are not equally important to any one end; some parts are intended for the personal salvation of individuals, some parts are for the guidance and direction of the church and her ministry, while other parts are as distinctly intended for men in their civil relations—for nations and their rulers. Of this latter character is this book of Deuteronomy, whose name means the second edition of the law. So also the ten commandments written on two tables of stone, as the constitution of the nation of Israel, organized at Mt. Sinai. The same is true of the prophets, the proverbs of Solomon, the golden rule, and the sermon on the mount. The doctrine of my text is that nations should see to it that their children are prepared for citizenship by a thorough instruction in the moral teachings of the Bible. There is at present a desperate attempt being made to exclude the Bible from the public schools. Against this attempt I lift my protest and present our recent calamity as God's voice of warning.

That the Bible should be taught in the school I argue: 1. From its character as a book. To this outcry against the Bible I may apply the question of Pontius Pilate to the Jews demanding the crucifixion of Christ: Why, what evil hath he done? What harm has the Bible done? that it should be singled out as the one book of all others to be turned out of school. Are its teachings immoral? Are its tendencies bad? I have never heard but one charge of this sort brought against the book, and that is that some plain utterances have the tendency to bring the blush to the cheek of modesty. To this charge I would answer that it is not the book that is impure, but the impure mind that causes the blush. "Evil to him who evil thinks." "The commandment of the Lord is pure," and if its warnings bring the blush to the cheek of guilt it only proves the necessity of the law. Our first parents were ashamed and hid, not because God's law was impure, but because they had broken it. The Bible never alludes to violations of the Seventh Commandment, but to warn against them. And what should we say to a code of laws that would make no mention of that sin to which humanity is most prone. If the Bible made such allusions to that evil as are made in many of our fashionable books that are to be found on our parlor tables it might well be banished.

But irrespective of its divine character, the Bible is the grandest book in the world. It contains the oldest and most reliable history, and many of its historical facts which have been called in question by skeptics have recently been confirmed most strangely by the discoveries of antiquaries among the ruins of ancient cities. It contains the noblest sentiments clothed in the grandest language of any book in existence, its enemies themselves being judges. Infidels writing the life of Jesus have acknowledged it to be the grandest character ever chronicled in story. Rousseau closes a most eloquent comparison or Socrates and Christ with this language: "Socrates died like a philosopher, but Jesus Christ like a God." The maxims of the Bible are incomparably superior to all the teachings of philosophy. Such men as Daniel Webster, Henry Clay and John Quincy Adams have confessed that their sublimest conceptions were caught from its sacred pages. Where is there anything in human language to compare in sublimity with the book of Job, the Psalms of David and the prophecies of Isaiah?

But it is to the moral influence of the Bible that I wish especially to call your attention. In the life of its prominent characters we have brought out and presented for our imitation the most manly virtues, and womanly graces, and even childhood's loveliness is touched with most exquisite grace by the inspired pen—while these pictures of beauty are set in contrast with their opposites in such a way as to bring out in strong relief the beauty of holiness and the hatefulness of sin; the gain of godliness and the ruin induced by sin, so that no one can rise from the perusal of its lessons without feeling that "the way of the transgressors is hard," and that "godliness with contentment is great gain."

The Bible like everything else must be judged by its fruits, and there is no other way in which its excellence and importance can be so well presented. Compare the man who is a diligent student of the Bible, who has a profound respect for its teachings and a high reverence for its author, with the man who never reads it or reads it but to scoff at its teachings and its author; and do I need to use any other terms to describe the most opposite characters? and do I need to ask any community which class is preferable? Even Tom Paine declared infidelity unbecoming a woman. Two travelers benighted on a prairie were compelled to seek lodgings in a rude cabin where the rough appearance of their host made them apprehend the danger of being robbed and murdered in the night, and they agreed that the one should lie awake with weapons ready for defence the first part and the other should watch the latter part of the night. Before they went to sleep the host took down his Bible and read a chapter, and then knelt in prayer. The next morning the Christian asked the infidel why he did not waken him at midnight. "Oh," said the infidel, "when I saw that old man read his Bible I knew we were in no danger, and I laid aside my pistol and fell asleep."

What is true of individuals is equally true of communities and nations. Compare those people who have been educated in the Veda, the Shasta, or the Koran with those who have been educated in the Bible. Compare India with England; compare Turkey with Scotland; compare China with America; compare Switzerland with Spain, or Canada with New England, or the North of Ireland with the South, and everywhere the same results. Where you find an open Bible you find intelligence, virtue and national prosperity and safety; where you do not find that book you find degradation, ignorance, poverty, disorder, despotism and national decay. The poet, contrasting Britain with China, says:

"From the shadow of the world we turn into the younger day,
Better fifty years of Europe than a cycle of Cathay."

Queen Victoria when asked by a royal visitor the secret of England's greatness handed him an open Bible and said "that book." Three hundred years of the Bible in the parish school has made the rocky cliffs and heath-clad moors of Scotland the admiration of the world, while the want of it has made the most fertile fields of the Green Isle and the sunniest climes of Spain and Italy to be filled with barreneess and beggary.

The United States, with the Bible, has been the most prosperous nation in the world, while Mexico, without the Bible, is a scene of chronic anarchy and insurrection. Open the map of the world and place your finger on the spot where the Bible is an open book and read by the people, and there you will find order, prosperity and happiness; touch any spot where the blessed book is not read, and there you will invariably find misrule and misery. In our own land, in our own city, who are the prosperous, intelligent, order-loving citizens? Those educated in Bible morality. Who are the rioters, incendiaries, and dangerous elements of society? They are either the infidel communist or the ignorant papist, to both of whom the Bible is equally obnoxious—the one condemning it as false and fabulous, the other as too sacred for the common people—and yet where they have the power consigning it to the flames. From all this I argue that the Bible, as a book, of all other books, should be the book in which our children should be trained.

II. The Bible in the hands and hearts of the people is essential to national prosperity.

First—Because it alone can train a community capable of self-government, or of any free constitutional or republican government.

Train up a child in the fear of God to realize that "thou God seest me" and that for every wicked act and idle word God will bring him to judgment, and his character will be so in harmony with good government that he will hardly feel its restraining power. It is not the penalties of law, but the fear of God that keeps him from transgressing. He becomes not only a law abiding citizen himself, but a guardian of the law, an aid to the executive and a pillar to the government. But here again I prefer to appeal to history. That people to whom the oracles of God were given were a free people, originally a republic, governed by their judges, and although afterwards they chose a king it was against the Divine remonstrance, and even then their kings were limited by a constitution and laws of divine enactment. In modern times who are the people who have achieved liberty and free government? John Calvin and Protestants of Switzerland created the Genevan Republic; William the Silent and Calvinists of the Netherlands formed the Dutch Republic of Holland; Pym, Hampton, Sydney, Cromwell and the English Puritans gave liberty to England; John Knox, Argyle, Melville, Henderson, Cameron and the Covenanters gave freedom to Scotland, and the Puritans of England, the Covenanters of Scotland, the Presbyterians of Ireland, the Huguenots of France and the Dutch Reformed from Holland brought the seeds of liberty here and planted our Republic. In every instance it was a people taught in the Scriptures who achieved the liberty of their country.

On the other hand where has infidelity or Popery ever formed a permanent republic? At the close of the last century—nearly a score of years after the birth of our Republic, France cut off the head of Louis XVI. and proclaimed a Republic, and what was the result? Wild anarchy run riot, property was confiscated and destroyed, whole villages were consumed to ashes, the noblest citizens were hurried to trial and execution without a shadow of crime. The guillotine was running night and day and the gutters of Paris were running with human blood. No citizen was safe, property was worthless and the grandest trophies of art were ruthlessly destroyed. What was the cause? The answer is plain—over the portal of the National Assemby was the inscription "There is no God"—over the gate of the cemetery—"Death is an Eternal Sleep and there is no Resurrection." The Bible was voted "a fable" and burnt in the streets, and a harlot woman was proclaimed "The Goddess of Liberty."

Again in 1848 Louis Phillippe fled from the throne and France again became a republic, but in one night Louis Napoleon, its President, overturned the republic and established an empire which for twenty years held liberty-loving France in the grasp of a despot. Yet again when the empire was crushed by the Prusslans at Sedan, the Commune again took possession of Paris, to destroy with vandal hands the fairest monuments of arts, to lay waste

the fairest parts of the city, to murder their prisoners and helpless women, and at this moment the republic trembles as on the crater of a volcano. Where is the Roman republic of 1848? Although such men as Mazzini, Gavazzi and Garibaldi were at its formation it perished, because its people trained by the priesthood to hate the Bible, were incapable of maintaining a republic. The same is true of Spain. Even the eloquent statesman and patriot Castelar could not fan it into life, but it has sunk back into Bourbon despotism. Invariably infidelity with its anarchy, and popery with its despotism, make true liberty and republicanism impossible; and where would our republican liberty be if the Communistic and Catholic elements of our cities were in the ascendant? It would not be at all. I repeat my assertion, and reason and history confirms it, that only a people educated in the Bible are capable of self-government and republican liberty; the rest can only be controlled by priests and despots.

2. The Bible is essential to national prosperity, because by its precepts and principles alone can a nation be brought under the government and protection of God. Ps. 144: 15. "Happy is that people whose God is the Lord." It is manifest that that nation only is safe or prosperous that is under the Divine protection and care. It is equally manifest that God will not long protect or care for a nation that refuses to submit to his government. Allegiance and protection are correlates. No government is bound to protect rebels. Therefore, the way to national prosperity is to anchor the ship of state to the throne of God and place the sceptre of its rule in the hand of the Supreme. How is this to be accomplished? Only by accepting the revealed will of God as its standard of law, and owning allegiance to Divine authority.

But let us look at this in the light of reason and experience. How much respect or obedience will a people render to a law or to a ruler which is only the expression of the will of a bare majority, which may be changed in an hour. The law, or the ruler, is only the creature of their creation, and they can unmake it at will. But if the law be the will of the unchangeable law-giver, if the magistrate be God's minister, to resist the magistrate is to resist the ordinance of God, and receive damnation. The law of God was originally written in the nature of man, but it has been blurred and effaced by sin until selfishness, dishonesty and oppression has taken the place of patriotism in the hearts of men. It is only in the Bible that the law of God can be clearly read, and by accepting its enactments only can nations place themselves under his government, guidance and protection. If a nation desires to be the "happy people whose God is Jehovah," the way to accomplish it is to accept that Word as the ultimate test by which all its laws must be tried, and the authority from which they derive their power. A self-governing people must have the law to which they submit themselves distinctly in their minds, and high in their estimation and regard. This can be done by teaching our children to read the Scriptures—not as they would another book, but as the "higher law" of the land; as the will of that God under whose government and protection our nation exists and prospers.

3. Nations should enforce the study of the Scriptures upon all the children of the land, because God commands it. I have hitherto argued this obligation on rational grounds, but now I make my appeal to the authority of God. My text, as I have shown, is a command of God to nations; a command which they disobey at their peril—not only the danger arising from natural causes, but from the wrath of the insulted Ruler of Nations. God punishes the violations of his law not only by the outworking of natural laws, but also by direct interpositions of his providence, so that an accidental spark and the winds of heaven may lay a city in ashes. So a population, irritated by unjust discriminations against their city, large numbers of men idle in a financial crisis, a railroad strike, and Sabbath time, and an accidental shot, may concur in the providence of God to produce an excitement which no power can control, until the ruin we have seen is the result. Every one of the thousand influences which went to produce these results are in the hand of God, and he guides them at his pleasure; wicked men and devils as well as angels are the agents by whom he accomplishes his purposes. Was it by accident that the catastrophe by which more than two hundred lives were lost at New York by the sinking of a ferry boat in which a party of pleasure seekers were violating the Sabbath occurred? Was it by accident that Chicago was burnt on the Sabbath; and especially that part of the city which had just voted for Sabbath desecration? Was it by accident that Boston was burnt on the Sabbath, and that our Pittsburgh disaster was on the Sabbath? or is there not significance in these judgments, telling us that God is avenging the desecration of his holy day; and if we will not see we shall see that God is pleading a controversy with us as a nation for the dishonor done to his law and authority. God is saying to us by these judgments, "Turn ye at my reproof, turn ye, why will ye die. Why should ye be smitten any more, ye will revolt more and more. Acknowledge my authority, teach your children to know and obey my law, or perish."

4. This nation should diligently enforce the study of the Word of God in the public schools because of the violent opposition arrayed against it. *Fas est ab hoste doceri.* "It is proper to be taught by our enemies." The point of the enemy's attack warns us of the place of danger.

We have in this nation two elements hostile to our Republican institutions: The infidel Commune and the Jesuitical Priesthood. The Commune has an organization extending over the nations of Europe, bound together by oaths of most horrible character. Their purpose is the overthrow of every existing government, and the establishment of a world-wide Commune; hence they call themselves Internationals, as they sacrifice their nationality to their common cause. They seek to destroy every element of greatness and bring all to a common level; to divide the wealth of the world among their partisans and rule by the will of the mob. It is the spirit of wild anarchy. They cry, Down with the Bible in the school; down with Sabbath; down with every Christian feature of government.

The other element, while very opposite in many respects, is also similar. Jesuitry also seeks the destruction of every government on earth, or what is the same thing, the subjugation of every government on earth to the Roman pontiff, and thus they seek to establish a world empire with the Pope at its head. Hence they are carrying on the conspiracy in every nation and capital. France is to-day in the throes of revolution by Jesuitical intrigues. Germany with the astute Bismarck at the helm, is taxed to the utmost to resist their intrigues. Spain has just succumbed to their power; its republic has fallen, and she has sunk back into the despotic arms of the Bourbons and the priesthood. England has constant trouble from the same cause in Ireland. Mexico is in a state of chronic insurrection from the same influence, and in our own country one of the great political parties is in the hands of the Jesuits—and the same power controlling the rabble in our streets, and the incendiary elements in our mobs is crying, Down with the Bible in the school and down with the school, down with the Sabbath; and as soon as they dare they will cry down with the Republic. Their assault upon the Bible, the school and the Sabbath indicate that Jesuitical cunning understands that these are the three pillars of the Republic, and only by the destruction of these can they hope to succeed, and they will readily combine with the Commune in their common work of destruction—each expecting to foil the other in their future building. I say, Learn from our enemies where our danger lies. Fill up the gap; repair the branches; restore the Bible to the schools; compel every child of the nation to attend the nation's, not Rome's, schools for training recruits, and thus save the legacy our fathers left us—freedom to worship God.

Religious Intelligence.

NOTE.—In this department we shall insert hereafter all notices from churches or pastors respecting situations where the principles of our reform are to be maintained in truth and righteousness. We wish to make the *Cynosure* more and more a medium of communication between all the churches which either independently or in a denominational capacity forbid the lodge. The following notice is in accordance with this purpose:

Any church wanting a minister opposed to secret societies and all other sins of this age, would do well to address, Baptist Minister, Box 17, Azatlan, Jefferson county, Wis.

—Deacon O. A. Willard, of the First Baptist church of this city and one of the editors of the *Evening Post*, will commence a series of Bible readings this week Friday evening. He held such meetings in the parlors of the Brevoort House last winter during the revival with great spiritual benefit to many.

—The noonday meeting at Farwell Hall shows an increased attendance, the room on some days being full and many standing, over three hundred being present. Major D. W. Whittle, the evangelist, has conducted several meetings lately. On Monday he led for the last time before going East to join Mr. Moody in New England.

—The first Sunday in October is the day upon which all the churches having missions in the Celestial Empire are requested by the Missionry Conference at Shanghai to pray for the extension of Christianity in China. The Methodist bishops and missionary secretaries call the attention of Methodist churches to the request, and urge them to observe it. We trust that other denominations will do likewise, and that the result may be a larger interest in the Christianization of the Chinese.

—The Friends Iowa Yearly Meeting was held at Oskaloosa opening September 5th. A number of speakers and laborers among the Friends were present from England, Indiana and Ohio. The number of ministers in the yearly meeting was reported to be 123; of members, 8,664; 539 have been received. The Friends are very searching in their records, as they put down the following: No. of families that read the Scriptures daily 977, occasionally 19; No. who have taken or administered oaths 6; No. of males using tobacco 577, of females 99; No. who sell the weed 29, who raise it 9.

—The Rock River Conference of the United Brethren church meets this year at Coleta, Ill. The *Christian Radical* publishes the list of members. Bishop Wright presides.

News of the Week.

—As we go to press a terrible fire in Washington is reported which has destroyed the Patent Office among other valuable buildings.

—The western-bound Chicago express train, due at Rome, N. Y., at 5:15 P. M., Saturday, collided with a pick-up freight train, by a misplaced switch, one mile east of the Rome depot. Both engines were completely wrecked, and the mail and baggage cars smashed. Three railroad employes were killed and a number severely injured.

—The entire abundant crops of cotton, corn and fodder in the valley of the Black Warrior, Alabama, were swept away by the river's sudden great rise last week, which is within two feet of the terrible freshet of June, 1872. Planters had just commenced picking cotton, and had not hauled the corn and fodder from the fields. The cotton crop destroyed is estimated at 30,000 bales. Most of the planters are ruined and it is doubtful if the actual necessaries of life can be secured now. Tuscaloosa is about the head of the devastated section.

—The cattle disease has been raging for some weeks in various parts of Cleveland and outlying country. Since the disease first made its appearance one hundred and thirty-nine cows have died. The general theory is that the disease is a fever of some kind, and is communicated to native cattle by Texas steers brought here to be slaughtered, many of which are pastured in the surrounding country for a time. The fever is very contagious.

—A great demonstration of workmen of Northumberland and Durham was held on the town moor of Newcastle, Saturday afternoon, in honor of General Grant. Twenty-two trade societies participated in a procession which occupied twenty minutes in passing a given point. The number of persons present on the moor is estimated at forty to fifty thousand.

—In Bulgaria severe fighting before Plevna ceased on the 19th, the Russians holding the Grivica redoubt and pushing their operations by sapping. Osman Pasha has been reinforced in Plevna. The Turks have again assaulted the Russian position in Schipka Pass and have been repulsed. An attack by them on the Russian army on the river Lom near Rustchuck was also repulsed. Some authorities state that the Russian aggressive campaign is probably ended for this season. Possibly diplomacy may prevent its renewal. If so it will be because Turkey is constrained by Germany and Austria to grant terms of peace acceptable to Russia, which would at the same time aggraudize their territory at Turkey's expense. The purpose of the recent interview at Salzburg between Bismarck and Andrassy is now believed to have been to devise a concerted plan of action to that end. Germany and Austria cannot afford to permit Russian overthrow, which would light fires of revolution in the Czar's empire, and thus endanger the entire continent. Their ability to foment Servian, Roumanian and Montenegrin active hostility against the Turks, no less than the danger of Austro-Germanic armed intervention, would leave Turkey little choice but to accept their dictation.

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From the many encouragements found in this week's mail we give the following to our readers believing that many of them sympathize with our good friend Thomas Moore, of Milnersville. O., who writes: "I feel much pleased to see the reports in the *Cynosure* of clubs coming in from various quarters."

Jacob Ackart, Hart's Falls, Rensselaer county, N. Y., writes: "We want a little time to try to get new subscribers. * * I am anxious to increase the circulation of the *Cynosure*, and will endeavor to get a club to this post-office.

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GRAIN—Wheat—No. 2	1 13	1 14
" No. 3	1 09½	1 10
" Rejected		96
" Minnesota	1 14½	1 18½
" Winter	1 25	1 30
Corn—No. 2	42¾	43¼
Rejected	41	41½
Oats—No. 2	23¾	25
Rejected		23
Rye—No. 2		54¼
Bran per ton		10 25
Flour—Winter	5 50	7 25
Spring	2 75	6 00
Hay—Timothy	8 00	9 00
Prairie	5 00	8 00
Mess Beef	10 00	11 00
Tallow		7½
Lard per cwt		8 95
Mess pork per brl		18 00
Butter medium to best	18	30
Cheese	8	18
Beans	1 80	2 00
Apples per brl	1 25	2 50
Poultry—Chickens per doz	1 50	3 50
Turkeys per lb		09
Eggs	14	15
Seeds—Timothy	1 29	1 40
Clover		5 25
Flax	1 20	1 28
Potatoes new per brl	1 25	1 50
Broomcorn	3	7
Hides green to dry flint	8¾	15
Lumber—Clear	28 00	34 00
Common	9 50	11 00
Shingles		2 50
WOOL—Washed	34	40
Unwashed	28	29
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